
The Nippon Foundation Global Nikkei Young Adult Research Project

Full Report



2020.08.31

Abstract: Funded by The Nippon Foundation, in collaboration with the Japanese American National Museum, the Nikkei Young Adult Project (Project) utilizing a multi-method research design sought to address the question, "What does it mean to be a Nikkei young adult in the 21st century? For the Project, Nikkei is defined as "Japanese emigrants and their descendants throughout the world." Quantitative data was collected worldwide via an online survey in English, Portuguese, Spanish and Japanese (base sample N=3,839) including demographic information and probed Nikkei young adult Japanese cultural retention using traditional Japanese value beliefs, language proficiency and use, ethnic food consumption and preparation, ethnic community engagement, and attitudes/sentiments regarding connectedness to Japan. Focus groups in eleven (11) countries and twelve (12) cities and open-ended questions in the survey produced qualitative data providing greater depth of understanding and meanings of Nikkei identity construction. Key findings of the project: 1) Nikkei Young Adults have a strong sense of a family and community based Nikkei Identity and connectedness to Japan, 2) Nikkei Young Adults have an emergent sense of a transnational Nikkei identity piquing their interest in developing and expanding their global Nikkei networks, and 3) Nikkei Young Adults want to strengthening their ties to Japan.

Table of Contents

1. Introduction	5
1.1 <i>History of Japanese Emigration</i>	5
2. Methodology and Research Question	17
2.1 <i>Quantitative analysis</i>	17
2.2 <i>Focus Group Discussion Analysis</i>	22
3. Results and Findings	27
3.1 <i>Descriptive Demographic Statistics</i>	27
<i>Parents' Ethnic Background and Nikkei Young Adult (NYA) Mixedness</i>	45
<i>Generational Status & Interracial Families: Nikkei and Shin Nikkei</i>	48
<i>Limitations of the Parent Ethnicity Data</i>	50
3.2 <i>What Does It Mean to be Nikkei?</i>	56
3.2.1 <i>The Term Nikkei</i>	56
3.2.2 <i>Responses by Country and Language: Open-ended Question in Survey</i>	57
3.3 <i>Nikkei and Traditional Japanese Values</i>	79
3.3.1 <i>Quantitative analysis</i>	80
3.3.2 <i>Focus group analysis</i>	107
3.4 <i>Cultural Components</i>	108
3.4.1 <i>Japanese Language Ability</i>	108
3.4.2 <i>Food</i>	114
3.4.3 <i>Pop culture</i>	126
3.4.4 <i>Cultural Celebrations & Community Social Events</i>	131
3.4.5 <i>Nikkei Ethnic Community Social, Sports, and Cultural Organization Participation</i> ...	146
3.4.6 <i>Correlation & Structural Equation Modeling: Japanese Language – Food – Values – Community Organization</i>	157
3.5 <i>Nikkei Attitudes on Connectedness with Home Country, Nikkei Community and Japan</i> . 169	
3.5.1 <i>Connectedness to Nikkei Identity</i>	169
3.5.2 <i>Connectedness to Nikkei in Your “Home City”</i>	171
3.5.3 <i>How Worried About the Future of the Nikkei Community in Your Country</i>	176
3.5.4 <i>Connectedness to “Home” Country</i>	180
3.5.5 <i>Connectedness to Japan</i>	182
3.5.6 <i>Pride of Japan’s Hosting of Tokyo Olympics and Paralympics</i>	186
3.5.7 <i>Nikkei Young Adult (18-35) Attitudes on Connectedness to Nikkei & Japan</i>	194
3.5.8 <i>How Young Adult Nikkei Want to be Connected</i>	203

4. Global Nikkei Young Adult Identity Discussion	209
5. Partial Bibliography	227
6. Appendix	234
<i>Appendix I – Nikkei Young Adult Survey.....</i>	<i>234</i>
Section One: Pilot Survey	235
Section Two: English Survey.....	246
Section Three: Japanese Survey	259
Section Four: Portuguese Survey	273
Section Five: Spanish Survey	286
<i>Appendix II – Focus Group Protocol, Consent Forms, and Dissemination</i>	<i>299</i>
Section One: Focus Group Protocol and Consent Script.....	300
Section Two: Informed Consent Forms (English)	306
Section Three: Informed Consent Form (Japanese).....	310
Section Four: Informed Consent Form (Portuguese).....	314
Section Five: Informed Consent Form (Spanish).....	318
Section Six: Global Nikkei Dissemination	322
<i>Appendix III: Pilot Survey Findings</i>	<i>328</i>
<i>Appendix IV: Global Nikkei Young Adult Survey – data charts.....</i>	<i>344</i>

1. Introduction

The Global Nikkei Young Adult Identity Project examines the beliefs, behaviors, and identifications of young adults of Japanese ancestry between ages 18 to 35. The study asks the question, “What does it mean to be Nikkei in the 21st century?” and seeks to understand how young adults feel and express their Japanese heritage, their connection to their family and local Nikkei community, ancestral link to Japan, and engagement with other Nikkei communities throughout the Japanese diaspora. For this research project, Nikkei is defined as “Japanese emigrants and their descendants throughout the world.” Data was collected from a worldwide survey administered in four languages (English, Japanese, Spanish, and Portuguese) and focus groups conducted in eleven (11) countries (Argentina, Australia, Brazil, Canada, Japan, the Netherlands, Paraguay, Peru, the Philippines, the United Kingdom, and the United States) and twelve (12) cities (Los Angeles, Honolulu, Vancouver, São Paulo, Lima, Buenos Aires, Asunción, London, Amsterdam, Tokyo, Davao, Sydney)

1.1 History of Japanese Emigration

To understand effectively the expanding and far-reaching global Nikkei community, we first need to examine its past.

Early Migration and the Dawn of the Meiji Era

Japanese migration en masse did not begin until the middle of the 19th century following American Admiral Commodore Matthew Perry use of gunboat diplomacy in 1854 that forced Japan into reestablishing diplomatic and economic ties with the outside world. Sudden and extreme changes, like the introduction of a new Western economic system and tax structure, along with the arrival of modern medicine and public hygiene planning (Azuma 2002, p. 32), led to rapid industrialization, economic and social upheaval, and a population increase that left many rural farmers facing decreasing wages, fewer opportunities, and unemployment. As a result, some of these farmers sought new opportunities abroad, and many of the Issei came from these rural villages hit hardest by these new economic policy measures (Azuma 2005, p. 28).

In conjunction with the boom of the United States economy, the first 150 Japanese laborers left Japan for the Kingdom of Hawai'i to work on sugar plantations. This unsanctioned first migration in 1868, the first year of the Meiji period, proved to be important because the harsh treatment these laborers endured abroad led Japan to deny further formal emigration until the mid-1880s. This was partly to help establish an adequate emigration system as well as to help

westernize and educate the citizenry so that when they were allowed to formally emigrate, they would be able to represent Japan to the best of their abilities (Azuma 2002, p. 32).

State Sponsored Emigration Begins

Legally permissible emigration from Japan began in 1883 when the government allowed 37 laborers to leave the country to work in Queensland, Australia. These were the first contract laborers sanctioned by the Japanese government to work in a Western country (Nagata 1993). Substantial migration to Hawai'i and eventually North America began in 1885. Many of the contract laborers who made up the initial vanguard of Japanese migration came from rural provinces in southwestern Japan, which had been hit hardest by economic and social changes (Azuma 2002, p. 33).

After the Kingdom of Hawai'i was overthrown in 1893, and then annexed by the United States in 1898, immigration to the North American mainland steadily increased. Between 1901 and 1908, nearly 40,000 Japanese moved from Hawai'i to the mainland. *Kenjinkai* (Prefectural Associations) and *Nihonjinkai* (Japanese Associations), language schools, religious organizations, and newspapers all played important roles during this early pioneer period to help define and shape the experiences of migrants, and most importantly, helped the Issei maintain a strong sense of their Japanese identity. *Kenjinkai* and *Nihonjinkai* in particular played a critical role as they served as "semi-governmental" organizations that helped organize and register Japanese abroad while preserving the Isseis' connection to the Japanese homeland (Kobayashi and Ayukawa 2002).

It was also during this time period that the Ministry of Foreign Affairs began to take an even more vested interest in the overseas migration of Japanese subjects. The 1896 Emigration Act gave the Government of Japan special privileges that allowed them to oversee and monitor the emigration companies who were responsible for securing contracts for laborers and helping to organize travel and paperwork.

It is also during this era that we see the development of pioneer communities in Latin America and the Philippines. Small- and moderately sized cohorts also arrived as contract laborers in Mexico and Peru to establish plantation colonies and work as contract laborers. The treatment of the Japanese in Peru, however, was so harsh that within months nearly 100 of the first 790 to arrive in 1899 fled to Bolivia seeking better working conditions and opportunities (Kunimoto 2002). In the case of the Philippines, which had a small Japanese community, substantial migration began after the Spanish-American War when the United States acquired the island nation as its territory. In order to develop the infrastructure of the islands, many

Japanese were contracted by American companies and brought to the Philippines to build vital elements of the transportation network like the Benguet Road. At the same time, in order to fulfill the labor needs of the rapidly expanding plantation system, many Japanese were contracted and brought to work as farmers to expand the plantation network. When the Public Land Act of 1903 was revised to prevent foreign landownership, Kyōzaburō Ohta, one of the architects of the state emigration system, founded the Ohta Development Company, exploiting a loophole regarding corporations, and leased land to Japanese in the Philippines. Japanese Filipinos quickly became one of the most prosperous groups in the Philippines (Ohno 2008).

The Exclusionary Prewar Period and New Frontiers

However, the growth of the global Nikkei community would slowly grind to a halt as countries around the world began to introduce exclusionary policies that targeted immigrants from Asia in general, and the Japanese in particular. Even with a spike in anti-Japanese sentiments during this era and the onset of exclusionary policies, the Nikkei communities in the diaspora continued to expand and develop a strong community.

The first instance of Japanese exclusion in Australia occurred in 1901 with the “White Australia Policy,” a piece of the new Australian constitution. A former British colony, the territories of Australia, prior to the turn of the century, began to discuss federation. In the process, the question of immigration from Asia and the use of Asian labor was questioned. As Nagata notes: “Although there was awareness of the growing importance of trade links with Japan, racial enmity was predominant in discussion of future relations. Individual colonies proposed extensions of their anti-Chinese legislation to include all ‘coloured races’, but the difficulty of coordinating these actions was a further, if not the main, incentive to federation” (Nagata 1993, p. 14).

The pivot in exclusionary policy in North America would not come until after Japan defeated Russia in the Russo-Japanese War (1904-1905). At the time, there were anti-Japanese and anti-Asian agitators, especially in California. In 1906, the San Francisco School District’s Board of Education attempted to remove Japanese students from regular schools and place them into the segregated schools for Chinese children. Protests by the Japanese government prompted President Roosevelt to intervene on behalf of the Japanese students and their families to mandate that they be allowed to attend the non-segregated schools. In order to prevent this conflict from further escalating into an international incident, Roosevelt, at the request of the Asiatic Exclusion League in California, began negotiations with the Japanese government to stop immigration to the United States. The resulting Gentleman’s Agreement of 1907-1908 stopped the formal immigration of Japanese laborers to the United States. However, family reunification was allowed

under the agreement, and as a result, many women began to immigrate to the United States for the first time as wives, family members, and picture brides, prompting the growth of Japanese American families (Daniels 1999).

Following the restriction in immigration to the United States, some immigrants sought opportunities in other countries in the Americas. Canada became a popular destination for Japanese laborers. In 1908, approximately 8,000 Japanese arrived in Mexico. Similar Asian exclusionary sentiments took root in western Canada, and in 1909, a riot in Vancouver destroyed most of Japan Town. Canada and Japan came to a similar diplomatic “Gentleman’s Agreement” in the Hayashi-Lemieux agreement, which drastically reduced immigration from Japan to only 400 immigrants a year. Family reunification policies were allowed, and for the same reasons as the United States, Japanese Canadian families began to grow and thrive (Kobayashi and Ayukawa 2002).

Outside of North America and commonwealth countries like Australia, immigration policies for Japanese migrants changed at a somewhat staggered pace. In the Philippines, where Kyōzaburō Ohta had created the Ohta Development Company to exploit a loophole in the 1903 Public Land Act, he was able to sub-lease land to Japanese migrants through his company while creating a number of job opportunities for the community. Japanese migrants cultivated and harvested abaca on these plantations and played a crucial role in making it one of the main exports of the Philippines. The emerging Japanese Filipino community continued to grow and thrive under this system of state-sponsored corporations owning land in the country. Demand for abaca increased after World War I, as it became an important resource needed to make rope for ships. The Philippines revised the Land Act to require that 61% ownership of landholding corporations be of American or Filipino descent. Following these restrictions, the demand for abaca plummeted, and by 1923 the Japanese population in the Philippines declined by half. Prior to World War II, the population slowly grew again as Davao’s new status as an international port of entry spurred an increase in the migration of Japanese women (Ohno 2008).

Peru and Brazil experienced shifts in their immigration policy as a result of policy decisions in North America. After the U.S. Immigration Act of 1924 banned immigration from Asia, the influx of Japanese migrants and their families began to accelerate, with the majority of migrants to these two nations arriving in the decade following the Act of 1924. Peru and Brazil, however, followed a similar reactionary pattern to that of the United States and passed their own immigration restrictions that limited Japanese migration to Brazil.

The intensification of exclusionary sentiments reached their pinnacle during Getúlio Vargas’s government in 1934. Shortly after seizing power, he introduced policy that placed a

quota on Japanese immigration to about 3,500 a year. Changes in immigration policy did not go unanswered, however. Following the passage of Brazil's new immigration quotas, a group of Japanese Brazilian law students founded the Nipo-Brazilian Student League to promote the place of Nikkei within the "Brazilian Race." More policies targeted Japanese in Brazil during the 1930s and World War II, which forced the closure of Japanese schools and all foreign language newspapers (Hirabayashi, Kikumura-Yano, Hirabayashi 2002).

Similarly, Peru passed a series of restrictive legislative measures in the early 1930s that not only made immigration difficult, but also targeted the community in Peru. Motivated largely by the success of Japanese farmers and businessmen, as well as Japanese imperial expansion, Peru suspended all naturalization proceedings in 1936, targeting the Issei. In the following year, Peru abolished birthright citizenship to further complicate the legal status of the Nisei. Anti-Japanese sentiments fueled major riots, known as *el saqueo*, in a number of Peru's urban centers in the spring of 1940. The destruction of numerous Japanese businesses and properties prompted approximately 300 Japanese Peruvians to return to Japan following these acts of violence.

The pre-war experiences of Latin American Nikkei are not all uniform, as Argentina and Paraguay maintained solid relationships between Japanese and regional communities. In Argentina, where state-sponsored immigration was not strong, the community largely grew by means of secondary migrations from other regional Latin American countries. As a result, the Japanese community and identity continued to grow with the establishment of bilingual language schools. Argentina would also remain neutral through much of World War II.

Paraguay somewhat uniquely reversed its restrictive immigration and nativist policies that prevented the arrival of Japanese laborers and made them ineligible for citizenship in 1919. These policies were reversed as part of a trade deal with Japan, which established diplomatic relations between the two states. However, it wasn't until 1936 that the first sizeable cohort of Japanese migrants would arrive by means of the state-sponsored immigration programs (Endoh 2009).

The Pacific War and Incarceration

Japanese imperialist expansion in East Asia during the late 1930s led to the erosion of international relationships with many nation-states and their allies. After the attack on the U.S. Naval Base at Pearl Harbor in December 1941, things only accelerated.

Within hours of the first attacks on U.S. forces, a massive dragnet was initiated in the United States, which targeted Japanese American community leaders. These individuals were selected due to their perceived influence over the community or were assumed to have the potential to assist the Japanese Imperial Navy during an attack. These arrests were able to be

carried out with incredible swiftness largely because the plans were put in place nearly a decade in advance in the event that the two powers confronted one another (Williams 2019).

The swiftness of these arrests was not exclusive to the United States, however, as similar actions were carried out in both Canada and Australia. Across the U.S. northern border in Canada, within hours of the attack, the civil rights of all Japanese Canadian males were suspended, and arrests of prominent leaders were made. In Australia, however, more drastic actions were taken with remarkable speed. Within 24 hours of the Imperial Navy's attacks across the Pacific, the Australian government began to round up and relocate the entirety of the Japanese population to camps throughout the country (Nagata 1993). During the duration of the war, Australia also became a site where prisoners of war captured by Allied forces in the Pacific theater were relocated. At the conclusion of World War II, all Japanese held in camps were released and repatriated back to Japan; however, the hundreds imprisoned by the Australian government were still held in the camps and were not released until November 1945.

In Canada, following the outbreak of war, Japanese in the western part of the country were ordered to camps in both British Columbia and Ontario, where in some cases, they were forced to work on government infrastructure projects. But in the spring of 1945, the Securities Commission, which was responsible for organizing the incarceration, sold off Nikkei possessions and property. Nikkei were forced to find housing in the east or sign papers renouncing citizenship while agreeing to deportation to Japan that spring. At the conclusion of the war, Nikkei were not allowed to return to the coastal areas and were forced to reside east of the Rockies. A number of organizations were formed to help assist their resettlement. They received support from religious organizations like the YMCA. The Cooperative Committee of Japanese Canadians (Toronto) helped provide aid and jobs to Nikkei in the region. Provisions of the War Securities Act, however, were still in place that made resettlement and reentry into public life difficult and daunting (Kobayashi and Ayukawa 2002).

In the United States, on the other hand, incarceration became a complex affair as the task of quickly removing thousands of Japanese Americans on the west coast proved to be very difficult. They were initially moved to "assembly centers" at preexisting locations like fair grounds and racetracks, which were converted to house thousands of individuals. In 1943, the War Department and the War Relocation Authority introduced a loyalty questionnaire to recruit and enlist prisoners into the armed forces. Those who answered "no" to questions 27 and 28, known as the "No-Nos," were segregated Tule Lake segregation camp in Northern California. Those who answered affirmatively to the military service question were placed into the all-Japanese 442nd

Regimental Combat Team, which became the most decorated unit in U.S. military history for its size and length of service (Fernandez and Fugita 2004).

In Hawai'i, however, the issue of incarceration would prove to be a much more nuanced issue. The Japanese American population in the islands were not all placed in camps since they were a pivotal part of the economic infrastructure, and their labor was essential to help keep the plantations running and expand the military complex. Only key community leaders who were perceived to be a threat, as well as their families, were incarcerated.

Resettlement after the war proved to be a significant challenge, as local communities were effectively destroyed, properties were sold, and anti-Japanese sentiments were still a problem, which made entering the work force difficult. Coupled with the trauma of incarceration, this generated a silence about the experience which isolated younger generations from their Japanese ancestry. Many Japanese Americans were not able to return to their hometowns and instead relocated to other parts of the country (Niiya n.d.).

While incarceration was in effect in allied countries, the Philippines was occupied by Japanese forces for much of the war. Almost all Issei and Nisei in the country were mobilized into the Japanese military to help aid the war effort. In Davao, many were ordered to convert their crop fields into airfields and military installations, which began to adversely affect the local economy. Davao became a large food supply base for the Japanese military, taking advantage of Japanese farm labor and infrastructure. Additionally, *mestizo* (mixed-race) Japanese students who attended Filipino schools were ordered to attend Japanese schools, as considered appropriate for subjects of Imperial Japan. By 1944, the abaca industry in Davao, the main commodity produced by the community, was completely devastated due to the use of the land for military support systems. At the war's conclusion during the U.S. occupation, the United States allowed Filipino women and their *mestizo* children to choose between repatriating with their husbands to Japan or remaining in the Philippines. While some chose to go to Japan due to anti-Japanese sentiments and concerns over their children's education, many elected to stay because they had already lost their Japanese husbands during the war and required their families' support and assistance. Moreover, many did not want to move to a foreign country that they did not know. Many changed their last names and got rid of any documentation that could prove their Japanese identity to avoid persecution and harassment. This would prove to be a major barrier in proving their Japanese or Nikkei identity to the Japanese government in the future (Ohno2008).

In Latin America, relationships during the war were more complicated with both the United States as a regional hegemon and Japan as a powerful nation and trading partner. Allegiances shifted and complicated relationships. Brazil enacted serious restrictions that forced relocations

and placed a variety of socioeconomic restrictions on Japanese Brazilians. Unlike in the United States, *mestiço* (mixed-race) Japanese Brazilians were not targeted by these discriminatory policies. The Peruvian government also placed restrictions on all financial activities of Japanese Peruvians. Properties were confiscated and schools were shut down. Only a handful of small businesses were allowed to operate. Within two days of the attack on Pearl Harbor, numerous Japanese businesses were placed on a blacklist that originated in the United States. In 1942, 342 Japanese in Peru elected to return to Japan. During the duration of the war, 1,800 were deported to the United States and held in incarceration camps. Argentina, however, would not formally declare war until late 1945 with the end of the war imminent. In Paraguay, despite being one of the twenty-one Pan-American countries that severed ties with the Axis Powers in 1942, the 1919 treaty that guaranteed that Nikkei in Paraguay would not face any persecution was honored. However, some restrictions were placed on civic and educational activities (Kikumura-Yano 2002).

Post-War Resettlement and Expansion of the Nikkei Community

Japan was in desperate need of aid as a result of the vast destruction of World War II. In 1946, seeing the impact of organized relief efforts in Europe, Nikkei in the Americas formed L.A.R.A. (Licensed Agencies for Relief in Asia) as a way to collect and distribute aid to Japan. Initially made up of religious organizations, the L.A.R.A. program collected substantial amounts of aid from Nikkei throughout the Americas, making up a sizeable percentage of all the aid sent to Japan during the occupation (Association of Nikkei and Japanese Abroad 2008). In October and November of 1945, meetings were held in New York and San Francisco where Japanese Americans discussed sending aid to Japan. Organizations like the Southern California Relief Organization for Displaced People in Japan were set up. Small organizations like these made donations to one of thirteen large American religious, social welfare, and labor organizations. For those in the United States who were incarcerated, sending relief to Japan even during their difficult circumstances was a sign of respect and gratitude since they had received “Comfort Articles” from their countrymen in Japan when they were incarcerated in the camps. In Hawai’i alone, between December 13 and 18, nearly 10,000 pounds of goods were sent to Japan. Similar actions were undertaken throughout the Americas. In Brazil, by mid-1946 Nikkei began to ship relief goods to Japan, sending nearly \$300,000 worth of goods total. In Canada, in November of 1946, the Ontario Committee for Relief in Japan formed and began to ship goods. Two years later, in 1948, the Ontario Committee disbanded when Canadian churches began to become more involved in the relief effort. The JCCA (Japanese Canadians Citizens Association) began to conduct more

fundraising efforts to support the needs of those in Japan (Hirabayashi, Kikumura-Yano, Hirabayashi 2002).

When diplomatic relations between Japan and the rest of the world resumed in 1952, so did immigration and state-sponsored immigration. In Paraguay, the President reopened migration to all groups, resuming Japanese migration to the country. The Nippo-Paraguayan Colonization Corporation was then established to help receive and locate Japanese migrants into fertile farmland regions. The Japanese Legation, which became the embassy, was established in 1956, providing a good deal of hope and support to Japanese families. The La Paz and Santa Rosa settlements were established, and an agricultural cooperative was formed which helped send agricultural products back to Japan. The Company for the Promotion of Japanese Migration was then established in 1959 with 95% of its funds coming from the Japanese government. The company helped coordinate settlement and purchased land for the families. Due to the success and productiveness of Nikkei in Paraguay, Japan and Paraguay came to an agreement to allow 85,000 migrants to travel to Paraguay within a 30-year period. By 1989, however, only 7,000 Nikkei lived in Paraguay.

Migration to countries like Brazil also began again, as many skilled and technical workers were attracted to the growing economy and opportunities. Brazil also proved to be an attractive location for Japanese businesses. Beginning in the second half of the 1950s, Japanese business interests and manufacturing began to move to Brazil while Brazilian agricultural exports began to head to Japan. By the late 1970s, over 500 Japanese businesses had offices or subsidiaries in Japan helping to facilitate an economic relationship between the two countries while providing a tangible link to Japan for Nikkei there.

During the resettlement period in the Americas, many Nikkei headed into a handful of occupations such as barbers, florists, and dentists, preventing ethnic enclaves from developing and promoting a broader diaspora. By 1954, many Nikkei in Mexico, for example, began to develop promising and successful careers in specialized fields such as medicine, law, engineering, and government. In Hawai'i, Nisei veterans and White liberals successfully dismantled the Republican establishment in Hawai'i, winning elections in the territorial government. It is often referred to as the "Bloodless Democratic Revolution." In 1959, when Hawai'i became a state, Daniel K. Inouye, a war veteran, became the first Asian American and Japanese American elected to the House and later to the Senate.

While the post-war and resettlement period are often best known for the silence surrounding Nikkei ancestry, heritage, and history, there are a number of examples of communities thriving socially and culturally as Nikkei. In Mexico, for example, a group of ten came

together in the summer of 1956 to form Asociación México Japonesa in order to build and fund a Japanese cultural center. In 1962, Asociación México Japonesa was founded in order to help unite all the Nikkei groups in Mexico under one umbrella organization. Similarly, the Japanese Mexican Cultural Association (JMCA) was formed in the late 1960s to help structure an educational institution that published Romanized language books to teach Japanese to Nikkei living in Mexico. It would ultimately become an accredited and recognized institution by the Mexican government. These organizations and efforts are symbolic of numerous efforts across the globe to connect the emergent Nikkei populations with their ancestry.

In the United States and Canada, beginning in the 1970s, a number of organizations like the JACL and the National Association of Japanese Canadians began to call for redress and reparations for the incarceration of Nikkei during the war. By 1978, the JACL formally called for reparations in the amount of \$25,000, drawing parallels to the German concentration camps. Despite widespread support, there was still a level of disagreement about the movement, however, particularly along generational lines between Sansei and some Nisei and surviving Issei over the issue. Despite the fact that many Latin American Nikkei, especially Peruvians, were incarcerated as well, they were left out of the discussion as a political tactic to make the reparations case more appealing to the U.S. government. After a commission was established to collect information and file a report, President Ronald Reagan signed the Civil Liberties Act of 1988 which issued a formal apology and granted each surviving member of the camps \$20,000. In Canada, similar steps were taken. The redress legislation was passed in 1988 as well and the War Measures Act was finally revoked. As a result, a formal apology was issued as well as \$21,000 in reparations to each individual, \$12 million in community funds, a purge of criminal records related to the war, and the complete restitution of citizenship rights. The reparations and funds directed back towards the communities proved to be instrumental in developing community infrastructure and organizations that had not existed or thrived since the war.

One of the most interesting trends of the late twentieth century for the Nikkei population, however, is return migrations to Japan for the purpose of employment. Fueled partially by a shrinking labor force and the need to grow the economy, Japan revised its Immigration Control and Refugee Recognition Act in 1990. In order to allow more workers into the country, they opened doors for Nisei and Sansei to obtain Long-term Resident Visas with no restrictions. As a result, throughout the 1990s, thousands would leave for Japan to fulfill jobs in a variety of labor sectors. A survey sponsored by the Japan International Cooperation Agency (JICA) in 1991 revealed that most of the recently arrived temporary workers who migrated to Japan were male, with Nikkei Brazilians and Peruvians making up the overwhelming majority. Most were single

migrants, and many had Okinawan origins. The study also noted that 4 out of every 10 had a university education and 8 out of every 10 worked in factories. In 1999, Japanese census data revealed that over 250,000 Japanese Brazilians were living in Japan. This was a significant milestone, both for its unbelievable size, but also because it was the same number as all migrants who went to Brazil prior to the war. However, Japan was hit hard by the 2008 economic shock, and the impact on Nikkei workers was no exception. In 2009, the Japanese government facilitated a paid voluntary repatriation program (*Kikoku Shien Jigyō*) for unemployed Nikkei, which implies the realities of Japan's immigration policy and society (Sharpe 2010). The number of Nikkei workers who left Japan was 21,675—92.5% were Brazilian Nikkei (20,053 workers), followed by 4.2% Peruvian Nikkei (903 workers), and 3.3% others (719 workers) (Ministry of Health, Labor, and Welfare n.d.). Although the number of incoming Nikkei workers decreased due to the 2008 economic crisis and the 2011 Tohoku earthquake, recently, the number of Nikkei workers has been gradually increasing.

According to the survey by the Association of Nikkei and Japanese Abroad in 2017, there are roughly 3,800,000 Nikkei settled globally (Association of Nikkei and Japanese Abroad 2017). Japan's position in the world economy found its citizens working, living, and settling throughout Europe, as well.

Relative to the historic diaspora, contemporary global Nikkei can be divided into three primary groups (Ichioka 1988; Azuma 2005; Hirabayashi, Kikumura-Yano, Hirabayashi 2002). The first group are the descendants of pioneer Issei who emigrated from Japan in the late nineteenth through the mid-twentieth centuries. These pioneer Japanese migrants can be further divided into two primary groupings. The first are the migrants departing to Latin America, Hawai'i, and North America. Hailing predominantly from "main island" rural agricultural regions and Okinawa, these early emigrants worked as laborers, sharecroppers, small business owners, and in light manufacturing. As Japanese women joined these pioneer men, they formed families and created Japanese immigrant communities featuring faith, cultural, and economic organizations. Tied strongly to their Japanese home prefectures, *Kenjinkai* formed the backbone of the ethnic community infrastructure. Today, the descendants of the pioneering Issei (1st) form the Nisei (2nd), Sansei (3rd), Yonsei (4th), Gosei (5th), and Rokusei (6th) generations. The second pioneer Issei group traveled to the Philippines and throughout Asia. Contemporary Sansei, Yonsei, and later generation descendants in these countries possess a history complicated by Japanese imperialism in the early to mid-twentieth century and feature persons of mixed Japanese and Asian ethnic ancestry.

A second cohort of Nikkei applies primarily to the United States, comprised of international families created from the marriage of Japanese women to U.S. military men during the occupation of Japan following World War II. Due to restrictive immigration legislation in the U.S., these international Nikkei families would be the primary Japanese immigrants between 1940 and 1965, establishing a continual conduit of Japanese and mixed Japanese emigration. These Japanese came from urban and metropolitan areas of Japan, as well as Okinawa.

The third cohort involves Japanese emigration post-1960s. To distinguish them from the descendants of Issei pioneers, this group is generally referred to as Shin Issei, or New Issei (first generation). Shin Issei migration patterns establish homes at a truly global scale. Shin Issei and their children, Shin Nisei (second generation), live in countries on every continent, except for Antarctica. They comprise both mono- and interracial families. Shin Issei also feature migration from urban regions versus the pioneer cohorts' more rural background.

In the Nikkei young adult (18-35 year old) population of this study, we find each of the Japanese emigrant cohort demographic patterns represented among the target respondents. By the end of the 1990s and early twenty-first century, this included the return migration of the descendants of early pioneer emigrants to Japan. Moreover, Japan's position in the world economy found its citizens working, living, and settling throughout Europe, as well. The descendants of the "pioneer" migrants are generally Sansei, Yonsei, Gosei, and Rokusei, while the military bride cohort are Sansei and Yonsei, and the post-1965 migrants tend to be Shin Issei and Shin Nisei. Regionally, the Australia/New Zealand and Europe cohorts were predominantly Shin Nikkei, while the Nikkei from Asia, the Americas, and Africa were comprised of Shin Nikkei and Sansei or later generations.

2. Methodology and Research Question

In order to gain a holistic understanding of Nikkei around the world, a mixed methods approach was implemented in order to answer the question, “What does it mean to be Nikkei in the 21st Century?” A “Triangulation Design” approach (Creswell, Plano Clark, et al. 2003) was employed whose purpose is “to obtain different but complementary data on the same topic” (Morse 1991, p. 122). In order to respond best to the research question and develop a comprehensive understanding of phenomena (Patton 1990), the Research Team applied a convergence model where both quantitative and qualitative data were collected and analyzed on the same phenomena (Creswell 2006) of culture, identity, connection to family, the local Nikkei community, the global Nikkei diaspora, and Japan.

This Project’s multimethod research design used an online survey (quantitative); focus group and participation observation data (qualitative); and academic and public articles (archival: primarily for analyses and explanation of empirical data findings).

2.1 Quantitative analysis

To collect quantitative data, the Research Team decided to use an online survey.¹ To test the feasibility of a worldwide “online” survey, the Research Team piloted the survey among U.S.-based Nikkei young adults.² Some concerns with an online-based survey were a) the length and time burden of the survey (i.e. was it too long, taking too much time to complete in one sitting), b) clarity of the questions, c) effectiveness of various types of questions, d) sensitivity of questions, and e) interest of young adult Nikkei in participating in a survey of this type. The pilot survey was administered in English, generating a convenience sample by snowballing out from young adult Nikkei community key informants, including but not limited to Japanese ancestry-based university student organization presidents and officers (e.g. Nikkei Student Union), Nikkei community organization youth leaders, and others with Nikkei young adult networks which were recruited through contacts of the Research Team members. These contacts were asked to send the link to the survey to young adults of Japanese ancestry in their networks, preferably to those persons whom the Research Team member did not know. While this sampling approach proved successful, resulting in 94 pilot survey responses, a limitation of the pilot sample based on the sampling strategy and recruitment of respondents is that it most likely predominantly attracted

¹ The project utilized the survey software, Survey Monkey. All surveys were anonymous.

² A complete summary report of the Pilot Study is found in Appendix III.

those persons of Japanese ancestry who have developed a more aware sense of their “Japanese-ness or Nikkei-ness.” As a result, the Pilot sample cannot be generalized to the universe of Nikkei living outside the U.S. or even those who do share a similar sense of Nikkei identity and Nikkei community engagement.

The online survey, which was piloted primarily in the California area,³ proved successful, garnering 94 respondents in a four-day period from January 2-6, 2019. Bolstered by the demonstrated feasibility based on the robust nature of the Pilot data, the team moved to the worldwide phase of the study. The Research Team launched two waves of “open access” data collection for the Global Nikkei Young Adult Survey (hereafter Global Survey), the first from January 27 – February 28, 2019, and the second from March 8 – April 15, 2019. As indicated by its name, the Global Survey targeted a worldwide sample, with emphasis on regions where Nikkei settled historically (pre-1940s) as well as sites of more contemporary migration (post-1950).

Five primary locations or regions were targeted: Latin America (e.g. Argentina, Brazil, Paraguay, and Peru); United States and Canada (including Hawai’i); Australia and New Zealand; Europe (United Kingdom and the Netherlands); and Asia (Japan and the Philippines). The Research Team offered the Global Survey in four languages (see Appendix I for Survey in each language):

- Spanish
- Portuguese
- Japanese
- English

The worldwide recruitment of Nikkei survey participants followed a snowballing process similar to the Pilot study. The Research Team amassed a global network of Nikkei community leaders and organizations using international institutional contacts through the Japanese American National Museum’s Discover Nikkei project, The Nippon Foundation grantee base, COPANI organizers and participants, as well as the core of young adult Nikkei organizations used in the Pilot Study. The solicited *key informants* “spread the word,” snowball-recruiting participants from both institutional and personal networks. Outreach targeted young adults between the ages of 18 and 35, although adults over 35 were not restricted nor necessarily discouraged from completing the survey. In addition to key informant recruitment and subsequent snowballing, the

³ The pilot sample, though predominantly from Southern and Northern California, was administered through key informant snowball networks, which resulted in respondents from other regions in the United States and Japan, including New England. The results from the Pilot survey was not included in the final analysis numbers. The Pilot Survey Report can be found in Appendix III.

Research Team supported by the Japanese American National Museum uploaded invitations for the Global Survey to the internet using several social media platforms, Nikkei institution websites, and the distribution of “links” to individuals through Nikkei ethnic community networks.

In all recruitment and outreach efforts, survey participants were encouraged to share the “survey link” with their personal, community, and professional Nikkei networks. Anecdotally, Research Team members received feedback that individuals received multiple invitations to participate stemming from organizational affiliation, family members, and friends. These individuals also reported sharing the “link” to their Nikkei networks. Other evidence of the snowball effect was the “reposting” of the social media link/page on personal social media pages, as well as Nikkei or Japanese ancestry organization pages not targeted by the Research Team.

A quantitative data set was generated from these surveys that assessed a series of cultural, generational, and gendered relationships and behaviors. In addition to creating a hard data set, the survey responses also yielded a significant number of points that were used for qualitative assessment. Open-ended responses to questions such as “What does it mean to be Nikkei?” offered respondents a chance to shed some light on their lived experiences and understandings of their Nikkei identity. The open-ended responses were translated into English for analysis by the Research Team. The survey overall yielded 6,309 responses, yielding a base sample of 3,839 completed surveys, although individual questions could have more or less than this base number.

The following report includes three specialized quantitative reports. The major analyses are presented in the form of univariate descriptive statistics, bivariate comparative description, and brief correlation coefficients that summarize the given set of variables, which can be either a representation of the entire or a sample of a population.

(1) Descriptive statistics will be presented in figures and tables. In statistical data analysis, the descriptive part of the analysis can be seen as a kind of exploration. Its purpose is to get a general view of the data and the distributions of the variables by diagrams, tables, and basic statistics, such as mean and standard deviation. The descriptive analysis is a necessary part of the research and is always conducted before doing any statistical tests or more complicated modeling.

(2) Second, categorical data is cross tabulated into different categories that are mutually exclusive from one another in order to demonstrate data spreads. Cross tabulations are used to examine relationships within data that may not be readily apparent. Cross tabulation is especially useful for studying market research or survey responses. Ultimately, cross tabulations offer a simple method of grouping variables, which minimizes the potential for confusion or error by

providing clear results. Results include but are not limited to deriving innumerable insights and offer data points to chart out a course of action.

Finally (3), data are organized and represented by correlation statistics or the degree to which a pair of variables are linearly related. Correlations are useful because if you can find out how variables are related, you can make predictions about future behavior. There are several different correlation techniques. The Research Team employed the most common type, called the Pearson, or product-moment correlation. In simple terms, it answers the question, “Can I draw a line graph to represent the data?” Two letters are used to represent the Pearson correlation: Greek letter rho (ρ) for a population and the letter “r” for a sample.

Raw data from this study was organized using ASCII (American Standard Code for Information Interchange), the most universally accepted format. Practically any statistical software can open/read these types of files. Consecutively, all data was analyzed by employing Stata 15. Stata is a multi-purpose statistical package to help you explore, summarize, and analyze datasets.

Overall, the total number of respondents who successfully responded to the survey is 6,309.

1. Spanish Global Nikkei Youth Adult Survey (N=909)
2. Portuguese Global Nikkei Youth Adult Survey (N=2845)
3. Japanese Global Nikkei Youth Adult Survey (N=698)
4. English Global Nikkei Youth Adult Survey (N=1857)

Data was merged using Stata 15. To merge four (4) data sets in Stata, we first sorted each data set on the key variables upon which the merging was based. Then, we used the merge command followed by a list of key variable(s) and data set(s). The first step was to describe our data. The describe command gives us a lot of useful information. For our purposes, the most important things it shows is that the variable ID is numeric, and that the data are unsorted. We also note that the variables we want from this dataset are in fact in the dataset. We wanted to do this for all four of our datasets.

The analytic strategies of this study were to first use descriptive statistics (i.e., means, standard deviations, and category percentages). To calculate the mean, we add up the observed values and divide by the number of them. The formula for means employed is as follows:

$$\bar{x} = \frac{\sum_{i=1}^N x_i}{N}$$

The notation for the subsequent formula is expressed in the following terms:

x_i : i^{th} observation

N : number of non-missing observations

The Normal distribution is represented by a family of curves defined uniquely by two parameters, which are the mean and the standard deviation of the population. The curves are always symmetrically bell-shaped, but the extent to which the bell is compressed or flattened out depends on the standard deviation of the population. However, the mere fact that a curve is bell-shaped does not mean that it represents a Normal distribution, because other distributions may have a similar sort of shape. The formula for standard deviations employed is as follows:

$$SD = \sqrt{\frac{\sum |x - \bar{x}|^2}{n}}$$

The notation for the subsequent formula is expressed in the following terms:

x_i : i^{th} : observation

N : number of non-missing observations

\bar{x} : mean of the observations

The formula for categorical percentages employed is as follows:

$$\hat{p} \sim N \left(\text{mean} = p, SE = \sqrt{\frac{p(1-p)}{n}} \right)$$

The notation for the subsequent formula is expressed in the following terms:

N : number of non-missing observations

The second analytical strategy employed was cross tabulations. Categorical variables may represent the development of a disease, an increase of disease severity, mortality, or any other variable that consists of two or more levels. To summarize the association between two categorical variables with R and C levels, we create cross-tabulations, or $R \times C$ tables ("Row"x"Column" or contingency tables), which summarize the observed frequencies of categorical outcomes among different groups of subjects. The formula for cross tabulations employed is as follows:

$$\text{Adjusted residual} = \frac{O_{ij} - E_{ij}}{\sqrt{[n_{i+} \times n_{+j} \times n_{++}^{-1} (1 - n_{i+}^{-1}) \times (1 - n_{+j}^{-1})]}}$$

The notation for the subsequent formula is expressed in the following terms:

O_{ij} : observed frequency in cell (i, j)

E_{ij} : expected frequency for cell (i, j)

n_{i+} : number of observations in the i^{th} row

n_{+j} : number of observations in the j^{th} column

n_{++} : total number of observations

The final analytical research is correlation. The correlation between two variables is shown through a correlation coefficient (a correlation coefficient is a statistical measure that calculates the strength of the relationship between two variables), that is a value measured between -1 and +1. When the correlation coefficient is close to +1 then there is a positive correlation between the two variables; when the value is close to -1, then there is a negative correlation between the two variables; and when the value is close to zero, then there is no relationship between the two variables. The formula for correlations employed is as follows:

$$r = \frac{1}{n-1} \sum \left(\frac{x - \bar{x}}{s_x} \right) \left(\frac{y - \bar{y}}{s_y} \right)$$

2.2 Focus Group Discussion Analysis

Focus groups as a qualitative method were used in order to clarify, confirm, and delve deeper into issues identified through the larger, quantitative survey in order to understand the vast range of experiences of Nikkei young adults. What makes this method unique is the discussion amongst the participants, focused on a specific set of issues that is led by an objective moderator. The collection of various narratives in which participants not only share their own views, but also rethink/redefine their views as a result of listening to other participants' perspectives is key to increasing the depth of understanding. As a qualitative research method, the focus group was used in order to understand better the cultural and social norms, lives, and experiences of Nikkei young adults by collecting participants' narratives through interactive discussion in order to explain why certain behaviors, norms, or phenomena occur in particular social contexts. Focus groups are a useful data collection tool, which paint a vivid and nuanced image of personal experiences, feelings, behaviors, attitudes, and aspirations, on particular topics from the inside perspective of the member group (Hennink, Hutter, & Bailey 2011).

Thus, in order to provide a greater understanding, depth of insight, and emic perspective of the meaning of Nikkei identity, local community activities, and transnational engagement, the project conducted focus groups in eleven (11) countries and twelve (12) cities. Three (3) were administered in North America (Los Angeles, Honolulu, Vancouver), four (4) in South America (São Paulo, Lima, Buenos Aires, Asunción), two (2) in Europe (London, Amsterdam), and three

(3) in Asia and Australia (Tokyo, Davao, Sydney). The project used focus groups⁴ to confirm general findings on Japanese values and Nikkei community connectedness, as well as to provide contextual insight into the identities and culture of young adults of Japanese descent around the world in their own respective community settings.

The Research Team contracted individual Field Research Associates (FRA) to facilitate one focus group in each of the eleven (11) countries regarding issues surrounding Nikkei young adults, culture, identity, and community. Recruitment for applicants was conducted through The Nippon Foundation and the Japanese American National Museum's networks and international institutional contacts. The FRAs are knowledgeable about their local Nikkei communities, native and/or fluent in the local target language, and proficient and/or fluent in English. The main responsibilities and duties of the FRAs were to attend a focus group training workshop in Los Angeles, coordinate and organize the logistics of the focus group (i.e. arrangement of the focus group location and the recruitment of the focus group participants), conduct and facilitate the focus group, take notes, and transcribe the focus group data.

The two-day Focus Group Training Workshop took place in Los Angeles at the Japanese American National Museum on March 2-3, 2019. The FRAs, who live in and reside in the countries in which they held the focus groups, gathered to learn more about focus groups as a qualitative research method (in particular, the role of the moderator and how to conduct focus groups); to engage in focus group role playing; to discuss and reflect upon global Nikkei communities; to participate in identity, team building, and community exercises; and to brainstorm questions for the focus group.

FRAs pre-selected participants based on the shared experience of self-identifying as a person of Japanese descent and as a young adult between the ages of 18 and 35 years old. Recruitment of some of the focus group members came from the survey where participants consented to providing their contact information if they were interested in joining the focus group. Others were recruited through the FRA's personal and professional networks. The demographics of the focus groups in each of the 11 countries (Argentina, Australia, Brazil, Canada, Japan, the Netherlands, Paraguay, Peru, the Philippines, the United Kingdom, and the United States) reflected and included a wide spectrum of mixed-race participants and generations that was consistent with a broad range of immigration histories and community development.

⁴ In multimethod research, focus groups can be used to either 1) develop the themes and questions for use in survey questionnaires, or 2) confirm survey responses and gain deeper insight to those responses. The Project research design chose to use focus groups to confirm or refute survey responses on Nikkei attitudes, behaviors, and practices in relation to Nikkei identity.

Before the start of each focus group, all participants signed a consent form (see Appendix II) that included the purpose and rationale of the Global Youth Nikkei Research Project, the project's working definition of the term Nikkei, and confirmation that all information from the focus group would be anonymous so that participants would not be identifiable. Each focus group on average had approximately ten (10) participants and was conducted in the language of the target community. Focus group discussion lasted approximately 1-2 hours, although there was some variation in length. FRAs either took notes during the focus group sessions or had a notetaker present. Participants had the right not to answer questions or participate in discussions that made them feel uncomfortable and could withdraw from the focus group at any point.

The Research Team provided each FRA with a protocol that would be implemented across all of the focus groups. Each focus group began with an icebreaker where focus group participants provided brief introductions of their background (i.e., family immigration history, place of residence). The first series of questions asked participants to share some of their individual experiences and thoughts about their Nikkei-ness, the meaning of "Nikkei," and the impact of the Nikkei community where they live. The second series of inquiries explored their thoughts about the idea of a "global Nikkei identity and community." Participants were asked to expound upon and go into more detail regarding various responses from the survey (i.e., cultural celebrations; values; organizational, community, or social groups; connectedness). Lastly, participants engaged in brainstorming discussions on how they believed that The Nippon Foundation might better support and enhance the experiences of members of their respective Nikkei communities.

All FRA reports were completed in English and sent to the Research Team for analysis. The reports generated from these focus groups provided a profound level of insight into a global and more individual understanding of Nikkei identity. The data from all focus groups were organized so that various themes and patterns emerged. Categorizing the data through inductive coding helped generate new frameworks and understanding in order to answer the research question, "What does it mean to be Nikkei in the 21st Century?" The analysis of ethnographic data arose from a bottom-up approach without imposing preexisting codes. Patterns and structures were established so that the building of formative theory could allow the discovering of "abstract categories and the relationships among them" to be "used to develop or confirm explanations for how and why things happen as they do" (LeCompte & Preissle 1993, p. 239).

In conclusion, data results from the survey and focus groups were compiled during the analysis and interpretation phases in order to validate and confirm various findings and results and to develop a solid understanding of the young adult Nikkei population. One of the benefits of using the mixed methods approach was that it made it easier to look at global diaspora from a

number of different perspectives and to merge and validate the various strengths of quantitative methods, such as large sample size and trends, with those of qualitative methods like nuanced details and in-depth context (Patton, 1990). The data set and focus group reports revealed three (3) key layers of understanding of the Nikkei experience, namely family identity, local or regional identity, and transnational identity. However, these three intersecting layers were not found to be static ideas, but rather ones that shifted in prominence, varying based on both geographic locations and social distinctions.

Limitations of the Project

One set of limitations for the Project are embedded in the general limits for the methods used in the study. Survey research, while providing larger samples and breadth of coverage, generally lack depth because of the forced choice nature of the responses. Participants are responding to a specific question limited by a fixed range of responses/answers/selections. The offering of open-ended questions provides some mitigation but poses questions of interpretation and/or coding (converting open ended responses into discrete numeric data) for analyses.

Focus groups generally provided greater depth of understanding, nuance, and context. However, they were limited by smaller sample sizes, interactions among the focus group participants, skill of the facilitator, and the time allocation for the session(s).

A specific limitation to this study was the sampling methodology. While under pristine circumstances complete random sampling is the “gold standard,” in this case direct access to the estimated 3,800,000 Nikkei worldwide was not available, hence, the reliance on convenience snowballed sampling techniques. Participants for this study were recruited by key informants within the targeted Nikkei global communities and were solicited on Nikkei community social media platforms. This recruitment strategy resulted in self-selected participants who likely either held an existing Nikkei identity or were interested in exploring further their Nikkei identity. Accordingly, the Project sample was more likely to embrace “Nikkei” attitudes and beliefs, to engage in “Nikkei” community activities, and to retain Japanese cultural practices and behaviors. Each of these “likely” responses then would bias the outcomes in these directions. Hence, the Project’s ability to make generalized statements of “all Nikkei” is limited.

The Project offers the following thoughts on our study sample. First, despite the lack of direct access to the “Nikkei universe,” the Project accomplished a global sample that reflects the diasporic patterns of Japanese emigration. Second, even though it is likely that the participants of the study tend to embrace some level of “Nikkei identity awareness” (i.e. they claim their Japanese heritage), the Project was able to gain greater knowledge regarding the breadth and

depth of that “awareness” as well as insights into its salience in shaping the identity formation of the respondents. And, lastly, a primary objective of The Nippon Foundation’s funding of this study was to gather empirical data/understanding to inform funding and program policy for its initiatives supporting Nikkei communities across the globe. Inherent in that objective is the question, “Are there viable worldwide, Nikkei individuals and communities of Nikkei to support?” To this end, the self-selected nature of the sample highly suggests, “yes.” The over 6,000 responses and analyzed sample of 3,839 persons, along with the 94 respondents to the Pilot survey, who felt enough connectedness to “Nikkei” provide evidence of both desire and need for continued The Nippon Foundation initiatives.

3. Results and Findings

Global Nikkei Young Adult Survey Summary Statistics

The Team launched two waves of data collection for the “open access” Global Nikkei Young Adult Survey (hereafter Global Survey); the first from January 27–February 28, 2019, and the second from March 8–April 15, 2019. The Global Survey targeted a worldwide sample, with emphasis on regions where Nikkei settled historically (pre-1940s) as well as sites of more contemporary migration (post-1950). Five primary locations or regions were targeted: Latin America (e.g. Argentina, Brazil, Paraguay, and Peru), United States/Canada, Australia/New Zealand, Europe (United Kingdom, the Netherlands), and Asia (Japan, the Philippines). The Global Survey was offered in English, Spanish, Portuguese, and Japanese.

In all, the Global Survey received 6,309 responses.⁵ Not all persons that started the survey completed the entire survey and others were partially completed. This report used a base sample of N = 3,839 (derived from a cross tabulation of age and generation, Table 1.1.8), although on any specific question/variable, the “sample N” could be larger or smaller dependent on respondent participation on the individual question.

3.1 Descriptive Demographic Statistics

3.1.1 Demographic of survey respondents

Country and Global Regions Response

The Global Survey achieved a worldwide sample with representation from thirty-six (36) countries spanning the targeted regions. The United States led the country response with 1,614 (38%) participants, with Brazil comprising the second largest respondent sample at 1,313 (31%).

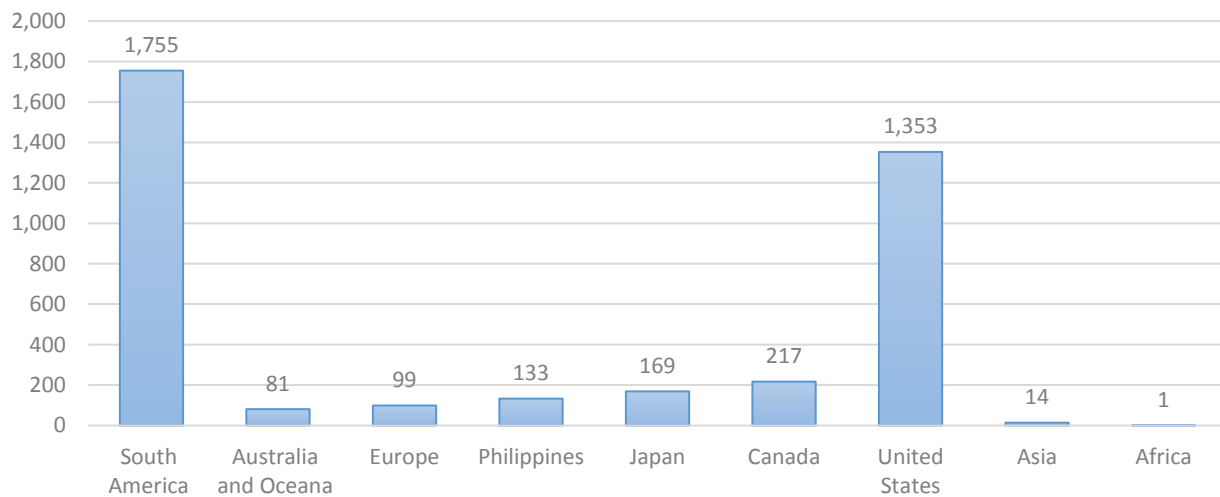
⁵ Prior to the Global Survey, a pilot survey, distributed primarily in Southern California, received 94 responses that are not included in the overall results (see Appendix III).

Table 1.1.1: Survey Sample Respondents by Country and Relative Frequency					
Country	Relative Frequency		Country	Relative Frequency	
	n	Frequency		n	Frequency
Argentina	118	2.77%	Kenya	2	0.05%
Australia	114	2.67%	Malaysia	8	0.19%
Austria	1	0.02%	Mexico	38	0.89%
Belgium	3	0.07%	Netherlands	29	0.68%
Bolivia	10	0.23%	New Caledonia	2	0.05%
Brazil	1,313	30.78%	New Zealand	1	0.02%
Canada	259	6.07%	Paraguay	43	1.01%
Chile	25	0.59%	Peru	173	4.06%
China	4	0.09%	Philippines	182	4.27%
Colombia	14	0.33%	Portugal	3	0.07%
Cuba	5	0.12%	Singapore	1	0.02%
Dominican Republic	8	0.19%	Spain	2	0.05%
France	8	0.19%	Switzerland	9	0.21%
Germany	17	0.40%	Taiwan	2	0.05%
Indonesia	3	0.07%	United Arab Emirates	3	0.07%
Ireland	4	0.09%	United Kingdom	51	1.20%
Italy	2	0.05%	United States	1,614	37.83%
Japan	176	4.13%	Venezuela	19	0.45%
N = 4266 100%					

Six (6) additional countries reported triple-digit responses ranging from 114 to 256. In Latin America, Peru (173) and Argentina (118) bolster that region, while Canada (259) completes the North American contingent (for the purposes of this analysis, Mexico was included within the Latin America region). The Philippines (182), Japan (176), and Australia (114), along with European countries such as the United Kingdom (51), the Netherlands (29), and Germany (17) provide evidence of a widening late-twentieth and twenty-first century diaspora. Beyond the expected participation of countries with established Nikkei infrastructure in North, Central, and South America, along with the Philippines, individual responses from persons in Kenya, Italy, Portugal, Spain, and Ireland were less expected. In all, fourteen (14) countries outside of historical diasporic regions (pre-1940) had responses of five or less. While statistically insignificant, descriptively the smaller response countries provide an indication of global Japanese connectedness.

These individual country responses, along with the responses from Australia, Japan, Europe, and the Philippines are important for this project. Previous studies of the Nikkei diaspora and settlement focus on the larger historic communities in South, Central, and North America, and in Hawai'i. The “non-traditional regional” responses, while moderate in size, provide an important descriptive understanding of Nikkei identity—values, behaviors, and attitudes—in these “communities” and the celebrations and challenges associated with “Japanese-ness,” and for the purposes of this study, potential areas of support for Nikkei individuals and “communities” living in these regions.

Figure 3.1.1 Nikkei Survey Responses by Global Regions



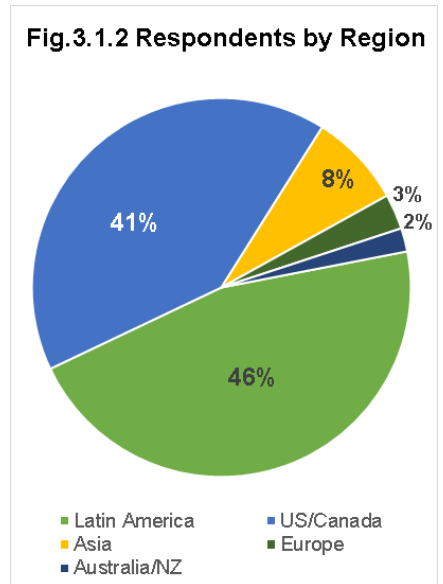
The bar graph in Figure 3.1.1 above illustrates the survey participation by regional areas and selected countries. The Americas clearly comprise the bulk number of respondents in the sample. Latin America had 1,755 usable surveys, while 1,570 came from North America (US and Canada).⁶ Active participation in these regions were expected given the longer history and larger population of “settlement” Japanese diaspora since the mid-1800s, as well as the active community organizing at local and national levels in these countries that provided an established infrastructure for participant recruitment. Additionally, at the international regional level, the establishment of COPANI (Convention of Panamerican Nikkei) has provided an expanded macro Nikkei diasporic identification. The existing Nikkei community infrastructure created a solid platform for the recruitment and snowballing of respondents, as the various community

⁶ In this analysis, North America refers to the United States and Canada. Mexico and other Caribbean countries were included in Latin America.

organizations distributed the “survey link,” providing legitimacy and trust for individual participation, along with requests for recruitment of personal Nikkei contacts.

Descriptive analysis of Global Regions and country participation was conducted at two aggregated levels. Table 1.1.2 represents the first level providing the relative proportional sample sizes by country with regional aggregation where appropriate. Correlating with the raw number of survey responses, Latin America comprises the largest proportion of the sample at 46%, with the U.S. and Canada making up 41% respectively. The smaller proportional samples from Japan (just over 4%), the Philippines (3%), Europe (just under 3%), and Australia/New Zealand (2%) individually and collectively provide for comparative analyses of regional difference as well as providing an understanding of post-1950 “community” settlement outside the historic diaspora sites and the connectedness of those individuals to Japan.

	Freq.	Percent	Cum.
Latin America	1,755	45.92	45.92
Australia and Oceania	81	2.12	48.04
Europe	99	2.59	50.63
Philippines	133	3.48	54.11
Japan	169	4.42	58.53
Canada	217	5.68	64.21
United States	1,353	35.4	99.61
Other Asian countries	14	0.37	99.97
Africa	1	0.03	100
Total	3,822	100	



In order to incorporate more of the smaller individual country samples, as well as create aggregate categories large enough for stable statistical analyses, the Team employed a second level of aggregation (see Figure 3.1.2 above). Analyses conducted throughout this report are generally based on data aggregated by the Global Regions (e.g. Table 1.1.5, below) and when appropriate, the report uses disaggregated regional, country, or local data analyses.

Basic Demographic Description

This section focuses on the basic demographic description of the overall sample, focusing on age, gender identification, generation, marital status, and education. Cross tabulation descriptive analyses by Aggregated Age Cohorts (18-35, 36-50, 51-65, and 66+) and Global Regions provide more nuanced description and understanding.

Since the target population of the project are Nikkei young adults aged 18-35, more in-depth attention will be given to this cohort. In addition to the variables noted above, the demographic analyses of Nikkei young adults examine race, ethnicity, and interracial families.

Age

The Global Survey targeted young adults between the ages of eighteen and thirty-five (18-35); however, the open nature of the internet allowed people thirty-six and older to take the survey as well. Thirteen (13) respondents gave ages below 18 years old, classifying them as minors. Due to U.S. human subjects safeguards for minor persons under 18 years old, survey data submitted by persons indicating they were under 18 were deleted from the sample and are not included in the analyses.

The young adult cohort comprised roughly 69% of the study sample, numbering 2,699. Older adults represent 31% of the sample, with those persons aged 36-50 comprising 16%, and those 51+ years old 15%.

Although beyond the target survey population, the older cohorts provide an interesting “control group” when examining values, participation, behaviors, and attitudes.

Table 1.1.3: Aggregated Age by Frequency and Percentage		
Aggregated Age	Frequency	Percentage
18-35	2,699	68.59%
36-50	647	16.44%
51-65	365	9.28%
66+	224	5.69%
Total	3,935	100%

Age and Gender Identification

Table 1.1.4 reveals that respondents identifying as females comprised roughly 62% of the sample, numbering 2,363 respondents. The 1,379 respondents identifying as male made up 36%. 56 respondents identified as queer or transgender, representing just under 1.5% of the sample.

Interestingly, seventy percent (70%) of the females are in the 18-35 cohort, while 18-35 year-old males make up 64% of the males in the sample.

Queer- and transgender-identified respondents were found almost exclusively in the 18-35 year-old cohort (n=55, 98%) with one (1) respondent in the 36-50 year-old grouping. These findings reflect the greater gender fluidity among younger aged persons (Diamond 2020).

An examination of the 18-35 year-old Nikkei young adult target by gender identification reveals that females (1,655) make up 64% of the cohort, males (883) at 34%, and trans/queer (55) at 2%.

Respondents 51 years and older chose binary gender identification with no reports of queer or transgender respondents. While female respondents comprised the largest cohort of the sample at all aggregated age groupings (roughly 2 to 1), the 66 years and older cohort reported a 56% female to 44% male distribution. Only one other cohort, the 36-50 year olds, reported less than 60% female identification at 59%, three percent below the average of 62%. Male-identifying respondents in this cohort (41%) reported at close to 5% higher than the sample male identification average of 36%.

Table 1.1.4: Aggregated Age by Gender Identification: Frequency and Column & Row Percentages				
	Male	Female	Queer and Transgender	Total
18-35	883	1,655	55	2,593
	64.03%	70.04%	98.21%	68.27%
	34.05%	63.83%	2.12%	100%
36-50	258	373	1	632
	18.71%	15.79%	1.79%	16.64%
	40.82%	59.02%	0.16%	100%
51-65	140	211	0	351
	10.15%	8.93%	0%	9.24%
	39.9%	60.1%	0.0%	100.0%
66+	98	124	0	222
	7.11%	5.25%	0	5.85%
	44.14%	55.86%	0%	100%
Total	1,379	2,363	56	3,798
	100%	100%	100%	100%
	36.31%	62.22%	1.47%	100%

Age and Global Regions

Age distributions by aggregated cohort (see Table 1.1.5) reflect the general sample distribution by Global Regions. Latin America and US/Canada respondents represent the largest

proportion of each aggregated age group subsample. Of note in this Aggregated Age Cohorts examination is that for the 66 year old and older grouping, 77% reside in the United States and Canada, just under double their proportion of the overall sample at 40%.

Examination by Global Regions shows that respondents from Asia, Australia/New Zealand, and Europe were almost exclusively under 50 years old (90% or greater) with the overwhelming majority in the young adult target group from 18 to 35 years old, ranging from 68% (Asia, n=351) to 88% (Europe, n=105).

The Africa and Middle East region, because of its small sample size (n=4), was not included in the analyses above. However, we note that all of these respondents (100%) fall within the 18-35 year old young adult target population.

Not surprisingly, all Global Regions show a majority of the respondents in the target age group between 18 and 35 years old with an overall sample average of just over 68% of the overall sample (N=3,819). Only the United States and Canada registered a sizable over-50 years old participation cohort, registering roughly 21% for respondents 51 years and older, and having the largest over 66 years old cohort of 170 respondents (11%). By and large, the 51-65 cohort was constant across samples, Africa and Europe excepted, at an average of just over 9%.

Region	Age by Region				Total
	18-35	36-50	51-65	66+	
Africa/Middle East	4	0	0	0	4
	0.15%	0.00%	0.00%	0.00%	0.10%
	100%	0.00%	0.00%	0.00%	100%
Asia	240	77	30	4	351
	9.20%	12.16%	8.45%	1.80%	9.19%
	68.38%	21.94%	8.55%	1.14%	100%
Australia/New Zealand	82	8	8	1	99
	3.14%	1.26%	2.25%	0.45%	2.59%
	82.83%	8.08%	8.08%	1.01%	100%
Europe	92	12	1	0	105
	3.53%	1.90%	0.28%	0.00%	2.75%
	87.62%	11.43%	0.95%	0.00%	100%
Latin America	1,215	321	168	47	1751
	46.57%	50.71%	47.32%	21.17%	45.85%
	69.39%	18.33%	9.59%	2.68%	100%
US/Canada	976	215	148	170	1509
	37.41%	33.97%	41.69%	76.58%	39.51%
	64.68%	14.25%	9.81%	11.27%	100%

Total	2,609	633	355	222	3,819
	100%	100%	100%	100%	100%
	68.32%	16.58%	9.30%	5.81%	100%

Age and Generation

The results on the intersection of age and generation will be addressed in the sections examining outcomes by generation (see below).

Gender Identification

Respondents reported gender identification in both binary and non-binary assignment. At the aggregate sample level females represented just over 62% (n=2363), while males accounted for just over 36% (n=1379) and non-binary⁷ (queer/transgender) comprised nearly 1.5% (n=56).

Table 1.1.6: Gender Identification			
Female	Male	Non-Binary (queer/transgender)	Total
2363	1379	56	3798
62.2%	36.3%	1.5%	100.0%

Gender identification and age

Results are discussed in the previous analyses of age and gender identification (see Table 1.1.4 above).

Gender Identification and Global Regions

Examining gender identification and Global Regions, several distinct observations emerge. First, all regions, except Africa (most likely due to its small sample size) include respondents identifying as queer/transgendered. Totalling 56 respondents, queer/transgender respondents make up 1% of the overall sample. Proportionally, Australia/New Zealand reported the largest queer/transgender sample at 6% (n=6) within its region, while US/Canada with 30 participants (54%) had the largest number of queer/transgender respondents in the study, registering 2% of the region's respondents.

⁷ Non-binary gender identification includes a number of genders including queer, bi-sexual, transgender, etc. Within this study, the use of queer and transgender is meant to be inclusive of the wide range of non-binary identifications.

Table 1.1.7: Respondent Gender Identification by Global Regions: Frequency and Column & Row Percentages

Region	Gender Identification			Total
	Male	Female	Queer/Trans	
Africa/Middle East	2	2	0	4
	0.15%	0.08%	0.00%	0.11%
	50.00%	50.00%	0.00%	100%
Asia	146	196	5	347
	10.59%	8.29%	8.93%	9.14%
	42.07%	56.48%	1.44%	100%
Australia/New Zealand	32	59	6	97
	2.32%	2.50%	10.71%	2.55%
	32.99%	60.82%	6.19%	100%
Europe	43	58	1	102
	3.12%	2.45%	1.79%	2.69%
	42.16%	56.86%	0.98%	100%
Latin America	706	1,027	14	1,747
	51.20%	43.46%	25.00%	46.00%
	40.41%	58.79%	0.80%	100%
US/Canada	450	1,021	30	1,501
	32.63%	43.21%	53.57%	39.52%
	29.98%	68.02%	2.00%	100%
Total	1,379	2,363	56	3,798
	100%	100%	100%	100%
	36.31%	62.22%	1.47%	100%

Female- and male-identifying respondents demonstrated regional differences within region distributions. Australia/New Zealand’s distribution of 33% male and 61% female fell closest to the sample distribution of 36% male and 62% female. Proportionally within their regions both Asia and Europe reported just over 42% male and roughly 57% female, giving them the largest male samples by proportion. Latin America, with the largest numbers of male (n=706) and female (n=1027) respondents in the sample, deviated from the sample averages by about 4% as males made up 40% of the Latin American sample and females just under 59%. The U.S. and Canada reported the largest proportional female sample at 68%, as well as the smallest male proportion at 30%, deviating from the sample proportions by roughly 6%.

Generation

Diaspora, migration, and immigrant studies use generational markers to measure the concepts of assimilation, acculturation, adaptation, and accommodation. In these social science

studies, immigrant generation often serves as a casual dependent variable in explaining cultural loss, cultural retention, and cultural modification.

For Nikkei diaspora communities, generational identification accrues both community and individual meaning in the host countries, particularly for those in pre-World War II established communities.

Generational labels used in this study conform to the conventions used in Asian Diaspora Studies:

- Issei, or first generation, represents the generation that left or migrated from Japan to the receiving country. Typically, this refers to migration during the historic period: pre-World War II/Pacific War.
- Nisei, or second generation, represents the first generation born in the receiving country (i.e. second generation from Japan).
- Sansei, or third generation, represents the second receiving-country-born generation (i.e. third generation from Japan).
- Yonsei, Gosei, Rokusei, or fourth, fifth, and sixth generations, born in the receiving country (i.e. subsequent generations, in order, from Japan).
- Shin Issei, or “new” first generation, represents the generation that left or migrated from Japan to the receiving country in the post-World War II period. Because the time frame from the 1950s to 2019 spans nearly 70 years, the variation among those who would be classified as “Shin Issei” is considerable.
- Shin Nisei, or “new” second generation, represents the first generation born in the receiving country to the Shin Issei in the post-World War II period.

While in the academic world these generational markers are understood, among the respondents, generational identification was not as clear. Not all recent immigrants see themselves as “Shin Issei” or “Shin Nisei”, but rather as Issei or Nisei, or even Japanese. This occurs in all of the study’s Global Regions, although it seems more prevalent in Europe and Australia/New Zealand (see results below).

Rather than work with eight (8) categories—first through sixth generation, plus Shin Issei and Shin Nisei—this first level of analysis reduces the generation categories to Issei, Nisei, Sansei, and Yonsei+. (For a breakdown by all eight categories, see Table 1.1.8.) Two rationales drove this decision.

First, collapsing Issei and Shin Issei into a cohort seemed warranted as only three (3) respondents identified as Shin Issei. Similarly, only 29 respondents—less than 1% of the overall

study sample respondents—identified as Shin Nisei, thus leading to the collapsing of Shin Nisei into a single Nisei cohort.

Second, when examining the Yonsei, Gosei, and Rokusei respondents, Gosei and Rokusei numbered 143 respondents, roughly 4% of the study sample. Additionally, these two cohorts shared similar Aggregated Age Cohorts distributions. The similar age distributions and the relatively small sub-sample size warranted combining the Yonsei, Gosei, and Rokusei cohorts.

Table 1.1.8: Breakdown of Generation Identification by Age					
Generation	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Issei	95	24	22	13	154
	3.61%	3.79%	6.20%	5.94%	4.01%
Shin-Issei	1	0	0	2	3
	0.04%	0.00%	0.00%	0.91%	0.08%
Nisei	435	187	130	65	817
	16.53%	29.50%	36.62%	29.68%	21.28%
Shin-Nisei	27	2	0	0	29
	1.03%	0.32%	0.00%	0.00%	0.76%
Sansei	1,049	285	177	131	1,642
	39.87%	44.95%	49.86%	59.82%	42.77%
Yonsei	892	128	25	6	1,051
	33.90%	20.19%	7.04%	2.74%	27.38%
Gosei	121	6	0	2	129
	4.60%	0.95%	0.00%	0.91%	3.36%
Rokusei	11	2	1	0	14
	0.42%	0.32%	0.28%	0.00%	0.36%
Total	2,631	634	355	219	3,839
	100%	100%	100%	100%	100%

Generation and Age

Within the study sample, the target population of Nikkei young adults (18-35) comprise 74%. Looking at the Issei cohort of the study sample (see Table 1.1.9), we find they (n=157) comprised 4% of the study sample and were concentrated in the 18-39 age ranges at roughly 66%. Just over 16% fell in the 60+ cohort. Among the three (3) respondents who had identified as Shin Issei, one was in the 18-24 cohort, while two were in the 60+ cohort.

Table 1.1.9: Respondent Generation by Aggregated Age in Frequencies and Row & Column Percentages							
Generation	Aggregated Age Cohorts						Total
	18-24	25-29	30-39	40-49	50-59	60+	

Issei	50	19	35	14	13	26	157
	5.15%	2.43%	3.13%	3.62%	5.04%	7.24%	4.05%
	31.85%	12.10%	22.29%	8.92%	8.28%	16.56%	100%
Nisei	164	135	233	114	99	111	856
	16.89%	17.29%	20.80%	29.46%	38.37%	30.92%	22.08%
	19.16%	15.77%	27.22%	13.32%	11.57%	12.97%	100%
Sansei	340	305	483	189	121	205	1,643
	35.02%	39.05%	43.13%	48.84%	46.90%	57.10%	42.39%
	20.69%	18.56%	29.40%	11.50%	7.36%	12.48%	100%
Yonsei+	417	322	369	70	25	17	1,220
	42.95%	41.23%	32.95%	18.09%	9.69%	4.74%	31.48%
	34.18%	26.39%	30.25%	5.74%	2.05%	1.39%	100%
Total	971	781	1,120	387	258	359	3,876
	100%	100%	100%	100%	100%	100%	100%
	25.05%	20.15%	28.90%	9.98%	6.66%	9.26%	100%

Just over 62% of the respondents identifying as Nisei/Shin Nisei fall between 18 and 39 years of age, with the remaining 38% of the respondents fairly equally distributed in the 40-49 (13%), 50-59 (12%), and 60+ (13%) age groupings.

Sansei under 39 years old and younger account for 69% of this generational cohort. Respondents 60 years and older represent nearly 13% of Sansei.

Yonsei+ skew heavily 39 years and younger at 91% of this generational cohort.

Examining the target population of Nikkei young adults (18-35 years old), Yonsei+ and Sansei each account for roughly 40% of this age cohort, making up nearly 80%.

Generation and Global Regions

The distribution of respondent generation identification by Global Regions roughly appears influenced by the length of settlement of Nikkei within receiving countries. Those regions with substantive pre-World War II/Pacific War Nikkei communities within Global Regions cohorts skew toward Sansei (44%) and Yonsei+ (30%) generational identification, accounting collectively for almost three-quarters (74%) of the study sample. Two intersecting factors appear to influence this outcome—age and region. Participants from the Latin America and US/Canada regions comprise the largest number of respondents in the study and as historic communities have substantial Sansei, Yonsei, Gosei, and Rokusei populations falling within the targeted/invited

survey population (see Generation and Age section above). Simultaneously, the post-WWII Nikkei communities in Europe and Australia/New Zealand tend to be Shin Nikkei communities with few generational cohorts within their populations.

Generation	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
Issei	0	4	17	8	32	94	155
	0.00%	1.37%	25.00%	9.88%	1.85%	7.21%	4.46%
	0.00%	2.58%	10.97%	5.16%	20.65%	60.65%	100%
Nisei	0	71	37	53	374	203	738
	0.00%	24.32%	54.41%	65.43%	21.62%	15.57%	21.23%
	0.00%	9.62%	5.01%	7.18%	50.68%	27.51%	100%
Sansei	0	138	7	8	1,021	362	1,536
	0.00%	47.26%	10.29%	9.88%	59.02%	27.76%	44.19%
	0.00%	8.98%	0.46%	0.52%	66.47%	23.57%	100%
Yonsei +	1	79	7	12	303	645	1,047
	100%	27.05%	10.29%	14.81%	17.51%	49.46%	30.12%
	0.10%	7.55%	0.67%	1.15%	28.94%	61.60%	100%
Total	1	292	68	81	1,730	1,304	3,476
	100%	100%	100%	100%	100%	100%	100%
	0.03%	8.40%	1.96%	2.33%	49.77%	37.51%	100%

Differences emerge when examining the distribution of respondents within each Global Regions by generational identification (see Table 1.1.10). Australia/New Zealand leads all regions with Issei making up 25% of their respondents, as compared to Issei comprising 4% of the overall study sample. The next closest region is Europe with almost 10% Issei respondents. Both Latin America (2%) and Asia (1%) have Issei cohorts well below all other regions.

Europe leads all regions in Nisei as a proportion of regional respondents with just over 65%, followed by Australia/New Zealand with 54%. When combining Issei and Nisei cohorts for both of these regions, this Shin Nikkei cohort makes up roughly three-quarters (75%) of their regional samples. Latin America (22%) and Asia (24%) both reported Nisei cohorts approaching

one-fourth of their samples. When the combined Issei plus Nisei, Shin Nikkei cohort is examined, the US/Canada region joins Latin America and Asia at roughly 25% of their regional samples.

Sansei comprise the largest proportion of the regional samples of Latin America (59%) and Asia (47%). When combined with Yonsei+ this accounts for roughly 75% of samples for these two regions.

The US/Canada region is alone with nearly 50% of its regional sample comprised of Yonsei+. When combined with Sansei (28%), they make up roughly 78% of its sample.

Marital Status

Within the overall sample, nearly fifty-nine percent (59%) of the respondents reported that they were single. Roughly 34% were married and 1% reported being widowed. Only 3% were divorced. Just over three percent (3%) reported an “other” residential/domestic status.

Table 1.1.11: Marriage Status by Aggregated Age in Frequencies and Row & Column Percentages					
Marital Status	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Single	2,040	145	70	30	2,285
	89.28%	6.35%	3.06%	1.31%	100%
	76.49%	22.59%	19.55%	13.51%	58.76%
Married	516	427	237	138	1,318
	39.15%	32.40%	17.98%	10.47%	100%
	19.35%	66.51%	66.20%	62.16%	33.89%
Divorced	25	41	34	14	114
	21.93%	35.96%	29.82%	12.28%	100%
	0.94%	6.39%	9.50%	6.31%	2.93%
Widowed	1	2	5	37	45
	2.22%	4.44%	11.11%	82.22%	100%
	0.04%	0.31%	1.40%	16.67%	1.16%
Other	85	27	12	3	127
	66.93%	21.26%	9.45%	2.36%	100%
	3.19%	4.21%	3.35%	1.35%	3.27%
Total	2,667	642	358	222	3,889
	68.58%	16.51%	9.21%	5.71%	100%
	100%	100%	100%	100%	100%

Marital Status and Age

Table 1.1.11 reveals wide variation among the aggregate age cohorts when examining marital status as a percentage of individual cohorts. Respondents 36 years old and older are three

times as likely to be married (average 65%) than the 18-35 year olds (19%). Similarly, older respondents reported higher rates of divorce, with the 51-65 year-old cohort recording the highest divorce rate of 10%.

Expectedly, the 66 year-old and higher cohort were most likely to be widowed, reporting the highest rate at nearly 17%.

Reports of single marital status follows the age cohorts in order from younger to older cohorts. Just over three-quarters (76%) of the 18-35 year old cohort reports being single, followed by the 36-50 year olds (23%), 51-65 year olds (20%), and seniors (66+ years old) at 14%.

The 36-50 cohort reported the highest percentage of “other” status at 4%, with the 18-35 and 51-65 cohorts reporting in the 3% range.

Marital Status and Global Regions

Observing marital status by Global Regions in Table 1.1.12, we see that in four of five regions, the majority of respondents are single, ranging from a low of 56% in US/Canada to a high in Europe at 72%.

Table 1.1.12: Breakdown of Marriage Status by Region							
Relationship Status	Global Regions						Total
	Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	
Single	0	165	58	78	1,104	830	2,235
	0.00%	46.88%	60.42%	71.56%	62.76%	55.78%	58.69%
Married	4	166	20	26	538	534	1,288
	100%	47.16%	20.83%	23.85%	30.59%	35.89%	33.82%
Divorced	0	8	2	0	68	36	114
	0.00%	2.27%	2.08%	0.00%	3.87%	2.42%	2.99%
Widowed	0	1	0	0	10	34	45
	0.00%	0.28%	0.00%	0.00%	0.57%	2.28%	1.18%
Other	0	12	16	5	39	54	126
	0.00%	3.41%	16.67%	4.59%	2.22%	3.63%	3.31%
Total	4	352	96	109	1,759	1,488	3,808
	100%	100%	100%	100%	100%	100%	100%

Asia’s respondents are roughly evenly split between single and married at 47%. It also leads all regions in married respondents.

Australia/New Zealand led all regions in the proportion of respondents with a marital status of “other” at 17%. Single respondents led at 60%, followed by married respondents at 21%.

Europe, as noted earlier, had the highest proportion of single respondents at 72%, followed by 24% who are married, with 5% recording “other.”

Latin America led all regions in the proportion of respondents who were divorced at 4%. 63% of the respondents were single, followed by 31% who were married.

U.S. and Canada led all regions in the proportion of respondents who were widowed at 2%. 56% were single, with 36% who were married, and 4% reporting “other.”

Educational Attainment

On the whole, the respondents to the Global Nikkei Survey were highly educated, with roughly 80% having completed undergraduate (56%), masters (18%), or doctoral (6%) level education. Just over 7% completed trade school, followed by “other (less than middle school)” at 4%, high school (4%), and middle school (4%).

Educational Attainment and Age

The 18-35 year-old cohort reported the most compact distribution of educational attainment with 82% holding an undergraduate degree or higher. This cohort led all age groups in undergraduate attainment at 61%. Not surprisingly, this youngest cohort ranked lowest among the Aggregated Age Cohorts in post-undergraduate degree given the age grouping (see Table 1.1.13).

Level of Education Completed	Aggregated Age				Total
	18-35	36-50	51-65	66+	
Middle School	107	19	10	1	137
	78.10%	13.87%	7.30%	0.73%	100%
	4.01%	2.96%	2.79%	0.45%	3.52%
High School	104	24	21	13	162
	64.20%	14.81%	12.96%	8.02%	100%
	3.90%	3.74%	5.85%	5.91%	4.17%
Trade School	183	66	30	12	291
	62.89%	22.68%	10.31%	4.12%	100%
	6.86%	10.30%	8.36%	5.45%	7.48%
Undergraduate	1,616	304	167	96	2,183
	74.03%	13.93%	7.65%	4.40%	100%

	60.57%	47.43%	46.52%	43.64%	56.15%
Masters	432	140	67	68	707
	61.10%	19.80%	9.48%	9.62%	100%
	16.19%	21.84%	18.66%	30.91%	18.18%
Doctorate	132	53	30	19	234
	56.41%	22.65%	12.82%	8.12%	100%
	4.95%	8.27%	8.36%	8.64%	6.02%
Other	94	35	34	11	174
	54.02%	20.11%	19.54%	6.32%	100%
	3.52%	5.46%	9.47%	5.00%	4.48%
Total	2,668	641	359	220	3,888
	68.62%	16.49%	9.23%	5.66%	100%
	100%	100%	100%	100%	100%

78% of the 36-50 year olds reported attaining an undergraduate degree or higher. This was the only age cohort recording a double-digit response to trade school at 10%. Its 22% of respondents earning a master's degree was the second highest cohort at this level.

The 51-65 year olds reported having undergraduate degrees or greater at a 74% rate, with 8% attaining doctoral degrees. This cohort had the largest proportion of respondents reporting "other" for their educational attainment.

The 66+ cohort reported the largest percentage of respondents holding graduate degrees with 31% masters and 9% doctorates.

Target Nikkei Young Adult Respondents (18-35 years old)

The Project's specific interest in Nikkei young adults warrants a closer look at this age cohort. Nikkei Young Adult (NYA) respondents comprised just over 68% (n=2,593) of the overall study sample.⁸ To better understand and analyze the target NYA sample, the study disaggregated respondents into two cohorts by generational identification: Shin Nikkei (comprised of those identifying themselves as Issei, Shin Issei, Nisei, and Shin Nisei) and Nikkei (those identifying themselves as Sansei, Yonsei, Gosei, and Rokusei). The demarcation line in the classification was based in general migration studies that assert stronger association with "home culture" among immigrants (Issei/Shin Issei) and their children (Nisei/Shin Nisei) than in subsequent generations born in the receiving countries (Sansei+ generations). This section looks at NYA gender and Global Regions representation by Shin Nikkei and Nikkei cohorts.

⁸ The sample size (n/N) varies by question because some questions were not answered by all respondents. Cross tabulations of variables will then, at times, lower the sample size and at others increase the sample size because both questions must be answered to register in the analysis.

Nikkei Young Adults & Gender Status

Table 1.1.14 (below) examines NYA by generational and gender identification. Overall, within this cohort, female-identifying respondents comprise 64% (n=1,670), while male-identifying individuals make up 34% (n=884), with non-binary identifying respondents just under 2% (n=56). When rounded to the nearest whole number, both Shin Nikkei and Nikkei demonstrate identical gender identification distributions: female=64%, males=34%, and non-binary=2%.

Table 1.1.14: Nikkei Young Adult (18-35) Generational Cohort by Gender Identification in Frequencies and Row & Column Percent.				
Nikkei Status	Generational Cohort			Total
	Male	Female	Non-binary	
Shin Nikkei	189	356	10	555
	21.38%	21.32%	17.86%	21.26%
	34.05%	64.14%	1.80%	100%
Nikkei	695	1,314	46	2,055
	78.62%	78.68%	82.14%	78.74%
	33.82%	63.94%	2.24%	100%
Total	884	1,670	56	2,610
	100%	100%	100%	100%
	33.87%	63.98%	2.15%	100%

Global Regions distributions demonstrate marked difference by region. Though the overall cohort sample distribution shows Shin Nikkei at 21% and Nikkei at 79%, Australia/New Zealand and Europe report virtually the opposite (see Table 1.1.15, below), with cohorts that are primarily Shin Nikkei.

Table 1.1.15: Nikkei Young Adult (18-35) Generational Cohort by Global Regions in Frequencies and Column Percentages							
Nikkei Status	Generational Cohort						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
Shin Nikkei	0	47	68	74	163	190	542
	0.00%	19.67%	88.31%	81.32%	13.58%	20.04%	21.20%
Nikkei	2	192	9	17	1,037	758	2,015
	100%	80.33%	11.69%	18.68%	86.42%	79.96%	78.80%
Total	2	239	77	91	1,200	948	2,557
	100%	100%	100%	100%	100%	100%	100%

The Australia/New Zealand regional NYA cohort is comprised of 88% Shin Nikkei and 12% Nikkei, while Europe similarly reports 81% Shin Nikkei and 19% Nikkei. The reverse is found

in the Asia and US/Canada regions, with both reporting approximately 20% Shin Nikkei respondents and roughly 80% Nikkei cohorts with.

Contrastingly, Latin America—which has the overall largest NYA cohort with 1,200 respondents—reports the lowest percentage of Shin Nikkei (14%) and highest percentage of Nikkei (86%) respondents. The six percent (6%) difference on Nikkei status most closely matches the Asia and US/Canada regions.

Parents’ Ethnic Background and Nikkei Young Adult (NYA) Mixedness⁹

The Japanese diaspora dispersed among six continents represents a Nikkei population comprised of well-established communities in a number of countries, and vibrant emerging ones in others. Among the well-established, particularly in the Americas, Nikkei communities are multigenerational, multiracial, multiethnic, and multilingual. Recently emerging communities elsewhere around the globe combine both mono- and interracial populations, as well. This is particularly the case for Nikkei young adults (18-35 year olds).

Table 1.1.16: Nikkei Young Adult (18-35) Mixedness: Assessed by ethnicity of Mother and Father (Self-Identified)

Two Japanese Parents	Full Japanese Parents	Mixed Japanese and Japanese Parents	One Japanese Parent	Two Mixed Japanese Parents	Total
980	997	63	116	3	2,159
45.39%	46.18%	2.92%	5.37%	0.14%	100%

Table 1.1.16 above reveals that out of 2,159 NYA survey responses that identified the ethnicity of their mother and father, the majority of Nikkei young adults -nearly 55% (n=1,179) - are of mixed heritage with at least one parent of non-Japanese heritage or a parent of mixed Japanese heritage. Just over 45% (n=980) identified both of their parents as being full Japanese.

Table 1.1.17: Nikkei Young Adult (18-35) Mixedness: Assessed by Ethnicity of Mother and Father (Self-Identified)

Ethnicity of Father	Ethnicity of Mother				Total
	Japanese	Non-Japanese	Mixed	Mixed: Japanese	
Japanese	980	434	47	28	1,489
	65.82%	29.15%	3.16%	1.88%	100%
	64.01%	89.86%	79.66%	32.56%	68.97%
Non-Japanese	478	0	0	47	525

⁹ Because the Project is concerned primarily with 18-35 Nikkei young adults, analyses of parent ethnicity/race was confined to this age cohort.

	91.05%	0.00%	0.00%	8.95%	100%
	31.22%	0.00%	0.00%	54.65%	24.32%
Mixed	38	0	0	8	46
	82.61%	0.00%	0.00%	17.39%	100%
	2.48%	0.00%	0.00%	9.30%	2.13%
Mixed: Japanese	35	49	12	3	99
	35.35%	49.49%	12.12%	3.03%	100%
	2.29%	10.14%	20.34%	3.49%	4.59%
Total	1,531	483	59	86	2,159
	70.91%	22.37%	2.73%	3.98%	100%

Further analyses reveal that among married Japanese, there is a slightly greater likelihood for the Japanese mother to be married to someone who is not full Japanese (47%) versus a Japanese father married to someone who is not full Japanese (43%).¹⁰

Survey responses (see Table 1.1.18) also showed that for participants with a Japanese mother, the most common non-Japanese ethnic or racial groups for the father were White (20%), Latin American (7%), and other Asian (3%). For participants with a Japanese father, the most common non-Japanese ethnic groups for the mother were White (14%), Latin American (11%), and mixed non-Japanese (3%). This, however, may be more reflective of the number of responses coming from certain Global Regions such as US/Canada and Latin America.

Table: 1.1.18: Nikkei Young Adult (18-35) Mixedness: Assessed by Ethnicity of Mother and Father (Self-Identified)

Ethnicity of Father	Ethnicity of Mother									Total
	Latin American	Asian: Other	Filipino	Japanese	Mixed	Mixed: Japanese	White	Black	Other	
Latin American	0	0	0	103	0	12	0	0	0	115
	0.00%	0.00%	0.00%	89.57%	0.00%	10.43%	0.00%	0.00%	0.00%	100%
	0.00%	0.00%	0.00%	6.73%	0.00%	13.95%	0.00%	0.00%	0.00%	5.33%
Asian: Other	0	0	0	46	0	2	0	0	0	48
	0.00%	0.00%	0.00%	95.83%	0.00%	4.17%	0.00%	0.00%	0.00%	100%
	0.00%	0.00%	0.00%	3.00%	0.00%	2.33%	0.00%	0.00%	0.00%	2.22%
Filipino	0	0	0	10	0	8	0	0	0	18
	0.00%	0.00%	0.00%	55.56%	0.00%	44.44%	0.00%	0.00%	0.00%	100%
	0.00%	0.00%	0.00%	0.65%	0.00%	9.30%	0.00%	0.00%	0.00%	0.83%
Japanese	163	41	20	980	47	28	204	2	4	1489
	10.95%	2.75%	1.34%	65.82%	3.16%	1.88%	13.70%	0.13%	0.27%	100%
	97.02%	83.67%	66.67%	64.01%	79.66%	32.56%	89.08%	100%	80.00%	68.97%

¹⁰ The total number of Japanese parents married to a non-full Japanese is 1,179. 551 Japanese mothers are married to non-full Japanese (47%). 509 Japanese fathers are married to non-full Japanese (43%).

Mixed	0	0	0	38	0	8	0	0	0	46
	0.00%	0.00%	0.00%	82.61%	0.00%	17.39%	0.00%	0.00%	0.00%	100%
	0.00%	0.00%	0.00%	2.48%	0.00%	9.30%	0.00%	0.00%	0.00%	2.13%
Mixed: Japanese	5	8	10	35	12	3	25	0	1	99
	5.05%	8.08%	10.10%	35.35%	12.12%	3.03%	25.25%	0.00%	1.01%	100%
	2.98%	16.33%	33.33%	2.29%	20.34%	3.49%	10.92%	0.00%	20.00%	4.59%
White	0	0	0	303	0	21	0	0	0	324
	0.00%	0.00%	0.00%	93.52%	0.00%	6.48%	0.00%	0.00%	0.00%	100%
	0.00%	0.00%	0.00%	19.79%	0.00%	24.42%	0.00%	0.00%	0.00%	15.01%
Black	0	0	0	10	0	4	0	0	0	14
	0.00%	0.00%	0.00%	71.43%	0.00%	28.57%	0.00%	0.00%	0.00%	100%
	0.00%	0.00%	0.00%	0.65%	0.00%	4.65%	0.00%	0.00%	0.00%	0.65%
Other	0	0	0	6	0	0	0	0	0	6
	0.00%	0.00%	0.00%	100%	0.00%	0.00%	0.00%	0.00%	0.00%	100%
	0.00%	0.00%	0.00%	0.39%	0.00%	0.00%	0.00%	0.00%	0.00%	0.28%
Total	168	49	30	1531	59	86	229	2	5	2159
	7.78%	2.27%	1.39%	70.91%	2.73%	3.98%	10.61%	0.09%	0.23%	0.00%

Nikkei Young Adult Ethnicity

As noted earlier, NYA of mixed Japanese ancestry form a majority (55%) totaling 1,179 respondents. Forty-five percent (n=980) of the NYA respondents identified themselves as Japanese based on the ethnicity of their parents.

Table 1.1.19 examines NYA of mixed Japanese ancestry allowing the determination of the “type” of mixed respondents are based on the ethnic identity of the parents.¹¹ Among the NYA who were mixed Japanese, 52% had Japanese or mixed-Japanese mothers, leaving 48% to have Japanese or mixed-Japanese fathers.

Table 1.1.19: Nikkei Young Adult (18-35) Mixed Ethnicity						
Japanese Ancestry	Mixed	Parent of Japanese Ethnic Heritage				Total
		Japanese Mother	Japanese Mixed Mother	Japanese Father	Japanese Mixed Father	
Latin Japanese		103	12	163	5	283
		19%	21%	32%	8%	24%
Filipino Japanese		10	8	20	10	48
		2%	14%	4%	16%	4%
Mixed: Japanese	Non-	38	8	47	12	105
		7%	14%	9%	20%	9%
Mixed: Japanese		35	3	28	n/a	66

¹¹ See the section on *Limitations* which outlines the difficulties encountered in coding open-ended responses to the ethnicity of “parents.” Despite these limitations, the coded responses provide a general understanding of ancestry and level of “mixing” among the NYA respondents.

	6%	5%	6%		6%
Asian: Other	46	2	41	8	97
	8%	3%	8%	13%	8%
White Japanese	303	21	204	25	553
	55%	36%	40%	41%	47%
Black Japanese	10	4	2	0	16
	2%	7%	0%	0%	1%
Other	6	0	4	1	11
	1%	0%	1%	2%	1%
Total	551	58	509	61	1,179
Column	100%	100%	100%	100%	100%
Row	47%	5%	43%	5%	100%

Coding of parents' ethnicity resulted in eight (8) mixed Japanese ancestry categories. White Japanese comprised the largest cohort among NYA mixed Japanese at 47% (n=553), followed by second-ranked Latin Japanese at 24% (n=283). Third-ranked were multi-generationally mixed respondents who had one mixed non-Japanese parent, at 7% (n=105). Respondents mixed with another Asian ethnic groups, except for Filipino, followed at 4% (n=97). Ten percent (n=185) of respondents were multigenerational mixed Japanese for whom at least one parent was mixed Japanese. Filipino Japanese totaled 48 respondents (4%). Japanese Black (n=16) and Japanese "other" (n=11) combined for 2% (see Table 1.1.19).

Generational Status & Interracial Families: Nikkei and Shin Nikkei

Looking more closely at the Nikkei young adult cohort, we compare more recent immigrants and their children (Shin Nikkei) versus Nikkei. This comparison uncovered several interesting observations. The first involves generational status and interracial marriage. Traditional sociology theory on assimilation and/or acculturation and intermarriage asserts a generational effect. This asserts that as an immigrant group remains/settles in the host country, each subsequent generation becomes assimilated by the dominant host ethnic group, ultimately marked by intermarriage. The hypothesis under assimilation theory predicts larger numbers of interracial marriage with each subsequent generation. In this study, we would then expect within the NYA generational status the Nikkei (third or greater generation) would have a larger proportion of intermarriage and mixed children than Shin Nikkei (first and second generation).

In Table 1.1.20, below, we find 39% of Shin Nikkei NYA respondents with mono-racial Japanese parents versus Nikkei at 47%. Shin Nikkei, however, reported a larger proportion of

having one mono-racial Japanese parent at 60%, while Nikkei reported 42%, a difference of nearly 18 percentage points.

Generational Cohort	Two Full Japanese Parents	One Full Japanese Parents	Mixed Japanese and Japanese Parents	One Mixed Japanese Parent	Two Mixed Japanese Parents	Total
Shin Nikkei	177	272	0	8	0	457
	38.73%	59.52%	0.00%	1.75%	0.00%	100%
Nikkei	767	693	61	108	3	1,632
	47.00%	42.46%	3.74%	6.62%	0.18%	100%

Overall, NYA Shin Nikkei respondents were more likely to have a non-Japanese parent when compared to the Nikkei, as 61% reported one of their parents as being of non-Japanese heritage compared with 49% of Nikkei.

Examining mixed parents, only eight Shin Nikkei reported at least one parent (2%) of mixed Japanese heritage. Of these mixed Japanese parents, all were mothers married to non-Japanese husbands (fathers).

On mixed parentage, Nikkei respondents reported nearly 11% with at least one mixed-Japanese parent. More discretely, Nikkei with a mixed Japanese/non-Japanese parents totaled 108 (7%), 61 (4%) with mixed Japanese/Japanese parents, and three (3) with two mixed Japanese parents.

Ethnicity of Father	Ethnicity of Mother				Total
	Japanese	Non-Japanese	Mixed	Mixed: Japanese	
Japanese	767	327	35	28	1,157
	66.29%	28.26%	3.03%	2.42%	100%
	67.82%	86.97%	74.47%	35.90%	70.89%
Non-Japanese	303	0	0	39	342
	88.60%	0.00%	0.00%	11.40%	100%
	26.79%	0.00%	0.00%	50.00%	20.96%
Mixed	28	0	0	8	36
	77.78%	0.00%	0.00%	22.22%	100%
	2.48%	0.00%	0.00%	10.26%	2.21%
	33	49	12	3	97

Mixed: Japanese	0.00%	0.00%	0.00%	0.00%	0.00%
	2.92%	13.03%	25.53%	3.85%	5.94%
Total	1,131	376	47	78	1,632
	69.30%	23.04%	2.88%	4.78%	100%

Limitations of the Parent Ethnicity Data

One limitation of the parents’ ethnic and racial background statistics is that different countries and Global Regions understand and contextualize race and ethnic identity in a variety of contextual frameworks. These variances in understanding meant that a number of responses could not be coded and analyzed in the data set because they were simply too unclear as the open-ended question format allowed respondents to write in a variety of answers. For example, in Brazil, the census recognizes racial categories using a colorist approach. Because of this, many respondents labeled themselves as yellow, brown, black, and white, making it impossible to know if they belonged to a particular ethnic group or were of a mixed heritage background and “passed” a certain way. Similarly, in the Philippines, there were many respondents who labeled both parents as being Filipino or both as being from a specific region within the country. This made it hard to compile accurate data on the ethnic makeup of Japanese in the Philippines. In order to develop a more comprehensive global and regional picture, follow-up surveys ought to be conducted with refined question formats that cut through varied understandings and definitions.

Nikkei Young Adult (18-35) Marriage Status and Global Regions

Just over 76% of Nikkei young adults are single (see Table 1.1.22, total column), with just under 20% married. Respondents reported “other, residential/domestic status” at 3%. Twenty-five (25) respondents (1%) reported being divorced and only one (1) respondent was widowed.

Analyses of marital status by Global Regions (Table 1.1.22) reveals married NYA respondents in Asia are over-represented in the sample with the highest marriage rate of 33% (percentage of Asian respondents married), comprising 16% of all married NYA respondents despite making up just 9% of the overall NYA sample. Conversely, Australia/New Zealand, with a 10% marriage rate, is underrepresented relative to its proportion of the overall sample (3%) while making up 2% of all married NYA.

Similar to Australia/New Zealand, 16% of Latin American NYA respondents are married—making up 39% of the married NYA—leaving this region underrepresented by about 7% of the expected proportion.

The United States and Canada had the second highest marriage rate at 20%—making up 39% of all married NYA—roughly equaling its percentage of the overall NYA sample. Europe’s

18% in-region marriage rate makes up 3% of the overall NYA who are married, also roughly equaling this region's proportion of the overall NYA sample.

Marital Status	Global Regions						Total
	Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	
Married	4	81	8	17	196	193	499
	0.80%	16.23%	1.60%	3.41%	39.28%	38.68%	100%
	100%	33.47%	10.26%	17.53%	16.08%	20.19%	19.20%
Divorced	0	0	0	0	21	4	25
	0.00%	0.00%	0.00%	0.00%	84.00%	16.00%	100%
	0.00%	0.00%	0.00%	0.00%	1.72%	0.42%	0.96%
Single	0	156	58	76	981	719	1,990
	0.00%	7.84%	2.91%	3.82%	49.30%	36.13%	100%
	0.00%	64.46%	74.36%	78.35%	80.48%	75.21%	76.57%
Widowed	0	0	0	0	1	0	1
	0.00%	0.00%	0.00%	0.00%	100%	0.00%	100%
	0.00%	0.00%	0.00%	0.00%	0.08%	0.00%	0.04%
Other	0	5	12	4	20	43	84
	0.00%	5.95%	14.29%	4.76%	23.81%	51.19%	100%
	0.00%	2.07%	15.38%	4.12%	1.64%	4.50%	3.23%
Total	4	242	78	97	1,219	956	2,599
	0.15%	9.31%	3.00%	3.73%	46.90%	36.78%	100%
	100%	100%	100%	100%	100%	100%	100%

At 80%, Latin America led all regions in percentage of single respondents, followed by Europe (78%), US/Canada (75%), and Australia/New Zealand (74%). Asia, at 64%, reported the lowest rate of single respondents. Asia's single respondents were slightly underrepresented, while all other regions roughly met expected distributions (see Table 1.1.22).

The Australia/New Zealand and US/Canada regions were both overrepresented in the percentage of respondents in "other residential/domestic relationships."

A closer look reveals Nikkei were overrepresented by roughly 9% (88% versus 79%) among divorced respondents, while Shin Nikkei were overrepresented among respondents reporting "other residential/domestic status" by just over 8% (29% versus 21%).

Marital Status by Nikkei Status

On the whole, Shin Nikkei and Nikkei have few differences in marital status. Both cohorts reported 19% of their respondents as married, 1% were divorced, and 76% were single. No Shin

Nikkei and only one (1) Nikkei was widowed. Shin Nikkei respondents indicating an “other residential/domestic status” at 5% frequency was 2 points higher than Nikkei at 3% (see Table 1.1.23).

Table 1.1.23: Nikkei Young Adult (18-35) Marriage Status by Aggregated Generation			
Marital Status	Generation Status		Total
	Shin Nikkei	Nikkei	
Single	421	1,580	2,001
	21.04%	78.96%	100%
	75.72%	76.81%	76.58%
Married	107	394	501
	21.36%	78.64%	100%
	19.24%	19.15%	19.17%
Divorced	3	22	25
	12.00%	88.00%	100%
	0.54%	1.07%	0.96%
Widowed	0	1	1
	0.00%	100%	100%
	0.00%	0.05%	0.04%
Other	25	60	85
	29.41%	70.59%	100%
	4.50%	2.92%	3.25%
Total	556	2,057	2,613
	21.28%	78.72%	100%
	100%	100%	100%

Educational Attainment and Young Adult Nikkei Status

Nikkei young adults participating in the survey reported a high level of educational attainment with over 4 of 5 respondents (82%) having completed an undergraduate university degree or higher. Just over sixty percent (61%) of the NYA hold undergraduate degrees with 16% attaining masters and 5% holding doctoral degrees.

Trade school completion makes up the largest non-university educational attainment at 7%, followed by high school graduates (4%) and middle school (4%), with 4% reporting “other.”

Nikkei Young Adult Educational Attainment and Global Regions

Regional differences provide a more nuanced understanding of NYA educational attainment. Looking at each educational attainment level in raw-number relative-proportion (column) terms (see Table 1.1.24, below), the Asia Global Regions, impacted by the Philippines,

reported the highest percentage of respondents reporting “other” attainment at 10%. Latin America’s 4% was the only other region with a reporting percentage above 3%. In this respect, both Asia (25% versus 9%) and Latin America (55% versus 47%) were overrepresented given their relative proportion (row frequency) of the NYA sample.

Level of Education Completed	Global Regions						Total
	Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	
Middle School	0	11	0	0	81	3	95
	0.00%	11.58%	0.00%	0.00%	85.26%	3.16%	100%
	0.00%	4.55%	0.00%	0.00%	6.66%	0.31%	3.66%
High School	2	35	4	5	24	26	96
	2.08%	36.46%	4.17%	5.21%	25.00%	27.08%	100%
	50.00%	14.46%	5.00%	5.26%	1.97%	2.71%	3.69%
Trade School	0	29	8	4	96	45	182
	0.00%	15.93%	4.40%	2.20%	52.75%	24.73%	100%
	0.00%	11.98%	10.00%	4.21%	7.89%	4.68%	7.00%
Undergraduate	0	92	50	39	810	588	1,579
	0.00%	5.83%	3.17%	2.47%	51.30%	37.24%	100%
	0.00%	38.02%	62.50%	41.05%	66.56%	61.19%	60.75%
Masters	2	40	8	38	127	212	427
	0.47%	9.37%	1.87%	8.90%	29.74%	49.65%	100%
	50.00%	16.53%	10.00%	40.00%	10.44%	22.06%	16.43%
Doctorate	0	12	8	8	28	71	127
	0.00%	9.45%	6.30%	6.30%	22.05%	55.91%	100%
	0.00%	4.96%	10.00%	8.42%	2.30%	7.39%	4.89%
Other	0	23	2	1	51	16	93
	0.00%	24.73%	2.15%	1.08%	54.84%	17.20%	100%
	0.00%	9.50%	2.50%	1.05%	4.19%	1.66%	3.58%
Total	4	242	80	95	1,217	961	2,599
	0.15%	9.31%	3.08%	3.66%	46.83%	36.98%	100%
	100%	100%	100%	100%	100%	100%	100%

Middle school completion mirrored the “other” attainment by Global Regions. Combined, Latin America and Asia comprised almost 97% of all NYA reporting this level of attainment. Just under 7% of the Latin American NYA cohort reported middle school attainment and the Asia cohort was 5%.

The distribution across Global Regions of NYA respondents with a high school degree saw Asia (14%), Australia/New Zealand (5%), and Europe (5%), with the highest within cohort (column) proportions. Each of these regions proved overrepresented given their relative proportion (row percent) of the total NYA sample. Asia reported the largest overrepresentation with 14% versus 9% (i.e. 5% larger than expected).

Trade school completion rates (column percent) were led by Asia (12%) and Australia/New Zealand (10%), followed by Latin America (8%). Other regions reported less than 5%. Australia/New Zealand was slightly overrepresented (4% vs. 3%) while Asia (16% vs. 9%) and Latin America (53% vs. 47%) recorded overrepresentation rates of roughly 7%.

NYA respondents attaining undergraduate degrees comprised 61% total—the largest proportion of all regional cohort samples, ranging from a low of 38% in Asia to a high of 67% in Latin America, though both Australia/New Zealand (63%) and US/Canada (61%) reported attainment above the 60% level as well. Latin America was overrepresented by almost five percent (51% vs 47%), while Asia was underrepresented by just under four percent (6% vs 9%). The remaining regions, Australia/New Zealand, Europe, and US/Canada reported roughly expected levels of undergraduate-level attainment.

All Global Regions reported Masters-level attainment at rates of 10% or higher. Europe led all regions with cohort (column percent) Masters-level attainment at 40%, followed by US/Canada (22%), Asia (17%), Latin America (11%), and Australia/New Zealand (10%).

Educational Attainment and NYA Nikkei Status

NYA aggregated Nikkei generation comprise roughly 79% of the sample and Shin Nikkei 21% (total row percentages). Comparing Nikkei with Shin Nikkei at each educational attainment level, we expect reported attainment levels among the respondents to roughly equal this distribution.

Examining Table 1.1.25, below, we see that at the undergraduate and Masters levels, attainment distribution is at expected percentages with Shin Nikkei at roughly 21% and Nikkei at roughly 79% (row percentages).

At the “other” and middle school attainment levels, Nikkei NYA are overrepresented by about 3%. We see this again at the trade school level (82% vs 79%).

At the high school level, this reverses and Shin Nikkei are overrepresented by nearly 12% (33% vs 21%). At the doctoral level, Shin Nikkei are slightly overrepresented by roughly 6% (27% vs 21%).

Table 1.1.25: Nikkei Young Adult (18-35) Educational Attainment Level by Nikkei Status in Frequencies with Row & Column Percentages			
Educational Attainment Level	Generational Cohort		Total
	Shin Nikkei	Nikkei	
Other	15	78	93
	16.13%	83.87%	100%
	2.70%	3.79%	3.56%
Middle School	17	85	102
	16.67%	83.33%	100%
	3.06%	4.13%	3.90%
High School	30	61	91
	32.97%	67.03%	100%
	5.40%	2.96%	3.48%
Trade School	32	150	182
	17.58%	82.42%	100%
	5.76%	7.29%	6.96%
Undergraduate	337	1,255	1,592
	21.17%	78.83%	100%
	60.61%	60.98%	60.90%
Masters	90	336	426
	21.13%	78.87%	100%
	16.19%	16.33%	16.30%
Doctorate	35	93	128
	27.34%	72.66%	100%
	6.29%	4.52%	4.90%
Total	556	2,058	2,614
	21.27%	78.73%	100%
	100%	100%	100%

In comparing Shin Nikkei and Nikkei cohort educational attainment relative to distribution within each cohort (column percentages), undergraduate and Masters levels are roughly equal at 61% and 16%, respectively. Differences that emerge at the “other” and middle school levels were Nikkei at 4% versus Shin Nikkei at 3% respectively. The Nikkei trade school attainment of 7% leads Shin Nikkei (6%) by just under 2%.

The Shin Nikkei high school attainment rate of 5% is just over 2% greater than the Nikkei 3%, as is the doctoral achievement of 6% (Shin Nikkei) versus 5% (Nikkei).

Given the relative social capital of recent Shin Nikkei migration, these results are not entirely unexpected.

3.2 What Does It Mean to be Nikkei?

This section looks at the main research question, “What does it mean to be Nikkei?” in order to understand how individuals are perceiving their Nikkei identity. This was predominantly analyzed qualitatively through open-ended questions in the online survey and focus group discussions.

The demographics of the focus groups in each of the eleven (11) countries reflected and encompassed a wide spectrum of Nikkei, including mono-racial and mixed-race participants, along with generational identifications that were consistent with a broad range of immigration histories and community development within each country.

3.2.1 The Term Nikkei

The term “Nikkei” is quite complex and diverse, as its meaning or lack of significance varied across our eleven (11) focus groups. Many young adults of Japanese descent strongly identified with their Japanese roots even though they did not necessarily use the term Nikkei as part of their identity. For example, in more recently established Japanese communities, like in Australia, the term was seen as an “American term” with one participant stating, “The term Nikkei even though I’m familiar with it, I’ve never really heard it said by people in Australia.” The Netherlands focus group echoed a similar sentiment, stating that the term Nikkei is not used there or in Europe, but instead, the term *hafu* or Japanese were used to describe someone of Japanese descent. In fact, in the UK, as the Japanese community encompasses recent migrants and a newly established community, it was acknowledged that there was “no concept of the term Nikkei” nor the term Japanese British.

The Canadian focus group concurred that many Canadians of Japanese descent also do not identify as Nikkei or with the term Nikkei but see themselves as Japanese Canadian. However, it was acknowledged that the idea behind a Nikkei identity symbolizes the allowance for people to not only identify with both Japanese culture and a second or more cultures, but to also reclaim one’s heritage and identity.

The term Nikkei was most prominent in Latin America, specifically in Peru, Argentina, Paraguay, and Brazil. In Peru, the notion of being Nikkei is unique and positive and young adults enjoy the blend of both cultures. An example of this combination is the creation of the special term, “*ponja*,” which describes a Peruvian of Japanese descent. Peruvians of Japanese descent also acknowledge that they are Peruvian first, but also take tremendous pride in being Japanese. One participant from the Peruvian focus group commented, “Like a wine, I feel that I am a blend, and in my life, I try to rescue the most valuable of the Peruvian and the Japanese.” A Peruvian Nikkei in the Japan focus group presented a different perspective and an example of the complexity of a Nikkei identity. His parents came to Japan as *dekasegi* (guest workers) but were not accepted there. As a result, he himself could not identify as a Nikkei. It wasn’t until after studying in the United States where he was labeled as an “Asian American” and returning to Peru that he could better understand the Peruvian Nikkei community. He commented that “Nikkei is the identity between the home country and Japan and it is related to values and cultures. Therefore, choosing to be Nikkei represents values.” Like in Peru, young Nikkei adults in Argentina and Paraguay take pride in having a strong connection to both their Argentine and Japanese cultures and nationalities. Many enact a “chameleon effect” (Houston and Hogan 2009, p. 61) where they can adeptly move between both cultures. In Brazil, while young adults both self-identify and are labeled “*japonês*,” they are able to code switch in conversation, using both Portuguese and Japanese words.

Lastly, for one of the Brazilian Nikkei in Japan, the importance of being Nikkei is “*kizuna*,” or human bonds. She learned the values of “altruism or unselfishness” from her grandmother and mother. In addition, another Brazilian Nikkei participant “admires the sense of collectivism in the Nikkei community where everyone cares about the whole and works together.”

It is important to illustrate in what ways young adults of Japanese descent are maintaining Japanese culture throughout the diaspora, which continually shapes the construction of their identity. Participants reflected that they viewed themselves as uniquely connected to their Japanese ancestry through family ties and the expression of traditional Japanese values, language, and cultural practices.

3.2.2 Responses by Country and Language: Open-ended Question in Survey

Spanish Respondents

Spanish-speaking participants were located in fourteen (14) countries, with the top seven (7) in Peru, Argentina, Chile, Paraguay, Mexico, Japan, and Colombia. Interestingly, the two most

common meanings associated with the term Nikkei across the top seven countries were: 1) embracing both the host and Japanese cultures and 2) possessing tremendous pride of being of Japanese ancestry. For example, in Peru, respondents believed that having both cultures is a positive attribute where one has the “fortune” and “honor” of taking the “best of both cultures,” “knowing Japanese and Latin values,” and “being doubly red and white.” A Nikkei Peruvian noted, “You always have to follow the best example, and being a Nikkei means joining the best values of Japan and the warmth of my country. Another Nikkei Peruvian commented that “as a Peruvian, being a Nikkei is a particular way of being Peruvian. It’s like being Afro-Peruvian, Indigenous Peruvian, etc. In summary, being Nikkei is a way of being Peruvian and recognizing oneself as the future of the Japanese migrant community.”

Participants noted that being Nikkei is at the core of their individual and social identities and Japanese values have helped their personal and professional development in addition to the opening up of a broader perspective on life and the world. For example, a Nikkei Paraguayan reflected upon his Nikkei identity by stating, “...the best group of people I had to work with was in a Nikkei group. Organizing events, meetings between Nikkei is a very enriching experience; because there you notice the discipline, the respect, the teamwork...all that is put into practice. And finally for me the word ‘*otsukare*’ (thankful for one’s hard work) means a lot, because it is something that transmits a lot, a lot of strength, a lot of energy, a lot of positivity. And I don’t know, I love having Japanese blood in my veins.”

Participants also mentioned that Japanese values, such as doing one’s best, punctuality, *Kansha no kimochi* (feeling of appreciation), responsibility, kindness, respect, discipline, cooperation, and honesty, have shaped the Latin American Nikkei in their behavior and identity. For example, a Nikkei Mexican stated, “...now for me, it means being from two sides, not having to choose between the two, but rather taking both countries and complementing each other. It means having lots of job opportunities, unique experiences, networking with important people, and a lot of inspiration.”

Being Nikkei is not only an individual identity process, but also a unique process negotiated through community and group membership. A Nikkei Chilean commented that being Nikkei is, “having more than one origin. Sharing communities, customs. To be a Nikkei is to be unique, a mixture of countries, strong identities that you have in common with other Nikkei in your country. For me, being a migrant is taking two things that do not mix and creating a new one, intertwining them; you take the best of both nations and the worst; you accept and love everything.

The term Nikkei also indicates a link to one’s Japanese heritage. Participants paid homage to their ancestors and expressed gratitude for their level of courage and sacrifice in moving to an

unknown land. For example, an Argentine Nikkei stated, “I am the result of the effort of my ancestors. My behavior should honor their memory...” Latin American Nikkei stated that they felt it was their responsibility to preserve and uphold a positive image of Japan and Japanese culture. Nikkei respondents in Peru and Argentina especially noted that they felt a “huge responsibility” to uphold Japanese values such as respect and honesty in the workplace and society at-large and “to be and do everything correctly, with commitment and dedication” and to have “an obligation to be a better person, taking into account the bond with a country characterized by its discipline and good values.” A Nikkei Peruvian commented, “Being Nikkei for me is being a person with a great responsibility because we are the face of Japan in other countries. It is being a person with two identities.” Another Peruvian Nikkei noted, “I’m proud of the quality of people in Japan. It means I have an image to develop and protect.” Many realized that they were a product of a union of rich cultures that are steeped in history, tradition, and customs.

Another meaning that was attributed to being Nikkei is the continuity of culture. Not only is it important to promulgate Japanese values to the greater host society, but it also is paramount to pass them on to future generations. A Nikkei Peruvian reflected that being Nikkei is “to be able to transfer from generation to generation the values that our grandparents have taught us.” Likewise, a Nikkei Argentine echoed a similar sentiment by commenting, “I have pride being Nikkei since I can show and tell what little I learned from my grandparents and follow the customs that we have from generation to generation.”

While family/ancestors, Japanese culture, and values were mentioned frequently in responses, the knowledge, use, or study of Japanese language rarely were mentioned in relation to being Nikkei. However, it is interesting to note that several participants (Peruvian and Argentine) code switched and used Japanese words mixed with Spanish in their answers. Examples include

“Es el kimochi de ser peruano,” (it is the feeling of being Peruvian), *“muchas ganas de replicar lo bueno que se hace en Nihon”* (I feel like replicating the good that is done in Japan), *“un orgullo porque no hay nada más lindo que escuchar que hablen bien de vos, de tu país (Nihon), de tus raíces y de tu familia”* (pride because there is nothing more beautiful than hearing that they speak well of you, your country (Japan), your roots, and your family), *“cumplir con las expectativas de nikkei por parte de los gaijin...”* (meeting the Nikkei expectations of the *gaijin*—literally foreigner, but in this case, non-Nikkei), and *“...significa ser agradecido con los oji y oba”* (it means being grateful for your grandpa and grandma).

Brazil Respondents (responses in Portuguese)

The top themes in response to the question, “What does it mean to you to be of Japanese ancestry?” for the Nikkei in Brazil were: 1) pride, 2) embracing both local Brazilian culture/society and Japanese culture, and 3) expressing and maintaining Japanese values. Interestingly, like the Nikkei in Spanish-speaking Latin America, the Japanese Brazilians are extremely proud to be of Japanese descent and feel that their ancestry is a key to understanding their roots, origin, and overall identity. Respondents stated that being Nikkei “is a part of me,” “a part of my essence and character,” and “it shapes the way I am today.” Another participant reflected, “It means being proud and feeling a deep and inexhaustible connection with my roots, knowing how to recognize familial foundations and values, my specific upbringing, and how it has shaped me to be a better, more empathetic, and more polished human being in relation to my peers...”

Japanese Brazilians feel a great amount of pride that their ancestors/family moved across the Pacific with such effort to create a better life abroad. One respondent stated, “I see it with pride, but not in a romanticized way, as I recognize the effort that the first generations of my family made in order for the family to settle and prosper in Brazil.” Another remarked, “I am proud of my origin and my family. I have never known a community with so many positive characteristics, including humility, which always allows me to improve and evolve.” These young adults admire their ancestors’ vision in establishing a new home in Brazil. One participant said, “I am proud to be of Japanese descent, because for me, it means that my ancestors had to work hard to build a family in Brazil. It means having perseverance to always chase your dreams, with great honesty. It means having love for others, always wanting to help others.” Lastly, many young adults feel grateful and appreciative to their ancestors for their sacrifices. One Nikkei observed, “It also means that I am strengthened by the courage and determination of my ancestors who opened the way with effort and discipline to make my life easier. Today I feel proud and privileged to have Japanese ancestry.”

One of the key areas of pride and gratitude for Nikkei Brazilians was possessing Japanese values such as honesty, hard work, responsibility, not being wasteful, and respect (for the elderly and the environment). These young adults hold in high regard the Japanese values that have been passed down through their grandparents. One young adult is “proud to be a Nikkei descendant, proud of the character of honesty and intelligence that my grandfather had,” while another stated that being Nikkei means “pride and duty to preserve the customs and traditions of my ancestors. I try to follow the teachings that my *jitian* (grandpa) and *batian* (grandma) always tried to pass.” A participant remarked, “I value all the teachings I had during my upbringing that

helped me to prosper, to realize my dreams, and bring pride to my family,” while another commented, “having Japanese descent is a source of great pride for me. Because my grandparents worked hard for my parents to be successful and thus, raised me very well!”

The young adults in Brazil, like their Spanish-speaking counterparts, also view Japan, Japanese culture, and Japanese values, in a positive light and take “great pride in being part of a culture as civilized, respectful, advanced, honest, hardworking as Japanese culture.” Other Japanese Brazilians noted, “...we are descendants of a nation that sets a great example of culture, respect, discipline, hard work, organization ... among many others,” and “that Japan has one of the most disciplined and respectful cultures in the world, being an example of effort, hard work, commitment, and respect.”

One survey respondent attributed his pride to being “a descendant of Samurai origin,” and from “educated and respectful people.” One Brazilian Nikkei commented, “It means to have a good character, to have good customs and teachings, to be proud to be from a country and a society, that at least in Brazil, is considered to be very technologically advanced, which is known for its actions and empathy, for respect and dedication. At home we say, ‘for being born Japanese, do everything with effort and dedication, and prove yourself.’” In addition, the Nikkei community in Brazil is well established, has built a solid and positive reputation within Brazilian society, and “is seen as honest, hardworking, and humble,” and thus, “...being Nikkei is a source of pride.” One young adult reflected upon this sentiment by stating, “I am proud of the qualities I inherited as a Nikkei. Because I carry with me the image that my ancestors built in Brazil for years,” while another remarked that, “it is a part of who I am and I would like to make the group proud with my work.”

As illustrated, Japanese Brazilians take great pride in not only embracing these positive images and cultural values for their own lives, but also in sharing them with the larger Brazilian society. One Nikkei commented, “To have Japanese ancestry is for me to show people around me Japanese culture and values and to teach them to absorb a little of the manners, politeness, and commitment of the Japanese people.” As a matter of pride, one Nikkei explained the desire to share Japanese culture by stating,

...I love all aspects of Japanese culture very much, especially the values, which were passed on to me and my brothers by my parents and grandparents, in a simple way, and very memorable. I was never ashamed of being of Japanese descent and I am pleased and proud to be able to spread Japanese culture to all the people who like and are curious about Japan and its customs.

Interestingly, one of the indirect consequences of maintaining a community with a positive image in Brazilian society is the pressure to uphold such values. One young adult expressed his concern, stating, “it also reflects stereotypes in the sense that people judge and expect a lot more from me just for being a descendant, this creates frustration.” Another Japanese Brazilian observed this notion by stating:

It means being proud of my ancestry and having the desire to show Brazilians how rich Japanese culture is and can be spread elsewhere. It is an honor to be a Nikkei and it makes me want to take the culture and values I have learned to other people. I am curious to know how my family lived in Japan before coming to my country. It also means being part of a stereotype created that every Japanese is good at what they do, which in some way increases the demand for what you do.

For the Japanese in Brazil, being Nikkei is having the “privilege” and “advantage” of not only “combining the best of both cultures” in one’s “character and lifestyle,” but also establishing “a connection between two countries” and “to understand and practice Japanese principles while adapting to the values of the country of origin,” such as the “persistence and hard work of the Japanese and the passion of the Brazilian.” Another Nikkei young adult echoed this sentiment by stating, “It means a link that connects two cultures with opposite values and references, but that find a line of convergence in me. Another word would be ‘bridge’.” For example, being Nikkei for one Japanese Brazilian signified:

From Brazil, being able to have qualities such as joy, creativity, and perseverance. So, in addition to Brazilian qualities, we have Japanese qualities such as deep respect, honesty, hard work, and perseverance. So, a person that both countries can be proud of.

Brazilian Nikkei acknowledge that while Brazilian and Japanese cultures are “completely different,” they try to be “two people at the same with having two different disciplines, thinking in different ways, and trying to find the best in each” while “looking at the world in two ways.” Being Nikkei is “to discover your own identity and realizing that you identify more with Japan or your country of origin. Being Nikkei means building a unique new culture.” This unique mixture of Brazilian and Japanese culture is seen in the public and private sphere of a person’s life. For example, one Brazilian Nikkei stated, “On the outside, I was brought up as a Brazilian, but at home it was always the most Japanese way.”

While being Nikkei in Brazil for some is synthesizing the best of both worlds, others feel “divided by the two identities...we are part of a community, and then the other, and at other times

we are not part of any of them.” One young adult stated, “It means that I need to deal with internal conflicts arising from the differences between the two identities, without giving up one or the other,” while another Brazilian Nikkei commented, “I feel like I belong to two places (countries) and nowhere. When I was younger, I felt without an identity, someone difficult to define, but today I feel like someone with a broader universe, with more diverse culture and knowledge.” In addition, another young adult remarked that being Nikkei “provided me with very strong values, which I feel are a little different from friends who are not Nikkei. It also causes a sense of non-belonging at times, both as Brazilian/Japanese. In general, I view it in a much more positive than negative way.”

Several Japanese Brazilians felt that they are “being divided between two cultures, not being considered 100% Japanese or Brazilian,” and “not being part of one completely or not belonging to any one culture.” This sentiment is especially true for the young adult Brazilian *dekasegi* who travel to Japan to work in factories who feel “in Brazil, I am considered Japanese and here in Japan, we are Brazilians.”

Responses in English

**Since responses in English were from various countries, this section will analyze by countries.*

United States Respondents

As the United States is such a vast country, the strength and establishment of Nikkei communities vary from well-established ones in Hawai'i,¹² California,¹³ and the West Coast to less

¹² There is a strong sense of pride of being of Japanese ancestry where people self-identify as a “Hawaii-raised Nikkei.” It is notable that many Japanese Americans in Hawai'i maintain a high level of connection to Japanese culture and the community due to the fact the Japanese Americans are the second largest ethnic minority group. One respondent stated, “Being of Japanese ancestry in Honolulu makes me a member of a majority ethnic community in my hometown with a recognized, respected, and accepted culture. It gives me a strong sense of who I am and where I came from and allows me to relate and identify with people from all generations.” Another Japanese American young adult echoed a similar sentiment by commenting, “Growing up in Hawai'i, I was surrounded by Japanese people and Japanese culture. Hawai'i is such a unique place. I feel the most connected to the Hawai'i Japanese community and feel like that has shaped my Japanese/*hapa* identity.” Should there be a note here about how people of Japanese ancestry in HI prefer the term American of Japanese ancestry (AJA) over JA?

¹³ The largest number of Japanese Americans reside in California. Thus, like the Nikkei in Hawai'i, the Japanese Americans in California have a strong sense of pride in Japanese culture and a solid connection to community. One survey respondent reflected upon the meaning of being Nikkei and the importance of being bicultural by stating, “I am 100% ethnically Japanese but a born and raised American citizen. I think it's important to note, for this particular question, that I was born and raised in Southern California. I was always exposed to the Nikkei community and grew up proud of my ancestry. It wasn't until I stepped out of my hometown that I realized how truly unique the community was, and still is.”

populous ones in parts of the Midwest, South, and East Coast. The four most common themes associated with the meaning of the term Nikkei for Japanese Americans are: 1) ancestry/family, 2) community, 3) identification with both cultures (national/American and ethnic/Japanese), and 4) the impact of World War II. Similar themes also emerged among Japanese Canadians, but the one marked difference was the American Nikkei connection of identity to community.

Like other Nikkei groups in the diaspora, the ancestral lineage to Japan is an important marker in the construction of a person's identity and source of pride. A Japanese American stated, "Since it's part of who I am, I want to understand it so that I can understand my ancestors." Another respondent echoed a similar sentiment, "Having Japanese ancestry is important because I appreciate the core values of Japanese culture. I have deep respect for family and honor—they are key aspects of what define me as a person."

Being Nikkei not only pertains to an individual's identity, but also a sense of a group belonging and identity. One respondent remarked, "I feel that it's important to know where you come from and to know the history of that place's people. I am proud to be Nikkei, and I love being a part of a group of people with similar experiences and backgrounds." Japanese Americans referenced their ancestors and family members as important factors in how they look and experience the world. One participant stated, "Being of Japanese ancestry has very much shaped my identity, my looks, my experience in the world, and impacted my sense of self in good and very difficult ways. I think this is a common experience for most Nikkei who are still connected to Japan and Japanese culture."

A common sentiment was the legacy and traditions that ancestors brought from Japan to their new country. To be Nikkei is "to honor your ancestors and set a good example for others," while like other Nikkei throughout the diaspora, Japanese Americans acknowledged the sacrifice their ancestors made by commenting that "it means my ancestors who immigrated to the United States risked their lives to give future generations a better life," and "without the sacrifices that were made, we wouldn't be able to live as freely and as happily as we do today." Another Japanese American young adult commented, "It means recognizing the struggles of our ancestors in their journey and life in America, and how a lot of them were afforded the opportunity to build the foundations we live upon outside of Japan."

Being Nikkei is also reflected in the ways Japanese values are socialized and "family history and culture is to be taught, remembered, and treasured." One Japanese American reflected, "All of the values that I've learned from growing up in a traditional Japanese family heavily influence how I live my life. To live without the food, the customs, and traditions would be

to take away a huge part of my life. It's what brings my family together during both the sad and happy times.”

There is a sense of respecting and honoring the past and using the knowledge of Japanese culture to “make a better tomorrow for the future generations.” Young adult Japanese Americans feel a responsibility not only to honor their ancestors, but also to uphold Japanese values, passing them on and “continuing Japanese traditions in your household and your community, and always showing gratitude to those who made you who you are today.”

Interestingly, although many of the Japanese Americans who answered this survey are Yonsei or Gosei, they actually have a connection to Japan via family. They recognize the importance of their ancestors and “feel a unique connection to Japan.” One participant stated, “It means my ancestors had a history in Japan...It's like when I can go to an *Obon* and embrace the dance, and feel that my ancestors are there. I can choose to connect/revive that if I want to. I do maintain the history and connection as I can, as many of my friends live in Japan. I often visit Japan and my relatives and friends in Japan.” Several respondents in the survey mentioned their desire to have learned the Japanese language so that they could travel to Japan and reconnect with family. One participant reflected, “My grandparents would be happy that I've made a concerted effort to reconnect.”

A second theme of community emerged as an important topic associated with being Nikkei. As the research team defined the term Nikkei for the survey as “Japanese emigrants and their descendants throughout the world,” participants acknowledged the shared characteristic of having Japanese blood and ancestral ties. However, as we have seen throughout all responses around the world, being Nikkei for these young adults is much greater than being connected by blood: it is a shared sense of culture, belonging, and community. “It means to know that you are part of a community that is greater than yourself.” Being Nikkei is not only an individual expression, but also one of “shared experience,” “shared meaning,” and “shared cultural memory.” This generation(s) of young adults is able to create shared understanding through not only in-person interaction, but also through technology. One Japanese American observed, “Being Nikkei is an important piece of my identity. I think it is human to wish to connect to people with shared experiences—I don't know other Nikkei in person who I didn't first meet online. There are so few Nikkei in my hometown that without the internet and meet-ups, I would be lost and lonely. Other Nikkei really make me feel at home.”

The majority of people of Japanese descent throughout the diaspora are descendants who were born outside of Japan and are citizens of a country other than Japan. One Japanese American surmised, “My Nikkei identity gives me a sense of community and means the world to

me. Being Nikkei means being able to honor my Japanese ancestry while also acknowledging that I am not Japanese in nationality.” Another stressed the sense of a shared cultural background by stating, “Nikkei’ is a community, not necessarily defined by nationality or ethnicity. I am happy to be a part of that community, and I enjoy meeting other people who identify as Nikkei to be a part of a community that all have similar experiences and interests and backgrounds.”

In addition to sharing a sense of belonging, it is important for members to be actively involved in the community through observing important Japanese cultural activities (i.e., food, music, holidays). There is a shared sense of pride and gratitude in connecting with others and perpetuating a sense of community. For example, a full Japanese American young adult from Los Angeles stated that her “mom’s side were pioneers of the community” and that “they were very active part of the JA community.” She continues to illustrate the importance of a Nikkei identity in her family and community by saying:

I feel proud of my heritage and still feel connected to the culture through our food, tradition, and holidays. I grew up knowing all four of my grandparents and they instilled the Japanese values and virtues in my life. I honor them in my work and I think they have been very influential in my upbringing and development. The community is very small and many families are related and connected.”

Moreover, the Nikkei community in the United States also gives mixed-race young adults a solid connection to culture and shared background. One mixed-race Japanese American stated:

To me, being a part of the Nikkei community provides me with a sense of belonging somewhere and has given me a way to find and connect with others that I share something in common with. There is a very strong sense of cultural pride and although I am only half, I am very proud and identify a lot with my Japanese ancestry.

Another participant reiterated the significance of the symbiotic relationship between being Nikkei, the inculcating of values, and the building of community, by remarking, “Whenever I think of Nikkei, I think of community. It is through the Japanese American community that I learned all the values that have helped me throughout my life. I am nothing but proud to be Nikkei and have been raised by the community through the various activities I was and am involved in.” The importance of community is illustrated in the fact that people want to gather in order to fortify and perpetuate Japanese culture for future generations and to honor family and community stories. One Japanese American notes, “I feel extremely blessed to have been raised in a community with many Nikkei. Japanese culture, values, and traditions have been an influential part of my life and

I hope that my future children have the same experiences and influences that I did.” Another young adult commented on the strength and influence that the Japanese American community harnesses in sustaining Japanese/Nikkei culture by noting:

I think having pride in self-identifying as a Nikkei has a lot of power to the individual. It is important, if possible, to stay connected and engaged within the Japanese American community. The more that one knows about their background and the history, the more we are able to stay educated and educate others.

A third theme of the meaning of Nikkei from young adult Japanese Americans was the identification with two cultures—national/American (“basketball and church on Sundays”), and ethnic/Japanese (“food, values, festivals”). Being Nikkei and having multiple identities is seen as a positive because it is a “unique, interesting, and beautiful thing to be Japanese American,” the “foundation” and essential part of one’s identity, and the integration of “American and Japanese values in [my] everyday life.” There is a sense of pride and admiration of being of “Japanese descent due to Japanese culture and values” in addition to being “mixed with an upbringing of experiences from your home country” and being “born and raised in America.” It is the notion of having “two homes,” “roots deeply planted in two places, Japan and the USA,” a balance of both cultures, and the “best of both worlds.”

It is important to mention that Americans of Japanese descent use the term Japanese American much more than the term Nikkei. One respondent stated, “To me it means that I was born in America to Japanese parents. I am Japanese American, and have a fused cultural identity borrowing from both Japanese and American cultures.” Another young adult emphasized the significance of using the term Japanese American (instead of Nikkei) by remarking:

I’m really proud to be Japanese American; however, it’s important for me to use the hyphenated identity label of Japanese-American. I was raised with many Japanese cultural values (Gaman and shikataganai), which has shaped who I am today. However, I was born and raised American and feel more American than I am Japanese. It’s important to me to show my pride in my cultural heritage; it’s also important for me to actively seek opportunities to connect and learn more about Japan and Japanese culture.

Japanese American young adults made the distinction that they are not “culturally Japanese,” but are of Japanese descent and “follow some Japanese traditions.” One young adult commented, “Being born and raised in America and now having study abroad in Japan for a year, I realize I am never truly one or the other but rather Japanese-American.” They acknowledge the

connection to Japan through culture (traditions, values, and language) and family, but embrace the difference of being raised in the United States. One participant reflected, “Looking like a Japanese person does hold certain expectations for us when in Japan (expected to understand the language and so on). I think it is great when Japanese are shocked that we are not native like them; it is all the more fun and interesting when we tell them that we are from Hawaii/US/South America etc...” Another survey respondent encapsulated the rich complexity of being Nikkei in the United States that illustrates how their identity transcends bloodline and citizenship by asserting:

I'm fourth generation, so to me, it means that I am more than just an American. True I have US citizenship and I am culturally American, but I also have important cultural and historical roots in Japan. I've identified first and foremost as an American my entire life, but I've also been raised with acute awareness for the sacrifices that were made (during the war) that enabled me to claim that identity and citizenship. I'm proud to be Japanese American—I'm proud of the history and culture that we have in our family and am grateful to be able to identify with both American culture and Japanese culture. But perhaps more importantly, I'm proud of the unique Japanese-American culture that I can be a part of. I'm now living in Japan, so I feel like I am a foreigner here, despite my ethnicity and my Japanese name. But in America, I know that I'm not simply American. The space between these two is the unique and wonderful Japanese American (Nikkei) culture that's evolved in America, and in countries across the world that have large diaspora populations. Ultimately, Nikkei gives me a sense of pride—I am of America and Japan and my culture is the negotiation of both the desire to integrate and the need to retain traditions from the homeland.

The fourth theme that arose from being Nikkei in the United States is a political identity from the impact of incarceration during World War II and other experiences of discrimination. Japanese American young adults view a Nikkei identity as “a separate thing than being Japanese” and “specific to each country.” Several participants defined Nikkei in the United States as “the community of people who have family members that were directly affected by the prejudice and/or incarceration of Japanese Americans during WWII” and “a descendant of a once ‘silenced’ people,” “a community defined by overcoming obstacles,” and family who “persevered through the hardships of American racism.” Another young adult emphasized, for example, that, “Nikkei history in the US is connected to the pineapple and sugar plantations, internment, Pearl

Harbor...to me, it means to be a part of this history and to feel connected to those stories.” For one survey respondent, a Nikkei identity in the United States is defined by specific cultural and historical events as illustrated below:

Being Nikkei in the American context is very different from being Nikkei elsewhere. Although being Nikkei in the United States does mean we have cultural roots in Japan, WWII drastically shaped the experiences of Japanese Americans. The resilience of Nikkei during WWII and all of their sacrifices, including the Japanese language and culture, have profoundly impacted my sense of identity as Japanese. To me, being Nikkei is not only about having a Japanese heritage, it is also having this shared history with other Nikkei.

For many of these young adult Japanese Americans, they feel a sense of responsibility to learn about their family’s history and how “the internment experience greatly shaped a lot of values, morals, and beliefs (and even lack of ‘Japanese-ness’) for later generations of Japanese Americans.” One Japanese American reflected upon the significance of the events of World War II and the need to remember and educate by stating, “It means that I carry the struggle that my aunts, uncles, grandparents, great-grandparents, and great-great-grandmother had to endure during WWII. This event devastated my family and we are still dealing with the repercussions today and I am trying to preserve the history and teach it to others.” Another respondent echoed a similar charge by remarking, “...JA cultural heritage is worth protecting and preserving. To understand the historical racism that our *obachan/ojichan* faced through internment and beyond. To understand why it must never happen again.”

Some Japanese American young adults view their Nikkei identity as “complicated” due to the “simultaneous understanding of being a member of a fairly privileged ethnic group while also understanding the depths of terrific ethnic prejudice (grandparents/aunt were in the internment camps).” Due to incarceration, some Japanese American families did not hold onto as many Japanese traditions. Hence, for some young adults, there is a desire to rekindle and learn more about Japanese culture. One respondent noted that “As a Japanese-American whose family was incarcerated during WWII, being Nikkei means that my family’s Japanese and American identities have been at odds, and that there was significant Japanese cultural and linguistic loss because of incarceration. Because of that, I feel most connected to a Japanese-American identity rather than a Japanese identity.” For another, being Nikkei “reminds me of my immigrant family history, including the past and present struggles related to assimilation at the cost of losing culture and language.” Another participant noted, “I wish my family had held on to more of the culture through

the generations. After the internment camps they were forced to 'fit in.' I hold on to the few traditions we have and values that were passed down.”

Thus, the continual effort to build community through a common or shared familial experience, “reckoning with the trauma of migration and incarceration,” and to stand for social justice issues are important to young adult Japanese Americans. For some, “it’s a connection to a community, a history of struggle and a fight for justice, and a feeling of rootedness in a shared identity,” while for others it is “a legacy and that we will forge our path to make sure that our history is not erased,” and “an opportunity to support other marginalized communities.” Japanese American young adults are embracing the ability to acknowledge “our painful history” and actively are uplifting “marginalized and persecuted groups while embracing the Japanese values.” One Nikkei remarked, “...for me, it means taking a stand for injustices that are going by under the radar, such as mass incarceration. We are supposed to learn from history to keep ourselves from repeating, but it doesn’t seem to be working that way.” One Japanese American respondent remarked that being Nikkei is, “To understand the struggle of World War II and use it to better society, resist oppression, and take care of our community.” Another survey participant reflected upon the impact of World War II on the Sansei generation and to this young adult, “Being a Nikkei also means looking to the women who helped raise me and remembering that the pain that caused the Sansei in my life to be conservative patriots can bring me to a new place of progressive and proactive political involvement.”

Canada Respondents

The three most common themes associated with the term Nikkei for Japanese Canadians are: 1) family and/or ancestry, 2) identification with two cultures (national/Canadian and ethnic/Japanese), and 3) the impact of World War II. First, respondents like the Nikkei in Spanish-speaking countries take pride in the significance of having a Japanese name (i.e., great-grandfather), maintaining family connections and lineage, and being of Japanese ancestry and related cultural customs, such as “food, take shoes off in the house, always bring something when you visit someone, keep all containers/don’t waste, eat with chopsticks, etc.”) and values (hard work, integrity, politeness, and discipline). One young adult participant illustrated the importance and meaning of having a Japanese name by commenting, “I carry my family name with pride, as it is my connection to my Japanese roots. It is rare to be a full 4th generation Yonsei with Japanese parents on both sides. Growing up, all my friends were *hapa* and I was embarrassed that I was full Japanese, but now I see and appreciate how rare that is in a culture with such a high rate of interracial marriages.”

To some Japanese Canadians, being Nikkei is “just a part of who” they are and showing respect to their ancestors. One participant stated, “It’s the core of my identity. It’s where my roots come from.” As an example of the importance of a Nikkei identity, one Japanese Canadian remarked, “...I want to maintain the connection to Okinawa and Japan to enrich my life and to nurture the emotional ties while learning from the culture of my ancestors.” In addition, Japanese Canadians associate being Nikkei with a recognition of “Japanese history,” the historic migration of family and its “immigration story,” and “ancestral knowledge passed down through generations.”

The second most prominent theme of the meaning of Nikkei to Japanese Canadians is the embracing of both Japanese and Canadian cultures. One participant commented on the importance of recognizing both cultures by stating, “Means a lot to me. It really had built me into who I am today. And being Japanese Canadian I find that I get an outlook on both sides of Japanese and non-Japanese people.” An overarching sentiment is that while most Japanese Canadians understand the term Nikkei, they identify first as Japanese Canadians (and not Nikkei). Another respondent noted, “Identifying as Nikkei gives me a sense of place along with understanding more of who I am. I do not identify as being Japanese and I have a difficult time relating to those who are from Japan. I understand more of myself and my family by identifying as Japanese Canadian. I usually identify as Japanese Canadian before I identify as Nikkei...” Many of the Japanese Canadians are proud of their national identity in addition to their ethnic Japanese identity where “being Nikkei means constantly exploring how to find the balance between being simultaneously Japanese and a national of my home country.”

Like the Nikkei in Latin America, Japanese Canadians see the value of having multiple backgrounds that shape their own upbringing and identities where unique blends of cultural influence provide a connection to family and community. For example, a second-generation respondent stated, “We celebrate many Canadian holidays, but usually with Japanese food (i.e. sushi for Christmas). The Japanese Canadians, like others throughout the diaspora, recognize the uniqueness of not only identifying with two cultures, but also viewing being of Japanese descent as positive.” One participant echoed this sentiment by saying, “It makes me feel good to be a part of something that isn’t typically Canadian and that my friends feel is so different. There are a lot of Japanese activities that I take part in day to day and I wish I did more.”

Thirdly, one significant factor that plays a role in the construction of a Nikkei identity in Canada is the internment of Japanese Canadians during World War II. In addition to the aforementioned cultural influences, Japanese Canadians’ experiences center around the “legacy of the internment, resettlement, and redress.” These young adults are descendants from those who experienced internment and who “were put into working camps and repressed their culture

in order to move on.” One young adult reflected upon the current generation by stating that the Nikkei “have a very unique identity because of the internment, and as such it has had a profound impact on the way(s) my family has clung to what heritage we have left after the war.” Young adult Japanese Canadians bring forth a sense of activism in which they view their Nikkei identity as embedded in their family’s “history of internment and discrimination in order to shed a light on the effects of racism and political awareness.” Another participant remarked, “It means to be politicized in a way because of our history of oppression in Canada as internees/detainees during WWII, it means cultural connections, it means family, it means resilience, it means strength, it means allyship, it means activism.” This young adult generation is proud to be of Japanese descent, and unlike previous generations, feel that they are able to express their identity. One Japanese Canadian stated, “I became immensely proud after learning about my grandparents’ lives during the internment. I work every day to unlearn their shame and to proudly embrace my Japanese identity as my grandparents’ and parents’ generation felt they could not. It becomes a bigger part of my identity every passing day.” For those Japanese Canadians who are mixed race, it is also important to acknowledge the effect of World War II on their families. One respondent stated, “For me as Yonsei, it is important to me that I tell people about internment camps...Aside from that even tho I’m mostly white, I feel a strong Japanese/Asian presence in my life, in that I was raised differently than most white people.” Another mixed-race Japanese Canadian reflected upon the challenge of Canada’s history and being a product of two cultures by remarking,

I feel like a part of a long and complex culture that’s quite different from what I’ve grown up with in Canada. I appreciate many of the values of this culture that I was exposed to by my paternal grandparents. I want to connect more fully with my Japanese heritage and integrate my two nationalities more, but, since my grandparents were not very heavily invested in Japanese culture apart from food (partly a reaction to displacement, though not internment, during the second world war), I’m not always sure where to get started.

It is important to note that like Spanish-speaking Nikkei, Japanese Canadians associated being Nikkei with the continuity and preservation of Japanese culture. Respondents stated that they would like “to honour the past and embrace the present and future,” “to understand the history of Nikkei people in my country and to pass that knowledge on to others,” and “to carry out Japanese Canadian traditions and pass down our history to others.” It was also mentioned that those Japanese Canadians who did not grow up with a strong Japanese identity in their families are interested in learning more and connecting with both Japan and others in the community.

Australia Respondents

The three most common themes associated with the term Nikkei for Japanese Australians are: 1) pride in being Nikkei, 2) an identification with two cultures (national/Australian and ethnic/Japanese), and 3) connection/lack of connection to Japan and a Nikkei community. However, it is important to note that the Australian participants exhibited a wide range of answers to the meaning of Nikkei. Like the survey results demonstrate, Japanese Australian young adults expressed pride in being of Japanese ancestry due to “the values and morals ascribed to Japanese people, culture, and history.” There is a sense of appreciation, gratitude, and acknowledgment of the culture inherited from their parents. In addition, unlike Japanese Americans or Canadians, participants mentioned the importance “to understand...the language” and the “ability to speak it fluently.”¹⁴

However, participants were not only proud and appreciative to be Japanese, but they also were critical of Japanese culture by stating, “I can also see its faults...I also have an outsider’s perspective on many Japanese issues,” and “I am proud of many things about Japan but also can see the negatives of Japanese society from outside. Overall, I am proud of my Japanese ancestry.” In addition, another young adult commented, “I have a love hate relationship with my Japanese ancestry. I will always love Japan but some of the more conservative and closed-minded values that a lot of Japanese people hold makes me angry.”

A second notable theme that resonated with the young adult Japanese Australians is the contrast and balance of two cultures—that of their national Australian identity, and that of their Japanese ancestry. A Japanese Australian viewed having two different cultural backgrounds as an advantage and “something to be proud of” that “has allowed me to become a flexible individual and has also given me the opportunity to learn from the experiences of my ancestors in both east and western culture. Best of both worlds really.” Another respondent echoed this sentiment by stating, “knowing when and where those values are useful, and being able to draw on both of my cultural backgrounds is a strength of mine, I think.”

One young adult remarked that “living in Australia, everyone is considered Australian—and some also choose to equally identify with their country of ancestry. To me, being Japanese is my identity, as is Australian—rather than just Nikkei.” The idea of multiculturalism permeates the Australian national narrative where mixed race and multiple identities and cultures exist and are acknowledged in tandem with the Australian national identity. This is in contrast to Japan where people of mixed descent are not considered Japanese, but foreign due to the rigid

¹⁴ This is also reflected in the focus groups about the importance of Japanese language and going to Japanese school.

understanding and boundedness of “Japaneseness” and homogenous sense of ethnic nationalism. In addition, while in Latin America, being Nikkei overwhelmingly is viewed as unique and positive, for some Japanese Australians, it is just “normal” and “nothing more special” since “everyone has ancestry and it’s interesting to learn about the history of your own people (and of others too since Australia is a multi-ethnic country).”¹⁵ Another mixed-race respondent added, “I think it’s cool that I am mixed, however I don’t feel as though I’m very Japanese. I have been brought up in Australia surrounded by Australians living an Australian life.”

The third theme surrounding the meaning of a Nikkei identity that emerged from the Japanese Australian group was a connection/lack of connection to Japan and/or to the community. As many of the participants are children of more recent immigrants, the Nikkei community is not as well established like others, for example, in the Americas. However, there is a desire to build and strengthen Nikkei communities in Australia. One respondent reflected upon this notion by stating, “I have the heritage but no culture and no understanding of Nikkei. I would be interested to be invited to join a group and have a sense of place within this community.”

This understanding of the global Nikkei diaspora also is noted by a mixed-race Japanese Australian who commented, “having grown up in Australia, I think the ‘Nikkei’ identity is less pronounced than in the United States. I’m proud to be of mixed Japanese-Australian heritage, but that pride stems from a sense of family and individual identity—not a broader community identity.” It is important to reiterate that for Japanese Australians; the Nikkei identity is mainly derived from family or at the individual level in contrast to a societal or community level due to the lack of a strong Nikkei Australian community. One respondent summarized the current situation:

For me it is about maintaining close connections with Japan because I still feel strongly linked to the country via various channels such as family and culture. This feeling is stronger to me than perhaps Nikkei in other countries such as America where it is more common for there to be a large generational gap between young Nikkei and first-generation immigrants from Japan. In Australia on the other hand, the Japanese community is less established and thus most Nikkei are only second generation. Where I live within Sydney there is no significant Japanese community, so I don’t feel a very close

¹⁵ A Japanese Australian provides the following statement about the notion of building a Nikkei community within the Australian national context: “I am part of an organization, Nikkei Australia, that tries to create awareness of Nikkei history in Australia and encourage awareness around Japanese Australian identity. Australia is a country where racial/ethnic identities are not often discussed in the mainstream. I think it’s important to stimulate discussion so that young people are conscious of their cultural heritages and are not ashamed of them to the extent that they suppress them and assimilate blindly into the cultural power of whiteness.”

connection to the Nikkei community. Even amongst the half-Japanese diaspora community I find myself often unable to relate.

Another Japanese Australian stated the Nikkei identity is “important but difficult—in Melbourne (Australia) there aren’t many of us, and in Japan we can be treated differently (sometimes negatively).”¹⁶ For others, going to Japan provided a sense of identity and connection to one’s ancestry. One participant remarked that being Nikkei is “part of my heritage and who I am. I love the country and for me, it’s important to visit to stay connected.” Another participant echoed this experience by saying, “Within that community there is frequent conversation about not feeling accepted in Japan (and many other similar themes) but my personal experiences have been the complete opposite. Even though I’m half Japanese and my language skills are very average, I nonetheless feel a lot more comfortable and accepted when I’m in Japan rather than Australia.”

Lastly, it is interesting to point out that some Japanese Australians’ identities are linked to Japan through citizenship (lack thereof) and the symbolic representation of their passport. One young adult commented, “I was very upset when I had to give up my Japanese passport due to dual citizenship restrictions in Japan. I felt I lost a part of my Japanese identity.” In addition, another Japanese Australian referenced the inability to have dual citizenship and its effect on the viability of a Japanese identity by stating, “As Japan does not allow dual citizenship, I have held a permanent residency in another country for majority of my life. I have struggled with my Japanese identity growing up in the ’90s where assimilation was my biggest objective during a time of heightened racism. Whenever I go back to Japan, I feel that I face a different sort of racism, as though I am judged for not being ‘Japanese’ since I struggled to learn the language or understand the customs since I spent majority of my childhood abroad.

Philippines Respondents

The three most common themes associated with the meaning of Nikkei in the Philippines are: 1) pride in the culture, 2) connection to family/ancestry and Japan, and 3) gratitude. Several respondents expressed how meaningful being Nikkei is, and how they are very proud to identify with being of Japanese descent. They have tremendous self-worth and are proud of the Japanese culture because Japanese ancestry “is deeply rooted in their values and they play a critical role in everyday life. Respect and care for one’s elders is one of the best values and is an important

¹⁶ Please see above about Japan’s conception of “Japaneseness.” Many Nikkei throughout the world identify as more Japanese in their home countries, and when they go to Japan are shocked to be treated as *gaikokujin*, or foreigners. This was also the case for some Japanese Australians (as reflected in the focus group).

factor for the Japanese. They have a great deal of respect for their elders and value them as critical members of society.” Another participant echoed that being Nikkei “means that I have this passion to be hardworking and respect the others.” One Nikkei young adult expressed a desire “to adapt the Japanese culture because of their astonishing disciplined culture” and “...being hardworking and true to other people.” Some respondents even voiced that others in their home country of the Philippines should learn aspects of Japanese culture by stating, “I am proud and thankful to be a Nikkei. There are many Japanese characteristics that Filipinos must learn to apply in our home country.” One Nikkei remarked that being a person of Japanese descent is “a gift because a lot of people wants to become a *nikkeijin*. And I must not take it for granted. Appreciate and work harder to become a better person and as a *nikkeijin*.”

Secondly, the Nikkei in the Philippines specifically associate being Nikkei with “having true Japanese blood” and that their Nikkei identity is salient because it “runs in my blood.” They not only want to learn more about their Japanese ancestry and history, but also to connect and have meaningful relationships with family. The Nikkei community is older and more established than the more recent ones in Australia and Europe and have many who are mixed race. We have observed throughout the diaspora that even though young adults are of mixed heritage, there still is a strong and positive connection to Japanese culture. In addition, the young adults acknowledge the importance of both cultures¹⁷ that are reflected in their family and ancestral lineage. For example, one respondent stated, “My grandpa is a Japanese and my grandma is a Filipina; that’s why I’m proud to be a Nikkei. I love to be called Nikkei because I loved them both.” These young adults have a curiosity in learning more about the culture from their Japanese relatives, “knowing your origin,” and having a direct connection to Japan. One participant echoed this sentiment by stating, “It is important because it is part of me and I really want to experience my great-grandfathers’ culture,” while another remarked, “I want to be connected/reunited with our relatives in Japan (if any) and we want to know everything about where our grandfather came from.”

The Nikkei young adults in the Philippines specifically expressed how grateful they are to be Nikkei, or of Japanese descent. Several stated that “it is a great privilege to be Nikkei,” “to be of Japanese ancestry is an honor and a pleasure for me and I feel so much respect for them,” and “it is a gift” and a “privilege to be a *Nikkeijin*.” The gratitude voiced by the Nikkei can be linked to their unique ability to travel and work in Japan (via a special Nikkei visa) and it reminds them that the “Japanese and Philippines have a good relationship to each other.” These young adults

¹⁷ One respondent used the term “Japinoy” to express a Nikkei in the Philippines who has both “bloodlines.”

see a direct connection to Japan, as it relates to family and work and being Nikkei “is a rare opportunity.” One Nikkei in the Philippines stated that being Nikkei means the ability to “meet our descendants grand grandfather family in Japan” while another remarked, “I feel lucky and proud at the same time because it gives me sense of identity as a person. I’m thankful for my great-grandparents that they choose my country the Philippines to migrate to...I visited my great-grandfather’s hometown last December 2018 in Niimi city, Okayama prefecture.” Another participant commented that “I am always grateful to be a Japanese Descendant. Because of this, I am currently living and working here in Japan.”

United Kingdom Respondents

The self-identifying Nikkei participants from the United Kingdom showcased a wide range of answers to the question of, “What does it mean to be Nikkei?” As we learned from the focus groups, the young adults in the U.K. do not use or associate themselves with the term “Nikkei,” which could have been a contributing factor to the dispersive nature of responses. However, like other Nikkei throughout the diaspora, there was a sense of pride in being of Japanese descent. A respondent stated that being Nikkei is “to have interest in your Japanese heritage and carry that interest with you in your life; this can be daily or weekly or once a year. For me there’s always pride but also duty to show others around me all about Japan.” Other U.K. Nikkei commented that they are proud of their Japanese heritage, and of the “cultural values that have been instilled” in them. Another participant noted, “I am proud to be Japanese and to know the Japanese traditions and teachings we have as they are very significant not only in the Japanese society but in any community around the world.”

As many are children of recent immigrants, they do mention and have a solid linkage to Japan. There is a strong sense of connection to one’s roots, family, and belonging. One participant stated, “I am Japanese and have a place in Japan. I can relate to people with Japanese backgrounds.” In addition, being Nikkei also revealed the association to family, friends, language, and culture. One U.K. Nikkei commented, “Without it and my Japanese language, I would not have been able to meet or stay in contact with several of my close friends,” while another remarked, “To me it is to have strong familial and cultural connections to Japan. To be able to speak, read, and write the language. My connections to other Nikkei outside of my own family is almost nil.” The notion that Nikkei identity is formed more at the individual and family level (rather than at the community level) is consistent with the focus group discussion, as there remains a lack of community infrastructure.

Lastly, some participants revealed that being Nikkei reflected their pride in two cultures. One stated, “Proud, glad to be able to share two different cultures and know two different languages,” while another commented, “I can share what’s good about my Japanese and non-Japanese to each side.”

However, a few respondents mentioned some of the challenges of being Nikkei. One remarked on the impact of being mixed by stating, “Being visibly mixed race is difficult because you end up being seen as a foreigner in all countries.” Another participant commented that being Nikkei is, “Something that is sometimes challenging (i.e. there are certain aspects of modern Japanese culture/social views that I do not agree with), but ultimately a source of pride.”

Netherlands_Respondents

There were only eight (8) responses from Nikkei in the Netherlands. In response to the question of the meaning of being Nikkei, the majority associated it with pride. One participant was “proud of a long line of cultural traditions that evolve around the important things in life,” while another affirmed it as “something to be proud of and to cherish.” One person associated being Nikkei to family and roots (“my mother is Japanese”) while another linked it to the benefit of having two cultures (“Lucky to experience both cultures”).

Being Nikkei was viewed as positive and a contributor to a person’s identity construction with one respondent stating, “It constitutes a big part of my identity. Part of my education stems from it and I have a broader perspective due to it.” Two participants did not have strong connections to being of Japanese descent (“It’s part of my story albeit not the title,” and “Does not mean much to me”).

Responses in Japanese

The three common themes associated with the term Nikkei for the respondents in Japanese are: 1) connection to Japanese heritage/identifying themselves as Japanese, 2) sense of pride, and 3) identification with two cultures (home country and Japan). It might be assumed that most of the respondents in Japanese are Shin Nikkei (recent migrants or their children) since they have high Japanese-language proficiency; however, this is not guaranteed. However, higher proficiency in Japanese language explains that their connection to Japan is much stronger than other language groups. This point is particularly conspicuous among European and Australian respondents, as they feel that they are “representing Japan” in their home countries. A respondent from Australia stated that since Nikkei were “considered as Japanese in Australia so correct Japanese manner and behaviors are required.” For the respondents in Latin America, being

Nikkei means that they are Japanese descendants (having Japanese heritage), they have Japanese blood, and connection to Japan. They are also “preserving Japanese culture and passing on to the next generation.” For those in the U.S. and Japan, it seems that Japanese culture and values are part of their daily lives. For those from Asia, being Nikkei meant that they feel connected to their Japanese heritage and that Japanese values are passed on from generation to generation. It seems that many see being Nikkei as an advantage—they are grateful for their heritage, “being Nikkei is an advantage,” and they also feel “lucky” for being Nikkei.

The second most common theme is a sense of pride; however interestingly, those in Latin America feel proud of being Nikkei in a different sense from those Nikkei in Europe and Australia. For those in Latin America, they are proud of being “Nikkei” while those in Europe and Australia are proud of being “Japanese.” Latin American Nikkei feel a sense of pride for being descended from Japanese immigrants and carrying on the values and traditions from previous generations. Some also feel that they “are proud to be able to understand Japanese values.” On the other hand, those from Europe and Australia clearly state that they are proud of being “Japanese.” For example, a respondent from Australia states that s/he has “a stronger sense of pride in Japan and stronger identity as Japanese since moving to Australia.” A respondent from Europe says, “Japan is part of myself” and “I feel Japanese.” A respondent from the U.S. also mentions that “I am American by nationality but I live like a Japanese person.” For some, being Japanese is an important source of pride, but some feel negative for “not belonging/integrating to neither countries.” This type of response was more common from the respondents in Japan; however, reference to each respondent’s nationality is absent so we cannot make an assumption that they are *zainichi* Nikkei, although this is most likely the case.

The third common theme is identification with two cultures (home country and Japan). Many take this as a positive value: respondents from all over the world feel that “it is lucky to be Nikkei that we can understand and learn from both cultures and become better individuals,” as well as “becoming a bridge person between the two countries” and “having two home countries.” Nikkei is a “symbol of bilateral relationship” and many feel a sense of pride in this as well.

3.3 Nikkei and Traditional Japanese Values

Nikkei and “Traditional” Japanese Values

In its simplest form, culture can be understood as a society’s/group’s worldview as represented and operationalized by its values. In essence, culture informs and regulates how a person sees her, him or their self in relation to the environment, spirituality, to others both in and

outside of the “group”, and all other phenomena in the world around them. Culture and its values constitute more than traditions—“language, the arts, religion, history...it is a little of each all at the same time” (Silverstini 1997). Absorbing cultural practices and values is not a single event or teaching, it is learned incrementally over one’s lifetime of experiences from grand to mundane. Simply put culture and cultural learning, with all of its affirmations and contradictions, is the everyday.

Borrowing from a study in Hawai‘i, the team selected twelve (12) values regarded as central and traditional to Japanese culture.¹⁸

- *Enryo* (Restraint)
- *Gaman* (Perseverance)
- *Gambaru/Gambatte* (Do your best)
- *Giri* (Duty/Obligation)
- *Jiritsu* (Self-discipline)
- *Kansha* (Gratitude)
- *Kinben* (Hard work)
- *Kyokan* (Empathy)
- *Mottainai* (To not waste)
- *Reigi* (Politeness)
- *Shojiki* (Honesty)
- *Sonkei* (Respect)

3.3.1 Quantitative analysis

The survey asked four questions to better understand cultural retention among Nikkei around the globe. The first question asked respondents to think about these values in terms of their own personal development—asking them to select all of the listed traditional Japanese values that “shaped” them the most.

Following this initial query, a series of three questions asked respondents to identify the Japanese value that is most meaningful to them, the second-most meaningful Japanese value, and finally the third-most meaningful value. On each of the three questions, the survey allowed

¹⁸ A values list developed for the *Okage Sama De* exhibition at the Japanese Cultural Center of Hawai‘i was modified in conjunction with the research team’s knowledge of Nikkei practices for this project. Refer to <https://www.jcch.com/okage-sama-de-i-am-what-i-am-because-you>, accessed August 22, 2020.

respondents the selection of only one value per question. This allowed for comparisons between selected cohorts.

Specifically, this section of the report analysis looks at the responses for the entire survey sample, responses by age and Global Regions, and responses among the target 18-35 population both as a cohort and with differentiated analyses by aggregated generational identification of Shin Nikkei and Nikkei.

Overall Global Nikkei Young Adult Sample Survey Responses¹⁹

Traditional Japanese Values That Most Shaped the Respondents' Identity

Examining data for the overall sample, in response to the instruction, “Please indicate the Japanese values that have shaped your identity the most (choose all that apply),” respondents selected all twelve (12) traditional Japanese values. Collectively, “*Enryo*” (restraint) received the lowest average selection rate of 35% (n=1,361), while “*Gambaru*” (do your best) ranked highest, with an average selection rate of 82% (see Table 3.1, far right column, below).

Traditional Japanese Values	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
<i>Gambaru</i> (Do your best)	2,145	519	299	193	3,156
	1	1	1	1	1
	81.78%	81.48%	84.23%	87.73%	82.29%
<i>Sonkei</i> (Respect)	2,034	506	290	192	3,022
	2	2	3	2	2
	77.54%	79.43%	81.69%	87.27%	76.80%
<i>Shojiki</i> (Honesty)	1,768	478	295	187	2,728
	5	3	2	3	3
	67.40%	75.04%	83.10%	85.00%	71.13%
<i>Kansha</i> (Gratitude)	1,797	441	272	173	2,683
	3	4	4	4	4
	68.51%	69.23%	76.62%	78.64%	69.96%
<i>Mottainai</i> (To not waste)	1,778	406	257	156	2,597
	4	6	6	9	5

¹⁹ We note that total or overall sample averages and rankings reflect the weighting of the 18-35 year-old cohort that represents 68% of the total/overall sample. To mitigate those effects, we use cohort subsample size to calculate cohort percentage to allow for comparisons across cohorts.

	67.78%	63.74%	72.39%	70.91%	67.72%
Kinben (Hard work)	1,680	413	249	163	2,505
	6	5	8	7	6
	64.05%	64.84%	70.14%	74.09%	65.32%
Giri (Duty/Obligation)	1,522	374	258	173	2,327
	7	8	5	4	7
	58.03%	58.71%	72.68%	78.64%	60.68%
Gaman (Perseverance)	1,495	389	255	171	2,310
	8	7	7	6	8
	57.00%	61.07%	71.83%	77.73%	60.23%
Reigi (Politeness)	1,366	353	211	160	2,090
	9	9	9	8	9
	52.08%	55.42%	59.44%	72.73%	54.50%
Jiritsu (Self-discipline)	1,205	306	188	127	1,826
	10	10	10	10	10
	45.94%	48.04%	52.96%	57.73%	47.61%
Kyokan (Empathy)	1,163	244	150	93	1,650
	11	12	11	12	11
	44.34%	38.30%	42.25%	42.27%	43.02%
Enryo (Restraint)	824	269	148	120	1,361
	12	11	12	11	12
	31.41%	42.23%	41.69%	54.55%	35.49%
Other	126	23	16	12	177
	13	13	13	13	13
	4.80%	3.61%	4.51%	5.45%	4.62%

At least 50% of the respondents identified nine (9) of the traditional Japanese variables as shaping their identity. The remaining three (3) values maintain reasonably robust selection at greater than 1 in 3 respondents, recognizing these values' importance in the shaping of their identity.

Overall, *Gambaru* (82%), *Sonkei* (77%), *Shojiki* (71%), *Kansha* (70%), and *Mottainai* (68%) comprise the top five (5) selected traditional Japanese values that most shaped respondents' identities, followed closely by *Kinben*, ranked sixth (65%). Within these top six, we see a gap of 5-6% separating the top two, leaving little ambiguity in selection and order of these values as importantly shaping respondent identity.

For the third- through fifth-ranked values, we see a tighter group from within a 3% cluster (68%-71%), suggesting that they might be interchangeable in influencing respondent identity. The sixth-ranked *Kinben* lags by 3% behind the upper grouping, but has a selection percentage rate roughly 4-5% higher than the seventh-ranked variable *Giri* at 61%.

In the analyses to follow (and as visible in Table 3.1), the importance of traditional Japanese values in shaping respondents' identity regardless of age and Global Regions is evident. However, we also see marked differences.

Age and Traditional Japanese Values That Most Shaped the Respondents' Identity

We begin this analysis with a closer look (in the abbreviated table below) at the five (5) top-ranked traditional values identified by respondents as shaping their identity. As Table 3.2 illustrates, there is little difference across the four Aggregated Age Cohorts in identifying *Gambaru* as a traditional Japanese value shaping their identity—all cohorts selecting it at an 81% rate or higher, with 66+ year olds at the highest with 88%.

Looking beyond the top-ranked traditional Japanese value, the data reveal divergence, some slight and some noticeable, among the Aggregated Age Cohorts masked in the overall sample averages.

Sonkei ranks as the second highest selected value with an almost 10% spread between the 18-35 cohort's rating of 78% and the 66+ cohort's 87%. The 51-65 cohort broke with the other age cohorts, ranking *Sonkei* as its third highest rated value, though doing so with an almost 82% selection rate.

Table 3.2: Rank-Ordered Japanese Values That Most Shaped Your Identity by Aggregated Age Cohorts by Cohort Percentages (column based on cohort subsample)					
Traditional Japanese Values	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
<i>Gambaru</i> (Do Your Best)	2,145	519	299	193	3,156
	1	1	1	1	1
	81.78%	81.48%	84.23%	87.73%	82.29%
<i>Sonkei</i> (Respect)	2,034	506	290	192	3,022
	2	2	3	2	2
	77.54%	79.43%	81.69%	87.27%	76.80%
<i>Shojiki</i> (Honesty)	1,768	478	295	187	2,728
	5	3	2	3	3
	67.40%	75.04%	83.10%	85.00%	71.13%
<i>Kansha</i> (Gratitude)	1,797	441	272	173	2,683
	3	4	4	4	4
	68.51%	69.23%	76.62%	78.64%	69.96%
<i>Mottainai</i> (To Not Waste)	1,778	406	257	156	2,597
	4	6	6	9	5
	67.78%	63.74%	72.39%	70.91%	67.72%
	1,680	413	249	163	2,505

Kinben (Hard Work)	6	5	8	7	6
	64.05%	64.84%	70.14%	74.09%	65.32%
Giri (Duty/Obligation)	1,522	374	258	173	2,327
	7	8	5	4	7
	58.03%	58.71%	72.68%	78.64%	60.68%

In examination of the overall third-highest ranked value (*Shojiki*), we begin to observe wider disparity among Aggregated Age Cohorts. Both the 36-50 and the 66+ cohorts ranked *Shojiki* third with selection ratings of 75% and 85%, respectively. Similarly, the 51-65 cohort rating of 83%, ranked second for this cohort, aligns them with 36-50 and 66+ cohorts with barely 1% separating their second- and third-ranked values.

The departure here is in the 18-35 cohort. *Shojiki* ranks fifth for them. A closer look at this age cohort reveals the third- (*Kansha*), fourth- (*Mottainai*), and fifth- (*Shojiki*) highest rated values that shaped their identity cluster within one percentage point at roughly 68%. Notable, however, is that this 18-35 cohort is the only age group that selected *Mottainai* as an identity-shaping value in its top five.

Uniformity returns across Aggregated Age Cohorts with the fourth-ranked overall highest rated value, *Kansha*. The 18-35 cohort ranked this value third-highest. The 66+ cohort had two values tied at its fourth rank—*Kansha* and *Giri*—both with ratings of 79%.

At the overall fifth-ranked value (*Mottainai*), the results demonstrated the widest variance in selection patterns by age. No age cohort specifically had *Mottainai* as its fifth ranking. Only the 18-35 cohort ranked it in the top five (ranked fourth). The 51-65 year olds ranked *Giri* (73%) and the 36-50 year olds had *Kinben* (65%) as fifth-highest.

Giri—while not entirely eschewed by the 18-35 cohort (rating it at 58%)—has greater purchase with the older cohorts. This is particularly true of the 66+ cohort which ranks *Giri* fourth (tied) at 79% and the 51-65 cohort's fifth ranking at 73%.

Rankings five through eight (see Table 3.1) present the largest variations across Aggregated Age Cohorts with no ranking receiving more than two cohorts in agreement. Ranks six and seven show no agreement between any Aggregated Age Cohorts.

Among the Japanese values ranked nine through twelve (see Table 3.1), all age cohorts demonstrate tacit agreement on ranking with minor differences.

Rankings, while helpful in identifying the top values both within each group and for the overall sample, provide only a partial understanding of the influence of these traditional values. This sub-section looks at the response rate distribution within each Aggregated Age Cohorts from oldest to youngest.

Respondents in the 66+ cohort identify nine (9) of the traditional Japanese values offered as having shaped them at selection rates of 70% or greater, with a range of 71% (*Mottainai*, ranked ninth) to 88% (*Gambaru*, ranked first). For this group, only *Kyokan* at 42% (the twelfth ranked value) received a response rate of less than 50%.

The 51-65 cohort displays similar outcomes as the 66+ cohort with eight (8) values that have response rates greater than 70%—ranging from 70% (*Kinben*) to 84% (*Gambaru*). The ninth rank drops 11 points to 59% (*Reigi*). Still, ten of twelve values garnered response rates greater than 50% with only *Kyokan* (42%) and *Enryo* (42%) falling below the majority line.

For the 36-50 cohort, response rates of greater than 50% include nine (9) of the twelve variables ranging from *Reigi* (55%) to *Gambaru* (81%). In this cohort, we see the first response rate dropping below 40% (*Kyokan*, 38%), preceded by *Jiritsu* (48%) and *Enryo* (42%) with response rates of less than 50%. At the top end, only the top three values—*Gambaru* (81%), *Sonkei* (79%), and *Shojiki* (75%)—received response rates above 70%.

The target cohort of 18-35 year olds reported only two values with response rates greater than 70%—*Gambaru* (82%) and *Sonkei* (78%). Response rates then cluster within 60-69% for the third through sixth rankings, ranging from 64% (*Kinben*) to 69% (*Kansha*). A second cluster emerged comprised of the seventh through ninth ranked values with response rates in the fifties, ranging from 52% (*Reigi*) to 58% (*Giri*). *Enryo* (31%) received the lowest response rate in this cohort.

In reflective analyses of the Japanese values that shaped their “identity,” distinctions among age groups emerged. Looking comparatively across the four Aggregated Age Cohorts, the target cohort of 18-35 year olds demonstrates the greatest range of response rates across the twelve (12) values and exhibits the largest drop between the second and third rankings. It also had only two values with response rates greater than 70%. Similarly, the next youngest age cohort (36-50 years old) has three values with response rates greater than 70%. Contrast this with the two oldest age cohorts with eight (8) and nine (9) values, respectively, with response rates greater than 70%.

Global Regions and Traditional Japanese Values That Most Shaped the Respondents’ Identity

Examining the respondents’ identification of the top five ranked traditional Japanese values that most shaped their identity reveals a distribution across the eight different values.

Table 3.3: Ranked Ordered Traditional Japanese Values that Most Shaped Respondents' Identity by Global Regions and Column Percentages (column percent based on Global Regions subsample size)

Traditional Japanese Value	Global Regions						Total
	Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	
Gambaru (Do Your Best)	2	284	75	70	1,416	1,294	3,141
		1	1	1	3	1	1
	50.00%	89.03%	88.24%	76.09%	72.80%	94.18%	82.29%
Sonkei (Respect)	4	272	71	63	1,462	1,136	3,008
		2	3	4	1	2	2
	100%	85.27%	83.53%	68.48%	75.17%	82.68%	78.81%
Shojiki (Honesty)	4	263	55	52	1,440	905	2,719
		3	10	6	2	9	3
	100%	82.45%	64.71%	56.52%	74.04%	65.87%	71.23%
Kansha (Gratitude)	2	219	65	59	1,279	1,044	2,668
		6	6	5	4	5	4
	50.00%	68.65%	76.47%	64.13%	65.76%	75.98%	69.90%
Mottainai (To Not Waste)	2	201	62	67	1,269	981	2,582
		8	5	2	5	6	5
	50.00%	63.01%	72.94%	72.83%	65.24%	71.40%	67.64%
Kinben (Hard Work)	2	228	67	40	1,048	1,122	2,507
		5	4	9	7	3	6
	50.00%	71.47%	78.82%	43.48%	53.88%	81.66%	65.68%
Giri (Duty/Obligation)	0	176	61	45	1,091	949	2,322
		10	7	8	6	8	7
	0.00%	55.17%	71.76%	48.91%	56.09%	69.07%	60.83%
Gaman (Perseverance)	2	177	57	48	965	1,068	2,317
		3	8	7	8	4	8
	100%	82.45%	67.06%	52.17%	49.61%	77.73%	60.70%
Reigi (Politeness)	4	217	74	67	762	971	2,095
		7	2	2	10	7	9
	100%	68.03%	87.06%	72.83%	39.18%	70.67%	54.89%
Jiritsu (Self-discipline)	4	201	47	38	828	705	1,823
		8	12	10	9	11	10
	100%	63.01%	55.29%	41.30%	42.57%	51.31%	47.76%
Kyokan (Empathy)	0	135	57	34	670	756	1,652
		11	8	11	11	10	11
	0.00%	42.32%	67.06%	36.96%	34.45%	55.02%	43.28%
Enryo (Restraint)	0	116	48	30	523	641	1,358
		12	11	12	12	12	12
	0.00%	36.36%	56.47%	32.61%	26.89%	46.65%	35.58%

Other	0	32	8	5	84	122	251
		13	13	13	13	13	13
	0.00%	10.03%	9.41%	5.43%	4.32%	8.88%	6.58%

Three Most Meaningful Traditional Japanese Values to the Respondents

Respondents were asked to identify the Japanese value that is most meaningful to them, then the second-most meaningful, followed by the third-most. They were only allowed to select one value per question. When examining the total responses (n=11,723) across the three questions, respondents identified five (5) Japanese values at proportions ranging from 8% to 17% (see Table 3.4). In rank order these were: 1) *Gambaru* (do your best) at 17%; 2) *Kansha* (gratitude) at 13%; 3) *Shojiki* (honesty) at 12%; 4) *Enryo* (restraint) at 9%; and 5) *Kinben* (hard work) at 8%.

Respondents selected *Gambaru* as the most meaningful Japanese value in each round of questioning from most- to third-most meaningful, clearly identifying this value as the most meaningful value worldwide. Of the identified most meaningful Japanese values, only one—*Jiritsu* (self-discipline) at 4%—received a proportional response rate of less than 5%, but this should not be interpreted as having little meaning to Nikkei since nearly 500 respondents ranked it among their top three most meaningful Japanese values.

When examining each of the three rounds individually and parsed by Aggregated Age Cohorts, additional values—for example *Sonkei* (respect), *Gaman* (perseverance), and *Mottainai* (to not waste)—surface as having meaning in the respondents' lives, particularly in the subsequent rounds.

Table 3.4: Respondent Identification of Meaningful Japanese Values by Frequencies and Column Percentages				
Value	Most Meaningful	2nd Most Meaningful	3rd Most Meaningful	Total
<i>Gambaru</i> (Do Your Best)	926	632	471	2,029
	24%	15%	12%	17%
<i>Giri</i> (Duty/Obligation)	204	259	217	680
	5%	6%	6%	6%
<i>Kyokan</i> (Empathy)	168	195	170	533
	4%	5%	4%	5%
<i>Kansha</i> (Gratitude)	533	493	460	1,486
	14%	12%	12%	13%
<i>Kinben</i> (Hard Work)	248	331	331	910
	6%	8%	9%	8%
<i>Shojiki</i> (Honesty)	546	503	381	1,430

	14%	12%	10%	12%
Gaman (Perseverance)	231	285	329	845
	6%	7%	9%	7%
Reigi (Politeness)	333	154	160	647
	9%	4%	4%	6%
Sonkei (Respect)	270	265	260	795
	7%	6%	7%	7%
Enryo (Restraint)	333	346	369	1,048
	9%	8%	10%	9%
Jiritsu (Self-Discipline)	108	128	229	465
	3%	3%	6%	4%
Mottainai (To Not Waste)	118	214	408	740
	3%	5%	11%	6%
Other	47	26	31	104
	1%	1%	1%	1%
Total	3,817	4,090	3,816	11,723
	100%	100%	100%	100%

Most Meaningful Traditional Japanese Value to the Respondents

In response to identifying the “most meaningful Japanese value” to them, three (3) values received responses of 10% or greater (see Table 3.4). This increases to five (5) values when lowering the response threshold to 9%.

Gambaru, which registered a selection rate at just under a quarter (24%), was the clear choice as the most meaningful Japanese value. *Shojiki* and *Kansha* tied (14% each) as the second-highest ranked most meaningful values. *Reigi* (politeness) and *Enryo* rounded out the top five, with both receiving a 9% response rate.

Sonkei, *Gaman*, *Kinben*, and *Giri* (duty/obligation) comprise the next grouping of values receiving responses ranging from 5%-7%. *Kyokan* (empathy), *Jiritsu*, and *Mottainai* received proportional responses between 3-4%.

Second-Most Meaningful Traditional Japanese Value to the Respondents

The second-most meaningful Japanese values saw both consistency and slight changes in selections by respondents, with only one value, *Jiritsu* (3%), registering less than 5% (see Table 3.4, above).

As with the most meaningful Japanese value question, *Gambaru*, *Shojiki*, and *Kansha* registered selections of 10% or greater, which ranked them as the top responses for the second-most meaningful Japanese value. *Gambaru* remained the most selected Japanese value, but at

a notably lower rate of 15% (vs 24%). *Shojiki* (12%) and *Kansha* (12%) demonstrated slightly lower (-2%) selection rates.

Kinben responses increased slightly to 8% (vs. 6%) and *Enryo* (8%) continued in this next tier (7-8%), joined by *Gaman* with a slight increase from 6% to 7%.

Sonkei dropped slightly by 1% to 6%, *Giri* increased slightly by 1% to 6%, and *Mottainai* increased by 2% to 5%, to form a third tier.

Third-Most Meaningful Traditional Japanese Value to the Respondents

Selection of the third-most meaningful Japanese value saw all values selected at 5% or higher rates. Most notable shifts in selection were *Mottainai*—which experienced the greatest increase to 11%—and *Jiritsu* climbing to 5% (see Table 3.4, above).

Nikkei and Most Meaningful “Traditional Japanese Values” by Age

An analysis of the Japanese values selection data revealed both similar and varied responses based on the four Aggregated Age Cohorts: 18-35 years old, 36-50 years old, 51-65 years old, and 66+ years old. Respondents in all Aggregated Age Cohorts consistently selected *Gambaru*, *Shojiki*, and *Kansha* as the most important Japanese values when asked to identify the most important and second-most important. In the responses to the selection of the third-most important Japanese value, *Mottainai* displaces *Shojiki* in the top three. Looking closely at the data, several nuances among the age groups begin to emerge, particularly looking beyond the top “three” responses as well as when analyzing movement from most to third-most important.

Every Japanese value received recognition with at least one (1) respondent selection in each age cohort and in each round.

Age and Most Meaningful Japanese Value

Examination of the most meaningful Japanese values by age reveals that the top three selected values are consistent across all age groups (see Table 3.5, below). Although the table extends through the five-highest rated values, the top three (*Gambaru*, *Kansha*, and *Shojiki*) total just over 52% of the responses. The fourth- and fifth-highest rated combined for a total of roughly 16%, leaving the remaining 32% of responses distributed across the remaining seven (7) variables. This suggests a strong agreement across age cohorts regarding *Gambaru* as the most meaningful Japanese value, which is not surprising given its high rate of selection as the Japanese value that most shaped the respondents (see section above).

Table 3.5: Most Meaningful Japanese Value by Rank and Aggregated Age					
Ranking	Aggregated Age Cohorts				Overall Ranking
	18-35	36-50	51-65	66+	
First Highest Rated	<i>Gambaru</i> (Do your best) (24.63%)	<i>Gambaru</i> (Do your best) (22.34%)	<i>Gambaru</i> (Do your best) (23.10)	<i>Gambaru</i> (Do your best) (22.12%)	<i>Gambaru</i> (Do your best) (23.97%)
Second Highest Rated	<i>Kansha</i> (Gratitude) (13.94%)	<i>Shojiki</i> (Honesty) (18.75%)	<i>Shojiki</i> (Honesty) (19.72%)	<i>Shojiki</i> (Honesty) (17.51%)	<i>Shojiki</i> (Honesty) (14.36%)
Third Highest Rated	<i>Shojiki</i> (Honesty) (12.32%)	<i>Kansha</i> (Gratitude) (14.69%)	<i>Kansha</i> (Gratitude) (11.27%)	<i>Kansha</i> (Gratitude) (15.67%)	<i>Kansha</i> (Gratitude) (13.92%)
Fourth Highest Rated	<i>Enryo</i> (Restraint) (9.29%)	<i>Enryo</i> (Restraint) (9.53%)	<i>Kinben</i> (Hard work) (8.45%)	<i>Sonkei</i> (Respect) (12.90%)	<i>Enryo</i> (Restraint) (8.78%)
Fifth Highest Rated	<i>Sonkei</i> (Respect) (7.10%)	<i>Gaman</i> (Perseverance) (7.03%)	<i>Enryo</i> (Restraint) (6.76%)	<i>Giri</i> (Duty/ Obligation) (9.22%)	<i>Sonkei</i> (Respect) (6.94%)

Looking closely, we see a slight shift in selection order between the 18–35 cohort and the three older cohorts between the second- and third-highest rated value. *Kansha* is the second-highest rated value for the 18-35 cohort, while *Shojiki* ranks second for the remaining age cohorts. Selection of these two values reverse as the third-highest rated value with the 18-35 cohort choosing *Shojiki* while the older than 36 cohorts chose *Kansha*.

Examining the fourth-highest rated values selected as the most meaningful Japanese value reveals identification of three “new” values: *Enryo*, *Kinben*, and *Sonkei*. The two younger cohorts, 18-35 and 36-50, selected *Enryo* at roughly the same rate (9% vs 10%), while *Kinben* (8%) was identified by the 51-65 cohort and the 66+ cohort chose *Sonkei* (13%).

Age cohorts demonstrated the greatest variance among the fifth-highest rated most meaningful Japanese value. Each cohort selected a differing value with two additional values, *Gaman* (36-50-year olds) and *Giri* (66+ year olds), added to the list. We note that only the value *Giri* received a rating of 9%, while the remaining three fifth-ranked values garnered only a 7% selection rate.

Age and Second-Most Meaningful Japanese Value

Gambaru (16%), *Shojiki* (14%), *Kansha* (14%), and *Enryo* (9%) mirror the top four-ranked values found in the identification of the most meaningful Japanese value. *Gambaru* (9%) replaces *Sonkei* as the fifth-ranked overall value in this round (see Table 3.6, below).

Gaman surfaces in this round, if only as the fifth-highest rated value for the two younger cohorts, while *Giri* elevates to the fourth-highest rated for the two older cohorts (see Table 3.6).

Ranking	Aggregated Age Cohorts				Overall Ranking Total
	18-35	36-50	51-65	66+	
First Highest Rated	<i>Gambaru</i> (Do your best) (15.48%)	<i>Gambaru</i> (Do your best) (17.19%)	<i>Gambaru</i> (Do your best) (18.31%)	<i>Gambaru</i> (Do your best) (20.91%)	<i>Gambaru</i> (Do your best) (16.33%)
Second Highest Rated	<i>Kansha</i> (Gratitude) (13.28%)	<i>Shojiki</i> (Honesty) (18.75%)	<i>Shojiki</i> (Honesty) <i>Kansha</i> (Gratitude) (15.69%)	<i>Shojiki</i> (Honesty) (19.09%)	<i>Shojiki</i> (Honesty) (14.36%)
Third Highest Rated	<i>Shojiki</i> (Honesty) (11.84%)	<i>Kinben</i> (Hard work) (10.94%)	<i>Sonkei</i> (Respect)/ <i>Enryo</i> (Restraint) (8.40%)	<i>Kansha</i> (Gratitude) (15%)	<i>Kansha</i> (Gratitude) (13.92%)
Fourth Highest Rated	<i>Enryo</i> (Restraint) (9.83%)	<i>Enryo</i> (Restraint) (9.69%)	<i>Giri</i> (Duty/Obligation) (8.12%)	<i>Giri</i> (Duty/Obligation) (12.73%)	<i>Enryo</i> (Restraint) (9.24%)
Fifth Highest Rated	<i>Gaman</i> (Perseverance) (7.4%)	<i>Gaman</i> (Perseverance) (7.03)	<i>Kinben</i> (Hard work) (7.00%)	<i>Sonkei</i> (Respect) (8.18%)	<i>Kinben</i> (Hard work) (8.62%)

Age and Third Most Meaning Japanese Values

Although *Gambaru* (12%) still ranks as the first-highest overall rating, *Sonkei* (66+: 15%), *Shojiki* (51-65: 14%) and *Enryo* (13%) break into this first tier, marking the first time all age groups were not uniform in their selection. Note however, that *Gambaru* was selected among the top-five-highest rated values for all age groups with selection ranging from 14% to 9%.

Overall, *Kansha* (12%) ranks second, followed by *Mottainai* (11%) third, *Shojiki* (10%) fourth, and *Enryo* (10%) fifth-highest rated.

In this third round, unlike the previous two rounds from first-highest rated to fifth-highest values cluster more tightly with only a three-percent spread from 10% (*Enryo*) to 12% (*Gambaru*). In all, respondents identify eight total values as the third-most important Japanese values. No “new” values surface that were not selected in earlier rounds, though *Giri* failed to be named in this round after appearing in the previous two rounds.

Examining the differing age cohorts, among the 18-35 year olds, *Gambaru* maintained its placement as the first-highest-ranked value, though declining in its selection rate from 25% to 14%. *Mottainai*, the second-highest rated value, emerged for the first time as a selection by this cohort. This result by Nikkei young adults, coupled with its ranking as fifth-highest rated among 51-65 year olds, elevated *Mottainai* as the overall third-highest rated value in the third round at 11% of overall responses.

Ranking	Aggregated Age Cohorts				Ranking Overall Total
	18-35	36-50	51-65	66+	
First Highest Rated	<i>Gambaru</i> (Do your best) (13.61%)	<i>Enryo</i> (Restraint) (12.78%)	<i>Shojiki</i> (Honesty) (13.80%)	<i>Sonkei</i> (Respect) (15.45%)	<i>Gambaru</i> (Do your best) (12.46%)
Second Highest Rated	<i>Mottainai</i> (To not waste) (11.70%)	<i>Kansha</i> (Gratitude) (12.56%)	<i>Kansha</i> (Gratitude) (12.96%)	<i>Kansha</i> (Gratitude) (14.09%)	<i>Kansha</i> (Gratitude) (11.94%)
Third Highest Rated	<i>Kansha</i> (Gratitude) (11.48%)	<i>Gambaru</i> (Do your best) (10.83%)	<i>Gaman</i> (Perseverance) (12.68%)	<i>Gaman</i> (Perseverance) (11.36%)	<i>Mottainai</i> (To not waste) (10.77%)
Fourth Highest Rated	<i>Shojiki</i> (Honesty) (9.45%)	<i>Shojiki</i> (Honesty) (10.36%)	<i>Enryo</i> (Restraint) (10.14%)	<i>Shojiki</i> (Honesty) Hard work (Kinben) 9.09%	<i>Shojiki</i> (Honesty) (9.99%)
Fifth Highest Rated	<i>Enryo</i> (Restraint) (9.30%)	<i>Mottainai</i> (To not waste) (9.42%)	<i>Mottainai</i> (To not waste) <i>Gambaru</i> (Do your best) (9.30%)	<i>Gambaru</i> (Do your best) (8.64%)	<i>Enryo</i> (Restraint) (9.80%)

Among the 36-50 year old cohort, *Enryo* (13%) replaces *Gambaru* as the highest ranked value in this round, followed by *Kansha* (13%). *Gambaru* (11%) dropped to third-highest rated for this cohort.

Shojiki (14%) topped the ranking for the 51-65 year-old cohort with both *Gaman* (13%) and *Mottainai* (9%) registering for the first time with this age group. *Gambaru*, which was previously the highest rated value in the first two rounds, dropped to a tie for fifth-highest rated value in this round.

In this third round for the 66+ year old cohort, *Giri* drops out of the top five ranked values. *Sonkei* (15%) and *Kansha* (14%) occupy the top two (2) rankings with both values receiving the highest proportional selections among all values across all age groups in this round. *Gaman* (11%) was the third-highest rated value, making its first top five selection for this age group.

Global Regions and Meaningful Japanese Values

This section examines responses by Global Regions, with comparisons among regions when notable similarities or differences emerge. Generally, the findings of the overall sample are reflected in the regional analyses. Findings for specific regions offer insights into local contexts.

Using Table 3.8 below, we look at respondents' identification of the most meaningful Japanese values. Throughout this analysis, beyond identifying the top three most meaningful Japanese value responses, two outcome thresholds are observed: selection rates of 10% or higher, and selection rates of 5% or higher. These thresholds allow us to see both concentrated value identification, as well as broader distribution. Across the Global Regions, respondents selected the twelve Japanese values at 5% or greater 31 times.

Value	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
<i>Gambaru</i> (Do your best)	0	77	19	23	396	411	926
	0.00%	24.14%	22.35%	25.00%	20.36%	29.91%	24.26%
<i>Giri</i> (Duty/Obligation)	0	20	2	7	69	106	204
	0.00%	6.27%	2.35%	7.61%	3.55%	7.71%	5.34%
<i>Kyokan</i> (Empathy)	0	9	12	2	52	93	168
	0.00%	2.82%	14.12%	2.17%	2.67%	6.77%	4.40%
<i>Kansha</i> (Gratitude)	0	43	15	21	264	190	533
	0.00%	13.48%	17.65%	22.83%	13.57%	13.83%	13.96%
<i>Kinben</i> (Hard work)	2	32	4	4	59	147	248
	50.00%	10.03%	4.71%	4.35%	3.03%	10.70%	6.50%
	0	58	4	12	386	86	546

Shojiki (Honesty)	0.00%	18.18%	4.71%	13.04%	19.85%	6.26%	14.30%
Gaman (Perseverance)	0	7	5	1	56	162	231
	0.00%	2.19%	5.88%	1.09%	2.88%	11.79%	6.05%
Reigi (Politeness)	0	15	3	4	282	29	333
	0.00%	4.70%	3.53%	4.35%	14.50%	2.11%	8.72%
Sonkei (Respect)	0	37	12	18	18	185	270
	0.00%	11.60%	14.12%	19.57%	0.93%	13.46%	7.07%
Enryo (Restraint)	0	15	3	4	282	29	333
	0.00%	4.70%	3.53%	4.35%	14.50%	2.11%	8.72%
Jiritsu (Self-discipline)	2	22	0	0	51	33	108
	50.00%	6.90%	0.00%	0.00%	2.62%	2.40%	2.83%
Mottainai (To not waste)	0	6	6	0	75	31	118
	0.00%	1.88%	7.06%	0.00%	3.86%	2.26%	3.09%
Other	0	10	4	0	14	19	47
	0.00%	3.13%	4.71%	0.00%	0.72%	1.38%	1.23%
Total	4	319	85	92	1,945	1,374	3,817
	100%	100%	100%	100%	100%	100%	100%

Across the five major Global Regions, respondents selected *Gambaru* as the most meaningful Japanese value, with all regions reporting rates ranging from 20% (Latin America) to 30% (US/Canada). *Kansha* was the only other value receiving selection rates of greater than 10% in all five major Global Regions ranging from 13% (Asia) to 23% (Europe).

Sonkei received selections above 10% from four of five major Global Regions ranging from 12% (Asia) to 20% (Europe). Latin America proved an exception as *Sonkei* received less than 1% response in this region.

Shojiki exceeded the 10% threshold in three Global Regions, receiving two (2) second-highest selection rates in two Global Regions: Asia (18%) and Latin America (20%). Europe, the third Global Regions, reported a selection rate of 13%.

Kinben received selection rates above 10 percent in two Global Regions: US/Canada (11%) and Asia (10%). The values *Reigi* (Latin America, 15%), *Enryo* (Latin America, 15%), and *Kyokan* (Australia/New Zealand, 14%) reported selection rates greater than 10% in only one Global Regions each.

Africa/Middle East: With only four (4) survey participants responding to these questions from this region, we can only draw a few conclusions from this cohort sample. However, it is notable that two values—*Jiritsu* and *Kinben*—emerged as the most meaningful Japanese values

with selection evenly distributed between them with 2 respondents each. Compared across Global Regions, no others selected *Jiritsu* with rates greater than 7% (Asia). No respondents in two regions (Australia/New Zealand and Europe) selected *Jiritsu* as their most meaningful value, and the remaining regions registered only 3% (Latin America) and 2% (US/Canada).

Asia: Out of the twelve listed Japanese values, five (5) were selected by Nikkei in Asia as the most meaningful Japanese value with a threshold of 10% or greater. This increases to seven (7) Japanese values when the threshold is lowered to 5%. At least six respondents (2%) selected one of the twelve listed values. The top two most meaningful values selected have rates above 18%—*Gambaru* (24%) and *Shojiki* (18%). *Kansha* (13%), *Sonkei* (12%), and *Kinben* (10%) comprise a second tier, with *Giri* (6%) and *Jiritsu* (7%) making up the third tier.

Australia/New Zealand: Half (6) of the listed Japanese values meet the analyses threshold of 5% or greater in this region. Though four (4) values were selected above the 10% threshold, *Gambaru* stood apart at 22% within this tier. The remaining three values above the threshold—*Kansha* (18%), *Sonkei* (14%), and *Kyokan* (14%)—clustered more closely. *Mottainai* (7%) and *Gaman* (6%) form the second tier. Australia/New Zealand was the only region where *Kyokan* was in the top three (ties included) most meaningful Japanese value at a rate of 14%.

Europe: European respondents' selection of the most meaningful Japanese values are the most concentrated among the Global Regions, with the top three values receiving 19% or greater. *Gambaru* (25%) led the selections, followed closely by *Kansha* (23%), and *Sonkei* at nearly 20%. No other Global Regions reports clustering so tightly among the top three selections. Only one other value, *Giri* (8%), was selected at a rate greater than 5%. *Jiritsu* received no responses in this region.

Latin America: The five (5) values exceeding the 10% threshold clustered into two groups. The top two—*Gambaru* and *Shojiki*—both round to a selection rate of 20%. The remaining three—*Enryo* (15%), *Reigi* (15%), and *Kansha* (14%)—cluster around the 14% selection rate. No other values received a selection rate greater than 4% (*Mottainai*). Of note here is not only the tightness of the clustering of the top five values identified as the most meaningful Japanese values, but also that it does so within such a large cohort sample (n=1,945). This result points to some notion of community cohesion throughout the region.

US/Canada: The selection of *Gambaru* as the most meaningful Japanese value at a rate of 30% ranks highest across all Global Regions. The difference of 16% between *Gambaru* and the next highest selection of *Kansha* at 14% represents the largest spread among Global Regions. *Gambaru* and *Kansha* cluster with *Sonkei* (13%), *Gaman* (12%), and *Kinben* (11%), to round out the values above the 10% threshold. *Giri* (8%) and *Kyokan* (7%) comprise a second-tier threshold

of greater than 5%, but less than 10%. US/Canada reported the largest number of values exceeding the 5% threshold with seven (7).

Global Regions and Second Most Meaningful Japanese Value

In the first round, responses of identification of the most meaningful Japanese value had seven (7) values with two or fewer Global Regions responses of greater than 5% (see Table 3.9). By contrast, in the second round, only three (3) values among the identification of the second most meaningful Japanese values had two or fewer values identified greater than 5% (Table 3.9). And in the second round, all twelve Japanese values were selected by at least four respondents within each Global Regions as second-most meaningful. Across the Global Regions, respondents selected the twelve Japanese values at a rate of 5% or greater 42 times, representing an increase of eleven (11) selections from the first round.

Table 3.9: Respondent's Second-Most Meaningful Japanese Value by Global Regions in Frequencies & Column Percentages							
Value	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
Gambaru (Do You Best)	0	42	8	15	297	270	632
	0.00%	11.08%	7.21%	14.15%	16.00%	16.52%	15.45%
Giri (Duty/Obligation)	0	25	11	2	108	113	259
	0.00%	6.60%	9.91%	1.89%	5.82%	6.92%	6.33%
Kyokan (Empathy)	0	10	7	10	85	83	195
	0.00%	2.64%	6.31%	9.43%	4.58%	5.08%	4.77%
Kansha (Gratitude)	2	31	17	9	252	182	493
	50.00%	8.18%	15.32%	8.49%	13.58%	11.14%	12.05%
Kinben (Hard Work)	0	37	4	8	123	159	331
	0.00%	9.76%	3.60%	7.55%	6.63%	9.73%	8.09%
Shojiki (Honesty)	0	68	8	13	292	122	503
	0.00%	17.94%	7.21%	12.26%	15.73%	7.47%	12.30%
Gaman (Perseverance)	0	8	6	8	88	175	285
	0.00%	2.11%	5.41%	7.55%	4.74%	10.71%	6.97%
Reigi (Politeness)	0	37	7	15	42	53	154
	0.00%	9.76%	6.31%	14.15%	2.26%	3.24%	3.77%
Sonkei (Respect)	2	40	18	8	9	188	265
	50.00%	10.55%	16.22%	7.55%	0.48%	11.51%	6.48%
Enryo (Restraint)	0	19	4	5	279	39	346
	0.00%	5.01%	3.60%	4.72%	15.03%	2.39%	8.46%

Jiritsu (Self- Discipline)	0	20	2	7	50	49	128
	0.00%	5.28%	1.80%	6.60%	2.69%	3.00%	3.13%
Mottainai (To Not Waste)	0	15	6	4	116	73	214
	0.00%	3.96%	5.41%	3.77%	6.25%	4.47%	5.23%
Other	0	2	2	0	7	15	26
	0.00%	0.53%	1.80%	0.00%	0.38%	0.92%	0.64%
Total	4	379	111	106	1,856	1,634	4,090
	100%	100%	100%	100%	100%	100%	100%

Despite the broader distribution, *Gambaru* remained the value with the highest aggregated rate of selection at 15%, with *Shojiki* (12%) and *Kansha* (12%) rounding out the top three aggregated responses. No other values had an aggregated response rate greater than 8%; *Enryo*.

An examination of the leading rates of selection in each individual Global Regions reveals that *Gambaru* had the highest response rates in three regions: US/Canada (17%), Latin America (16%), and Europe (14%). *Shojiki* ranked highest in Asia (18%), *Sonkei* topped Australia/New Zealand (16%), and in Europe *Reigi* (14%) tied with *Gambaru*.

In this second round, five (5) different values were ranked second in selection rates across the five Global Regions: *Shojiki* (Latin America, 16%), *Kansha* (Australia/New Zealand, 15%), *Reigi* (Europe, 14%), *Sonkei* (US/Canada, 12%), and *Gambaru* (Asia, 11%).

Among the third-ranked selections, four (4) different values emerged across the five Global Regions: *Shojiki* (Latin America, 16%; Europe, 12%), *Kansha* (US/Canada, 11%), *Sonkei* (Asia, 11%), and *Giri* (Australia/New Zealand, 10%).

Asia: In this second round, *Shojiki* emerged as the leading selection at nearly 18%. *Gambaru* (11%) and *Sonkei* (11%) rounded out the top three selections. Within the Asia region, nine (9) of the twelve Japanese values were selected with a 5% or greater response rate ranging from 5% (*Enryo*) to 10% (*Reigi* and *Kinben*).

Australia/New Zealand: In the second round, nine (9) of twelve Japanese values received selection rates of 5% or greater with *Sonkei* (16%) as the leading second-most meaningful value. *Kansha* (15%) and *Giri* (10%) round out the top three. *Jiritsu* (2%), *Enryo* (4%), and *Kinben* (4%) fell below the 5% threshold.

Europe: Nine (9) of twelve Japanese values were selected at rates of over 5%. *Gambaru* (14%), *Reigi* (14%), and *Shojiki* (12%) make up the top three selections. Only *Giri* (2%) was selected at a rate of less than 3%, while *Mottainai* (4%) and *Enryo* (nearly 5%) fell below the 5% threshold.

Latin America: Seven (7) of twelve Japanese values were selected at rates of 5% or greater ranging from 6% (*Giri*) to 16% (*Gambaru*). *Gambaru* (16%), *Shojiki* (16%), and *Enryo*

(15%) make up the top three selected values in this round. *Kansha* (14%) joins the top three in exceeding the 10% threshold.

US/Canada: *Gambaru* (17%), *Sonkei* (12%), and *Kansha* (11%) make up the top three selected values in this region, and along with *Gaman* (11%), comprise the values exceeding the 10% threshold. *Kinben* (10%), *Shojiki* (7%), *Giri* (7%), and *Kyokan* (5%) make up the second-tier meeting the greater than 5% threshold. Only *Enryo* (2%) was selected at less than 3%, while *Mottainai* (4%), *Reigi* (3%), and *Jiritsu* (3%) also fell below the 5% threshold.

Global Regions and Third Most Meaningful Japanese Value

In this third round, consistent with the first and second round analyses of aggregated responses, *Gambaru* (12%) and *Kansha* (12%) made up the top two values selected as the third most meaningful Japanese values. *Mottainai*, which had aggregated selection rates of 3% in the first round and 5% in the second round, emerged with 11% to displace *Shojiki* (10%) in the top three. Across the Global Regions, respondents selected the twelve Japanese values at a rate of 5% or greater forty-three (43) times, representing an increase of 12 selections from the first round.

As illustrated in Table 3.10 below, this third round exhibits larger dispersal of selections among the Global Regions. The top-ranked value is distributed across four different variables: *Mottainai* (Europe, 36%), *Enryo* (Latin America, 16%), *Sonkei* (Australia/New Zealand, 16%; US/Canada 13%), and *Gambaru* (Asia, 14%).

Similarly, selection of the second-highest ranked values resulted in identifying five (5) different Japanese values: *Gambaru* (Latin America, 14%), *Jiritsu* (Asia, 14%), *Gaman* (Australia/Zealand, 13%), *Kinben* (Europe, 13%), and *Kansha* (US/Canada, 12%).

The third-highest ranked values in this round revealed four (4) different Japanese values: *Kansha* (Latin America, 13%), *Gaman* (Europe, 12%), *Gambaru* (Australia/New Zealand, 11%; US/Canada, 11%), and *Shojiki* (Asia, 11%).

Value	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
<i>Gambaru</i> (Do your best)	0	51	11	3	243	163	471
	0.00%	14.49%	11.22%	2.91%	13.92%	10.77%	12.34%
<i>Giri</i> (Duty/Obligation)	0	7	8	2	90	110	217
	0.00%	1.99%	8.16%	1.94%	5.15%	7.27%	5.69%
	0	12	4	3	66	85	170

Kyokan (Empathy)	0.00%	3.41%	4.08%	2.91%	3.78%	5.62%	4.45%
Kansha (Gratitude)	0	35	6	9	229	181	460
	0.00%	9.94%	6.12%	8.74%	13.12%	11.96%	12.05%
Kinben (Hard work)	0	35	11	13	138	134	331
	0.00%	9.94%	11.22%	12.62%	7.90%	8.86%	8.67%
Shojiki (Honesty)	0	39	5	2	227	108	381
	0.00%	11.08%	5.10%	1.94%	13.00%	7.14%	9.98%
Gaman (Perseverance)	2	25	13	12	119	158	329
	50.00%	7.10%	13.27%	11.65%	6.82%	10.44%	8.62%
Reigi (Politeness)	2	11	4	7	57	79	160
	50.00%	3.13%	4.08%	6.80%	3.26%	5.22%	4.19%
Sonkei (Respect)	0	35	16	7	10	192	260
	0.00%	9.94%	16.33%	6.80%	0.57%	12.69%	6.81%
Enryo (Restraint)	0	23	4	2	287	53	369
	0.00%	6.53%	4.08%	1.94%	16.44%	3.50%	9.67%
Jiritsu (Self-discipline)	0	48	10	6	83	82	229
	0.00%	13.64%	10.20%	5.83%	4.75%	5.42%	6.00%
Mottainai (To not waste)	0	24	4	37	188	155	408
	0.00%	6.82%	4.08%	35.92%	10.77%	10.24%	10.69%
Other	0	7	2	0	9	13	31
	0.00%	1.99%	2.04%	0.00%	0.52%	0.86%	0.81%
Total	4	352	98	103	1746	1513	3816
	100%	100%	100%	100%	100%	100%	100%

Asia (n=352): *Gambaru* and *Shojiki*, as in round one and two, were selected among the top three most meaningful Japanese values. In the third round, *Jiritsu* (14%) emerged in the top three selection rates after increasing by just under 7% in the first round, and nearly 8% in the second round. Nine (9) values had selection rates greater than 5%.

Australia/New Zealand (n=98): In this round, five (5) values received response rates of 10% or greater, led by *Sonkei* (16%). *Gaman* ranked second at 13%, and *Gambaru* and *Kinben* tied for the third-highest response rate of 11%. *Jiritsu* (10%) rounded out the top five ranked values.

Europe (n=103): Respondents in this region selected “*Mottainai*” at a rate of 36%, by far the highest-rated value by 20% in any region in this round. *Kinben* (ranked second at 13%) and *Gaman* (ranked third at 12%) were the only other values with a response rate greater than 10%.

Latin America (n=1746): Respondents ranked *Enryo* (16%) as the highest ranked value in this round, followed by *Gambaru* (14%), *Kansha* (13%), and *Shojiki* (13%), with *Mottainai* (11%) as the only other value with a response rate greater than 10%. In this round, *Sonkei* received the

lowest response rate of any value, in any region, at less than 1%. Though receiving response rates less than 10%, both *Kinben* and *Gaman* each had more than 115 respondents select them as their third-most important meaningful Japanese value.

US/Canada (n=1513): This region joined with Australia/New Zealand in selecting *Sonkei* (13%) as its highest-rated third-most meaningful Japanese value. *Kansha* (12%) followed as the second-most ranked value, with *Gambaru* (11%), *Gaman* (10%), and *Mottainai* (10%) having response ratings greater than 10%. Although *Kinben* (n=134), *Giri* (n=110), and *Shojiki* (n=108) had response ratings with less than 10%, the three values were selected by more than 100 respondents.

Traditional Japanese Values and Nikkei Young Adults (18-35 years old)

Traditional Japanese Value that Most Shaped Nikkei Young Adult Identity

In examining the overall sample of Nikkei young adults, just over 4 of 5 (82%) of them identified *Gambaru* as the traditional Japanese value that shaped them most, followed by *Sonkei* (77%), *Kansha* (69%), *Mottainai* (68%), and *Shojiki* (67%) to round out the top five. *Kinben* (64%) ranked sixth, rounding out the values receiving a response rate greater than 60%.

Giri (58%), *Gaman* (57%), and *Reigi* (52%) make up the next tier of values with response rates between 50-60%.

Though ranked twelfth, *Enryo* (31%) was selected by just under 1 in 3 young adult respondents, while *Jiritsu* (46%) and *Kyokan* (44%)—ranked tenth and eleventh, respectively—were identified by over 2 out of 5 young adult respondents.

Global Regions and Traditional Japanese Value that Most Shaped Nikkei Young Adult Identity

Global Regions variation within this young adult cohort produced interesting variations as well as expanded the number of values that shaped young adult Nikkei identities. Globally, the following eight (8) traditional values were identified in at least one region as one of the top five values that shaped their identity:

- *Gambaru* (5 regions, plus Africa)
- *Sonkei* (5 regions, plus Africa)
- *Kansha* (5 regions, plus Africa)

- *Mottainai* (3 regions, plus Africa)
- *Shojiki* (3 regions, plus Africa)
- *Kinben* (3 regions, plus Africa)
- *Reigi* (2 regions, plus Africa)
- *Gaman* (1 region, plus Africa)

Three values received an identification rate of greater than 80% by at least one Global Regions:

- *Gaman* (3 regions: Asia, Latin America, US/Canada)
- *Sonkei* (2 regions: Asia, Latin America)
- *Shojiki* (1 region: Latin America)

Though not identified within the top five in any individual Global Regions, *Giri* fell seventh in the overall cohort rankings.

Jiritsu, *Kyokan*, and *Enryo* were found to be the three-lowest-ranked values in the overall cohort responses, with *Enryo* ranked twelfth in every region.

Traditional Japanese Values	Global Regions						Total
	Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	
<i>Gambaru</i> (Do Your Best)	2	199	58	61	969	799	2,088
		1	1	1	3	1	1
	50.00%	83.26%	75.32%	67.03%	80.75%	84.28%	81.66%
<i>Sonkei</i> (Respect)	4	195	56	54	998	672	1,979
		2	3	5	1	2	2
	100%	81.59%	72.73%	59.34%	83.17%	70.89%	77.40%
<i>Kansha</i> (Gratitude)	2	155	52	56	859	628	1,752
		5	4	4	5	5	3
	50.00%	64.85%	67.53%	61.54%	71.58%	66.24%	68.52%
<i>Mottainai</i> (To Not Waste)	2	138	51	61	877	602	1,731
		8	5	1	4	6	4
	50.00%	57.74%	66.23%	67.03%	73.08%	63.50%	67.70%
<i>Shojiki</i> (Honesty)	4	182	42	47	973	477	1,725
		3	10	6	2	9	5
	100%	76.15%	54.55%	51.65%	81.08%	50.32%	67.46%

Kinben (Hard work)	2	163	52	36	733	660	1,646
		4	4	9	7	3	6
	50.00%	68.20%	67.53%	39.56%	61.08%	69.62%	64.37%
Giri (Duty/Obligation)	0	118	48	40	734	546	1,486
		10	7	8	6	8	7
	0.00%	49.37%	62.34%	43.96%	61.17%	57.59%	58.11%
Gaman (Perseverance)	2	129	44	41	617	633	1,466
		9	9	7	8	4	8
	50.00%	53.97%	57.14%	45.05%	51.42%	66.77%	57.33%
Reigi (Politeness)	4	148	57	61	501	563	1,334
		6	2	1	10	7	9
	100%	61.92%	74.03%	67.03%	41.75%	59.39%	52.17%
Jiritsu (Self-discipline)	4	141	36	32	544	420	1,177
		7	11	10	9	11	10
	100%	59.00%	46.75%	35.16%	45.33%	44.30%	46.03%
Kyokan (Empathy)	0	91	46	27	496	476	1,136
		11	8	11	11	10	11
	0.00%	38.08%	59.74%	29.67%	41.33%	50.21%	44.43%
Enryo (Restraint)	0	81	33	25	317	348	804
		12	12	12	12	12	12
	0.00%	33.89%	42.86%	27.47%	26.42%	36.71%	31.44%
Other	0	20	6	5	48	64	143
		13	13	13	13	13	13
	0.00%	8.37%	7.79%	5.49%	4.00%	6.75%	5.59%
Totals (column)	4	239	77	91	1200	948	2,557
	100%	100%	100%	100%	100%	100%	100%

Asia: Four (4) of the top five values identified by this region's young adult respondents match with the overall cohort. *Shojiki* (76%), ranked third, was selected by just over 3 out of 4 respondents in this region, and was one of three values selected by more than 75% of the respondents in any of the Global Regions. The top two values—*Gambaru* and *Shojiki*—were both identified by more than 4 out of 5 respondents at 83% and 82%, respectively. Nine (9) Japanese values out of the twelve were identified by 53% or more of the respondents as having shaped the Asia young adult respondents, with a tenth value at 49% (*Giri*) just missing being identified by 1 out of 2.

Australia/New Zealand: Four (4) of the five values identified by Australia/New Zealand region young adult respondents match with the overall cohort. This region's second-ranked value, *Reigi* (74%), was selected by only one other region within the top 5. The three values were tightly

grouped within 3%, with top-ranked *Gambaru* at 75%, *Reigi* at 74%, and third-ranked *Sonkei* at 73%. Ten (10) of the values were identified by 50% or more respondents as having shaped their identity, while the eleventh and twelfth values were selected by over 40% of respondents.

Europe: While no value in this region was identified by more than 68% of this region's young adult respondents, three values—*Gambaru*, *Mottainai*, and *Reigi*—tied at 67% as the value that most shaped them. Europe joined Australia/New Zealand as the only two regions ranking *Reigi* in the top five. This region had the fewest values (6) that received identification rates of 50% or greater.

Latin America: The top three ranked values—*Sonkei* (83%), *Shojiki* (81%), and *Gambaru* (81%)—were identified by 80% or more of its young adult respondents. Notably, this was the only region where *Gambaru* (third) was not the highest ranked value. *Shojiki* received both the highest identification rate and ranking (second) across all regions. While the top five ranked values had identification responses of 70% or greater, the next tier of values—*Giri* and *Kinben*—had response rates drop to roughly 61%, with the next nearest, *Gaman* (eighth), at 51%.

US/Canada: Relative to all other regions, the 84% identification rate for *Gambaru* (first) stood out as the value that most shaped this region's young adults' identity. For *Sonkei*, the second-ranked value, the identification rate drops nearly 13 points to 71%. *Gambaru* and *Sonkei* cluster with *Kinben* (70%), followed by a second cluster with *Gaman* (67%), *Kansha* (66%), and *Mottainai* (64%). In all, ten (10) values have identification rates above 50%.

Nikkei Young Adults and Most Meaningful Values

When asked a three-round sequence of questions regarding most meaningful Japanese values, young adult respondents demonstrated overall consistency in confirming the top five values that shaped them. Round one asked respondents to select the Japanese value most meaningful to them. Round two asked them to select the second-most meaningful Japanese value. Round three asked them to select the third-most meaningful Japanese value. In all, seven (7) Japanese values received top five rankings at least once in the three rounds of inquiry.

As illustrated in Table 3.12 below, young adults selected four values—*Gambaru*, *Kansha*, *Shojiki*, and *Enryo*—in their top five in each round of selecting a most meaningful Japanese value. *Gambaru* ranked first in each round, while *Kansha* was likewise ranked second in each round. *Shojiki* ranked third in the first and second rounds, and fourth in round three. *Enryo* ranked fourth in rounds one and two, and fifth in round three.

Table Nikkei 3.12: Nikkei Young Adult (18-35 years old) Comparison of Ranking of Japanese Values				
Ranking	Young Adult Value Most Shaped Identity	Young Adult Most Meaningful	Young Adult 2nd Most Meaningful	Young Adult 3rd Most Meaningful
1	<i>Gambaru</i> (Do your best)	<i>Gambaru</i> (Do your best)	<i>Gambaru</i> (Do your best)	<i>Gambaru</i> (Do your best)
2	<i>Sonkei</i> (Respect)	<i>Kansha</i> (Gratitude)	<i>Kansha</i> (Gratitude)	<i>Kansha</i> (Gratitude)
3	<i>Kansha</i> (Gratitude)	<i>Shojiki</i> (Honesty)	<i>Shojiki</i> (Honesty)	<i>Mottainai</i> (Not to waste)
4	<i>Mottainai</i> (Not to waste)	<i>Enryo</i> (Restraint)	<i>Enryo</i> (Restraint)	<i>Shojiki</i> (Honesty)
5	<i>Shojiki</i> (Honesty)	<i>Sonkei</i> (Respect)	<i>Kinben</i> (Hard work)	<i>Enryo</i> (Restraint)
6	<i>Kinben</i> (Hard work)	<i>Kinben</i> (Hard work)	<i>Gaman</i> (Perseverance)	<i>Kinben</i> (Hard work)
7	<i>Giri</i> (Duty/obligation)	<i>Gaman</i> (Perseverance)	<i>Sonkei</i> (Respect)	<i>Gaman</i> (Perseverance)
8	<i>Gaman</i> (Perseverance)	<i>Kyokan</i> (Empathy)	<i>Mottainai</i> (Not to waste)	<i>Jiritsu</i>
9	<i>Reigi</i> (Politeness)	<i>Giri</i> (Duty/obligation)	<i>Giri</i> (Duty/obligation)	<i>Sonkei</i> (Respect)
10	<i>Jiritsu</i> (Self-discipline)	<i>Mottainai</i> (Not to waste)	<i>Kyokan</i> (Empathy)	<i>Giri</i> (Duty/obligation)
11	<i>Kyokan</i> (Empathy)	<i>Reigi</i> (Politeness)	<i>Reigi</i> (Politeness)	<i>Kyokan</i> (Empathy)
12	<i>Enryo</i> (Restraint)	<i>Jiritsu</i> (Self-discipline)	<i>Jiritsu</i> (Self-discipline)	<i>Reigi</i> (Politeness)
13	Other	Other	Other	Other

Sonkei appeared only once in the top five throughout the three rounds, ranking fifth as the most meaningful Japanese value. *Kinben* was identified as the fifth-ranked second most meaningful value, while *Mottainai* ranked third as the third-most meaningful Japanese value.

In comparison, all five Japanese values identified as shaping young adult identities were selected at least once in the three rounds of most meaningful Japanese value questioning, though variation emerged in the ranking order. While *Gambaru* was consistent as the highest-ranked value, *Sonkei* was ranked second as the value shaping identity and ranked fifth as the most

meaningful Japanese value. *Kansha*, *Mottainai*, and *Shojiki* were also selected in the most meaningful Japanese value questions.

Use of three rounds of questioning selecting most meaningful Japanese values revealed *Enryo* and *Kinben* among the top five of most rounds. In round one and two (the most meaningful and second most meaningful Japanese values), *Enryo* is ranked fourth, and in round three, it is ranked fifth. In all other examinations of rankings, *Enryo* is ranked twelfth, typically with identification response rates in the 30% range.

Kinben fares better than *Enryo* in the other rankings of Japanese values. Ranked fifth as the second-most meaningful Japanese value, it ranks sixth in shaping respondent's identity, most meaningful, and third-most meaningful value.

Nikkei Young Adults by Nikkei Status²⁰

When examining the Japanese value that most shaped the young adult cohort by Nikkei status (see Table 3.13), the top two ranked values—*Gambaru* (81%) and *Sonkei* (77%)—are consistent with the rankings from all earlier analyses.

Giri moves from ranking seventh to third among the young adult response when analyzed by Nikkei status. Almost three in four (73%) of the Nikkei cohort selected this value leading to its number three ranking. In contrast, for the Shin Nikkei cohort, *Giri* ranked ninth with a response rate of 54%. Shin Nikkei identified *Kansha* and *Mottainai* (tied, 68%) as the third-ranked Japanese values shaping their identity, followed by *Shojiki* (63%). The Nikkei cohort ranked *Kansha* and *Shojiki* equally, at 68%.

Comparing the young adult Shin Nikkei and Nikkei cohorts across the twelve Japanese values, the Shin Nikkei cohort identified nine (9) values with a response rate greater than 50%. Nikkei had eight (8) values with response rates greater than 50%. Of these values with response rates greater than 50%, only *Reigi* was not shared by both Shin Nikkei and Nikkei cohorts. In this departure, the Shin Nikkei cohort ranked *Reigi* fifth with a response rate of 61%, while it ranked ninth (49%) among the Nikkei cohort, just missing the 50% cut off.

Among the three values shared by both cohorts with response rates lower than 50%, *Jiritsu* ranked tenth and *Kyokan* ranked eleventh, with the response rates roughly equivalent. *Enryo*, ranked twelfth, recorded a wider variation with Shin Nikkei at 39% and Nikkei at 29%.

²⁰Reminder: Shin Nikkei is comprised of Shin Issei (immigrant) and Nisei (host country born whose parent is a Shin Issei) respondents. Nikkei young adults is comprised of respondents that are Sansei, Yonsei, Gosei, or higher.

Table 3.13: Nikkei Young Adult (18-35) Traditional Japanese Values that Most Shaped Respondents Identity by Nikkei Status Percent (cohort subsample—column)

Traditional Japanese Value	Generational Cohorts		Total
	Shin-Nikkei	Nikkei	
Gambaru (Do Your Best)	444	1,669	2,113
	1	1	1
	80.00%	81.22%	80.96%
Sonkei (Respect)	410	1,590	2,000
	2	2	2
	73.87%	77.37%	76.63%
Giri (Duty/Obligation)	300	1,508	1,808
	9	3	3
	54.05%	73.38%	69.27%
Kansha (Gratitude)	377	1,390	1,767
	3	4	4
	67.93%	67.64%	67.70%
Mottainai (To Not Waste)	377	1,369	1,746
	3	5	5
	67.93%	66.62%	66.90%
Shojiki (Honesty)	348	1,390	1,738
	4	4	6
	62.70%	67.64%	66.59%
Kinben (Hard Work)	333	1,318	1,651
	7	7	7
	60.00%	64.14%	63.26%
Gaman (Perseverance)	320	1,156	1,476
	8	8	8
	57.66%	56.25%	56.55%
Reigi (Politeness)	340	1,001	1,341
	5	9	9
	61.26%	48.71%	51.38%
Jiritsu (Self-discipline)	254	939	1,193
	10	10	10
	45.77%	45.69%	45.71%
Kyokan (Empathy)	228	913	1,141
	11	11	11

	41.08%	44.43%	43.72%
Enryo (Restraint)	214	601	815
	12	12	12
	38.56%	29.25%	31.23%
Other	40	106	146
	13	13	13
	7.21%	5.16%	5.59%
Total Subsample (column)	555	2,055	2,610
	100%	100%	100%

3.3.2 Focus group analysis

From focus group discussion analysis, *Sonkei, Reigi, Giri, and Kansha* emerged as the most important traditional Japanese values that represent how individuals at the micro- level form their connection and ties to group members. Many participants from the various countries stated that they were inculcated with these values from family, which illustrates how important the role of family is in the socialization process of a Japanese identity. For example, in Brazil, Japanese values are learned from and associated with grandparents, specifically, from their *obachan*, or grandmother.

In the UK, as the Japanese community is comprised of many *Shin Issei*, Japanese values are exhibited in everyday life, with politeness being the most prominent. An 18-year-old half-Japanese female commented that “when I am in Japan and in the UK, I feel the Japanese people are polite. I have an impression that wherever you are, being polite is the number one.” Culture not only can be reflected in a person’s values and beliefs at the individual level, but it also can be echoed from other social groups or outside members. The Japanese value of politeness is an example of how members of the Japanese community in the UK view and relate to one another. A participant from the UK stated that “I feel Japanese politeness comparing to others and I unconsciously and consciously do act politely regardless of the places. In every situation in Japan, detailed politeness is required in terms of speaking, attitude, and behavior.”

A member of the Australia focus group distinguished at a deeper level the nuance of respect and politeness through a comparative lens between Japan and Australia, commenting:

I feel like politeness and respect in Japan and politeness and respect in Australia are quite different. Politeness and respect as a Japanese value is

more of a formal value, and I feel like it's a set of rules that people follow. In Australia, it comes from a more genuine place than it does from Japanese people. The Japanese form of politeness/respect is that you satisfy all these rules—respect your elders or don't talk back to your elders, speak in formal language to your elders, and don't ask about people's private life—but that could also be interchanged with indifference in my opinion. Whereas in Australia politeness could be about showing care for someone, and you can be polite by asking about their personal life. (female identifying respondent)

3.4 Cultural Components

In order to assess cultural retention among Nikkei, the survey asked respondents a series of questions regarding “cultural” behaviors and practices:

- Japanese language ability/use
- Japanese food consumption and preparation
- Pop culture
- Cultural celebrations
- Community engagement

3.4.1 Japanese Language Ability

“Native” language retention is traditionally viewed as the primary indicator of cultural retention. Respondents were asked the following sequence of questions regarding Japanese language use and ability:

- Do you speak Japanese?
- Where did you learn Japanese?
- How often do you use Japanese?
- How do you self-rate your Japanese speaking proficiency?
- How do you self-rate your Japanese reading proficiency?
- How do you self-rate your Japanese writing proficiency?

- How important is it to you to improve your Japanese language skills?

To secure a general sense of whether participants spoke Japanese, along with an indication of Japanese language use/ability, respondents were asked, “Do you speak Japanese?” with options to self-rank their Japanese language use/ability level ranging from “No (do not speak)” to “A lot.” The following categories were used as proxies for ability level: “Only a few words,” “A little,” “Somewhat,” and “A lot.”

As observed in Table 4.1.1 (below), only 7% of overall respondents reported not speaking any Japanese, leaving just over 93% reporting some use of/ability to speak the Japanese language.

At the upper end, 17% reported speaking Japanese “a lot.” Just under 28% of respondents reported speaking “a few words,” with those reporting speaking Japanese “somewhat” and “a little” tied at 24%.

The majority of respondents (55%) learned Japanese both at home and “outside the home” (Japanese language school/class), followed by 27% answering that they learned “outside the home” and 15% who learned Japanese “at home” (see Table 4.1.2, below).

Evaluating frequency of Japanese language use (see Table 4.1.3, below) revealed that nearly 39% of the respondents used Japanese two days or more a week, and just over 21% reported using Japanese every day. Nearly 17% used Japanese once a week, while just over 21% used Japanese once a month. Just under 24% never/rarely spoke Japanese.

In self-reporting their Japanese speaking, reading, and writing proficiency (see Table 4.1.4, below), 23% of the respondents rated their ability to speak “advanced” to “fluent.” This response rate falls to 15% in “advanced” to “fluent” reading proficiency and 12% in writing proficiency.

Respondents reporting “beginning” to “intermediate” proficiency ranged from 77% for speaking, to 84% for reading proficiency, and 88% for writing proficiency.

Respondents were asked to rate the importance of improving their Japanese language skills on a ten-point (1-10) Likert scale from least important (1) to most important (10). Nearly 60% of the respondents rated the importance level at 8 or above, which rose to over 70% at 7 or above. At the other end, just under 11% rated importance levels from 1 to 3. (Table 4.1.5)

Japanese Language Use/Ability by Aggregated Age Cohorts

Examining the respondents by Aggregated Age Cohorts reveal that participants less than 50 years old used Japanese more often and had stronger Japanese language skills.

Japanese Language Use/Ability

Among the 18-35 year-old cohort (see Table 4.1.1), “a few words” at 29% was the leading level of use/ability reported. For the 36-50 cohort at 27% and the 51-65 cohort at 30%, the leading level was “somewhat.” For the 66+ cohort, “a little” ranked first at 29%.

Use/Ability	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
No (Do not speak)	199	33	18	17	267
	7.43%	5.15%	5.00%	7.66%	6.84%
A few words	779	168	89	48	1,084
	29.09%	26.21%	24.72%	21.62%	27.79%
A little	657	142	80	64	943
	24.53%	22.15%	22.22%	28.83%	24.17%
Somewhat	601	173	109	60	943
	22.44%	26.99%	30.28%	27.03%	24.17%
A lot	442	125	64	33	664
	16.50%	19.50%	17.78%	14.86%	17.02%
Total	2,678	641	360	222	3,901
	100%	100%	100%	100%	100%

“A little” ranked second for the 18-35 cohort (25%), while “a few words” ranked second for both the 36-50 cohort (26%) and the 51-65 cohort (25%). “Somewhat” ranked second for the 66+ cohort (27%). “Somewhat” ranked third for the 18-35 cohort (22%). The 36-50 and 51-65 cohorts shared “a little” as the third-highest ranked level at 22%. “A few words” ranked third for the 66+ cohort (22%). “A lot” was the fourth-ranked level for the 35-50 cohort at 19%, a trend followed by the 51-65 cohort at 18%, the 18-35 at 17%, and the 66+ at 15%.

Across all age cohorts, the 66+ cohort (8%) and 18-35 cohort (7%) virtually tied for the highest proportion of respondents reporting “no (do not speak).” The 36-50 cohort and 51-65 cohort respondents that reported “no (do not speak)” was 5%.

Where Did You Learn Japanese?

For all Aggregated Age Cohorts (see Table 4.1.2), the largest proportion of respondents learned Japanese both at home and outside the home. However, the 66+ cohort reported the largest proportion at 73%, a trend that slid downward by age cohort with 51-65 at 65%, 36-50 at 57%, and 18-35 at 52%. 18-35 year olds (31%) were the most likely to learn Japanese outside

the home, followed by 36-50 year-olds (26%), and 51-65 year-olds (17%). Only 9% of the 66+ cohort reported learning their Japanese outside the home. Seventeen to eighteen percent of respondents 36 years old and older learned Japanese at home versus 15% of 18-35 year old.

Table 4.1.2: Where Japanese Language was Learned by Aggregated Age Cohorts in Frequencies and Column Percentages					
Location	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Learned at Home	367	99	58	36	560
	15.11%	16.84%	17.42%	18.18%	15.78%
Learned Both at and Outside of the Home	1275	333	215	144	1967
	52.49%	56.63%	64.56%	72.73%	55.44%
Learned Outside of the Home	787	156	60	18	1021
	32.40%	26.53%	18.02%	9.09%	28.78%
Total	2,429	588	333	198	3,548
	100%	100%	100%	100%	100%

How Often Do You Use Japanese?

Two patterns emerge when examining the distribution of the frequency of Japanese use by age cohorts—one by respondents 50 years old and younger, and another by those 51 years old and older.

Looking at Table 4.1.3, we see a bimodal distribution for both the 18-35 and 36-50 cohorts. At one end, the largest proportion of respondents reported “never” using/speaking Japanese; 23% for the 18-35 cohort and 27% for the 36-50 cohort. At the other end, 23% of the 18-35 cohort and 22% of the 36-50 cohort reported using/speaking Japanese “every day.” The third largest proportion for both cohorts was “once a month” at 21% and 18%, respectively. The next highest was using Japanese “2-5 days a week” at roughly 17% and both reported “once a week” at around 16%.

The second pattern among 51-year-olds and older is skewed toward the “never” and “once a month” end, with the 51-65 cohort reporting a combined 48% (22% and 26%), while the 66+ cohort reported a combined 54% (21% and 33%). However, the two cohorts differ at the “everyday” level. The 51-65 cohort was similar to the younger cohorts, which reported 20% using/speaking Japanese “every day.” The 66+ cohort stands alone at 7% of respondents reporting using/speaking Japanese every day.

Table 4.1.3: Frequency of Japanese Language Use by Aggregated Age Cohorts with Frequencies and Column Percentages		
Frequency	Aggregated Age Cohorts	Total

	18-35	36-50	51-65	66+	
Never	574	158	75	43	850
	23.42%	26.55%	22.26%	21.39%	23.72%
Once a Month	504	105	86	66	761
	20.56%	17.65%	25.52%	32.84%	21.23%
Once a Week	397	100	60	39	596
	16.20%	16.81%	17.80%	19.40%	16.63%
2-5 Days per week	419	104	49	39	611
	17.10%	17.48%	14.54%	19.40%	17.05%
Every day	557	128	67	14	766
	22.73%	21.51%	19.88%	6.97%	21.37%
Total	2,451	595	337	201	3,584
	100%	100%	100%	100%	100%

Japanese Language Speaking, Reading, and Writing Proficiency

Comparatively, roughly one quarter (25%) of 36-50 cohort respondents self-reported speaking Japanese at an advanced or fluent level, followed by the 18-35 cohort at 23%, and the 51-65 cohort at 20%. The 66+ cohort reported the lowest proportion of respondents with advanced or fluent Japanese speaking proficiency at 17% (see Table 4.1.4).

Reflective of learning Japanese outside the home (see Table 4.1.2), larger proportions of the younger cohort respondents reported advanced to fluent Japanese writing and reading proficiency. The 36-50 cohort led in reading and writing proficiency at 18% and 14%, respectively, while the 18-35 cohort followed, reporting 16% and 12%, respectively.

The 51-65 cohort recorded a double-digit “advanced” to “fluent” reading level at 10%. At 9%, the 66+ cohort was just short of double-digit respondents with reading proficiency at this level. Both the 51-65 cohort and 66+ drop off to below 8% of respondents reporting advanced and fluent Japanese writing proficiency at 6% and 7%, respectively.

Table 4.1.4: Japanese Speaking, Reading & Writing Proficiency by Aggregated Age Cohorts in Frequencies and Column Percentages					
Speaking Ability	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Beginner to Intermediate	1839	436	268	158	2701
	76.82%	75.04%	80.48%	82.72%	77.19%
Advanced to Fluent	555	145	65	33	798
	23.18%	24.96%	19.52%	17.28%	22.81%
Total	2,394	581	333	191	3,499

	100%	100%	100%	100%	100%
Reading Ability	Aggregate Age Cohorts				Total
	18-35	36-50	51-65	66+	
Beginner to Intermediate	2005	474	291	165	2935
	84.24%	81.87%	89.81%	90.66%	84.70%
Advanced to Fluent	375	105	33	17	530
	15.76%	18.13%	10.19%	9.34%	15.30%
Total	2,380	579	324	182	3,465
	100%	100%	100%	100%	100%
Writing Ability	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Beginner to Intermediate	2077	499	303	149	3028
	87.60%	86.33%	93.81%	92.55%	88.20%
Advanced to Fluent	294	79	20	12	405
	12.40%	13.67%	6.19%	7.45%	11.80%
Total	2,371	578	323	161	3,433
	100%	100%	100%	100%	100%

How Important is it to Improve Your Japanese Language Skills?

The 18-35 cohort reported that improving their Japanese language skills was of very high importance to them. On a 10-point Likert Scale from least important (1) to most important (10), roughly 41% selected an importance level of ten (10). Roughly 73% of the 18-35 cohort respondents rated the importance level of improving their Japanese language skills at seven (7) or greater, while 5% of the cohort rated the importance level at one (1) or two (2) (see Table 4.1.5).

The 36-50 cohort reported results similar to the younger cohort, with nearly 70% reporting the importance of improving their Japanese language skills at a scale level of seven (7) or greater. However, the distribution varied slightly with 36% selecting ten (10) and only 7% selecting nine (9). At the lower end of the scale, nearly 7% rated the importance level of one (1) or two (2).

The importance of improving Japanese language skills declines with increasing age. The 51-65 cohort continued to feel it was important to improve their Japanese language skills, with 33% selecting a scale rating of ten (10). However, the second highest rating was eight (8), at 14%. 64% selected ratings of seven (7) or greater, while 12% selected an importance rating of five (5), and 5% selected a rating of one (1).

The 66+ cohort, though still strong, was the least likely to see Japanese language skill improvement as important, with a relatively even distribution of responses across the 10 Likert

scale levels. Just over 24% of this cohort’s respondents selected importance levels between one (1) and three (3), while nearly 27% selected importance levels between four (4) and six (6). The remaining 49% selected importance levels of seven (7) or greater, with eight (8) as the most selected level at 16%, followed by level seven (7) at 13%.

Table 4.1.5: How Important Is It To You To Improve Japanese Language Skills by Aggregated Age Cohorts in Frequencies and Column Percentages

Likert Scale (1=least 10=most)	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
1	67	29	17	14	127
	2.72%	4.81%	5.01%	6.86%	3.52%
2	65	16	3	14	98
	2.64%	2.65%	0.88%	6.86%	2.72%
3	106	27	17	21	171
	4.30%	4.48%	5.01%	10.29%	4.74%
4	92	10	13	13	128
	3.74%	1.66%	3.83%	6.37%	3.55%
5	152	51	42	20	265
	6.17%	8.46%	12.39%	9.80%	7.34%
6	185	51	30	22	288
	7.51%	8.46%	8.85%	10.78%	7.98%
7	244	71	31	27	373
	9.91%	11.77%	9.14%	13.24%	10.34%
8	289	89	48	33	459
	11.73%	14.76%	14.16%	16.18%	12.72%
9	247	42	26	17	332
	10.03%	6.97%	7.67%	8.33%	9.20%
10	1,016	217	112	23	1368
	41.25%	35.99%	33.04%	11.27%	37.91%
Total	2,463	603	339	204	3,609
	100%	100%	100%	100%	100%

3.4.2 Food

To ascertain a sense of the cultural practices maintained among global Nikkei, the survey asked three questions to capture Nikkei rates of consumption and preparation of Japanese or Japanese-style food. The first asked how often respondents ate Japanese food. The second and third questions focused on food preparation: the second question asked if someone in the

participants' household prepared Japanese food, and the third asked about eating Japanese food outside the home.

As illustrated in Table 4.2.1, overall, just over 83% of the respondents ate Japanese or Japanese-style food at least once a week. Most respondents (45%) ate Japanese food "1-2 times per week," followed by 22% that ate Japanese food "5 or more times per week," and 16% who ate it "3-4 times per week." Less than 1% reported never eating Japanese food.

Table 4.2.2 revealed that nearly three-quarters (73%) of the respondents ate Japanese food prepared by someone in their household. While only 4% reported never eating Japanese food prepared by someone in their household, 23% "rarely" (ranked second) did so. The majority (58%) ate foods prepared by someone at home "1 to 4 times a week," while 14% had Japanese foods prepared "5 or more times a week" by someone at home.

Lastly, we looked at eating Japanese food that was prepared by someone outside the home (i.e. restaurant, bento, friends' homes, etc.). Just over 35% reported eating Japanese food prepared by someone outside the household "a few times a month," while 19% did so "once a month." Just over 26% of the respondents ate Japanese food prepared by someone outside the household from "once a week" to a "few times a week" (see Table 4.2.3).

Japanese Food Consumption and Preparation by Age Cohort

Overall, respondents across all age cohorts ate Japanese foods with regularity (see Table 4.2.1, below). Nearly half of all age cohorts reported eating Japanese food "1-2 times a week" with rates between 41% (51-65 cohort) to 47% (18-35 cohort). Comparatively, respondents older than 35 years old ate Japanese food at least once a week at an average rate of 89%—ranging from 88% for the 51-65 cohort to just over 90% for the 66+ cohort. The three older cohorts shared similar distributions (less than 12%) of respondents eating Japanese food rarely or never.

Frequency	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Never	8	4	0	0	12
	0.39%	0.64%	0.00%	0.00%	0.37%
Rarely	407	60	40	21	528
	19.67%	9.62%	11.53%	9.77%	16.22%
1-2 Times a Week	966	264	143	100	1473
	46.69%	42.31%	41.21%	46.51%	45.25%

3-4 Times a Week	173	192	98	67	530
	8.36%	30.77%	28.24%	31.16%	16.28%
5 or More Times a Week	515	104	66	27	712
	24.89%	16.67%	19.02%	12.56%	21.87%
Total	2,069	624	347	215	3,255
	100%	100%	100%	100%	100%

While the older age cohorts had a more patterned distribution—decreasing in percentage of respondents eating Japanese food as the number of times per week increased—the 18-35 cohort distribution showed a different pattern. Like the older age cohorts, the 18-35 cohort had few respondents who reported never eating Japanese food (less than 1%). While this cohort had a combined rate of nearly 80% for eating Japanese food at least once a week, the young adults had the highest percentage of respondents who “rarely eat Japanese food” at 20%, or roughly one-fifth of the cohort. However, the young adults did record the highest rate of eating Japanese food in both the “1-2 times a week” (47%) and “5 or more times a week” (25%) levels, and just 8% reported eating Japanese food “3-4 times a week.”

Japanese Food Prepared by Someone in the Respondent’s Household and Aggregated Age Cohorts

Knowledge and practice of preparing Japanese food remained high among respondent households, as less than 5% of all Aggregated Age Cohorts reported “never” eating Japanese food prepared by someone in their household. Few differences in response rates emerged between Aggregated Age Cohorts. All cohorts reported eating Japanese food prepared by someone in their household “3-4 times per week” between just under 21% (66+ cohort) and 25% (36-50 cohort). The 66+ cohort response of 47% led the “1-2 times a week” level. Young adults led cohorts that reported eating Japanese food prepared by someone in their household “5 or more times a week” at 15%, while the 66+ year-old response rate of 8% was the lowest.

Table 4.2.2: How Often Respondents Eat Japanese Food Prepared by Someone in Your Household by Aggregated Age Cohorts in Frequencies and Column Percentages					
Frequency	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Never	126	26	5	8	165
	4.71%	4.06%	1.40%	3.64%	4.24%
Rarely	643	133	81	46	903
	24.04%	20.78%	22.63%	20.91%	23.20%
1-2 Times a Week	920	248	137	103	1408

	34.39%	38.75%	38.27%	46.82%	36.17%
3-4 Times a Week	572	157	85	46	860
	21.38%	24.53%	23.74%	20.91%	22.09%
5 or More Times a Week	414	76	50	17	557
	15.48%	11.88%	13.97%	7.73%	14.31%
Total	2,675	640	358	220	3,893
	100%	100%	100%	100%	100%

Japanese Food Prepared by Someone Outside the Respondent’s Household and Aggregated Age Cohorts

As Table 4.2.3 illustrates, the pattern of distribution is similar across all Aggregated Age Cohorts. The highest-rated level for Japanese food eaten “prepared by someone outside the household” was “a few times a month,” ranging from 33% (51-65 cohort) to 37% (66+ cohort). “Rarely” and “once a month” registered as the next two-highest levels, with “rarely” ranking second for the younger respondents (18-50) while “once a month” was second for older respondents 51+ years old. This reversed for the third-ranked level, with “rarely” ranking third for 51+ and “once a month” for 18-50.

For the younger cohorts, distributions through all levels are roughly the same. Similarly, the 51-65 cohort and the 66+ cohort have comparable distributions.

Table 4.2.3: How Often Respondents Eat Japanese Food Prepared by Someone Outside Your Household by Aggregated Age Cohorts in Frequencies and Column Percentages

Frequency	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Never	22	7	0	0	29
	0.82%	1.09%	0.00%	0.00%	0.74%
Rarely	505	127	66	34	732
	18.87%	19.84%	18.38%	15.45%	18.79%
Once a Month	485	111	88	48	732
	18.12%	17.34%	24.51%	21.82%	18.79%
A few times a month	965	213	117	82	1377
	36.06%	33.28%	32.59%	37.27%	35.35%
Once a Week	406	106	41	27	580
	15.17%	16.56%	11.42%	12.27%	14.89%
A few times a week	293	76	47	29	445
	10.95%	11.88%	13.09%	13.18%	11.42%
Total	2,676	640	359	220	3,895
	100%	100%	100%	100%	100%

Japanese Food Consumption and Preparation by Global Regions

Overall, when examining by Global Regions, we see strong levels of Japanese food consumption with nearly 86% of the survey respondents eating Japanese food at least once a week (see Table 4.2.4, below). Consumption across Global Regions demonstrated a general pattern: the largest proportion of respondents (nearly 39%) eating Japanese food “1-2 times” a week, with two exceptions (Asia and Australia/New Zealand). Almost 50% of respondents reported eating Japanese food three or more times a week.

Frequency	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
Never	0	7	0	0	5	2	14
	0.00%	1.99%	0.00%	0.00%	0.29%	0.13%	0.37%
Rarely	0	87	4	16	272	147	526
	0.00%	24.72%	3.96%	14.29%	15.91%	9.70%	13.86%
1-2 Times a Week	2	82	37	41	676	639	1,477
	50.00%	23.30%	36.63%	36.61%	39.53%	42.18%	38.93%
3-4 Times a Week	0	78	41	25	444	485	1,073
	0.00%	22.16%	40.59%	22.32%	25.96%	32.01%	28.28%
5 or More Times a Week	2	98	19	30	313	242	704
	50.00%	27.84%	18.81%	26.79%	18.30%	15.97%	18.56%
Total	4	352	101	112	1,710	1,515	3,794
	100%	100%	100%	100%	100%	100%	100%

Asia: This region’s response seemed contradictory. On the one hand, this region led all regions with the largest percentage of respondents reporting eating Japanese food “5 or more times” a week at 28%. On the other hand, the second-highest ranking of 25% was that of respondents who reported eating Japanese food “rarely,” also leading all regions. Moreover, this region recorded the highest proportion of respondents replying “never” at nearly 2%. Comparatively, the Asia region also had the lowest proportion of respondents reporting eating Japanese food “1 to 2 times” a week at 23%, with “3-4 times” a week closely behind at 22%.

Australia/New Zealand: Respondents in this region reported the highest incidence of eating Japanese food. Nearly 60% of this region’s cohort eats Japanese food more than three times a week. This proportion rises to 96% for respondents eating Japanese food at least once a

week. Australia led all regions with 41% of respondents reporting eating Japanese food “3-4 times” a week and 19% eating “5 or more” times a week. Nearly 37% reported eating Japanese food “1-2 times” a week. No respondents reported “never” eating Japanese food and only 4% reported eating Japanese food “rarely.”

Europe: Just over 85% of this region’s respondents reported eating Japanese food at least once a week, and no respondents reported “never” eating Japanese food. The highest proportion of respondents in this region reported eating Japanese food “1-2 times” a week at 37%, followed by “5 times” a week at 27%. Third-ranked was “3-4 times” a week at 22%, and 14% of respondents “rarely” ate Japanese food.

Latin America: Like Europe, this region reported nearly 85% of its respondents eating Japanese food at least once a week, with only 16% “rarely” or “never” eating Japanese food. Eating Japanese food “1-2 times” a week was the leading consumption level at 40%, followed by “3-4 times” a week at 26%, and 18% at “5 or more” times a week.

US/Canada: Just over 90% of this region’s respondents reported eating Japanese food at least once a week. This region led all regions in respondents eating Japanese food “1-2 times” a week at 42%. 32% reported “3-4 times” a week, and the region reported the lowest proportion of its respondents eating Japanese food “5 or more” times a week at 16%.

Japanese Food Prepared by Someone in Respondent Household and Global Regions

Overall, Japanese food preparation remains active in Nikkei households. An examination by Global Regions (see Table 4.2.5, below), though clustered around the preparation frequency level of “1-2 times” a week, shows interesting differences between regions. Australia/New Zealand and Europe were separated from the other regions by 15-20 percentage points in numbers of respondents reporting household preparation of Japanese food three (3) or more times a week. Interestingly, Asia reported the lowest level of household preparation per week. Latin America and US/Canada reported similar distributions, though Latin America had a higher proportion of respondents reporting household preparation of Japanese food, 17% versus US/Canada at 11%.

Asia: This region led all other regions in respondents who reported “rarely” preparing Japanese food in the household at 33%. However, unlike Japanese food consumption, there was a consistent decline in respondent Japanese food preparation frequency: “1-2 times” a week ranked second (25%), followed by “3-4 times” a week (17%), and lastly “5 or more times” a week (15%).

Australia/New Zealand: This region, along with Europe, recorded the highest at-home Japanese food preparation activity, with 88% doing so at least once a week. The largest proportion of the region responded home preparation at “1-2 times” a week (40%), followed closely by “3-4 times” a week (34%), and “5 or more” times (14%).

Europe: 84% of respondents in this region reported preparation of Japanese food more than once a week, second only to Australia/New Zealand. This region additionally led all others in the proportion of respondents that reported household Japanese food preparation three (3) or more times a week (53%), including leading all regions five (5) or more times a week (21%).

Latin America: Nearly 28% of this region’s respondents reported Japanese food preparation at home “never” (4%) or “rarely” (24%). Most respondents reported household food preparation “1-2 times” a week (34%), while 22% did so “3-4 times” per week, with 17% at “5 or more times” a week.

US/Canada: Just under a quarter of respondents in this region reported household Japanese food preparation “rarely” (22%) or “never” (4%). This region led all regions in respondents reporting household preparation “1-2 times” a week (41%), while “3-5 times” a week ranked second in this region (22%), and “5 or more times” a week reported 11%.

Frequency	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
Never	0	35	2	1	65	61	164
	0.00%	9.94%	1.94%	0.89%	3.71%	3.89%	4.21%
Rarely	2	116	10	17	421	342	908
	50.00%	32.95%	9.71%	15.18%	24.00%	21.83%	23.33%
1-2 Times a Week	0	88	41	34	600	643	1,406
	0.00%	25.00%	39.81%	30.36%	34.21%	41.03%	36.13%
3-4 Times a Week	0	60	36	36	378	351	861
	0.00%	17.05%	34.95%	32.14%	21.55%	22.40%	22.12%
5 or More Times a Week	2	53	14	24	290	170	553
	50.00%	15.06%	13.59%	21.43%	16.53%	10.85%	14.21%
Total	4	352	103	112	1,754	1,567	3,892
	100%	100%	100%	100%	100%	100%	100%

Japanese Food Consumption Prepared Outside the Household and Global Regions

As a third measure of Japanese food consumption, we examined respondents' incidence of eating Japanese food prepared by someone outside of their household (e.g. restaurant). In addition to preparing Japanese foods at home, respondents across all Global Regions also reported robust incidence of eating Japanese foods prepared by persons outside the household. Roughly 62% of respondents (see Table 4.2.6) reported eating outside the home between "a few times a month" and "a few times a week." This grows to nearly 80% when the incidence examined is "once a month" or greater. Correspondingly, less than 1% reported "never" eating Japanese food prepared outside the household. Regional difference seemed to emerge relative to the availability of places to eat and/or purchase Japanese food prepared outside the home. For example, Asia, which includes Nikkei living in Japan, led all regions with respondents eating Japanese foods prepared outside the home "a few times a week" at 27%. Here "Japanese" restaurants are the norm and Japanese foods are available at almost every convenience store. On the other hand, Europe reported the lowest percentage of respondents at the highest incidence level - "a few times a week" - at 4%.

Regionally, Europe and Latin America displayed the largest levels of respondents reporting "rarely" eating Japanese foods prepared outside the household at 33% and 25% respectively.

Asia: This region reported the highest percentage of respondents reporting eating Japanese foods prepared outside the household "a few times a week" (27%). This was also this region's highest-ranked level. This percentage drops to 16% at the "once a week" level, though together, over 40% of the region's total proportion of respondents were comprised of these two categories. This grew to just under 70% when adding the third highest level of incidence, "a few times a month" (25%).

Australia/New Zealand: Just under 84% of the respondents in this region reported eating Japanese foods prepared outside the household at least once a month. The highest percentage was "once a week" at 29%, followed by 25% at "a few times a month," and 21% at "once a month." Only 8% reported eating foods prepared outside the household "a few times a week."

Europe: The respondents in this region were tightly grouped. Nearly 94% of these respondents were distributed between the three levels: "rarely," "once a month," and "a few times a month." This region had the largest percentage of respondents reporting "rarely" compared to other regions, at 33%, which was ranked second in within-region response frequency. The highest percentage response within the region was "once a month" (34%). "A few times a month" was ranked third at 27%. Only 6% reported at the highest incidence levels of "once a week" (2.68%) and "a few times a week" (4%). No respondents reported "never" eating Japanese foods prepared

outside the household, perhaps indicating the relative importance of this activity for Nikkei living there.

Latin America: Comparatively, this region reported the second-largest proportion of respondents reporting “rarely” eating Japanese food prepared outside the household at 25%. Within the region, “a few times a month” was the incidence level with the largest proportion of respondents at 33%. Just over 14% of the respondents reported “once a week,” and 9% reported “a few times a week.”

US/Canada: This region was one of only two regions (the other being Asia) with double-digit proportions reporting incidence levels of “a few times a week,” at 12%. Just over 42% of the respondents in this region reported eating Japanese foods prepared outside the home a few times a month, followed by 20% reporting “once a month.” A little over 26% reported “once a week” or “a few times a week.” Only 3 out of 1,568 respondents reported “never” eating Japanese foods prepared outside the household, and only 11%, the lowest proportion across all regions, reported “rarely.”

Frequency	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
Never	0	6	4	0	17	3	30
	0.00%	1.71%	3.88%	0.00%	0.97%	0.19%	0.77%
Rarely	2	65	13	37	436	170	723
	50.00%	18.52%	12.62%	33.04%	24.82%	10.84%	18.56%
Once a month	0	42	22	38	326	310	738
	0.00%	11.97%	21.36%	33.93%	18.55%	19.77%	18.95%
A few times a Month	2	88	26	30	574	664	1,384
	50.00%	25.07%	25.24%	26.79%	32.67%	42.35%	35.53%
Once a Week	0	56	30	3	252	235	576
	0.00%	15.95%	29.13%	2.68%	14.34%	14.99%	14.79%
A few Times a Week	0	94	8	4	152	186	444
	0.00%	26.78%	7.77%	3.57%	8.65%	11.86%	11.40%
Total	4	351	103	112	1,757	1,568	3,895
	100%	100%	100%	100%	100%	100%	100%

How Often Do You Eat Japanese Food?

Overall, Nikkei Young Adults (NYA) demonstrated robust consumption of Japanese food, with 84% reporting eating it at least once a week (see Table 4.2.7, below). Just under 37% ate Japanese food “1-2 times” a week, followed by 27% eating it “3-4 times” per week, and nearly 20% eating it “5 or more times a week.”

Table 4.2.7: Nikkei Young Adult (18-35) How Often Do You Eat Japanese Food by Generational Cohort in Frequencies and Column Percentages

Frequency	Generational Cohorts		Total
	Shin Nikkei	Nikkei	
Never	0	5	5
	0.00%	0.25%	0.20%
Rarely	48	355	403
	8.74%	17.68%	15.76%
1-2 Times A Week	154	790	944
	28.05%	39.34%	36.92%
3-4 Times A Week	158	544	702
	28.78%	27.09%	27.45%
5 or More Times a Week	189	314	503
	34.43%	15.64%	19.67%
Total	549	2,008	2,557
	100%	100%	100%

Generational Cohort: Shin Nikkei vs Nikkei

Within the NYA cohort, observable differences emerged based on generational status. Roughly 92% of Shin Nikkei reported eating Japanese food at least once a week compared to just over 82% of Nikkei. Specifically, Shin Nikkei were just over twice as likely to eat Japanese food “5 or more times” a week as Nikkei (34% for Shin Nikkei vs. 16% for Nikkei). Conversely, Nikkei reported 10% more respondents eating “1-2 times” per week (Shin Nikkei at 28% vs Nikkei 39%). Both Shin Nikkei and Nikkei ate Japanese food “3-4 times” a week at roughly the similar

rate, 29% and 27% respectively. At the lower incidence of Japanese food consumption, Nikkei were twice as likely to respond “rarely” (Shin-Nikkei 9% vs Nikkei 18%). Relatively speaking, neither group reported “never” eating Japanese food (see Table 4.2.7).

How Often Do You Eat Japanese Food Prepared by Someone in Your Household?

In general, Japanese food preparation in the household of NYA was strong. Nearly 70% of respondents reported eating Japanese food prepared at home at least once a week, with only 5% reporting “never.” While 24% reported “rarely” eating Japanese food prepared by someone in their household, 34% reported “1-2 times” a week, followed by 22% at “3-4 times” a week, and 15% at “5 or more” times a week (see Table 4.2.8).

Like how often NYA reported eating Japanese food, Shin Nikkei were three times as likely to eat Japanese food prepared by someone in their household compared to Nikkei (31% vs. 11%). Nikkei were twice as likely to respond “rarely” versus Shin Nikkei (27% vs. 13%). At the “3-4 times” a week level, there was just a 7% difference, with Shin Nikkei reporting 27% vs. Nikkei at 20%. Nikkei were almost 10% more likely than Shin Nikkei to report at the “1-2 times” a week level (36% vs. 27%). Among those reporting “never,” Nikkei led Shin Nikkei at 5% versus 2%.

Table 4.2.8: Nikkei Young Adult (18-35) How Often Do You Eat Japanese Food Prepared by Someone in Your Household by Generational Cohort in Frequencies and Column Percentages			
Frequency	Generational Cohorts		Total
	Shin Nikkei	Nikkei	
Never	10	113	123
	1.80%	5.47%	4.69%
Rarely	75	560	635
	13.46%	27.11%	24.21%
1-2 Times A Week	150	747	897
	26.93%	36.16%	34.20%
3-4 Times A Week	152	412	564
	27.29%	19.94%	21.50%
5 or More Times a Week	170	234	404
	30.52%	11.33%	15.40%

Total	557	2,066	2,623
	100%	100%	100%

How Often Do You Eat Japanese Food Prepared by Someone Outside Your Household?

Just over 60% of NYA ate Japanese food prepared by someone outside their household at least once a month (see Table 4.2.9, below). Among this group, “a few times a month” ranked highest at 36%, followed by “rarely” (19%), and “once a month” (18%). Almost 11% ate Japanese food prepared by someone outside the household “a few times a week” with an additional 15% reporting “once a week.”

Table 4.2.9: Nikkei Young Adult (18-35) How Often Do You Eat Japanese Food Prepared by Someone Outside Your Household by Generational Cohort in Frequencies and Column Percentages			
Frequency	Generational Cohorts		Total
	Shin Nikkei	Nikkei	
Never	6	13	19
	1.08%	0.63%	0.72%
Rarely	132	360	492
	23.66%	17.42%	18.75%
Once Month ^a	102	372	474
	18.28%	18.01%	18.06%
A Few Times Month ^a	181	770	951
	32.44%	37.27%	36.24%
Once Week ^a	78	324	402
	13.98%	15.68%	15.32%
A Few Times Week ^A	59	227	286
	10.57%	10.99%	10.90%
Total	558	2,066	2,624
	100%	100%	100%

Observable differences appeared in the Generational Cohort analyses of the previous measures of Japanese food consumption and household-based preparation. Examination of eating Japanese food prepared outside the household reveals similar behaviors between NYA Shin Nikkei and Nikkei. In Table 4.2.9, we see similar rankings of the incidence of eating Japanese

food prepared by someone outside the household. Both shared the same level with the highest proportion of respondents, which was “a few times a month.” Though the ordinal rankings were roughly shared, there was a 5% difference in proportions at the “rarely” (Shin Nikkei at 24% vs. Nikkei at 17%) and “a few times a month” (Shin Nikkei at 32% vs. Nikkei at 37%) frequencies.

3.4.3 Pop culture

Given the pervasiveness of new “popular culture” mediums for young adults, the survey posed a question designed to gauge Nikkei and NYA engagement with aspects of Japanese popular culture. Posed with a “check all that apply” format, the survey question asked respondents to select all of the kinds of popular culture with which they engage. Nine options were given: J-dramas (Japanese TV dramas), karaoke, manga, anime, J-Pop (Japanese popular music), Japanese social media, novels, none, and other. These popular culture mediums were then assessed in comparison to age, region, and generation status.

Pop Activity	Culture	Aggregated Age Cohorts				Total
		18-35	36-50	51-65	66+	
J-Dramas		876	182	97	62	1217
		71.98%	14.95%	7.97%	5.09%	100%
		12.52%	15.00%	17.57%	21.38%	13.45%
Karaoke		942	153	89	28	1212
		77.72%	12.62%	7.34%	2.31%	100%
		13.46%	12.61%	16.12%	9.66%	13.39%
Manga		1009	98	27	6	1140
		88.51%	8.60%	2.37%	0.53%	100%
		14.42%	8.08%	4.89%	2.07%	12.60%
Anime		1435	180	42	14	1671
		85.88%	10.77%	2.51%	0.84%	100%
		20.51%	14.84%	7.61%	4.83%	18.46%
J-Pop		846	144	28	10	1028
		82.30%	14.01%	2.72%	0.97%	100%
		12.09%	11.87%	5.07%	3.45%	11.36%
Japanese Social Media		677	139	67	47	930
		72.80%	14.95%	7.20%	5.05%	100%
		9.68%	11.46%	12.14%	16.21%	10.28%
Novels		419	69	33	14	535
		78.32%	12.90%	6.17%	2.62%	100%

	5.99%	5.69%	5.98%	4.83%	5.91%
None	525	201	111	83	920
	57.07%	21.85%	12.07%	9.02%	100%
	7.50%	16.57%	20.11%	28.62%	10.16%
Other	267	47	58	26	398
	67.09%	11.81%	14.57%	6.53%	100%
	3.82%	3.87%	10.51%	8.97%	4.40%
Column Total	6996	1213	552	290	9051
Row Percent	77.30%	13.40%	6.10%	3.20%	100%
Column Percent	100%	100%	100%	100%	100%

Japanese Popular Culture Engagement and Aggregated Age Cohorts

As seen in Table 4.3.1, for 18-35 year-old Young Adult Nikkei, the clear popular culture leader was anime, with 21% of the age cohort selecting it as something they watched. Manga placed second with 14%, karaoke was third (13%), J-dramas was fourth (13%), followed by J-Pop (12%), and Japanese social media (10%). Interestingly, these column percentages did not hold across the other age brackets, though the 36-50 age cohort selected several Japanese pop culture engagements.

Among the 36-50 year-old cohort, “none” ranked highest at 17%, clearly differentiating results from those of the younger cohort. However, in this older cohort’s second through sixth double-digit response rankings, we observe the same popular culture engagements as their younger contemporaries, although with different rankings, with the exception of manga (ranked second for 18-35 year olds).

While variations here can be potentially attributed to diminished sample sizes, much can be explained by general age and life cycle developmental differences in the types of popular culture that individuals like to consume. Most notably, for all age groups outside of the young adult 18-35 year-old cohort, “none” (designating no participation in Japanese pop culture activities) ranked as the highest cohort response. Two possible intersecting explanations can be maintained. For the 36-50 and perhaps the 50-65 year-old cohorts, individuals are likely to be highly engaged in professional and family responsibilities during this period in their lives. As a result, there is less free time for respondents in these age cohorts to “keep up” with “up-and-coming” or current popular culture trends. However, we also observed that J-dramas and karaoke received attention from all of the age cohorts. In particular, J-dramas were reported as the second-highest column percentage for respondents in all of the over-35 age cohorts, but were ranked fourth for the 18-35-year-old bracket. This variation might also be explained by generational differences in media consumption, since older generations are more likely to consume more established forms of

Japanese pop culture. J-dramas, whether consumed via broadcast or streaming, tend to be later evening activities when the older respondents are more likely to have “free time.”

Karaoke also received double-digit responses from all age cohorts. Given the popularity of karaoke as a quintessential Japanese contribution to worldwide pop culture and its highly social nature, these results are unsurprising.

Japanese social media represents an interesting finding, as it was the third activity receiving double-digit responses regardless of age cohort. More surprising still was the finding that Japanese social media was the third-highest ranked activity (16%) in which the 66+ age cohort reported engagement, while the 51-65 cohort ranked it fourth (12%). The 36-50 year-old cohort ranked Japanese social media fourth, but the double-digit response of 12% brings it in line with the 51-65 year-olds.

The aggregated age data suggests continued Japanese pop culture engagement among the Nikkei in this study across all age cohorts, albeit in age-consistent manners.

Nikkei Young Adult (18-35 year old) Japanese Pop Culture Engagement and Global Regions

Regionally, anime was the clear leader for the 18-35 cohort across all Global Regions (Table 4.3.2). Manga was second everywhere except for Asia and US/Canada, where it was replaced by karaoke. These regional numbers may have been skewed by responses from Japan and US/Canada, where karaoke is a popular activity for both Nikkei and non-Japanese-descended people. Interestingly, J-dramas were the third-most common pop culture activity in Asia, Australia/New Zealand, and Europe, while fourth in the Americas. While the in-column percentages for all were fairly close, the ranking difference may point to the fact that regions with more recent migrants like Australia/New Zealand and Europe are more interested in Japanese TV, both for language reasons and general familiarity. J-Pop ranked fifth or sixth everywhere with the exception of Latin America where it was third, with an in-column percentage of over 13%. Additionally, Japanese social media ranked near the bottom in all regions with the exception of Europe.

Table 4.3.2: Nikkei Young Adult (18-35) Japanese Pop Culture Engagement by Global Regions in Column Frequencies, Row & Column Percentages							
Pop Culture Activity	Global Regions						Total
	Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	
J-Dramas	0	80	28	38	466	244	856

	0.00%	9.35%	3.27%	4.44%	54.44%	28.50%	100%
	0.00%	13.33%	12.61%	14.13%	13.44%	10.77%	12.54%
Karaoke	0	81	27	32	445	337	922
	0.00%	8.79%	2.93%	3.47%	48.26%	36.55%	100%
	0.00%	13.50%	12.16%	11.90%	12.84%	14.87%	13.51%
Manga	0	77	33	44	519	308	981
	0.00%	7.85%	3.36%	4.49%	52.91%	31.40%	100%
	0.00%	12.83%	14.86%	16.36%	14.97%	13.59%	14.37%
Anime	0	128	51	49	722	451	1,401
	0.00%	9.14%	3.64%	3.50%	51.53%	32.19%	100%
	0.00%	21.33%	22.97%	18.22%	20.83%	19.90%	20.52%
J-Pop	2	59	25	30	471	238	825
	0.24%	7.15%	3.03%	3.64%	57.09%	28.85%	100%
	50.00%	9.83%	11.26%	11.15%	13.59%	10.50%	12.08%
Japanese Social Media	0	71	23	35	315	213	657
	0.00%	10.81%	3.50%	5.33%	47.95%	32.42%	100%
	0.00%	11.83%	10.36%	13.01%	9.09%	9.40%	9.62%
Novels	0	42	14	19	199	135	409
	0.00%	10.27%	3.42%	4.65%	48.66%	33.01%	100%
	0.00%	7.00%	6.31%	7.06%	5.74%	5.96%	5.99%
None	0	48	13	11	213	229	514
	0.00%	9.34%	2.53%	2.14%	41.44%	44.55%	100%
	0.00%	8.00%	5.86%	4.09%	6.15%	10.11%	7.53%
Other	2	14	8	11	116	111	262
	0.76%	5.34%	3.05%	4.20%	44.27%	42.37%	7.00%
	50.00%	2.33%	3.60%	4.09%	3.35%	4.90%	3.84%
Column Total Responses	4	600	222	269	3,466	2,266	6,827
Row Percent	0.06%	8.79%	3.25%	3.94%	50.77%	33.19%	100%
Column Percent	100%	100%	100%	100%	100%	100%	100%

Of the respondents who selected “other,” some identified specific categories within each of the respective pop culture activities listed; for example, other types of music like J-rock, or TV programs like the Japanese reality show *Terrace House* were specifically listed. However, a number identified more broad categories like Japanese television in general, video games, and films. Others still identified what, from a western perspective, might be considered cultural activities, such as taiko, origami, and cooking.

Nikkei Young Adult (18-35 year old) Japanese Pop Culture Engagement and Generational Cohort

From a generational cohort perspective, as highlighted in Table 4.3.3, much of the data seemed to be in agreement for the 18-35 cohort. Both anime and manga ranked first and second, respectively, for both generational cohorts with similar percentage distributions (though the Nikkei response to anime was slightly higher at 21% versus Shin Nikkei at 18%).

Table 4.3.3. Nikkei Young Adult (18-35) Japanese Pop Culture Engagement by Generational Cohorts in Column Frequencies and Row & Column Percent			
Pop Culture Activity	Generational Cohorts		Total
	Shin-Nikkei	Nikkei	
J-Dramas	203	660	863
	23.52%	76.48%	100%
	13.22%	12.32%	12.52%
Karaoke	184	748	932
	19.74%	80.26%	100%
	11.98%	13.97%	13.52%
Manga	216	777	993
	21.75%	78.25%	100%
	14.06%	14.51%	14.41%
Anime	281	1131	1412
	19.90%	80.10%	100%
	18.29%	21.12%	20.49%
J-Pop	187	647	834
	22.42%	77.58%	100%
	12.17%	12.08%	12.10%
Japanese Social Media	194	478	672
	28.87%	71.13%	100%
	12.63%	8.93%	9.75%
Novels	111	300	411
	27.01%	72.99%	100%
	7.23%	5.60%	5.96%
None	84	429	513
	16.37%	83.63%	100%
	5.47%	8.01%	7.44%
Other	76	185	261
	29.12%	70.88%	100%
	4.95%	3.45%	3.79%
Column Total Responses	1536	5355	6891
Row Percent	22.29%	77.71%	100%
Column Percent	100%	100%	100%

Though rank order distinguishes the two cohorts for the remaining Japanese pop culture activities, the percentage responses for each activity are fairly consistent so that the percentage

of respondents in each cohort are roughly equal (within 1%) for double-digit engagement in each specific Japanese pop culture activity. Only karaoke has a 2% deviation, with Nikkei at 14% and Shin Nikkei at 12%.

Shin Nikkei were distinguished from Nikkei in engagement with Japanese social media, registering 13% versus 9%. The four-point difference illustrates distinctive behavior difference between the two cohorts. Examining Global Regions distributions (see Table 4.3.2, above), this result makes sense as Shin Nikkei are more concentrated in areas with greater Japanese language retention: Japan, Australia, and Europe.

3.4.4 Cultural Celebrations & Community Social Events

The survey also used knowledge about ethnic community celebrations and social events as a measure of Nikkei Japanese cultural retention and behaviors. Respondents were asked a series of three questions that required them to identify the first-most, second-most, and third-most important Japanese ethnic community celebrations from a list of “known” Japanese community activities. The list included (in alphabetical order):

- Boys’ and Girls’ Day (*Kodomo no hi/Hinamatsuri*)
- End of the Year Party (*Bōnenkai*)
- Fall/Spring/Summer Festivals (*Matsuri*)
- Flower Viewing (*Hanami*)
- New Year Party (*Shinnenkai*)
- New Year’s Day (*Oshōgatsu*)
- *Obon*
- Star Festival (*Tanabata*)
- Other

Unfortunately, more detailed follow-up questions regarding individual meaning and practices of these activities could not be asked due to the survey’s online formatting and in deference to the increased time burden such inquiries would pose. For example, is New Year’s Day primarily a family observance, a social observance, or a community observance? With whom? Similarly, specifics about flower viewings and other celebrations were not explored. That said, these broad indicators still provide a measure of cultural knowledge retention and practice.

The analyses examine overall response, responses by Aggregated Age Cohorts, and responses by Global Regions. In portions of the analyses, all New Year's-related activities/celebration responses were aggregated into a single variable. When appropriate, disaggregated New Year's-related activities/celebrations are noted.

First Most Important Cultural Celebration

Looking at the sample as a whole, Japanese cultural/ethnic celebrations continue to hold value and play an important part in respondents' lives. New Year's Day ranked as the most important Japanese cultural celebration at 57% (see Table 4.4.1, below). When aggregated with other New Year's-related activities ("End of Year Party" and "New Year Party"), this proportion rose to 68%.

Obon ranked as the second-most important cultural celebration at 14%. No other Japanese cultural celebration received responses greater than 6%, with "other" being the third highest choice at 5%, followed by "fall/spring/summer festivals" and "flower viewing" at roughly 4% each.

Second Most Important Cultural Celebration

The combined New Year's-related activities (46%) and *Obon* (22%) ranked as the top two categories for second-most important Japanese cultural celebration among respondents (see Table 4.4.2). In this round, Boys' and Girls' Day emerged as the third-ranked celebration at 9%. Flower viewing also gained visibility (7%), followed by fall/spring/summer festivals (6%), and the Star Festival (4%).

When New Year's-related activities are disaggregated, *Obon* rose to the top, ranking as the second-most important cultural celebration. The three New Year's activities then fall in as the next-highest ranked celebrations: New Year's Day (18%), End of the Year Party (14%), and New Year Party (13%).

Third Most Important Cultural Celebration

In the previous rounds, respondent selection of cultural celebrations at double-digit proportions clustered around New Year's-related activities and *Obon*. In ranking the third-most important cultural celebration, five (5) activities were selected by 11% or more of the respondents (see Table 4.4.3).

In this third round, the aggregated New Year's activities (38%) retained the top ranking among cultural celebrations. Boys' and Girls' Day (13%) rose to the second highest, followed

closely by fall/spring/summer festivals (13%) in a virtual tie. *Obon* (12%) and flower viewing (11%) rounded out the five celebrations with double-digit responses. Star Festival climbed to nearly 7% and “other” celebrations were selected at 9%.

Japanese Cultural Celebration and Aggregated Age Cohorts

First Most Important Cultural Celebration and Aggregated Age Cohorts

Table 4.4.1: First Most Important Cultural Celebration by Aggregated Age Cohorts in Frequencies and Column Percentages					
Festivals/Celebrations	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Boys' and Girls' Day	27	16	5	0	48
	1.07%	2.63%	1.44%	0.00%	1.30%
End of the Year Party	148	37	20	5	210
	5.88%	6.08%	5.76%	2.33%	5.70%
Fall/Spring/Summer Festivals	117	24	9	0	150
	4.65%	3.94%	2.59%	0.00%	4.07%
Flower Viewing	107	27	12	0	146
	4.25%	4.43%	3.46%	0.00%	3.96%
New Year Party	151	28	25	20	224
	6.00%	4.60%	7.20%	9.30%	6.08%
New Year's Day	1404	348	211	137	2100
	55.80%	57.14%	60.81%	63.72%	56.96%
<i>Obon</i>	350	95	39	38	522
	13.91%	15.60%	11.24%	17.67%	14.16%
Star Festival	86	6	6	2	100
	3.42%	0.99%	1.73%	0.93%	2.71%
Other	126	28	20	13	187
	5.01%	4.60%	5.76%	6.05%	5.07%
Total	2,516	609	347	215	3687
	100%	100%	100%	100%	100%

New Year's Day ranked first as the “First Most Important Cultural Celebration” for all Aggregated Age Cohorts (see Table 4.4.1). Despite the shared ordinal ranking, variation among the cohorts emerged. The 66+ years-old cohort recorded the largest proportion at 64%, which then descended by age cohort: the 51-66 cohort recorded the second-largest proportion at 61%, followed by 36-50 at 57%, and 18-35 at 56%.

When aggregating New Year’s-related activities, the two older cohorts (51 years and older) recorded selections that averaged just over 74% versus the two younger cohorts (18-50 years old) that averaged roughly 68%.

Obon had the second-highest number of respondents selecting it as the “First Most Important Cultural Celebration” with proportions ranging from 11% (51-65 cohort) to 18% (66+ cohort). Those who were 66+ years old recorded the largest proportion, followed by the 36-50 cohort at 16%, and the 18-35 cohort at 14%.

“Other” is the only other category receiving notable response, ranking third, though the response rate across all age cohorts was 6% or below. “Other” was comprised of multiple activities.

Second Most Important Cultural Celebration and Aggregated Age Cohorts

Examining the responses to the second-most important cultural celebration by Aggregated Age Cohorts reveals two findings. First, the first-rank position was assumed by *Obon*, and second, greater distribution of responses and less dominance by a single cultural celebration occurred. *Obon* received the largest proportional response across all aggregated aged groups. However, there was a 16-point spread between the 18-35 cohort at 20% to the 66+ cohort at 36% (see Table 4.4.2). Indeed, increased proportional response from youngest to oldest was observed.

New Year’s-related celebrations comprised the second (New Year’s Day), third (End of Year Party), and fourth (New Year Party) rankings with near uniformity across all Aggregated Age Cohorts. Two exceptions emerged. The first was the 36-50 cohort, which ranked Boys’ and Girls’ Day as the fourth highest cultural celebration with a double-digit proportion of 11%.

The second occurred with the 66+ cohort. This senior cohort reported the most-tightly grouped response in this round. Nearly 80% of responses fell in the categories of *Obon*, ranked first at 36%; New Year Party, ranked second at 22%; and third, New Year’s Day at 21%. The remaining celebrations received 7% (End of Year Party) or less.

The second youngest cohort (36-50) displayed the greatest dispersal of responses—five (5) cultural celebrations received double-digit responses with a range of just over 14 points from 10% (New Year Party) to 24% (*Obon*).

Table 4.4.2: Second Most Important Cultural Celebration by Aggregated Age Cohorts in Frequencies and Column Percentages					
Festivals/Celebrations	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Boys' and Girls' Day	204	66	29	10	309

	8.45%	11.21%	8.50%	4.69%	8.68%
End of the Year Party	362	86	60	16	524
	14.99%	14.60%	17.60%	7.51%	14.73%
Fall/Spring/Summer Festivals	181	31	13	2	227
	7.49%	5.26%	3.81%	0.94%	6.38%
Flower Viewing	191	45	17	3	256
	7.91%	7.64%	4.99%	1.41%	7.20%
New Year Party	306	61	49	47	463
	12.67%	10.36%	14.37%	22.07%	13.01%
New Year's Day	422	112	62	46	642
	17.47%	19.02%	18.18%	21.60%	18.04%
Obon	483	142	91	77	793
	20.00%	24.11%	26.69%	36.15%	22.29%
Star Festival	144	18	10	1	173
	5.96%	3.06%	2.93%	0.47%	4.86%
Other	122	28	10	11	171
	5.05%	4.75%	2.93%	5.16%	4.81%
Total	2,415	589	341	213	3,558
	100%	100%	100%	100%	100%

The youngest cohort (18-35) was just behind them with four (4) celebrations receiving double-digit responses. However, these four celebrations were more tightly grouped with a range of roughly 7%—from New Year Party (13%) at the lower end and *Obon* (20%) at the top. Additionally, overall distribution revealed a broader dispersal for the remainder of the cultural celebrations, which received responses between the lowest “other” at 5% to “Boys’ and Girls’ Day” at 8%.

The 51-65 cohort also recorded four (4) celebrations with double-digit responses (the three New Year’s-related activities and *Obon*). Boys’ and Girls’ Day was reported at 9%. Where the younger age cohorts were more dispersed across the listed cultural celebrations, this older cohort was more concentrated among the top five. Still, this cohort presented a strong contrast to the senior 66+ cohort.

Third Most Important Cultural Celebration and Aggregated Age Cohorts

The frequency of selection for the third-most important cultural celebration saw seven of nine cultural celebrations (including “other”) receiving double-digit responses for the first time, including fall/spring/summer festivals and flower viewing (see Table 4.4.3). Additionally, the “Star Festival” was selected seventh-most frequently at 8% by the largest 18-35 age cohort, reflecting the influence of the NYA Shin Nikkei.

Examining the age cohorts in order from youngest to oldest, we observe that the 18-35 cohort reported a dispersal with six (6) double-digit responses and a roughly 6-point range between the lowest response (New Year’s Day: 8%) to the highest (End of the Year Party: 14%. Lagged by slightly, New Year Party (14%) was the second-highest celebration, and fall/spring/summer festivals ranked third at 13%. Boys’ and Girls’ Day (13%) ranked fourth and flower viewing ranked fifth (11%), followed by *Obon* at 10% to round out the double-digit responses.

When all New Year’s-related celebrations are aggregated, the rankings are as follows: New Year’s activities first, fall/spring/summer festivals second, Boys’ and Girls’ Day third, flower viewing fourth, and *Obon* fifth. The 36-50 year-old cohort registered the greatest number of double-digit responses with seven celebrations. These seven were tightly grouped within a 5-point range between 10% and 15%. End of the Year Party ranks highest among responses at 15%, followed by fall/spring/summer festivals (14%), New Year Party (14%), Boys’ and Girls’ Day (13%), *Obon* (11%), and flower viewing and “other” tied for sixth at 10%. Aggregating the New Year’s Day celebrations does not alter the ordinal rankings in this cohort. The 51-65 year-old cohort recorded six (6) double-digit responses over a 6-point range. End of the Year Party and New Year Party tied at 16% for the top ranking, followed by *Obon* (16%), flower viewing (14%), Boys’ and Girls’ Day (11%), and fall/spring/summer festivals (10%). Of note here is that *Obon* continued to rank second at 16%, whereas in the younger cohorts it ranks fifth or sixth at roughly 11%. Aggregation of New Year’s activities does not shift the ordinal rankings.

Festivals/Celebrations	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Boys' and Girls' Day	294	74	35	28	431
	12.91%	13.12%	10.80%	15.05%	12.86%
End of the Year Party	324	85	53	17	479
	14.23%	15.07%	16.36%	9.14%	14.29%
Fall/Spring/Summer Festivals	301	80	34	12	427
	13.22%	14.18%	10.49%	6.45%	12.74%
Flower Viewing	257	57	45	12	371
	11.29%	10.11%	13.89%	6.45%	11.07%
New Year Party	309	77	53	45	484
	13.57%	13.65%	16.36%	24.19%	14.44%
New Year’s Day	178	44	17	9	248
	7.82%	7.80%	5.25%	4.84%	7.40%
<i>Obon</i>	235	64	52	35	386

	10.32%	11.35%	16.05%	18.82%	11.52%
Star Festival	190	26	14	4	234
	8.34%	4.61%	4.32%	2.15%	6.98%
Other	189	57	21	24	291
	8.30%	10.11%	6.48%	12.90%	8.68%
Total	2,277	564	324	186	3,351
	100%	100%	100%	100%	100%

The senior 66+ cohort recorded only four (4) celebrations with double-digit responses: New Year Party (24%) was ranked first, followed by *Obon* (19%), Boys’ and Girls’ Day (15%), and “other” (13%). The ordinal ranking remains the same when New Year’s-related celebrations are aggregated; however, aggregation leaves the rest of the listed celebrations receiving less than 7% responses.

The 66+ cohort’s recognition of Boys’ and Girls’ Day in this third round is particularly interesting given that it received no responses as the most important cultural celebration and only 5% as the second most important; however, the 15% response led all Aggregated Age Cohorts in selecting Boys’ and Girls’ Day as significant in this round.

Japanese Cultural Celebration and Global Regions

Similar to the previous analyses, New Year’s Day and other New Year’s-related activities dominate the identification of the most important Japanese cultural and social community events regardless of Global Regions. As we examine the subsequent layers of identification, interesting variation among the Global Regions emerges. “Boys’ and Girls’ Day” and “flower viewing” particularly increased in importance when identifying the second- and third-most important cultural celebration/social community events.

First Most Important Japanese Cultural Celebration and Social Community Event and Global Regions

In selecting the first-most important Japanese cultural celebration or community social event (see Table 4.4.4, below), all regions were uniform in identifying three (3) activities accounting for a range of 72% (Asia) to 88% (US/Canada). Asia and Latin America (72%) had the largest variation of activities identified as first-most important. Asia recorded five (5) activities with responses of 7% or greater, with a sixth activity at nearly 6%. Latin America recorded five (5)

activities with a value of 6% or greater, with three other activities having responses between 4% and 5%.

Table 4.4.4: First Most Important Cultural Celebration by Global Regions in Frequencies and Column Percentages							
Festivals/ Celebrations	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
Boys' and Girls' Day	0	2	2	2	16	27	49
	0.00%	0.59%	2.11%	2.04%	0.97%	1.79%	1.32%
End of the Year Party	0	19	2	3	171	14	209
	0.00%	5.59%	2.11%	3.06%	10.32%	0.93%	5.64%
Fall/Spring/ Summer Festivals	2	25	3	3	73	48	154
	50.00%	7.35%	3.16%	3.06%	4.41%	3.18%	4.16%
Flower Viewing	0	36	0	3	79	25	143
	0.00%	10.59%	0.00%	3.06%	4.77%	1.66%	3.86%
New Year Party	0	13	6	3	120	79	221
	0.00%	3.82%	6.32%	3.06%	7.24%	5.24%	5.97%
New Year's Day	2	181	64	70	859	930	2,106
	50.00%	53.24%	67.37%	71.43%	51.84%	61.63%	56.87%
Obon	0	28	12	6	169	318	533
	0.00%	8.24%	12.63%	6.12%	10.20%	21.07%	14.39%
Star Festival	0	11	0	2	73	12	98
	0.00%	3.24%	0.00%	2.04%	4.41%	0.80%	2.65%
Other	0	25	6	6	97	56	190
	0.00%	7.35%	6.32%	6.12%	5.85%	3.71%	5.13%
Total	4	340	95	98	1,657	1,509	3,703
	100%	100%	100%	100%	100%	100%	100%

While all Global Regions identified New Year's Day as the first-most important Japanese cultural celebration, there were variations in the percentage of respondents identifying it by Global Regions. Latin America reported the lowest proportion at 52%, while Europe reported the highest at 71%. Several factors could account for this disparity. For example, fewer Japanese community celebrations in Europe could focus respondents on New Year's Day activities. Meanwhile, the established Nikkei community in Latin America offers additional options at New Year, including ethnic community-based "End of Year Party" and "New Year Party" events. When aggregating all New Year's-related activities, the Latin American response rate rises to 69%, trailing Europe's 78% by roughly 8% versus the 20% difference when looking only at New Year's Day celebrations.

The Global Regions US/Canada (21%), Australia/New Zealand (13%), and Europe (6%) ranked *Obon* second. The ranking of *Obon* second in US/Canada represented the largest response rate for a second ranking across all regions by nearly 8%. All other activities were ranked second by only one Global Region. Asia reported flower viewing (11%), Latin America chose End of Year Party (10%), while “other” emerged in a tie at 6% for second among Europe’s respondents.

Across all Global Regions, three activities surfaced as the third-ranked most important cultural celebration with a minimum of 5% responses. Asia and Latin American respondents selected *Obon* third-ranked, at 8% and 10%, respectively, New Year Party was third-ranked for US/Canada at 5%, and Australia/New Zealand selected other at 6%. Among Europe’s top three, two activities were tied for the second- and third-highest responses, *Obon* (6%) and other (6%).

Second Most Important Japanese Cultural Celebration and Social Community Event and Global Regions

Identification of the second-most important Japanese cultural celebration/social community event produced less uniformity across Global Regions, as well as greater variation in identified events that were ranked highest for this question. Asia recorded six (6) activities with responses of 10% or greater (see Table 4.4.5, below), followed by Australia and Europe with five (5), and Latin America and US/Canada with four (4).

In examining the highest-ranked of the second-most important cultural celebration/social community events, all five (5) Global Regions reported double-digit responses for *Obon*. Proportions ranged from 11% (Australia, ranked fourth) to 34% (US/Canada, ranked first). *Obon* was the highest-ranked celebration for both US/Canada and Asia (17%), while recording a second-highest ranking for Europe (15%) and Latin America (15%), and a third-ranking for Australia/New Zealand (11%).

Boys’ and Girls’ Day was reported as the second most important Japanese cultural celebration in two regions—Australia (19%) and Europe (23%). Additionally, Boys’ and Girls’ Day was the third-highest ranked in US/Canada (13%).

End of Year Party was the other event reporting a regional highest-rank activity, receiving a 24% response rate in Latin America. This celebration ranked third overall, with three Global Regions recording double-digit responses. Along with Latin America, Australia/New Zealand recorded a 16% response rate and Asia at 15% (second-highest ranking).

In this round, New Year's Day remained the aggregated highest-ranked celebration, although it was not identified with the highest rank for any individual region. Still, it received double-digit responses in all five (5) analyzed Global Regions with a range from 10% (Europe, ranked fifth) to 23% (US/Canada, ranked first). New Year's Day ranked second in Australia/New Zealand (18%). Latin America (15%) and Asia (14%) ranked it third, while in Europe (10%) it was fifth.

Festivals/ Celebrations	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
Boys' and Girls' Day	2	23	17	21	60	190	313
	50.00%	6.91%	18.89%	23.60%	3.72%	13.20%	8.77%
End of the Year Party	0	51	14	7	381	65	518
	0.00%	15.32%	15.56%	7.87%	23.62%	4.52%	14.52%
Fall/Spring/ Summer Festivals	0	38	9	4	90	87	228
	0.00%	11.41%	10.00%	4.49%	5.58%	6.05%	6.39%
Flower Viewing	0	44	6	13	148	45	256
	0.00%	13.21%	6.67%	14.61%	9.18%	3.13%	7.17%
New Year Party	2	33	7	10	250	152	454
	50.00%	9.91%	7.78%	11.24%	15.50%	10.56%	12.72%
New Year's Day	0	45	16	9	245	337	652
	0.00%	13.51%	17.78%	10.11%	15.19%	23.42%	18.27%
Obon	0	58	10	13	235	486	802
	0.00%	17.42%	11.11%	14.61%	14.57%	33.77%	22.48%
Star Festival	0	16	5	4	122	23	170
	0.00%	4.80%	5.56%	4.49%	7.56%	1.60%	4.76%
Other	0	25	6	8	82	54	175
	0.00%	7.51%	6.67%	8.99%	5.08%	3.75%	4.90%
Total	4	333	90	89	1,613	1,439	3,568
	100%	100%	100%	100%	100%	100%	100%

New Year Party registered with a response of 10% or more for four (4) Global Regions, and overall ranked fourth (13%). Latin America (16%) led among Global Regions, selecting this as the second-highest ranked activity. Europe (11%) ranked this activity third-highest, US/Canada (11%) ranked it as fourth-highest, and Asia ranked it as fifth-highest with 10%, selecting it as the second-most important cultural celebration.

Flower viewing and fall/spring/summer festivals were the other activities receiving double-digit responses, with each achieving this response rate in two Global Regions. Flower viewing recorded the highest rank at 15% in Europe and was the fourth-highest ranked in Asia at 13%. Additionally, 9% of respondents in Latin America identified flower viewing as the second-most important cultural celebrations/community social event.

Fall/spring/summer festivals found purchase in Asia (11%) and Australia/New Zealand (10%) as respondents selected this option with the fifth-highest frequency for the second-most important cultural celebrations/community social event.

Third Most Important Japanese Cultural Celebration and Social Community Event and Global Regions

Respondents were asked to select the third-most important Japanese cultural celebration/social community event. In examining responses in this round by Global Regions, we find that Asia and Europe led all regions with seven (7) activities identified with double-digit responses. Among Europe's identified activities, five (5) tied for second at 11%. US/Canada and Australia/New Zealand had only four (4) activities receiving double-digit responses. In this round, the Star Festival received its highest recognition with two regions recording responses above 9%: Latin America (10%) and Europe (9%). Additionally, Asia's response rate was 8%.

Festivals/ Celebrations	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
Boys' and Girls' Day	0	21	10	15	93	295	434
	0.00%	6.36%	11.76%	17.24%	5.96%	22.80%	12.92%
End of the Year Party	0	48	5	10	314	94	471
	0.00%	14.55%	5.88%	11.49%	20.13%	7.26%	14.02%
Fall/Spring/ Summer Festivals	0	38	14	10	149	223	434
	0%	11.52%	16.47%	11.49%	9.55%	17.23%	12.92%
Flower Viewing	2	50	17	10	189	108	376
	50.00%	15.15%	20.00%	11.49%	12.12%	8.35%	11.19%
New Year Party	0	38	6	9	271	166	490
	0.00%	11.52%	7.06%	10.34%	17.37%	12.83%	14.58%
New Year's Day	0	42	6	5	117	72	242
	0.00%	12.73%	7.06%	5.75%	7.50%	5.56%	7.20%

Obon	0	35	18	10	140	182	385
	0.00%	10.61%	21.18%	11.49%	8.97%	14.06%	11.46%
Star Festival	2	26	2	8	150	47	235
	50.00%	7.88%	2.35%	9.20%	9.62%	3.63%	6.99%
Other	0	32	7	10	137	107	293
	0.00%	9.70%	8.24%	11.49%	8.78%	8.27%	8.72%
Total	4	330	85	87	1,560	1,294	3,360
	100%	100%	100%	100%	100%	100%	100%

Asia: Respondents in this region demonstrated the greatest dispersal of any Global Regions with no activity receiving less than 6% response. Flower viewing ranked the highest at 15%, followed by End of Year Party with 14%. New Year’s Day ranked third at 12%, while fall/spring/summer festivals and New Year Party tied for fourth at 12%. *Obon* registered 11% and “other,” with 10%, completed the double-digit responses. The Star Festival received a nearly 8% response. Boys’ and Girls’ Day, consistent with the second round, registered a 6% response.

Australia/New Zealand: Four (4) activities registered double-digit responses, led by *Obon* at 22% and flower viewing at 20%. Fall/spring/summer festivals ranked third at 16% and Boys’ and Girls’ Day ranked fourth at 12%. Though not reaching the double-digit cut off, “other” (8%), along with New Year’s Day and New Year Party (each at 7%), evidences broader recognition of the listed events. Only the Star Festival at 2% appeared to have few adherents.

Europe: Seven (7) activities received double-digit responses led by Boys’ and Girls’ Day at 17%. Unique to Europe was the tie of five (5) activities ranked second at 11%—End of the Year Party, fall/spring/summer festivals, flower viewing, *Obon*, and “other.” New Year Party rounded out the double-digit responses at 10%. Star Festival registered a 9% response, second-highest across all regions. New Year’s Day recorded a 6% response.

Latin America: Five (5) activities registered a double-digit response led by End of the Year Party at 20%. New Year Party ranked second at 17%, followed by flower viewing at 12%. This region was unique in its identification of Star Festival among its top-four-ranked identified celebrations, as well as its double-digit response of 10%. The fifth double-digit response selected was fall/spring/summer festivals at 10%. *Obon* and “other” both recorded 9%, with Boys’ and Girls’ Day the lowest ranked at nearly 6%.

US/Canada: This region had the fewest double-digit responses with four activities registering nearly 13% or greater. Boys’ and Girls’ Day at 23% ranked highest, followed by fall/spring/summer festivals at 17%. *Obon* (14%) ranked third and New Year Party (13%) rounded out the double-digit responses. Flower viewing (8%), other (8%), and End of the Year Party (7%),

while not meeting the double-digit criteria, were notable. Star Festival at 4% was the lowest-ranked activity.

Global Nikkei Young Adult (18-35) and Japanese Cultural Celebration/Social Community Event

Analysis of the Nikkei young adults' (18-35 years old) identification of meaningful Japanese cultural celebrations/social community events by generational cohort demonstrated increasing emphasis and variation through three rounds of selection from first-most important to third-most important activity.

First Most Important Japanese Cultural Celebration and Nikkei Young Adult Generational Cohort

Nikkei and Shin Nikkei were uniform in their identification of the first most meaningful Japanese cultural celebration/social community events. New Year's/End of Year activities (aggregated New Year-related celebrations) registered as the top-ranked activity. Just over 3 of 4 Shin Nikkei (75%) selected New Year's/End of Year activities as the first-most meaningful activity, while Nikkei did so at a 65% rate (see Table 4.4.7, below). *Obon* ranked second for both cohorts. Nikkei registered a 15% response rate, while Shin Nikkei reported 10%.

Table 4.4.7: Nikkei Young Adult (18-35) First Most Meaningful Cultural Celebration/Festival by Aggregated Generational Cohort in Frequencies & Column Percent			
Festivals/Celebrations	Generation Cohorts		Total
	Shin Nikkei	Nikkei	
Boys' and Girls' Day	6	21	27
	1.13%	1.09%	1.09%
Fall/Spring/Summer Festivals	23	89	112
	4.32%	4.60%	4.54%
Flower Viewing	18	88	106
	3.38%	4.55%	4.30%
New Years/ End Of Year Activities	401	1265	1666
	75.23%	65.44%	67.56%
Obon	55	292	347
	10.32%	15.11%	14.07%
Star Festival	9	74	83
	1.69%	3.83%	3.37%
Other	21	104	125
	3.94%	5.38%	5.07%
Total	533	1,933	2466
	100%	100%	100%

No other activity registered a response rate greater than 6% for either Nikkei or Shin Nikkei. In a review of responses for these less-identified activities, both cohorts identified Boys' and Girls' Day and fall/spring/summer festivals at roughly the same rates. Nikkei identified flower viewing (5% vs. 3%), Star Festival (4% vs. 2%), and "other" (5% vs. 4%) at slightly higher rates than Shin Nikkei.

Second Most Important Japanese Cultural Celebration and Nikkei Young Adult Generational Cohort

Responses in this round of activity identification continue to see a relatively tight dispersal, with three (3) activities receiving double-digit responses (see Table 4.4.8). Among the Nikkei cohort, two (2) activities registered double-digit responses: New Year's/End-of-Year activities at 46%, followed by *Obon* at 22%. Flower viewing, the third-highest ranked activity for Nikkei, drops almost 13 points to 8%.

Shin Nikkei registered three (3) activities with double-digit responses. Like Nikkei, New Year's/End of Year activities ranked highest at 43%. Distinct from Nikkei, however, was that for Shin Nikkei, "Boys' and Girls' Day" emerged as the second-ranked activity at 15%. *Obon* ranked third at 14%. Flower viewing, while ranking fourth for Shin Nikkei, registered a slightly larger response at 9% than the Nikkei's third-ranked 8%.

Table 4.4.8: Nikkei Young Adult (18-35) Second Most Meaningful Cultural Celebration/Festival by Aggregated Generational Cohort in Frequencies & Column Percent			
Festivals/Celebrations	Generational Cohorts		Total
	Shin Nikkei	Nikkei	
Boys' and Girls' Day	78	117	195
	15.38%	6.28%	8.22%
Fall/Spring/Summer Festivals	34	141	175
	6.71%	7.56%	7.38%
Flower Viewing	45	144	189
	8.88%	7.73%	7.97%
New Year's/End Of Year Activities	217	856	1073
	42.80%	45.92%	45.26%
<i>Obon</i>	72	403	475
	14.20%	21.62%	20.03%
Star Festival	37	106	143
	7.30%	5.69%	6.03%
Other	24	97	121
	4.73%	5.20%	5.10%
Total	507	1,864	2371
	100%	100%	100%

Shin Nikkei versus Nikkei contrast was most notably distinct in identification of Boys' and Girls' Day (Shin Nikkei: 15% vs. Nikkei: 6%) and *Obon* (Shin Nikkei: 14% vs. Nikkei 22%). A smaller contrast emerged for Star Festival (Shin Nikkei: 7% vs. Nikkei 5%). Differences for the remaining activities were relatively insignificant at roughly 1%.

Third Most Meaningful Japanese Cultural Celebration and Nikkei Young Adult Generational Cohort

This third round of ranking cultural celebrations and activities displayed broad dispersal and variation in responses among young adults. The Shin Nikkei cohort registered six (of seven possible) double-digit responses, while Nikkei registered five (see Table 4.4.9, below). Given this distribution, analysis in this section looks at each activity and the generational contrast or similarity, while using cohort rankings as a guide. Interesting here is that though there are ranking differences, response rates for five of the activities are even or within two percentage points.

Table 4.4.9. Nikkei Young Adult (18-35) Third Most Meaningful Cultural Celebration/Festival by Aggregated Generational Cohort in Frequencies & Column Percent			
Festivals/Celebrations	Generation Cohorts		Total
	Shin Nikkei	Nikkei	
Boys' and Girls' Day	228	64	292
	13.03%	13.28%	13.08%
Fall/Spring/Summer Festivals	228	63	291
	13.03%	13.07%	13.04%
Flower Viewing	195	59	254
	11.14%	12.24%	11.38%
New Year's/End of Year Activities	648	144	792
	37.03%	29.88%	35.48%
Obon	166	65	231
	9.49%	13.49%	10.35%
Star Festival	136	48	184
	7.77%	9.96%	8.24%
Other	149	39	188
	8.51%	8.09%	8.42%
Total	1,750	482	2232
	100%	100%	100%

New Year's/End of Year activities continued as the highest-ranked response for both Shin Nikkei (30%) and Nikkei (37%), though with a seven-point difference. *Obon*, which ranked second for Shin Nikkei at 13%, saw response drop for Nikkei to 10%, ranked fifth.

Boys' and Girls' Day and fall/spring/summer festivals were tied for the second-highest ranking in the Nikkei cohort at 13%. Though not ranking as highly for Shin Nikkei, the response rate for both activities were essentially the same as the Nikkei cohort at 13% for each. Boys' and Girls' Day ranked third for Shin Nikkei, while fall/spring/summer festivals ranked fourth.

Flower viewing at 11% ranked third for Nikkei, while earning a fifth ranking for Shin Nikkei at 12%. Star Festival registered a double-digit 10% response for Shin Nikkei, while garnering an almost 8% response from Nikkei. Other responses were essentially even for both Nikkei and Shin Nikkei at roughly 8%.

3.4.5 Nikkei Ethnic Community Social, Sports, and Cultural Organization Participation

In an effort to understand the ways in which study participants “lived” their Nikkei identities, the survey asked respondents to identify the various Nikkei ethnic community organizations in which they participated. This was followed by a question asking them how important participating in these organizations was to them relative to their sense of a (ethnic) Nikkei identity as measured on a 5-point Likert scale from “Not Important” to “Very Important.”

Nikkei ethnic organizations were selected based on the ethnography of Nikkei communities globally. However, as noted throughout, there is variation among Global Regions and ethnic community infrastructure.

A quick overview (see far right “Total Responses” column on Table 4.5.1 and Table 4.5.2, below²¹) reveals six (6) activities receiving double-digit responses. Cultural organizations ranked first, followed by social organizations, Japanese language schools, and “None.” Kenjinkai/Nihonjinkai and religious organizations round out the list of activities.

Cultural organizations participation accounted for roughly 22% of respondents, with social organizations accounting for 15%. The remaining four (4) activities accounted for 10-12% of responses, respectively.

Respondents recognized Nikkei social, cultural, and community organization participation as particularly important, with 50% registering “Very Important” and 25% “Somewhat Important.” Meanwhile, less than 9% indicated participation as “Not Important” (5%) or “Somewhat Not Important” (3%).

Nikkei Ethnic Community Participation by Aggregated Age Cohorts

²¹ Because these results are not weighted, there is a relative skewing of overall data due to some significantly larger cohorts (either by age or Global Regions).

The survey responses for the types of ethnic community activities for which respondents indicated participation is charted across aggregate age cohorts in Table 4.5.1 below. A visual review of double-digit responses in the color-coded data reveals uniform ranking agreement for the top two types of organizations, followed by slight variation at the third ranking, and wider distribution at the fourth and remaining double-digit responses. In addition to the variation in the lower rankings, we also observe differences in percentage response rates.

A few general observations:

- Older-age cohorts were more likely to participate in religious, social, and Kenjinkai organizations.
- Japanese language school participation was highest for the younger-age cohorts.
- Ethnic professional organization participation, though slight, was more likely among the younger-age cohorts.

The 66+ year-old age cohort registered four (4) double-digit responses, led by cultural organizations at 26%. Social organizations (18%) ranked second, followed by Kenjinkai (17%), and religious organizations (16%). These four types of organizations accounted for 77% of the total ethnic community participation responses. Interestingly, this cohort led all age cohorts in recording the highest participation rates in each of the organization types receiving a double-digit response. Additionally, the 66+ year olds had the lowest response rate (5%) for “none” or no participation in ethnic community organizations. Correspondently, 66+ year olds were the most active with a 95% rate of participation in ethnic community organizations.

Social/Cultural Organization	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Religious	532	141	87	69	829
	64.17%	17.01%	10.49%	8.32%	100%
	9.98%	10.88%	12.02%	15.83%	10.65%
Sports	468	120	82	25	695
	67.34%	17.27%	11.80%	3.60%	100%
	8.78%	9.26%	11.33%	5.73%	8.93%
Social Organizations	798	181	123	78	1,180
	67.63%	15.34%	10.42%	6.61%	100%
	14.97%	13.97%	16.99%	17.89%	15.15%
Cultural Organizations	1,160	262	146	113	1,681
	69.01%	15.59%	8.69%	6.72%	100%
	21.76%	20.22%	20.17%	25.92%	21.59%
	359	97	34	19	509

Professional Organizations	70.53%	19.06%	6.68%	3.73%	100%
	6.73%	7.48%	4.70%	4.36%	6.54%
Kenjinkai/ Nihonjikai	515	157	101	76	849
	60.66%	18.49%	11.90%	8.95%	100%
	9.66%	12.11%	13.95%	17.43%	10.90%
Japanese Language Schools	645	149	57	15	866
	74.48%	17.21%	6.58%	1.73%	100%
	12.10%	11.50%	7.87%	3.44%	11.12%
None	640	139	70	23	872
	73.39%	15.94%	8.03%	2.64%	100%
	12.01%	10.73%	9.67%	5.28%	11.20%
Other	214	50	24	18	306
	69.93%	16.34%	7.84%	5.88%	100%
	4.01%	3.86%	3.31%	4.13%	3.93%
Column Total	5,331	1,296	724	436	7,787
Row Percent	68.46%	16.64%	9.30%	5.60%	100%
Column Percent	100%	100%	100%	100%	100%

The 51-66 year-old cohort recorded six (6) double-digit responses, accounting for 67% of total within-cohort responses. For them, the Cultural Organizations participation rate ranked first at 20%; however, this registered the lowest of all age cohorts. Participation in social organizations ranked second for this cohort at 17%, followed by Kenjinkai (14%), and Religious Organizations (12%). Interestingly, this was the only age cohort to record double-digit participation in ethnic sports (11%). Just over 90% of cohort respondents reported participating in some form of Nikkei ethnic community organizations.

The 36-50 year-old cohort recorded six (6) double-digit Nikkei ethnic community organization participation responses totaling 79% of its respondents. Cultural organization participation at 20% ranked first, followed by social organizations (14%), and Kenjinkai and Japanese language school (12%) essentially tied at third/fourth. Religious organization participation ranked fifth at 11%. Roughly 89% of the 36-50 year-olds reported ethnic community organization participation.

The 18-35 year-old cohort recorded six (6) double-digit Nikkei ethnic community organization participation responses, totaling 80% of its responses. As with the older cohorts, cultural organization participation ranked highest at 22%. This was the second highest participation rate among the four Aggregated Age Cohorts. Social organizations ranked second at 15%, followed by Japanese language school (12%). “None” or no participation ranked fourth at 12%. Religious organizations and Kenjinkai participation were both reported at roughly 10% to

complete the double-digit participation. This youngest cohort reported the lowest overall participation rate at 88%.

Analyses of the individual Aggregated Age Cohorts reveal nuanced findings masked by raw response rates. Ranking the Nikkei ethnic community organizations by the number of double-digit responses (rounded) and rank within age cohort we find the following order:

1. Cultural organizations (four double-digit / four first rankings)
2. Social organizations (four double-digit / four second rankings)
3. Kenjinkai/Nihonjinkai (four double-digit / three third rankings)
4. Religious organizations (four double-digit / two fourth rankings)
5. Japanese language schools (two double-digit / one third ranking, one fourth ranking)
6. None, or “no participation” (three double-digit / one fourth ranking)
7. Sports (one double-digit)

Using this method to rank participation elevates Kenjinkai, religious organizations, and Japanese language schools above ranking based solely on total response rates. In this way, we are able to mitigate sample-size skewing of the overall totals.

Nikkei Ethnic Community Participation Importance by Aggregated Age Cohorts

Examination of Nikkei ethnic community participation by aggregated age groupings revealed that the same ranking response was shared across all age cohorts. Respondents ranked “very important” most frequently, followed by “Somewhat Important,” and “Neutral” third most often. However, variation occurred in the percentage of responses at each level.

The distribution of the 66+ year old cohort revealed that while just over 50% of its respondents indicated Nikkei ethnic community participation as “Very Important” (the third-highest percentage among all cohorts), when added to the “Somewhat Important” response rate (35%), this cohort registered the highest percentage rating for importance at 85%. “Neutral” received only a 9% rate, lowest among all cohorts. Just over 4% responded “Not Important.”

The 36-50 year-old cohort just edged out the 51-65 year olds for the second-highest “Somewhat Important” (22%) and “Very Important” (57%) combined-response rate at 79%. Moreover, this cohort recorded the second-lowest “neutral” response at 13%. However, the 36-50 year-old cohort also recorded the highest “Not Important” response at 5%.

The 51-65 year-old cohort lagged behind the 36-50 year olds by half a percentage point for a combined “Very Important” and “somewhat important” response rate at 78% (vs. 79%). However, this cohort’s “Very Important” response rate of 58% led all cohorts. Their 16% “Neutral”

response rate was second-highest among age cohorts, while the 4% “Not Important” was the lowest.

Table 4.5.2: Nikkei Ethnic Social, Cultural, and Community Organization Participation Importance by Aggregated Age Cohorts in Column Frequencies and Row & Column Percentages					
Importance	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
Not Important	138	34	14	9	195
	70.77%	17.44%	7.18%	4.62%	100%
	5.17%	5.30%	3.89%	4.15%	5.02%
Somewhat Important	97	16	8	4	125
	77.60%	12.80%	6.40%	3.20%	100%
	3.64%	2.49%	2.22%	1.84%	3.22%
Neutral	452	86	56	20	614
	73.62%	14.01%	9.12%	3.26%	100%
	16.94%	13.40%	15.56%	9.22%	15.80%
Somewhat Important	709	141	75	75	1,000
	70.90%	14.10%	7.50%	7.50%	100%
	26.57%	21.96%	20.83%	34.56%	25.73%
Very Important	1,272	365	207	109	1,953
	65.13%	18.69%	10.60%	5.58%	100%
	47.68%	56.85%	57.50%	50.23%	50.24%
Column Total	2,668	642	360	217	3,887
Row Percent	68.64%	16.52%	9.26%	5.58%	49.92%
Column Percent	100%	100%	100%	100%	100%

The 18-35 year olds, though highly active, reported the lowest relative importance with a combined “very important” and “Somewhat Important” response rate of 74%, and the lowest “Very Important” response rate of 48%. This cohort also reported the highest “neutral” response at 17% of any Aggregated Age Cohorts.

Nikkei Young Adult (18-35 year old) Nikkei Ethnic Social, Cultural, and Community Organization Participation

This section takes a deeper look at the study target population of Nikkei young adults aged 18 to 35 years old. Here we examine ethnic social, cultural, and community organization participation in this population and its importance by Global Regions and generational cohort.

Table 4.5.3: Nikkei Young Adult (18-35) Nikkei Ethnic Social, Cultural, and Community Organization Participation by Global Regions in Column Frequencies, Row & Column Percentages		
	Global Regions	Total

Social/Cultural Organization	Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	
Religious	0	59	4	5	209	243	520
	0.00%	11.35%	0.77%	0.96%	40.19%	46.73%	100%
	0.00%	12.27%	3.42%	3.88%	8.06%	12.91%	9.99%
Sports	2	38	2	5	256	149	452
	0.44%	8.41%	0.44%	1.11%	56.64%	32.96%	100%
	33.33%	7.90%	1.71%	3.88%	9.88%	7.92%	8.68%
Social Organizations	0	63	14	24	365	314	780
	0.00%	8.08%	1.79%	3.08%	46.79%	40.26%	100%
	0.00%	13.10%	11.97%	18.60%	14.08%	16.68%	14.98%
Cultural Organizations	0	72	16	12	563	474	1,137
	0.00%	6.33%	1.41%	1.06%	49.52%	41.69%	100%
	0.00%	14.97%	13.68%	9.30%	21.72%	25.19%	21.84%
Professional Organizations	2	38	14	6	126	168	354
	0.56%	10.73%	3.95%	1.69%	35.59%	47.46%	100%
	33.33%	7.90%	11.97%	4.65%	4.86%	8.93%	6.80%
Kenjinkai/Nihonjikai	0	62	10	15	336	80	503
	0.00%	12.33%	1.99%	2.98%	66.80%	15.90%	100%
	0.00%	12.89%	8.55%	11.63%	12.96%	4.25%	9.66%
Japanese Language Schools	0	78	20	15	392	129	634
	0.00%	12.30%	3.15%	2.37%	61.83%	20.35%	100%
	0.00%	16.22%	17.09%	11.63%	15.12%	6.85%	12.18%
None	0	55	33	38	269	221	616
	0.00%	8.93%	5.36%	6.17%	43.67%	35.88%	100%
	0.00%	11.43%	28.21%	29.46%	10.38%	11.74%	11.83%
Other	2	16	4	9	76	104	211
	0.95%	7.58%	1.90%	4.27%	36.02%	49.29%	100%
	33.33%	3.33%	3.42%	6.98%	2.93%	5.53%	4.05%
Column Total	6	481	117	129	2,592	1,882	5,207
Row Percent	0.12%	9.24%	2.25%	2.48%	49.78%	36.14%	100%
Column Percent	100%	100%	100%	100%	100%	100%	100%

Visual analyses of the responses in Table 4.5.3, above, reveal differences by Global Regions. Across the regions we see participation in every form of Nikkei ethnic community organizations, with at least one Global Regions' respondents reporting double-digits. Moreover, at least 70% of respondents in each region reported participating in some form of Nikkei ethnic community activity.

Ranking the order of Nikkei young adult participation in Nikkei ethnic community organizations across Global Regions based on the number of double-digit responses and within region ranking results in the following:

1. Social organizations (five double-digit / five rankings: two 2nd, one 3rd, two 4th)
2. Cultural organizations (four double-digit / five rankings: two 1st, one 2nd, one 3rd)
3. Japanese language schools (four double-digit / four rankings: one 1st, two 2nd, one 3rd)
4. None, or “no participation” (five double-digit / three rankings: two 1st, one 4th)
5. Kenjinkai/Nihonjinkai (three double-digit / three rankings: two 3rd, one 4th)
6. Religious organizations (two double-digit / one ranking: 3rd)
7. Professional organizations (one double-digit / one ranking: 4th)
8. Sport organizations (one double-digit / zero rankings)

Returning to the visual analyses, we see distinctive differences among the regions along with some areas of similarity. Of particular note is that in the regions of Australia/New Zealand and Europe, “None” (no participation) received the highest response rates at 28% and 29%, respectively. These rates approaching 30% most likely reflect a lack of Nikkei ethnic community infrastructure rather than “not caring” as demonstrated in both qualitative responses in the study focus groups as well as later analyses of Nikkei ethnic community participation importance by Global Regions.

As noted above, Europe led all regions in respondents reporting “None” or no participation in Nikkei ethnic community activities. The remaining double-digit responses were concentrated in three (3) activities. Social organizations ranked second at 18%, with Kenjinkai/Nihonjinkai and Japanese language schools both reporting 12%. Europe led all regions with an “other” response at 7%.

Australia/New Zealand reported four (4) double-digit responses in addition to the “None” response noted above. The region’s second-ranked activity, Japanese language school participation, led all Global Regions at a rate of 17%. Cultural organizations ranked third at 14%, and social and professional organizations tied for fourth at 12%. Australia/New Zealand was the only Global Regions with double-digit professional organization participation, with the next closest region (US/Canada) lagging by three percentage points.

As a region, US/Canada reported a compacted distribution with only 4 double-digit responses, with an overall participation rate of just over 88%. Cultural (25%), social (17%), and religious (13%) organizations comprised the top-three-ranked types of organizational participation and accounted for roughly 55% of its respondents. US/Canada was the only Global Regions

reporting religious organization participation among its top-three-ranked activities. Unlike all other Global Regions, US/Canada recorded less than 10% Japanese language school participation, registering only 7%. Finally, US/Canada respondents registered “none” or no participation at roughly 12%.

The Latin America region, similar to US/Canada, found cultural organizations leading in participation at 22%. The second-highest rate was in Japanese language school participation at 15%, followed by social organizations at 14%. Kenjinkai/Nihonjinkai ranked fourth with a 13% participation rate. Latin America joins Asia with a participation rate of 13% for Kenjinkai/Nihonjinkai. Roughly 10% of respondents reported “none” (no participation) in Nikkei ethnic community activities, the lowest of all regions.

The Asia region reported the most dispersed participation with six (6) categories registering double-digit responses. Japanese language school participation ranked first at 16%, followed by cultural organizations at 15%, Kenjinkai/Nihonjinkai at 13%, and social organizations at 13%. Like US/Canada, religious organization participation registered a double-digit response at 12%. Finally, 11% of the respondents reported “none” (no participation) in Nikkei ethnic activities.

Nikkei Young Adult (18-35 year old) Nikkei Ethnic Community Participation Importance by Global Regions

Participation in Nikkei ethnic community activities appears important or meaningful to Nikkei young adults (NYA). In all, nearly three in four NYA reported Nikkei ethnic community participation was “Somewhat Important” or “Very Important” (see Table 4.5.4, below). Just under 17% reported importance levels as “Neutral.” On the other end, less than 9% in aggregate reported participation as “Not Important” or “Somewhat Not Important.”

While “Somewhat Important” and “Very Important” ranked within the top three for all Global Regions, differences found among regions can be instructive.

Table 4.5.4. Nikkei Ethnic Social, Cultural, and Community Organization Participation Importance by Aggregated Regional Cohorts in Column Frequencies and Row & Column Percentages							
Importance	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
Not Important	0	9	14	9	46	55	133
	0.00%	6.77%	10.53%	6.77%	34.59%	41.35%	100%
	0.00%	3.72%	17.28%	9.38%	3.78%	5.76%	5.13%
	2	4	14	8	3	63	94

Somewhat Not Important	2.13%	4.26%	14.89%	8.51%	3.19%	67.02%	100%
	50.00%	1.65%	17.28%	8.33%	0.25%	6.60%	3.62%
Neutral	0	33	14	33	185	171	436
	0.00%	7.57%	3.21%	7.57%	42.43%	39.22%	100%
	0.00%	13.64%	17.28%	34.38%	15.20%	17.91%	16.80%
Somewhat Important	0	48	23	26	260	330	687
	0.00%	6.99%	3.35%	3.78%	37.85%	48.03%	100%
	0.00%	19.83%	28.40%	27.08%	21.36%	34.55%	26.47%
Very Important	2	148	16	20	723	336	1,245
	0.16%	11.89%	1.29%	1.61%	58.07%	26.99%	100%
	50.00%	61.16%	19.75%	20.83%	59.41%	35.18%	47.98%
Column Total	4	242	81	96	1,217	955	2,595
Row Percent	0.15%	9.33%	3.12%	3.70%	46.90%	36.80%	100%
Column Percent	100%	100%	100%	100%	100%	100%	100%

Asia and Latin America led all regions in “Somewhat Important” and “Very Important” responses. Asia led all regions in “Very Important” at 61%, followed by “Somewhat Important” at 20%. Just under 6% registered “Not Important” and “Somewhat Not Important” responses. The 14% report of “Neutral” was the lowest among all Global Regions. The Latin America response of 59% for “Very Important” was second highest among all Global Regions. “Somewhat Important” at 21% ranked second, followed by “Neutral” at 15%. The 4% combined “Not Important” and “Somewhat Not Important” response was the lowest of all Global Regions.

US/Canada reported a more even distribution between the important categories. “Very Important” registered at just over 35% and “Somewhat Important” was recorded at almost 35%. Nearly 13% reported Nikkei ethnic community participation as “Not Important” or “Somewhat Not Important.”

Europe reported the highest rate of “Neutral” responses for all Global Regions at 34%, followed by “Somewhat Important” at 27%, and “Very Important” at 20%. The combined “Not Important” and “Somewhat Not Important” response rates registered just under 18%, second to Australia/New Zealand at nearly 35%.

Australia/New Zealand reported the most disbursed response of all Global Regions. “Somewhat Important” and “Very Important” ranked first and second respectively, accounting for almost half (48%) of the region’s respondents. The remaining regional NYA were evenly distributed at a 17% among “Neutral,” “Somewhat Not Important,” and “Not Important.” Perhaps most instructive about this distribution is that the “Somewhat Not Important” and “Not Important” responses were disproportionate for each of these categories. Australia/New Zealand comprised

roughly 3% of the overall NYA sample, yet this region accounts for 11% of responses in the “Not Important” category and 15% of “Somewhat Not Important” responses.

Nikkei Young Adult (18-35 year olds) Nikkei Ethnic Community Participation by Generational Cohort

Observations of generational cohort difference between Shin Nikkei and Nikkei reveal nearly identical patterns of distribution (see Table 4.5.5, below), with both cohorts reporting over 85% participation rates. Both generations share the same rank order of Nikkei ethnic community participation, with the only exception being the inclusion of religious organizations as the fifth-ranked activity for Nikkei at 10%. However, we note that Shin Nikkei religious organization participation was recorded at an 8% participation rate, only two points less than Nikkei.

Where differences in response rates on ranked activities emerged, they ranged between two and three percent. In these instances, Nikkei were slightly more likely to participate in Cultural Organizations (2%), while Shin Nikkei engaged in Japanese Language School at 14% versus Nikkei at 12%. Shin Nikkei were 3% more likely to report “None” (no participation) in Nikkei Ethnic Community Organizations (14% vs. 11%).

Table 4.5.5. Nikkei Young Adult (18-35) Nikkei Ethnic Social, Cultural and Community Organization Participation by Generational Cohort in Column Frequencies and Row & Column Percent			
Organization	Generational Cohorts		Total
	Shin-Nikkei	Nikkei	
Religious	79	442	521
	15.16%	84.84%	100%
	7.77%	10.47%	9.95%
Sports	74	384	458
	16.16%	83.84%	100%
	7.28%	9.10%	8.74%
Social Organizations	152	632	784
	19.39%	80.61%	100%
	14.95%	14.97%	14.97%
Cultural Organizations	201	938	1139
	17.65%	82.35%	100%
	19.76%	22.22%	21.74%
Professional Organizations	75	279	354
	21.19%	78.81%	100%
	7.37%	6.61%	6.76%
Kenjinkai/Nihonjikai	101	412	513
	19.69%	80.31%	100%

	9.93%	9.76%	9.79%
Japanese Language Schools	146	490	636
	22.96%	77.04%	100%
	14.36%	11.61%	12.14%
None	145	481	626
	23.16%	76.84%	100%
	14.26%	11.40%	11.95%
Other	44	163	207
	21.26%	78.74%	100%
	4.33%	3.86%	3.95%
Column Total	1017	4221	5238
Row Percent	19.42%	80.58%	100%
Column Percent	100%	100%	100%

Nikkei Young Adult (18-35 year old) Nikkei Ethnic Community Participation Importance by Generational Cohort

Similar to the Nikkei ethnic community participation rates, no generational differences between Shin Nikkei and Nikkei emerged in the ranking of responses. “Very Important” was the top ranked response, followed by “Somewhat Important” and “Neutral.” Shin Nikkei, however, recorded a 13% combined “Not Important” and “Somewhat Not Important” response rate. This was nearly 6 points higher than the Nikkei combined rate of 7%.

While “Very Important” ranked first for both generational cohorts, the Nikkei response rate of 50% outdistanced the Shin Nikkei (39%) by almost 11 points. Shin Nikkei led Nikkei by roughly 4% in the second-ranked “Somewhat Important” response (30% vs 26%). Additionally, Shin Nikkei were slightly more likely to select “Neutral” than Nikkei by roughly 2%.

The response rates of both cohorts fell within expected parameters on each of the selection options except “Somewhat Not Important.” Proportionally, Shin Nikkei comprised 21% of the Nikkei young adult (18-35 year old) cohort. The 40% of the total Shin Nikkei response rate attributed to the “Somewhat Not Important” ranking was almost twice what would be expected. Conversely, the Nikkei’s 60% response rate was just over 18% less than expected. Despite the internal difference, Nikkei ethnic community participation was important to both Shin Nikkei (69%) and Nikkei (76%).

Table 4.5.6. Nikkei Ethnic Social, Cultural, and Community Organization Participation Importance by Aggregated Generational Cohorts in Column Frequencies and Row & Column Percentages

Importance	Generational Cohorts		Total
	Shin-Nikkei	Nikkei	
Not Important	35	97	132
	26.52%	73.48%	100%
	6.27%	4.72%	5.05%
Somewhat Not Important	38	57	95
	40.00%	60.00%	100%
	6.81%	2.77%	3.63%
Neutral	102	337	439
	23.23%	76.77%	100%
	18.28%	16.39%	16.79%
Somewhat Important	168	529	697
	24.10%	75.90%	100%
	30.11%	25.73%	26.66%
Very Important	215	1,036	1,251
	17.19%	82.81%	100%
	38.53%	50.39%	47.86%
Column Total	558	2,056	2,614
Row Percent	21.35%	78.65%	33.57%
Column Percent	100%	100%	100%

3.4.6 Correlation & Structural Equation Modeling: Japanese Language – Food – Values – Community Organization

Throughout this report, descriptive univariate analyses have been emphasized to better understand the beliefs, behaviors, and practices of Nikkei in relationship to traditional Japanese culture. In this section, we seek to deepen our understanding of Nikkei connections to “Japanese-ness” as represented by Japanese language ability, proficiency, and frequency of use; Japanese food consumption and preparation; traditional Japanese values most meaningful to the survey respondents; and cultural community organization participation. To gain this deeper understanding, we examine questions regarding the interactions among these variables. For example, we can explore how speaking Japanese, regardless of proficiency or frequency of use, influences adherence to meaningful Japanese traditional values.

Before advancing to multivariate correlational and structural equation modeling analyses, we first review these variables' univariate descriptive statistics.²²

Japanese Language Ability, Proficiency, and Frequency of Use

Fig 4.6.1 Do you speak Japanese

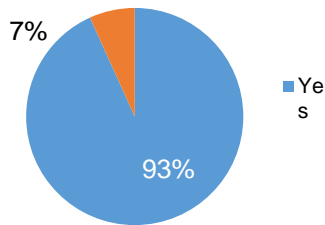


Table 4.6.1. Speak Japanese		
Do you speak Japanese	Freq.	Percent
Yes	3,888	93.20%
No	282	6.80%
Total	4,170	100%

Speaking Ability and Proficiency: Nikkei survey participants overwhelmingly reported speaking Japanese (see Fig 4.6.1); however, most do so at beginner to intermediate proficiencies. Only 15% reported advanced to fluent proficiency (see Figure 4.6.2, below).

Fig. 4.6.2 Language Proficiency

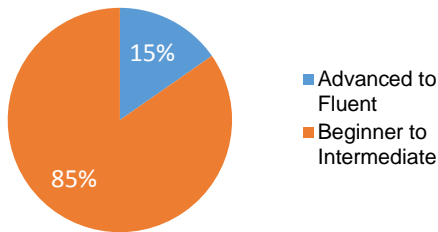


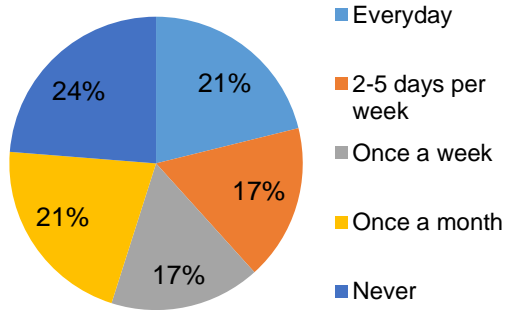
Table 4.6.2. Language Proficiency		
Language Proficiency	Freq.	Percent
Advanced to Fluent	561	15.3
Beginner to Intermediate	3,104	84.67
Total	3,666	100

Frequency of Language Use: Though it is revealed that 1 in 4 respondents (24%) rarely or never speak Japanese (see Figure 4.6.3), a little more than 1 in 3 respondents (38%) speak Japanese two or more days a week. The rest of the respondents (38%) speak Japanese from once a month to once a week.

Table 4.6.3. Often Speak		
How often speak Japanese	Freq.	Percent
Everyday	803	21.13%

²² More extensive univariate descriptive analyses of these variables is conducted elsewhere in the results sections of this report.

Fig. 4.6.3 Often speak Japanese



2-5 days per week	652	17.16%
Once a week	631	16.61%
Once a month	811	21.34%
Never	902	23.74%
Total	3,800	100

Taken together, these descriptive statistics indicate that Japanese language skills remain meaningful to Nikkei in this study.

Japanese Food Preparation

Fig. 4.6.4 Food (Preparation)

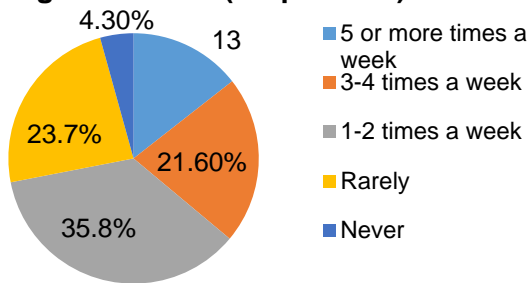


Table 4.6.4 Food (Preparation)	
Times Food is Prepared	Freq.
5 or more times a week	14.40% (n=646)
3-4 times a week	21.60% (n=971)
1-2 times a week	35.80% (n=1,609)
Rarely	23.70% (n=1,063)
Never	4.30% (n=194)
Total	4,483

As with Japanese language measures, the frequency of Japanese food preparation also serves as an index of cultural retention. In Figure 4.6.4 and Table 4.6.4, we see that when combining the two categories at the highest frequencies, just over a third of the respondents (36%) reported that Japanese food was prepared in the home at least three times a week. Just over a third of the respondents ate food prepared at home at least once a week (36%). Looked at another way, only 4% reported never eating Japanese food prepared by someone in the home and grows to only 28% when the “rarely” responses are added.

These findings are important because they indicate that 72%, or nearly three-quarters of Nikkei families, not only eat Japanese food but retain knowledge on how to prepare traditional ethnic foods, and most likely pass some of that knowledge on to their children (i.e., Nikkei young adults 18-35 years old).

Cultural Activities

Respondents were asked to indicate all of the Nikkei cultural organizations in which they participate, resulting in seven autonomous “present and absent” variables. Cultural organizations, social organizations, and professional organizations led as the top three cultural activities of the survey participants, as indicated in Figure 4.6.5.

Fig. 4.6.5 Cultural Activities

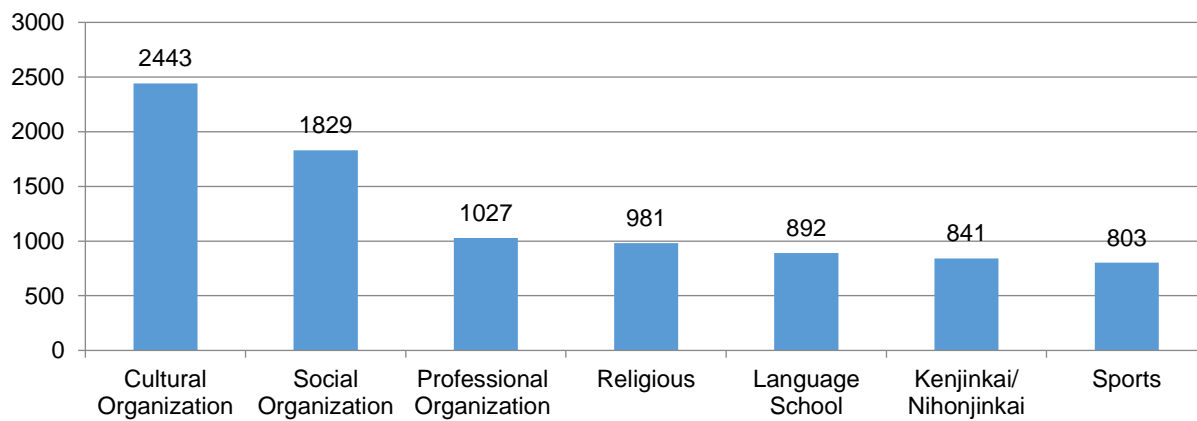


Table 4.6.5. Cultural Activities	
Cultural Activity	Recorded Responses
Cultural Organization	2,443
Social Organization	1,829
Professional Organization	1,027
Religious	981
Language School	892
Kenjinkai/ Nihonjinkai	841
Sports	803
Note: Activities <5 responses were not included in this table. Numbers cannot be calculated as percentages because there are duplicates across activities.	

The triple-digit respondent participation in religious organizations, Japanese language schools, Kenjinkai/Nihonjinkai, and [ethnic] sports organizations indicate the importance placed on ethnic community engagement by the survey participants.

Traditional Japanese Values

Table 4.6.6, below, provides Nikkei participant responses when asked to identify the first, second, and third most meaningful traditional Japanese values. A visual observation reveals that three (3) values emerge consistently through each round of identification.

1st Most Meaningful Values	Freq.	2nd Most Meaningful Values	Freq.	3rd Most Meaningful Values	Freq.
<i>Gambaru/Gambatte</i> (Do your best)	24% (n=1,036)	<i>Gambaru/Gambatte</i> (Do your best)	16.1% (n=693)	<i>Gambaru/Gambatte</i> (Do your best)	13.60% (n=522)
<i>Shojiki</i> (Honesty)	14.50% (n=626)	<i>Shojiki</i> (Honesty)	13.20% (n=570)	<i>Giri</i> (Duty/Obligation)	6.60% (n=255)
<i>Kansha</i> (Gratitude)	14.10% (n=611)	<i>Kansha</i> (Gratitude)	13.20% (n=567)	<i>Kyokan</i> (Empathy)	5.10% (n=197)
<i>Enryo</i> (Restraint)	8.60% (n=373)	<i>Enryo</i> (Restraint)	9.40% (n=406)	<i>Kansha</i> (Gratitude)	13.30% (n=509)
<i>Sonkei</i> (Respect)	6.80% (n=294)	<i>Kinben</i> (Hard work)	8.80% (n=380)	<i>Kinben</i> (Hard work)	9.50% (n=365)
<i>Kinben</i> (Hard work)	6.40% (n=275)	<i>Gaman</i> (Perseverance)	7.20% (n=310)	<i>Shojiki</i> (Honesty)	11.40% (n=438)
<i>Gaman</i> (Perseverance)	5.70% (n=249)	<i>Giri</i> (Duty/Obligation)	6.80% (n=294)	Other	0.90% (n=35)
<i>Giri</i> (Duty/Obligation)	5.30% (n=229)	<i>Sonkei</i> (Respect)	6.60% (n=284)	<i>Gaman</i> (Perseverance)	9.40% (n=360)
<i>Kyokan</i> (Empathy)	4.40% (n=192)	To not waste (Mottainai)	5.60% (n=241)	<i>Reigi</i> (Politeness)	4.50% (n=174)
<i>Mottainai</i> (To not waste)	3.10% (n=132)	<i>Kyokan</i> (Empathy)	4.90% (n=214)	<i>Sonkei</i> (Respect)	7.60% (n=292)
<i>Reigi</i> (Politeness)	2.80% (n=122)	<i>Reigi</i> (Politeness)	3.90% (n=171)	<i>Mottainai</i> (To not waste)	0.00% (n=0)
<i>Jiritsu</i> (Self-discipline)	2.70% (n=119)	<i>Jiritsu</i> (Self-discipline)	3.30% (n=142)	<i>Enryo</i> (Restraint)	10.80% (n=416)
Other	1.20% (n=55)	Other	0.60% (n=29)	<i>Jiritsu</i> (Self-discipline)	6.70% (n=259)

Total	4,313		4,301		3,822
Note: green=highest percentage; yellow=second highest percentage; red=third highest percentage					

Gambaru (do your best) was recognized as the highest-ranked value in all three rounds of questioning, allowing us to identify this as the top-most meaningful value. *Shojiki* (honesty) ranked second in the first and second rounds and fourth in the third round for an overall ranking as the second-most meaningful value. *Kansha* (gratitude) ranked third in the first and second rounds and sixth in the third round, earning it the ranking as the overall third-most meaningful value.

These three most meaningful traditional Japanese values are used in the correlation and structural equation (multivariate analyses) that follows.

Cross Tabulations and brief analysis

Language is a key marker of culture within social science. In immigrant communities, country-of-origin language ability is emphasized and often used as a measure of cultural loss or retention. Thus, Japanese language ability, proficiency, and frequency of use were utilized in analyzing the Japanese food preparation, cultural organization activities/participation, and Japanese values variables. In addition, Japanese language variables were examined by Global Regions (geography) and generational cohort. Cross tabulation tables can be found in the appendix of this section.

Several key findings emerged from these bivariate analyses. Most importantly, if a respondent spoke Japanese, regardless of proficiency and frequency, they were more likely to eat Japanese food prepared in their household, be active in a Nikkei community organization/activity, and hold Japanese values in agreement with the overall community/sample. In short, any Japanese language speaking ability correlated strongly with measures of Japanese/Nikkei connectedness.

Cross tabulation of the three language variables yielded expected results. Increased levels of Japanese proficiency correlated with more frequent usage and more frequent preparation of Japanese food in the household. For example, respondents reporting advanced and fluent speaking ability also reported higher rates of Japanese food preparation in the household.

While beginning/intermediate language proficiency categories did not have as high a percentage of respondents, their results stand by themselves as indicators of Japanese and

Nikkei connectedness and cultural retention. For example, it is important that nearly 21% of the respondents who self-reported language proficiency as beginning/intermediate spoke Japanese every day, while nearly 43% spoke Japanese two to five days a week, and 67% spoke Japanese at least once a week.

These general patterns are also consistent by Global Regions and generational cohort.

Analytics

Correlations

Table 4.6.7 illustrates correlation coefficients or measures of correlation between two variables. Fourteen (14) variables were examined with an overall sample of N=3,336 participants.

Four positive coefficients merit discussion. The first coefficient of interest, *Speak (How often)* and *Prepare Food*, highlights the relationship between food and language. The vocabulary of food and prepared dishes, and cross-linguistic similarities and differences, historical origins, forms and meanings, and relationship to cultural and social variables illustrates that the act of “doing” culture is significantly manifested as participants speak Japanese and prepare Japanese foods concurrently. Second, *Speak (How often)* and *Proficiency (Japanese)*, show a significant relationship. The relationship between language proficiency and practice are mutually exclusive and need no further instruction as this outcome is expected. Third, *Cultural Organization* and *Social Organization*, show a strong correlation. Both social and cultural organizations, although tailored, provide possibilities for active exchange of experiences, as well as possible and effective communication with other folks of Japanese descent in active participation environments. The correlation between these two types of organizations may have to do with the fact that different Japanese-related organizations, in some cases, are created in collaboration with the different areas of influence that often connects various types of organizations together. Fourth, the correlation between *Speak (How often)* and *Language School* illustrates the relationship between the regular practice of attending language school and how often participants used Japanese language. Overall, correlations illustrate a significant relationship between the use of language and the value of socializing in and with organizations for participants.

Table 4.6.7 Correlations														
	Speak Japanese	Proficiency Japanese	Speak (How often)	Prepare Food	1st Meaningful Value	2nd Meaningful Value	3rd Meaningful Value	Cultural Organization	Social Organization	Professional Organization	Religious	Language School	Kenjinkai/ Nihonjinkai	Sports
Speak Japanese	1													
Proficiency Japanese	0.01	1												
Speak (How often)	-0.01	0.37	1											
Prepare Food	0	0.18	0.31	1										
1st Meaningful Value	-0.02	-0.01	0.06	0.01	1									
2nd Meaningful Value	0.02	-0.04	0.01	0.03	-0.09	1								
3rd Meaningful Value	0.01	-0.02	0.01	0.02	-0.09	-0.14	1							
Cultural Organization	0.02	0.01	0.06	0.12	0.06	0.01	-0.01	1						
Social Organization	-0.01	0.03	0.06	0.1	0.03	0.01	0.02	0.36	1					
Professional Organization	-0.02	0.12	0.1	0.06	0.01	0.02	-0.01	0.12	0.17	1				
Religious	0.01	-0.02	0.06	0.07	0.06	0.02	-0.01	0.13	0.11	0.08	1			
Language School	0.01	0.13	0.22	0.14	0	0.02	0.01	0.14	0.11	0.08	0.05	1		
Kenjinkai/ Nihonjinkai	-0.01	0.09	0.15	0.11	0.08	0.02	0.05	0.17	0.13	0.07	0.03	0.17	1	
Sports	0.01	0	0.03	0.03	0.04	-0.02	0.02	0.12	0.16	0.06	0.13	0.16	0.08	1

Note: N=3,336

Significance

In the following two sections we employ a T-Test to establish that a difference exists in the outcome variable and the independent variable. We then further evaluate the relationship by a structural equation analysis to identify which and how variables influence each other together. T-Test will be conducted on the three language variables to examine what differences exist between the ability to speak, language proficiency, and how often participants speak Japanese.

Table 4.6.8 One-Sample Statistics				
	N	Mean	Std. Deviation	Std. Error Mean
Speak Japanese (Y/N)	4169	0.93	0.251	0.004
Language Proficiency	3665	1.15	0.36	0.006

How Often Speak	3799	2.91	1.474	0.024
------------------------	------	------	-------	-------

Table 4.6.9: One-Sample Test						
	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Speak Japanese (Y/N)	239.688	4168	0	0.932	0.92	0.94
Language Proficiency	193.85	3664	0	1.153	1.14	1.16
How Often Speak	121.534	3798	0	2.906	2.86	2.95

Structural Equation Analytics

The subsequent section illustrates and discusses structural equation analysis or modeling. Structural equation modeling is a multivariate statistical analysis technique that is used to simultaneously analyze structural relationships. This technique is the combination of factor analysis and multiple regression analysis, and it is used to analyze the structural relationship between measured variables and latent constructs. Regression shows one-way causation and it can only handle observed variables, but structural equations are designed to handle both latent constructs and observed variables and can be used to capture dual causations or bidirectional causality or influence.

Fig 4.6.6. Theoretical Model

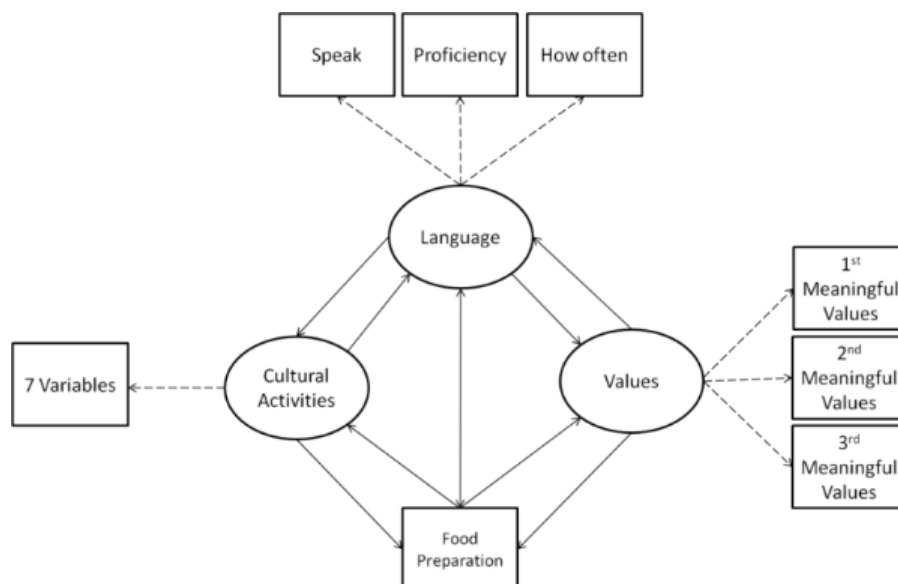
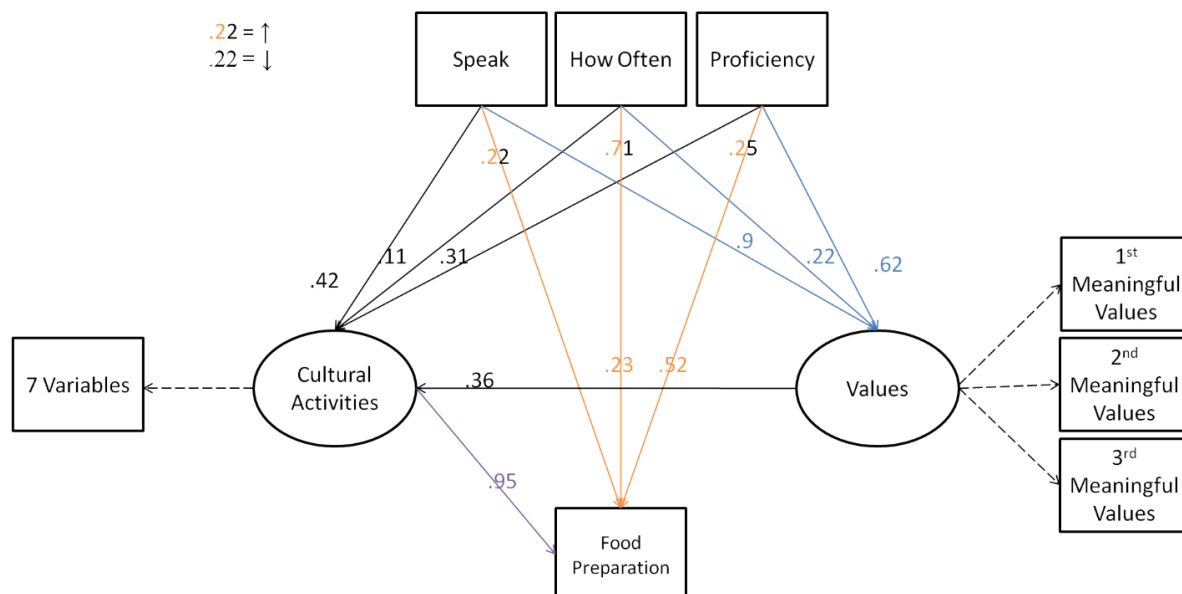


Figure 4.6.6 illustrates the overall theoretical model. We posit that there are unique relationships between language variables, Japanese values, participating in Japanese activities, and the preparation of Japanese food. In order to focus on the distinctive nature between speaking, proficiency, and frequency of Japanese among respondents, we split the variables from the latent construct created by the three language variables.

In Figure 4.6.7, we observe the model in Figure 4.6.6 more closely. The numbers illustrated are path coefficients (the connection strength of the parameters of the model), and these represent the estimates of effective connectivity. Essentially, the parameters of the model are estimated by minimizing the difference between the observed covariances and the covariances implied by the anatomical structural model. Overall this model shows various significant relationships of which we will be reporting the strongest. First, the relationship between language proficiency and food preparation shows that proficiency leads to greater food preparation. Second, there is a strong directional relationship between having the ability to speak Japanese, regardless of proficiency, leading to greater participation in cultural activities. From the previous cross tabulations, we have solidified that proficiency level is secondary so long as participants have the ability to speak Japanese at the beginner to intermediate level. Third, the directional relationship between language proficiency and values indicates a strong association between being proficient and having a specific set of meaningful values (top three values). In addition, there is a strong relationship between values and cultural activities; this is particularly true for the top three ranked most meaningful Japanese values.

Fig 4.6.7. Overall Model



Figures 4.6.8 and 4.6.9 below illustrate age-specific models. Turning first to Figure 4.6.8 (below), Nikkei young adults (ages 18-35) demonstrate a high degree of directionality from being able to speak Japanese and holding the three Japanese cultural values as meaningful. Though not as strong, language proficiency exerts directionality to holding the three Japanese values. We also see a high degree of directionality from the Japanese values to participation in cultural activities for young adults. These younger respondents appear more encouraged to participate in cultural activities if they subscribed to the three values or that the three values were of relevance in their choice of cultural activities. These findings suggest an interactive relationship among the three variables.

Food preparation shows notable, though moderate, directionality from Japanese language proficiency and frequency of speaking Japanese. Additionally, it appears that food preparation has weak to no discernible directionality with either cultural activities or being able to speak Japanese, or not.

Fig 4.6.8 Overall Model (Ages 18–35)

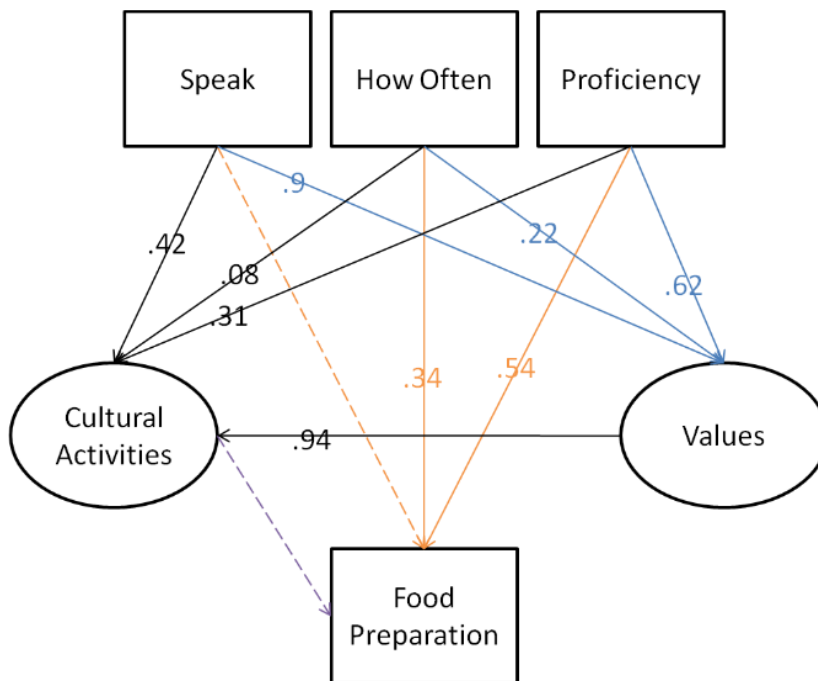
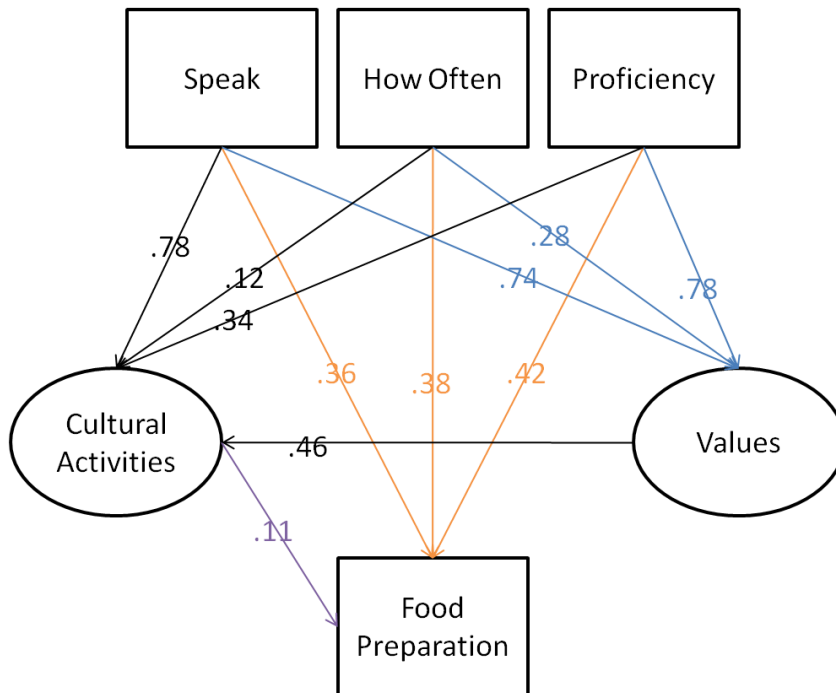


Figure 4.6.9 models respondents that are 36 years old and older. In comparison with Figure 4.6.8 and its analyses, the 18-35 cohort displays notable differences in higher placement and directionality of speaking Japanese on participating in cultural activities and adhering to the

top three Japanese values than the 36+ cohort. Also, younger respondents were more encouraged to participate in cultural activities if they subscribed to the three values or the three values were of relevance in their choice of cultural activities than older participants. Finally, for the 36+ cohort, speaking Japanese and frequency of use had stronger correlations to food preparation than the 18-35 cohort, but the younger cohort had a stronger correlation of Japanese language proficiency to food preparation.

Despite the differences between age cohorts, both demonstrate strong relationships between Japanese language in relation to values, cultural activities, and Japanese food preparation.

Fig 4.6.9. Overall Model (Ages +36)



The correlation and structural equation modeling inform us that cultural practices, behaviors, and values are not isolated or silo-ed. The strong directionality from Japanese language variables demonstrate the “gateway” nature of Japanese language retention. This is not a surprise. What is a surprise is the relative influence or power of simply being able to speak Japanese, even if only at a beginning level/basis, in linking respondents to other cultural practices, behaviors, and beliefs (i.e. values). Interesting also is the lack of connection, in either direction, between cultural values and food preparation.

3.5 Nikkei Attitudes on Connectedness with Home Country, Nikkei Community and Japan

This is the third component of inquiry used to examine respondents’ sense of what it means to be Nikkei. By examining “attitudes regarding connectedness,” the study sought to provide another factor that could be compared with cultural values and cultural behaviors. In this section, we explore respondent connectedness to Nikkei identity, other Nikkei in their “home” country, the future of the Nikkei in their home country, to their home country, and to Japan. Additionally, the survey asked respondents to rate their sense of pride in Japan’s planned hosting of the 2020 Olympic and Paralympic games and performance by athletes of Japanese ancestry. Respondents were asked to indicate “connectedness” on a 10-point Likert scale, where 1 equaled “least connected” and 10 equaled “most connected.” We rated and defined 1-3 as “weak connection,” 4-6 as “moderate connection,” and 7-10 as “strong connection.”

3.5.1 Connectedness to Nikkei Identity

By Aggregated Age Cohorts

Overall, survey respondents expressed a strong connectedness with their Nikkei identity with nearly 75% registering a connectedness of seven (7) or greater, growing to 91% at five (5) or greater (see Table 5.1.1, below). Connectedness of ten (10) registered the largest response at 28%. Only 4% registered a connectedness of one (1) or two (2).

Table 5.1.1: Connectedness to Nikkei Identity by Aggregated Age Cohorts in Frequencies and Column Percent					
Likert scale (1=least, 10=most)	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
1	66	13	9	0	88
	2.47%	2.03%	2.51%	0.00%	2.26%
2	54	14	5	5	78
	2.02%	2.19%	1.40%	2.29%	2.01%
3	63	12	8	1	84
	2.36%	1.88%	2.23%	0.46%	2.16%
4	77	16	3	7	103
	2.88%	2.50%	0.84%	3.21%	2.65%
5	223	47	27	17	314

	8.34%	7.36%	7.54%	7.80%	8.08%
6	221	36	21	21	299
	8.27%	5.63%	5.87%	9.63%	7.69%
7	371	73	46	19	509
	13.88%	11.42%	12.85%	8.72%	13.09%
8	535	127	65	29	756
	20.01%	19.87%	18.16%	13.30%	19.44%
9	375	82	57	47	561
	14.03%	12.83%	15.92%	21.56%	14.43%
10	688	219	117	72	1096
	25.74%	34.27%	32.68%	33.03%	28.19%
Total	2,673	639	358	218	3,888
	100%	100%	100%	100%	100%

In an examination by Aggregated Age Cohorts, we see that 36 years and older registered a rating of seven (7) or greater at roughly 78%. 36-50, 51-65, and 65+ all registered the strongest connectedness (Likert 10) at 33%. The 18-35 cohort registered the lowest response for 10 (26%), while registering the highest response for a connectedness rating of 8 (20%).

At the low end of connectedness, the 51-65 cohort registered the highest rate of 1 responses (2.5%), while the 66+ cohort had no responses (0%).

Nikkei Identity Connectedness by Global Regions

Analyses of connectedness to Nikkei identity across Global Regions revealed three patterns. Examining Table 5.1.2 (below), we observe that Asia, Latin America, and US/Canada responses cluster around 8, 9, and 10. Overall, and within this grouping, Asia demonstrates the largest proportion of respondents selecting 10 at 44%. Latin America and US/Canada also registered 10 as their highest-ranking response. All three regions recorded an 8 as the second-highest response and a 9 as the third. Asia skewed heavily toward a 10, and while Latin America similarly skewed that way, US/Canada was more evenly distributed among the top three positions (8-10). At the lower end, three regions registered 4% (Asia), 6% (Latin America), and 8% (US/Canada) in the 1-3 grouping.

Likert Scale (1=least, 10=most)	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
1	0	8	3	3	40	31	85

	0.00%	2.25%	3.00%	2.94%	2.30%	2.07%	2.24%
2	0	3	3	6	27	38	77
	0.00%	0.85%	3.00%	5.88%	1.55%	2.53%	2.03%
3	0	3	4	2	33	40	82
	0.00%	0.85%	4.00%	1.96%	1.90%	2.67%	2.16%
4	0	7	4	8	28	30	77
	0.00%	1.97%	4.00%	7.84%	1.61%	2.00%	2.03%
5	0	34	17	5	117	134	307
	0.00%	9.58%	17.00%	4.90%	6.72%	8.93%	8.08%
6	0	13	4	22	109	145	293
	0.00%	3.66%	4.00%	21.57%	6.26%	9.67%	7.71%
7	0	33	24	13	218	212	500
	0.00%	9.30%	24.00%	12.75%	12.53%	14.13%	13.15%
8	2	55	24	11	350	300	742
	50.00%	15.49%	24.00%	10.78%	20.11%	20.00%	19.52%
9	0	42	9	14	251	235	551
	0.00%	11.83%	9.00%	13.73%	14.43%	15.67%	14.50%
10	2	157	8	18	567	335	1087
	50.00%	44.23%	8.00%	17.65%	32.59%	22.33%	28.60%
Total	4	355	100	102	1740	1500	3801
	100%	100%	100%	100%	100%	100%	100%

Australia/New Zealand's regional cohort displays a solid Nikkei identification with 7 and 8 responses tying for the highest response at 24%. Together, they account for 48% of the cohort. Together with 9 responses (9%) and 10 responses (8%), they total 65% of the cohort within the top four tiers of connectedness. However, 9 and 10 responses were the lowest of any Global Regions. The second-ranked response of 5, at 17%, demonstrates a solid, though not strong connectedness. At the lower end, the 1-2 grouping only accounted for 6% of the region's responses.

The largest group (22%) of Europe's respondents selected 6, firmly in the middle of the scale. However, 10 (18%) and 9 (14%) represented the second- and third-highest ranked responses and together with 8 (ranked 5th), the high end of the scale represents 42% of the region's respondents, indicating very solid connectedness with their Nikkei identity. Indeed 3 of 4 respondents fell within the top-5-ranked responses spanning 6-10. However, Europe also had the highest percentage of responses in the 1-2 grouping at just under 9%--or almost 1 in 10 felt more distant from their Nikkei identity.

3.5.2 Connectedness to Nikkei in Your "Home City"

Connectedness to Nikkei in “Your City” by Aggregated Age Cohorts

Overall, the responses to attitudes of connectedness to other Nikkei in the respondent’s home city demonstrate solid connectedness, though more widely distributed across the ten points of the Likert scale (see Table 5.2.1, below). However, there were noticeable differences by age cohorts, particularly with the oldest group at 66 years old and older who reported the strongest connectedness with other Nikkei in their home city.

Connectedness within the overall sample had four (4) scale measures receiving double-digit responses. At the lowest connectedness of 1, we see a rounded value of 12%. This ties with the responses for 10 (12%) at the greatest connectedness. The third-highest response rate overall was 12%. The top response rate of 15% was for 8, followed by the second-highest response rate of 13% for 7. When rounding the values, 5 registers a 10% response rate, increasing double-digit responses to five (5).

When looking at aggregated response rates—1-4 (34%), 5-7 (32%), and 8-10 (34%)—we see a virtually even distribution. However, when 7 is grouped with 8-10, the 7-10 sample skews towards this top tier as the response rate increases to 47%, indicating moderately strong connectedness.

This wider distribution of response rate holds across the three younger-age cohorts, with the 66+ cohort standing alone.²³ The 66+ cohort demonstrates the strongest sense of connectedness with Nikkei in their “home city/residence” as close to 81% of this oldest cohort registered a connectedness of 5 or greater. The grouping of 7-10 registers roughly 60% of this cohort’s responses, which ranks highest among Aggregated Age Cohorts. This is 14 points higher than the lowest proportion reported by 18-35 year olds at 46%.

The 51-65 cohort exhibits the general pattern of overall distribution with several distinct characteristics demonstrating a very solid sense of connectedness. This was the lone cohort for whom 10 ranked first with a response rate of 20%. The next closest response was 14% by the 66+ cohort. This spike, however, levels off a bit when looking at grouping responses. The 7-10 grouping registers a 52% which ranks second among the cohorts. This response rate is roughly 8% lower than the 66+ cohort at the high end and roughly 6% higher than the 18-35 at 46%. Interestingly, the 51-65 cohort registers 11% at 1, and has an equivalent response rate with the 18-35 and 36-50 cohorts for the 1-3 grouping at 28%.

²³ The relative size of the younger cohorts influences overall distribution allowing for the distinctiveness of the cohorts to deviate from full sample patterns.

The two youngest cohorts, while maintaining a solid connectedness with Nikkei in their home cities/residences, also registered noticeably “low” senses of connectedness. By comparison, the 18-35 and 36-50 cohorts both registered 12% responses at the lowest connectedness, 1, with the 51-65 cohort just below, at 11%. The response among the 66+ cohort drops to 9%. The 18-35 and 36-50 cohorts reported a response rate of 27% and 29% for the 1-3 grouping.

Table 5.2.1: Connectedness to Nikkei in Your "Home City" by Aggregated Age Cohorts in Frequencies and Column Percent					
Likert Scale (1= least 10=most)	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
1	321	78	40	19	458
	11.99%	12.17%	11.17%	8.56%	11.75%
2	168	50	30	8	256
	6.27%	7.80%	8.38%	3.60%	6.57%
3	245	56	32	8	341
	9.15%	8.74%	8.94%	3.60%	8.75%
4	194	40	18	8	260
	7.24%	6.24%	5.03%	3.60%	6.67%
5	265	59	33	26	383
	9.90%	9.20%	9.22%	11.71%	9.82%
6	254	55	19	21	349
	9.48%	8.58%	5.31%	9.46%	8.95%
7	351	90	49	29	519
	13.11%	14.04%	13.69%	13.06%	13.31%
8	400	96	38	47	581
	14.94%	14.98%	10.61%	21.17%	14.90%
9	219	33	27	24	303
	8.18%	5.15%	7.54%	10.81%	7.77%
10	261	84	72	32	449
	9.75%	13.10%	20.11%	14.41%	11.52%
Total	2,678	641	358	222	3,899
	100%	100%	100%	100%	100%

Despite the clustering at the lower end of the scale, both of the younger cohorts registered connectedness responses of 65% for 5 or above ratings.

Connected to Nikkei in Your Home City/Country and Global Regions

Regional analyses (see Table 5.2.2 below) reveal that respondents in each region have their own sense of connectedness with other Nikkei in their home city/country. Analyses in this section will describe each region rather than address them comparatively or necessarily search for patterns.

Table 5.2.2: How Connected Do You Feel to Nikkei/Japanese in Your Home/Residence Country by Global Regions in Frequencies and Column Percentages							
Likert Scale (1=least, 10=most)	Global Regions						Total
	Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	
1	0	47	16	20	168	197	448
	0.00%	13.39%	16.16%	19.23%	9.56%	12.74%	11.60%
2	0	15	19	14	87	117	252
	0.00%	4.27%	19.19%	13.46%	4.95%	7.57%	6.53%
3	2	21	16	17	128	152	336
	50.00%	5.98%	16.16%	16.35%	7.28%	9.83%	8.70%
4	0	12	15	12	124	89	252
	0.00%	3.42%	15.15%	11.54%	7.05%	5.76%	6.53%
5	0	42	7	16	171	142	378
	0.00%	11.97%	7.07%	15.38%	9.73%	9.18%	9.79%
6	0	28	9	7	156	144	344
	0.00%	7.98%	9.09%	6.73%	8.87%	9.31%	8.91%
7	0	30	10	10	270	194	514
	0.00%	8.55%	10.10%	9.62%	15.36%	12.55%	13.31%
8	0	59	5	7	290	222	583
	0.00%	16.81%	5.05%	6.73%	16.50%	14.36%	15.10%
9	0	16	2	1	140	145	304
	0.00%	4.56%	2.02%	0.96%	7.96%	9.38%	7.87%

10	2	81	0	0	224	144	451
	50.00%	23.08%	0.00%	0.00%	12.74%	9.31%	11.68%
Total	4	351	99	104	1,758	1,546	3,862
	100%	100%	100%	100%	100%	100%	100%

Asia: Observation of this region’s distribution of responses reveal four peaks along the 10-point Likert scale when tracking double-digit responses. These peaks occur at 10 (23%, ranked 1st), 8 (17%, ranked 2nd), 1 (13%, ranked 3rd), and 5 (12%, ranked 4th). Experiences of Nikkei in this region appear to vary and most likely are impacted by the Philippines which has solid Nikkei community organizations versus other countries in this region that have less community infrastructure. Still overall, just under 75% of the respondents have a connectedness of 5 or greater as 6 and 7 responses are at 8% and 9%, respectively.

Australia/New Zealand: This region’s respondents report a weak sense of connectedness with Nikkei in their home city/country. The 1-2 grouping accounts for 35% of the respondents and grows to nearly 52% when 3 responses are added. This further increases to roughly 67% with the addition of 4 responses. The top end 7-10 grouping registers 17% with no respondents selecting 10. The just over 15% 7-8 responses indicates an awareness or sliver of connectedness with other Nikkei. Qualitative and ethnographic data indicate a lack of Nikkei community infrastructure beyond university student organizations, which most likely accounts for this regions’ responses.

Europe: Similar to Australia/New Zealand, Europe also lacks formal Nikkei community infrastructure and this is seemingly reflected in responses for connectedness to Nikkei in their city/country. Looking at Table 5.2.2 (above), we observe that the top five responses in this region cluster from 1 (highest response at 19%) to 5 (third-highest response at 15%). Together, this 1-5 grouping accounts for 3 of 4 respondents (76%) with weak to moderate connection with other Nikkei—nearly half (49%) clustered in a 1-3 grouping. The 7-10 grouping registers 17% with no respondents selecting 10. The just over 16% for 7-8 responses also indicates an awareness or sliver of connectedness with other Nikkei.

Latin America: Respondents in this region skew a bit toward stronger connectedness with Nikkei in their city/country. Table 5.2.2 (above) illustrates the top three responses at 8 (17%; ranked 1st), 7 (15%; ranked 2nd), Likert 10 (13%, ranked 3rd). The strong connectedness grouping of 7-10 registers 1 in 2 respondents (53%). The two remaining double-digit responses fall at 5 (rounded 10%) and 1 (rounded 10%). The rest of the respondents are fairly evenly distributed among the remaining Likert scale positions at seven or eight percent, with the exception of 2 at nearly 5%. Roughly 22% (1-3 grouping) registered weaker connectedness with

other Nikkei. This region's longer Nikkei history and developed community infrastructure likely accounts for the stronger connectedness ratings, but the 1-in-5 weaker connectedness reports indicates a variation of experiences among the respondents.

US/Canada: Respondents display a fairly even distribution across all ten Likert scale positions with a range of nearly 6% at the lowest (4) and 14% at the highest (8). Most, however, fall between 9% and 12%. All in all, this region demonstrates a moderately strong connectedness with other Nikkei, with nearly 37% registering responses at 7 (13%) and 8 (14%). Clustered in the 7-10 grouping, this response rate rises to 46%. However, the pattern here, despite a general fairly even distribution among the ten Likert scale positions, appears bi-modal when clustering 1-3 at the low connectedness end at 30% and the 7-10 cluster at the top end at 46%. That leaves just under 24% in the middle (4-6). This regions' longer Nikkei historical settlement and within-region-developed community infrastructure accounts for the top end and middle section responses, while its expansiveness likely explains the lower end, or weaker connectedness.

3.5.3 How Worried About the Future of the Nikkei Community in Your Country

How Worried About the Future of Nikkei Community in Your Country by Aggregated Age Cohorts

In this section, we examine the respondents' sense of worry about the future of the Nikkei community in their city/country. Table 5.3.1 (below) provides an overall view that suggests that respondents are concerned for the future of their Nikkei communities. All double-digit responses are at or above 5, with the two not reaching double-digits just over 9%. The highest percentage response, at 21%, was for 10. Roughly 15% reported being less worried in the 1-3 grouping, with an overall 6% response at 1. Though overall there is an agreement of concern, age cohort analyses reveal slight differences in intensity of concern.

The 18-35 cohort reported being relatively less worried about the future of the Nikkei. This cohort reported the highest percentage of 7% for a 1 response. This grows to just over 17% when grouping 1-3, with nearly 1 in 5 being less worried. However, 58% of this cohort reported being more worried when grouping 7-10, and this increases to 78%, or nearly 4 of 5 respondents, at 5 and above. Yet, in this 5 and above grouping, this cohort had the lowest response rate.

The responses for the senior cohort of 66 years and older fell more clustered toward the middle of the Likert scale. A 7 received the largest percentage response at 19%, followed by 5 at 17%. Twenty-nine percent of this cohort registered a response in the 4-6 grouping. Interestingly,

only 9% selected 10, resulting in a 7-10 grouping response of 56%, the lowest among the age cohorts, though the 5 or above accounts for 82% of the cohort respondents. At the lower end, this cohort registered nearly 15% in the least worried 1-3 grouping.

Table 5.3.1: How Worried About the Future of the Nikkei Community in Your City/Country by Aggregated Age Cohorts in Frequencies and Column Percent

Likert Scale (1=least, 10=most)	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
1	195	29	19	8	251
	7.30%	4.52%	5.28%	3.60%	6.45%
2	87	8	13	14	122
	3.26%	1.25%	3.61%	6.31%	3.13%
3	164	18	14	12	208
	6.14%	2.81%	3.89%	5.41%	5.34%
4	133	32	10	7	182
	4.98%	4.99%	2.78%	3.15%	4.67%
5	301	74	41	38	454
	11.27%	11.54%	11.39%	17.12%	11.66%
6	249	74	19	19	361
	9.32%	11.54%	5.28%	8.56%	9.27%
7	363	92	43	43	541
	13.59%	14.35%	11.94%	19.37%	13.89%
8	420	81	62	31	594
	15.72%	12.64%	17.22%	13.96%	15.25%
9	229	57	40	31	357
	8.57%	8.89%	11.11%	13.96%	9.17%
10	530	176	99	19	824
	19.84%	27.46%	27.50%	8.56%	21.16%
Total	2,671	641	360	222	3,894
	100%	100%	100%	100%	100%

The 36-50 and 51-65 cohort respondents registered virtually equal Likert 10 percentages of roughly 28%, ranking as the largest responses. The 51-65 cohort in the 7-10 grouping led all cohorts at 68%, followed by the 36-50 cohort at 63%. When expanded to a 5-10 grouping, the 36-50 cohort at 86% leapfrogs the 51-65 cohort at 84%. At the low end, the 51-65 cohort registered a 1-3 response of roughly 13%, while the 36-50 was just under 9%.

How Worried About the Future of the Nikkei Community in Your Country and Global Regions

Analyses of Global Regions and attitudes or worry about the future of the Nikkei community in the respondents' home or country of residence reveal three general patterns. Australia/New Zealand and Europe respondent distributions skew toward the “less worried” end of the Likert scale: 1-3 positions. The pattern in the US/Canada region represents more of a slightly skewed worried normal curve with the majority of responses captured in the 5-8 grouping. Asia and Latin America skew toward the “more worried” end of the Likert scale: 6-10.

Australia/New Zealand and Europe registered 49% and 43% responses respectively in the 1-3 grouping (see Table 5.3.2, below). Europe's 23% response at Likert 1 leads all regions, while Australia/New Zealand's 19% ranks second. Europe leans more heavily “less worried” than Australia/New Zealand, as all double-digit levels fall within 1-5, accounting for 78% of the region's responses. Australia/New Zealand's responses exhibit a wider distribution, registering six (6) double-digit Likert responses. Four double-digit responses fall in the 1-5 grouping, accounting for 68% of the responses. The remaining two (2) double-digit responses fall at 7 (11%) and 8 (10%), forming a second modal peak of 21%, indicating a moderate to strong sense of worry. Neither Australia/New Zealand nor Europe display a strong sense of worry, as both register a rounded 1% response at 10, with 6% and 3% 9 responses.

Likert Scale (1=least, 10=most)	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
1	0	17	19	23	65	120	244
	0.00%	4.84%	19.39%	22.55%	3.70%	7.90%	6.37%
2	0	6	10	15	19	71	121
	0.00%	1.71%	10.20%	14.71%	1.08%	4.67%	3.16%
3	0	5	19	6	36	141	207
	0%	1.42%	19.39%	5.88%	2.05%	9.28%	5.40%
4	0	6	6	20	40	104	176
	0.00%	1.71%	6.12%	19.61%	2.28%	6.85%	4.60%
5	0	30	13	16	160	229	448
	0.00%	8.55%	13.27%	15.69%	9.11%	15.08%	11.70%

6	0	25	3	8	132	186	354
	0.00%	7.12%	3.06%	7.84%	7.52%	12.24%	9.24%
7	0	27	11	4	263	220	525
	0.00%	7.69%	11.22%	3.92%	14.98%	14.48%	13.71%
8	2	50	10	6	306	210	584
	50.00%	14.25%	10.20%	5.88%	17.43%	13.82%	15.25%
9	0	33	6	3	190	123	355
	0.00%	9.40%	6.12%	2.94%	10.82%	8.10%	9.27%
10	2	152	1	1	545	115	816
	50.00%	43.30%	1.02%	0.98%	31.04%	7.57%	21.31%
Total	4	351	98	102	1,756	1,519	3,830
	100%	100%	100%	100%	100%	100%	100%

The distribution of US/Canada’s responses is more even across the ten positions. No Likert position reported fewer than a rounded 5% (2) response and 5 recorded the largest percentage at 15%. We do, however, observe a majority (56%) cluster in the 5-8 grouping, representing a growing “worry” for the future of their Nikkei community. When adding 9 and 10 responses, just over 70% of the respondents express a moderate to strong concern. Respondents registered a 22% response in the 1-3 grouping, representing some cause for concern.

Asia and Latin America skew toward stronger concern for the future of the Nikkei community. Over half of the respondents from Asia registered 9 and 10 responses, with 43% registering 10. When adding Asia’s 8 responses, the percentage grows to 67%, or 2 of 3 respondents. The addition of 7 scores increases the percentage response to 75%. Demonstrating a similar pattern, all four of Latin America’s double-digit responses fall in the top four Likert positions of 7 through 10, representing 74% of the cohort. In both regions, 3 of 4 respondents express stronger worry about their Nikkei community’s future.

Interestingly, looking at the regional analyses reveals that the regions with less Nikkei community infrastructure displayed less concern, while those with more community infrastructure expressed more concern. At first glance, this might seem counter-intuitive. Intuitively, one would think that having an established community infrastructure would produce less worry, while areas with no infrastructure would lead to more worry. Instead, it appears that areas with infrastructure recognize the potential for loss and have been working to support various institutions. So, for them, sustainability—both financial and next-generation leadership—is a real concern. Whereas,

in the regions without infrastructure, it is hard to worry about what does not exist; and where Nikkei-ness is more individual and intra-family centered, there is less reliance on community for a sense of cultural identity.

3.5.4 Connectedness to “Home” Country

Overall, the global Nikkei survey sample exhibits a strong connection to home/residence country. Approximately 75% registered a 7-10 grouping response (see Table 5.4.1, below). This grows to 91% for responses of 5 or higher. At the low end, just under 6% responded in the 1-3 grouping. Differences emerge with connectedness to home/residence country increasing with age.

Likert Scale (1=least 10=most)	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
1	43	13	5	0	61
	1.61%	2.03%	1.40%	0.00%	1.56%
2	51	3	4	2	60
	1.90%	0.47%	1.12%	0.90%	1.54%
3	76	12	8	0	96
	2.84%	1.88%	2.23%	0.00%	2.46%
4	109	13	3	2	127
	4.07%	2.03%	0.84%	0.90%	3.26%
5	265	65	20	8	358
	9.89%	10.16%	5.59%	3.62%	9.18%
6	220	58	19	4	301
	8.21%	9.06%	5.31%	1.81%	7.72%
7	394	70	48	15	527
	14.71%	10.94%	13.41%	6.79%	13.52%
8	547	104	64	45	760
	20.42%	16.25%	17.88%	20.36%	19.50%
9	382	94	43	52	571
	14.26%	14.69%	12.01%	23.53%	14.65%
10	592	208	144	93	1037
	22.10%	32.50%	40.22%	42.08%	26.60%

Total	2,679	640	358	221	3,898
	100%	100%	100%	100%	100%

The 66+ cohort demonstrated the strongest connectedness to their home/residence country with a tightly compacted distribution that found 93% of its responses registered in the 7-10 grouping. This stretches to 98% for the 5-10 grouping. This cohort's 42% 10 response led all cohorts, followed by 9 at 24%, and 8 at 20%. At the low connectedness end, this cohort scored a 1% 1-3 grouping. The 66+ cohort mean is 8.76.

The 51-65 cohort demonstrates the next-strongest connectedness registering a 7-10 grouping response of 84%, growing to 94% for 5 or higher grouping. The 40% 10 response ranked second among the cohorts. At the low connectedness end, the cohort recorded just under 5% for the 1-3 grouping. This cohort's mean is 8.03.

The 36-50 cohort, while still strongly connected, demonstrated a less-compacted distribution with a 7-10 response rate of 74%. Five (5) Likert scores received double-digit responses at 9%. The 33% response for 10 ranked highest, followed by 8 (16%), and 7 (11%). This grows to 94% for the 5-10 grouping. The cohort mean is 7.86.

The 18-35 cohort demonstrated strong connectedness, although not as strong as the other cohorts,. Additionally, this cohort's distribution, like the 36-50 cohort, is not as compacted, with five (5) Likert points showing a rounded double-digit response. The 7-10 grouping registered a 71% response, which increased to 90% when expanded to the 5-10 grouping. The 22% response to 10, while the highest response within this cohort, was the lowest at this level compared to the other cohorts. At the low connectedness end of 1-3, this cohort recorded an almost 7% response, which grows to just beyond 10% when the 4 rate is added. Thus 1 in 10 see themselves as less connected to their home country. The cohort mean is 7.45.

Connectedness to "Home" Country and Global Regions

In response to the question "How connected do you feel to your home/country of residence?", across the Global Regions, we observe strong reports of connectedness in all regions (see Table 5.4.2, below).

Table 5.4.2: How Connected Respondent Feels to (Home) Country of Residence by Global Regions in Frequencies & Column Percent							
Likert Scale (1 = least, 10 = most)	Global Regions						Total
	Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	

1	0	13	2	0	27	18	60
	0.00%	3.69%	2.00%	0.00%	1.54%	1.18%	1.56%
2	0	8	4	2	35	11	60
	0.00%	2.27%	4.00%	1.83%	1.99%	0.72%	1.56%
3	0	12	0	5	48	27	92
	0.00%	3.41%	0.00%	4.59%	2.73%	1.76%	2%
4	0	3	0	4	74	43	124
	0.00%	0.85%	0.00%	3.67%	4.21%	2.81%	3.22%
5	0	36	18	4	186	111	355
	0.00%	10.23%	18.00%	3.67%	10.59%	7.25%	9.22%
6	0	24	7	10	149	109	299
	0.00%	6.82%	7.00%	9.17%	8.48%	7.12%	7.76%
7	0	23	18	10	246	222	519
	0.00%	6.53%	18.00%	9.17%	14.00%	14.51%	13.47%
8	2	65	17	28	326	313	751
	50.00%	18.47%	17.00%	25.69%	18.55%	20.46%	19.50%
9	0	39	17	19	248	241	564
	0.00%	11.08%	17.00%	17.43%	14.11%	15.75%	14.64%
10	2	129	17	27	418	435	1028
	50.00%	36.65%	17.00%	24.77%	23.79%	28.43%	26.69%
Total	4	352	100	109	1757	1530	3852
	100%	100%	100%	100%	100%	100%	100%

Australia/New Zealand: Respondents exhibited the most even distribution across the upper half of the Likert scale. Responses registered moderate connectedness in comparison to the other regions, with a connectedness rating of 69% in the 7-10 grouping.

Europe: This region similarly reports the strongest connectedness response of 77% at a 7 or higher, with its top-ranked response at 8. However, its 10 response rate of 25% is the third-highest of all regions.

Latin American respondents reported five (5) double-digit responses of connectedness with Likert ratings of 5 or greater. The top rank of 10 received a response of 24%, with a combined response of over 70% for 7 or greater.

Asia and US/Canada display similar patterns of connectedness with their home countries with 10 as the top-ranked response at 37% and 28%, respectively. Asia reports a response rate of 73% for 7-10, while US/Canada registered 79% for this grouping.

3.5.5 Connectedness to Japan

Overall, survey participants indicated a solid sense of connectedness to Japan with 1 in 2 (49%) respondents registering a response in the 7-10 grouping. This climbs to 72% for the 5-10 grouping. Just over 20%, or 1 in 5 participants, registered in the less connected 1-3 grouping. Looking at Table 5.5.1 below, we see a clustering between 5 and 8, resulting in a mean response of 6.1. Interestingly, all four cohorts were uniform in registering 8 as their second-highest ranked scale position.

Likert Scale (1 = least, 10 = most)	Aggregate Age Cohorts				Total
	18-35	36-50	51-65	66+	
1	175	45	36	18	274
	6.53%	7.14%	10.08%	8.11%	7.05%
2	181	32	17	19	249
	6.76%	5.08%	4.76%	8.56%	6.41%
3	213	34	22	13	282
	7.95%	5.40%	6.16%	5.86%	7.25%
4	222	41	14	23	300
	8.29%	6.51%	3.92%	10.36%	7.72%
5	318	79	46	39	482
	11.87%	12.54%	12.89%	17.57%	12.40%
6	290	69	36	20	415
	10.83%	10.95%	10.08%	9.01%	10.68%
7	438	81	53	22	594
	16.36%	12.86%	14.85%	9.91%	15.28%
8	375	101	52	37	565
	14.00%	16.03%	14.57%	16.67%	14.54%
9	206	46	30	22	304
	7.69%	7.30%	8.40%	9.91%	7.82%
10	260	102	51	9	422
	9.71%	16.19%	14.29%	4.05%	10.86%
Total	2,678	630	357	222	3,887
	100%	100%	100%	100%	100%

Connectedness to Japan by Aggregated Age Cohorts

Examination of the difference by age cohort, while roughly following the overall distribution, demonstrates some distinct response patterns.

When looking at the 7-10 grouping, the 36-50 and 51-65 cohorts scored roughly the same at around 52%. The two cohorts diverge in registering their in-group highest rating. For the 36-50

cohort, 10 ranked first at 16%, while 10 ranked third at 14% for the 51-65 cohort. Likert 7 was the highest-ranked for the 51-65 cohort at 15%. Likert 8 ranked second for both cohorts. The 51-65 cohort was the only cohort with a double-digit Likert 1 rating (10%).

The 18-35 cohort fell third in connectedness to Japan with just over 70% registering responses in the 5-10 grouping. Likert 7 was the highest-ranked score for this cohort at 16%, followed by 8 at 14%, and 4 at 12%. Likert 6 (11%) and 10 (10% rounded) both registered double-digit responses. At the lower end, just over 13% registered responses in the 1-2 grouping, which increased to just over 20% when adding 3 responses.

Relatively speaking, the 66+ cohort displayed less connectedness to Japan, although roughly 41% registered responses in the 7-10 grouping. This cohort, however, was the only cohort that recorded two of its top three at 5—its highest-ranked response at 18%—and 4, its third-ranked response of 10%. This cohort was the only one not to record a rounded double-digit response to 10, most connected to Japan. Nearly 17% registered a 1-2 rating, highest among the age cohorts.

Connectedness to Japan by Global Regions

Examining Table 5.5.2 (below), we observe a moderate to strong connectedness to Japan, as most of the double-digit responses across all regions (17 of 25) fall between 5 and 8. This clustering results in an overall sample distribution that skews towards a stronger connectedness with Japan, rising steadily from 1 at 7% to crest at a mild peak at 7 (16%), with a small gradual decline to 10 at 11%. Despite this tight clustering, however, each region displays a somewhat unique distribution.

Likert Scale (1=least, 10=most)	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
1	0	13	1	4	104	143	265
	0.00%	3.70%	0.98%	3.54%	5.85%	9.19%	6.79%
2	0	8	7	12	98	164	289
	0.00%	2.28%	6.86%	10.62%	5.51%	10.54%	7.40%
3	0	8	7	12	98	164	289
	0%	2.28%	6.86%	10.62%	5.51%	10.54%	7.40%
4	0	3	9	5	119	157	293
	0.00%	0.85%	8.82%	4.42%	6.70%	10.09%	7.51%

5	0	35	13	4	239	188	479
	0.00%	9.97%	12.75%	3.54%	13.45%	12.08%	12.27%
6	0	27	13	10	209	151	410
	0.00%	7.69%	12.75%	8.85%	11.76%	9.70%	10.50%
7	0	36	21	29	295	211	592
	0.00%	10.26%	20.59%	25.66%	16.60%	13.56%	15.17%
8	2	70	16	21	268	186	563
	50.00%	19.94%	15.69%	18.58%	15.08%	11.95%	14.42%
9	0	28	11	7	154	107	307
	0.00%	7.98%	10.78%	6.19%	8.67%	6.88%	7.87%
10	2	123	4	9	193	85	416
	50.00%	35.04%	3.92%	7.96%	10.86%	5.46%	10.66%
Total	4	351	102	113	1777	1556	3903
	100%	100%	100%	100%	100%	100%	100%

Asia: Not surprisingly, the Asia region reported the strongest connectedness to Japan with 73% of respondents registering a response in the 7-10 grouping. Looking at the region's distribution, it skews heavily to the strong/more connectedness scale responses, rising steadily from 1 to 10. The 35% response rate for 10 led not only the Asia region response, but was also the largest response for a Likert position across all regions. Likert 8, Asia's second highest response rate at 20%, also led all regions.

Australia/New Zealand: Respondents demonstrated a moderate to strong connectedness to Japan. This region's distribution clustered firmly in the 5 through 9 positions, with the range registering all five (5) of its double-digit responses and accounting for 73% of the region's responses. Likert 7 received the highest percentage of responses at 21%, followed by 8 at 16%, while the 7-10 grouping accounted for 51% of the responses.

Europe: This region's responses appear unique among its global colleagues. Its connectedness to Japan response appears somewhat bi-modal with a small cluster at 2 and 3 accounting for just over 21% of responses, and a second larger mode at 7 and 8 registering 44%. Extending this larger modal spike with the 7-10 grouping, the response rate grows to 58%. Thus, overall Europe leans toward a stronger connectedness with Japan, while being anchored by 1 in 5 respondents reporting lesser connectedness.

Latin America: As a region, Latin America follows most closely to the overall sample distribution, indicating a moderate to strong connectedness with Japan. Beginning with a 6% response at 1, the distribution climbs steadily, peaking at 17% for 7 before falling slightly to 15% at 8, and trailing off to 11% at 10. The 5-8 cluster includes four of the five double-digit responses, accounting for 57% of responses, and climbs to 76% when extended to include 9 and 10 responses.

US/Canada: Respondents represent the broadest distribution of all the regions with seven (7) rounded, double-digit responses spanning 2 Likert 8 and tightly grouped between 10-14%. This results in a fairly flat distribution with a gentle peak at 7 (14%). The curve experiences a drop off at 9 (7%) and 10 (5%). A cluster of four (4) ratings from 5 to 8, encompassing the top-three-ranked responses, accounts for 47% of the respondents. When added together with 9 and 10, this response rate climbs to 60%. All told, we see a moderately solid or greater connectedness to Japan with a sizable cohort of just under 40% that tends toward weaker or less connectedness.

3.5.6 *Pride of Japan’s Hosting of Tokyo Olympics and Paralympics*

Pride of Japan’s Hosting of Tokyo Olympics and Paralympics by Aggregated Age

In another measure of connectedness to Japan, we asked respondents if they took pride, or felt proud, that Japan was scheduled to host the 2020 Olympics and Paralympics (pre-pandemic). Similarly, a 10-point Likert scale was used where one (1) was least proud and ten (10) was most proud. In a strong response, the survey participants reported feeling pride/proud that Japan was selected to host the 2020 Olympic and Paralympic Games. As illustrated in Table 5.6.1 (below), we observe a clustering for responses between 7 and 10 at 70%. This grows to 89% when the grouping includes responses at 5 or greater. At the lower end, just over 6% registered responses in the 1-2 grouping. On the whole, this was consistent across age cohorts.

Table 5.6.1: Pride of Japan’s Hosting of 2020 Olympics and Paralympics games by Aggregated Age Cohorts in Frequencies and Column Percent					
Likert Scale (1=least 10=most)	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
1		24	13	6	162
	4.46%	3.74%	3.61%	2.74%	4.16%
2	51	3	8	8	70
	1.91%	0.47%	2.22%	3.65%	1.80%
3	69	21	12	2	104
	2.58%	3.27%	3.33%	0.91%	2.67%
4	73	18	12	6	109
	2.73%	2.80%	3.33%	2.74%	2.80%
5	295	53	32	25	405
	11.05%	8.26%	8.89%	11.42%	10.41%
6	209	43	22	25	299

	7.83%	6.70%	6.11%	11.42%	7.68%
7	302	69	39	20	430
	11.31%	10.75%	10.83%	9.13%	11.05%
8	374	99	41	43	557
	14.01%	15.42%	11.39%	19.63%	14.32%
9	283	51	36	44	414
	10.60%	7.94%	10.00%	20.09%	10.64%
10	895	261	145	40	1341
	33.52%	40.65%	40.28%	18.26%	34.46%
Total	2,670	642	360	219	3,891
	100%	100%	100%	100%	100%

Looking at Table 5.6.1 (above), we observe some individual cohort differences at specific Likert levels—for example, the 66+ cohort responded to 10 with the third highest-response rate of 18%. However, when examining the responses for 5 or higher, the differences among the cohorts is separated by a 3% range with the 51-65 cohort rounded to 87% at the low end, to 66+ and 36-50 at approximately 90% at the high end. The 18-35 cohort falls in the middle at 88%.

The 36-50 and 51-65 cohorts reported the strongest sense of pride in Japan’s hosting of the 2020 Olympic and Paralympic Games. Forty percent of both cohorts registered a 10 response. This increases to 75% and 73%, respectively, for the 7-10 grouping.

The 18-35 cohort registered a 34% response rate for 10 and expands to 69% for the 7-10 grouping. We do observe an almost 9% response rate at the 1-3 grouping.

Looking at the 66+ cohort, despite the lowest -response rate for 10 at 18%, this cohort was the only one with all of its top-three-ranked responses at 8 (20%), 9 (20%), and 10 (18%). The next cluster fell in 5 (11%), 6 (11%), and 7 (9%).

Pride in Japan’s Hosting of 2020 Olympic and Paralympic Games by Global Regions

As the results above reveal, overall and across age cohorts, global Nikkei survey respondents registered a strong sense of pride in Japan’s scheduled hosting of the 2020 Olympics and Paralympics. This finding, when analyzed by Global Regions, is generally maintained. However, it is not uniform across regions (see Table 5.6.2, below). Asia and Latin America display a very strong sense of pride in Japan, while in US/Canada, the strong sense of pride is more measured, and Europe and Australia register a more moderate sense of pride.

Table 5.6.2: Pride in Japan’s Hosting of the Olympic and Paralympic Games by Global Regions in Frequencies and Column Percentages

Likert Scale (1=least, 10=most)	Global Regions						Total
	Africa/ Middle East	Asia	Australia/ New Zealand	Europe	Latin America	US/ Canada	
1	0	11	2	8	75	60	156
	0.00%	3.14%	2.04%	7.69%	4.27%	3.96%	4.08%
2	0	2	4	5	19	39	69
	0.00%	0.57%	4.08%	4.81%	1.08%	2.58%	1.80%
3	0	6	5	5	27	57	100
	0.00%	1.71%	5.10%	4.81%	1.54%	3.76%	2.61%
4	0	2	4	11	21	68	106
	0.00%	0.57%	4.08%	10.58%	1.19%	4.49%	2.77%
5	0	28	26	9	150	190	403
	0.00%	8.00%	26.53%	8.65%	8.53%	12.55%	10.53%
6	0	19	9	11	79	174	292
	0.00%	5.43%	9.18%	10.58%	4.49%	11.49%	7.63%
7	0	27	10	19	143	221	420
	0.00%	7.71%	10.20%	18.27%	8.13%	14.60%	10.97%
8	2	46	6	11	228	253	546
	50.00%	13.14%	6.12%	10.58%	12.97%	16.71%	14.26%
9	0	24	14	12	161	196	407
	0.00%	6.86%	14.29%	11.54%	9.16%	12.95%	10.63%
10	2	185	18	13	855	256	1,329
	50.00%	52.86%	18.37%	12.50%	48.63%	16.91%	34.72%
Total	4	350	98	104	1,758	1,514	3,828
	100%	100%	100%	100%	100%	100%	100%

Asia: A strong sense of pride is reflected in the heavily clustered Likert scale positions from 8 to 10. A majority of the region's respondents (53%) selected the highest measure of pride at 10. Likert 8 registered the second-highest percentage response at 13%. No other Likert scale position received a double-digit response, with 5% registering in the 1-3 grouping indicating less pride. Comparatively, the 7-10 grouping accounted for 81% of the respondents.

Australia/New Zealand: Overall responses skewed toward a moderately strong sense of pride with a bi-modal distribution, with one peak at 5 and the other at 10. The first peak at 5 represents the region's largest response rate at 27%. When the 6 responses (9%) are added, the grouping accounts for 36% of the respondents indicating a positive but moderate sense of pride. The second peak at 10 represented the second-highest ranked response at 18%. When adding the third-ranked 9 at 14%, this peak represents 33%, indicating a strong sense of pride. At the low end of the scale, the 1-3 grouping accounts for 11%, leaving nearly 85% of responses at 5 or greater.

Europe: While skewing toward a stronger pride response, Europe is also the most reserved. This region has the most varied response distribution and registers the largest lower sense of pride responses. The 1-3 grouping, representing a lesser sense of pride, registered 17%. Yet, at the other end of the scale, the 7-10 grouping indicates a stronger sense of pride, registering 53%, with 7 at 18% representing the largest response rate for the region.

Latin America: This is the other region where responses are heavily clustered in the strong sense of pride—7 and above responses scored 79%, or nearly 4 of 5 respondents. At the low end of the scale indicating lesser pride, the 1-3 grouping registered 7% of responses.

US/Canada: Responses demonstrate a strong but moderate sense of pride with double-digit responses in the six (6) Likert scale positions between 5 and 10. The 7-10 grouping accounts for 61% of the responses, with a 10 response of 17%. In the middle of the Likert scale, 24% of the responses are registered at 5-6. Thus, just over 85% of the respondents exhibited a positive to strong sense of pride. The low end 1-3 grouping registered 10%.

Pride of Athlete of Japanese Descent (including mixed race) Representing Home Country in International Competition by Aggregated Age Cohorts

In a second question using pride as a measure of connectedness to Japan, the survey asked respondents to assess their level of pride in athletes of Japanese descent (including mixed-ancestry Japanese) that represent their home countries. An examination of Table 5.6.3 (below) reveals that overall and across all Aggregated Age Cohorts, respondents report an overwhelming sense of pride in athletes of Japanese descent representing their home country. Overall, 86% registered a Likert 7-10 grouping, including 46% that selected 10. At the opposite end, less than 5% registered a 1-3 grouping response.

Table 5.6.3: Pride of Athlete of Japanese Descent (including mixed race) Representing Home Country in International Competition by Aggregated Age Cohorts in Frequencies and Column Percent					
Likert Scale (1=least 10 =most)	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
1	53	7	5	0	65
	1.98%	1.09%	1.39%	0.00%	1.67%
2	27	3	5	4	39
	1.01%	0.47%	1.39%	1.80%	1.00%
3	33	5	7	6	51
	1.23%	0.78%	1.94%	2.70%	1.31%

4	42	5	2	2	51
	1.57%	0.78%	0.56%	0.90%	1.31%
5	126	30	11	9	176
	4.71%	4.67%	3.06%	4.05%	4.51%
6	111	14	10	10	145
	4.15%	2.18%	2.78%	4.50%	3.72%
7	245	49	27	8	329
	9.16%	7.63%	7.50%	3.60%	8.44%
8	411	109	51	50	621
	15.36%	16.98%	14.17%	22.52%	15.92%
9	441	89	58	54	642
	16.48%	13.86%	16.11%	24.32%	16.46%
10	1,187	331	184	79	1781
	44.36%	51.56%	51.11%	35.59%	45.67%
Total	2,676	642	360	222	3,900
	100%	100%	100%	100%	100%

Though we observe a distribution difference between age cohorts in selecting 8, 9, and 10, when aggregating these Likert scale ratings, we see a range from 76% (18-35 year olds) to 82% (66+). The 66+ cohort reported a more even distribution among the top three Likert scale indices, while the other three cohorts skewed toward the 10 position with over half of the respondents in the 36-50 and 51-65 cohorts reporting a 10.

Pride of Athlete of Japanese Descent (including mixed race) Representing Home Country in International Competition by Global Regions

Across all Global Regions, respondents expressed a very strong sense of pride when athletes of Japanese ancestry, including mixed race, represented their home country in international competition. Regardless of region (see Table 5.6.4, below), responses were highly clustered with all double-digit responses falling in the 8-10 grouping, except for Australia which had a double-digit response for 7.

Likert Scale (1=least, 10=most)	Global Regions						Total
	Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	
1	0	6	0	3	42	10	61

	0.00%	1.71%	0.00%	2.88%	2.39%	0.66%	1.59%
2	0	2	0	6	14	15	37
	0.00%	0.57%	0.00%	5.77%	0.80%	0.99%	0.96%
3	0	8	4	6	14	16	48
	0.00%	2.28%	4.08%	5.77%	0.80%	1.05%	1.25%
4	0	4	6	8	15	16	49
	0.00%	1.14%	6.12%	7.69%	0.85%	1.05%	1.28%
5	0	24	8	2	74	65	173
	0.00%	6.84%	8.16%	1.92%	4.20%	4.28%	4.51%
6	0	17	5	10	56	58	146
	0.00%	4.84%	5.10%	9.62%	3.18%	3.82%	3.81%
7	0	18	9	17	142	136	322
	0.00%	5.13%	9.18%	16.35%	8.06%	8.95%	8.39%
8	2	37	24	17	243	288	611
	50.00%	10.54%	24.49%	16.35%	13.80%	18.96%	15.92%
9	0	32	18	19	231	337	637
	0.00%	9.12%	18.37%	18.27%	13.12%	22.19%	16.60%
10	2	203	24	16	930	578	1753
	50.00%	57.83%	24.49%	15.38%	52.81%	38.05%	45.69%
Total	4	351	98	104	1761	1519	3837
	100%	100%	100%	100%	100%	100%	100%

While Asia and Latin America registered the highest 10 response rates at 58% and 50%, respectively, when aggregating the responses from 7-10, US/Canada also had a response rate greater than 80%. Australia/New Zealand gets close to this rate, when adding the 7 responses, at 77%, while Europe lags at 66%.

At the lesser end of the pride scale, the 1-3 grouping response rates for Asia, Australia/New Zealand, Latin America, and US/Canada were each less than 4%. Europe registered the highest less pride grouping response rate at 15%.

Pride of Japanese (national) Athlete (including mixed race) Competing in International Sporting Event by Aggregated Age Cohorts

Similar to expressing pride in Japanese-descent athletes competing for their home countries, respondents also expressed pride in Japanese national athletes competing in international sporting events. Observing Table 5.6.5 (below), we see a tight clustering of

participants who registered responses in the 7-10 grouping, encompassing just over 3 of 4 respondents. This increases to 9 of 10 respondents that expressed a high level of pride at 5 or higher. Just over 6% expressed less pride in the 1-3 grouping.

Table 5.6.5: Pride of Japanese (national) Athlete (including mixed race) Competing in International Sporting Event by Aggregated Age Cohorts in Frequencies and Column Percent					
Likert Scale (1=least, 10=most)	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
1	82	7	6	2	97
	3.06%	1.09%	1.68%	0.91%	2.49%
2	32	5	6	4	47
	1.19%	0.78%	1.68%	1.82%	1.21%
3	69	8	5	6	88
	2.58%	1.25%	1.40%	2.73%	2.26%
4	57	12	4	4	77
	2.13%	1.87%	1.12%	1.82%	1.97%
5	173	36	11	16	236
	6.46%	5.61%	3.07%	7.27%	6.05%
6	212	42	20	10	284
	7.91%	6.54%	5.59%	4.55%	7.28%
7	325	63	45	19	452
	12.13%	9.81%	12.57%	8.64%	11.59%
8	431	106	52	38	627
	16.09%	16.51%	14.53%	17.27%	16.08%
9	396	92	45	59	592
	14.78%	14.33%	12.57%	26.82%	15.18%
10	902	271	164	62	1399
	33.67%	42.21%	45.81%	28.18%	35.88%
Total	2,679	642	358	220	3,899
	100%	100%	100%	100%	100%

Across age cohorts, those who were 66+ had the tightest cluster, with all double-digit responses in the 8-10 grouping. While skewing slightly, this cohort demonstrated a more even distribution between 9 (27%) and 10 (28%).

The remaining cohorts skew heavily towards 10, with responses for the 7-10 grouping ranging from 77% (18-35) to 83% (36-50) and 85% (51-65). One-third of the 18-35 cohort registered a 10 response, while the 36-50 (42%) and 51-65 (46%) cohorts registered above 40%.

Pride of Japanese (national) Athlete (including mixed race) Competing in International Sporting Event by Global Regions

Similar to the pride expressed for an athlete of Japanese ancestry competing for their home country, respondents in all Global Regions expressed a strong sense of pride in Japanese athletes, including mixed race, competing in international competitions.

Table 5.6.6: Pride of Japanese (national) Athlete (including mixed race) Competing in International Sporting Event by Aggregated Age Cohorts in Frequencies and Column Percent					
Likert Scale (1=least, 10=most)	Aggregated Age Cohorts				Total
	18-35	36-50	51-65	66+	
1	82	7	6	2	97
	3.06%	1.09%	1.68%	0.91%	2.49%
2	32	5	6	4	47
	1.19%	0.78%	1.68%	1.82%	1.21%
3	69	8	5	6	88
	2.58%	1.25%	1.40%	2.73%	2.26%
4	57	12	4	4	77
	2.13%	1.87%	1.12%	1.82%	1.97%
5	173	36	11	16	236
	6.46%	5.61%	3.07%	7.27%	6.05%
6	212	42	20	10	284
	7.91%	6.54%	5.59%	4.55%	7.28%
7	325	63	45	19	452
	12.13%	9.81%	12.57%	8.64%	11.59%
8	431	106	52	38	627
	16.09%	16.51%	14.53%	17.27%	16.08%
9	396	92	45	59	592
	14.78%	14.33%	12.57%	26.82%	15.18%
10	902	271	164	62	1399
	33.67%	42.21%	45.81%	28.18%	35.88%
Total	2,679	642	358	220	3,899
	100%	100%	100%	100%	100%

Table 5.6.6 (above) illustrates a clustering of the double-digit (15 of 18) responses in the 7-10 positions. The remaining three double-digit responses rest in the 6 response. While the overall response expresses strong pride, two patterns emerged among the Global Regions.

In one pattern, Asia and Latin America converge, with US/Canada slightly diverges. All of the double-digit responses in Asia and Latin America rest in the 7-10 grouping, accounting for 79% and 80%, respectively. US/Canada lagged at 72%. When 6 is added to this grouping, the separation among the three regions narrows to 4 points, with Latin American at 86%, followed by Asia at 85%, and US/Canada at 82%. Similarly, at the less pride end of the scale, all three register less than 7% for the 1-3 grouping. Asia and Latin America stand out in that for each region the majority of respondents registered a 10 response at 56% and 50%, respectively. US/Canada 10 responses only registered at 29%.

Australia/New Zealand and Europe share similar distributions in terms of the Likert scale ranking of responses, but not necessarily of proportional distributions. Both regions registered their highest response rate at 8. Australia/New Zealand's 8 accounts for 1 in 4 of its respondents (26%) while Europe comes in at 17%, a difference of roughly 9 points. In its 7-10 grouping, Australia/New Zealand registers a 62% response rate that rises to 79% when 6 responses are added. Europe lags in the 7-10 grouping at 54% and at 66% when 6 responses are added. For the 1-3 grouping, Australia/New Zealand's response rate is 8%.

At 1 out of 5 respondents, Europe recorded the highest response rate for the 1-3 grouping at 21%. However, even with this higher Likert scale response in the lesser pride rankings, the majority (54%) of European respondents registered strong or greater pride in the 7-10 grouping.

3.5.7 Nikkei Young Adult (18-35) Attitudes on Connectedness to Nikkei & Japan

This section analyzes Nikkei young adults' (NYA) sense of connectedness to Nikkei identity, community, and Japan. By examining "attitudes regarding connectedness," the study sought to provide a factor to compare and contrast with cultural values and cultural behaviors.

Specifically, the survey addressed connectedness to Nikkei identity, other Nikkei in their "home" country, future of the Nikkei in their home country, to their home country, and connectedness to Nikkei identity. Additionally, the survey asked respondents' sense of connectedness to Japan, pride in Japan's hosting of the Olympics and Paralympics games, and performance by athletes of Japanese ancestry.

Respondents were asked to indicate "connectedness" on a 10-point Likert scale where one (1) equaled "less connected" and ten (10) equaled "most connected."

Nikkei Young Adult Connectedness to Nikkei Identity

NYA (18-35 years old) reported being very strongly connected to their Nikkei identity, with 10 garnering the largest participant response at 26%, growing to 74% for responses of 7-10.

Table 5.7.1: Nikkei Young Adult (18-35 year old) Connectedness to Nikkei Identity by Frequency and Column & Row Percentages

Likert Scale (1= least 10= most)	Generational Cohorts		Total
	Shin Nikkei	Nikkei	
1	17	48	65
	3.21%	2.33%	2.51%
	26.15%	73.85%	100%
2	10	42	52
	1.89%	2.04%	2.01%
	19.23%	80.77%	100%
3	16	46	62
	3.02%	2.23%	2.39%
	25.81%	74.19%	100%
4	22	55	77
	4.15%	2.67%	2.97%
	28.57%	71.43%	100%
5	48	163	211
	9.06%	7.90%	8.14%
	22.75%	77.25%	100%
6	43	166	209
	8.11%	8.05%	8.06%
	20.57%	79.43%	100%
7	84	271	355
	15.85%	13.14%	13.69%
	23.66%	76.34%	100%
8	113	411	524
	21.32%	19.92%	20.21%
	21.56%	78.44%	100%
9	54	309	363
	10.19%	14.98%	14.00%

	14.88%	85.12%	100%
10	123	552	675
	23.21%	26.76%	26.03%
	18.22%	81.78%	100%
Total	530	2063	2593
	100%	100%	100%
	20.44%	79.56%	100%

For both Shin Nikkei and Nikkei, all double-digit responses occurred within the 7-10 grouping, with 10 receiving the highest response for both cohorts at 23% and 27%, respectively. Though both cohorts displayed similar distributions in ranking and percentage response, a slight difference of 4% occurred in the aggregated response rate for the 7-10 group. Shin Nikkei recorded a 71% response rate compared to 75% for Nikkei. Similarly, at the weak end of the Likert scale, the two cohorts shared nearly the same response rate for the 1-3 range with Shin Nikkei at 8% and Nikkei at 7%.

Nikkei Young Adult Connectedness to Nikkei Community in Home City or City of Residence

NYA displayed a moderately strong sense of connectedness with the Nikkei community in their home city or city of residence. Table 5.7.2 (below) reveals a dispersed distribution featuring seven Likert positions with a response rate of 9% or greater with a moderate peak at 8 (15%). The response rate ranges from a low of 6% to a high of 15%. An examination of the NYA cohort by generational cohort²⁴ reveals Shin Nikkei demonstrated a weaker sense or less connectedness with Nikkei in their home city, while Nikkei showed a stronger sense of connectedness.

Looking at Table 5.7.2, we see an overall relatively flat Shin Nikkei distribution across the Likert scale with small bi-modal peaks at 1 and 8. Overall, there were seven (7) rounded double-digit responses ranging from 1 to 8, with the exception of 4 at 9%. This first bi-modal peak is at 1 with a 14% response rate. At this end of the scale the 1-3 group registered a 35% response rate, indicating that a third of Shin Nikkei feel less connected to the Nikkei in their home city. About a third of the Shin Nikkei feel a moderate connection illustrated by the 4-6 grouping response rate

²⁴ The Nikkei young adult cohort was categorized by generation. Shin Nikkei comprised respondents who were immigrants (i.e. born in Japan) or whose parents were immigrants (i.e. born in Japan). Typically, these persons are referred to as Issei/Shin Issei or Nisei/Shin Nisei. Nikkei are comprised of respondents whose grandparents, great-grandparents, or more were born in Japan. These persons are referred to as Sansei, Yonsei, Gosei, or Rokusei.

of 29%. The second mode peaks at 8 with a 12% response rate, with the 7-10 grouping registering a 37%.

Table 5.7.2: Nikkei Young Adult (18-35) Connectedness to Nikkei in Their Home City by Aggregated Generation in Frequencies & Column Percent			
Likert Scale (1 = least, 10 = most)	Generational cohorts		Total
	Shin Nikkei	Nikkei	
1	78	239	317
	14.00%	11.55%	12.07%
2	60	100	160
	10.77%	4.83%	6.09%
3	56	184	240
	10.05%	8.89%	9.14%
4	49	141	190
	8.80%	6.81%	7.24%
5	55	207	262
	9.87%	10.00%	9.98%
6	55	192	247
	9.87%	9.28%	9.41%
7	60	281	341
	10.77%	13.58%	12.99%
8	67	329	396
	12.03%	15.90%	15.08%
9	32	184	216
	5.75%	8.89%	8.23%
10	45	212	257
	8.08%	10.25%	9.79%
Total	557	2,069	2,626
	100%	100%	100%

The Nikkei cohort skews toward a strong connectedness with nearly half of respondents responding with a rounded rate of 49% at the 7-10 grouping and a peak at 8 of 16%. At the lower end led by the 1 response rate of 12% registered a 1-3 grouping response rate of 25%.

Nikkei Young Adult Connectedness to (Home) Country of Residence

Overall NYA demonstrated a strong sense of connectedness to their home country/country of residence (see Table 5.7.3). Double-digit (rounded) responses cluster between

5 and 10, with the exception of 6 which registers an 8% response rate. Likert 10 registered as the highest response at 22% and over 71% are found in the 7-10 grouping.

Generational cohort analysis reveals few differences with both Shin Nikkei and Nikkei recording nearly equal response rates from 5 through 10. A slight difference emerges at the less connected 1-3 grouping where Shin Nikkei registers 5% and Nikkei 7%.

Table 5.7.3: Nikkei Young Adult (18-35) Connectedness to (Home) Country of Residence by Aggregated Generation in Frequencies & Column Percent

Likert Scale (1=least, 10=most)	Generational Cohorts		Total
	Shin Nikkei	Nikkei	
1	2	39	41
	0.36%	1.88%	1.56%
2	9	42	51
	1.61%	2.03%	1.94%
3	15	57	72
	2.69%	2.75%	2.74%
4	20	88	108
	3.58%	4.25%	4.11%
5	54	208	262
	9.68%	10.05%	9.97%
6	50	167	217
	8.96%	8.07%	8.26%
7	79	312	391
	14.16%	15.08%	14.88%
8	121	404	525
	21.68%	19.53%	19.98%
9	84	291	375
	15.05%	14.06%	14.27%
10	124	461	585
	22.22%	22.28%	22.27%
Total	558	2,069	2,627
	100%	100%	100%

Nikkei Young Adult Connectedness to Japan

Overall, NYA display a moderately strong connectedness to Japan with five (5) rounded double-digit responses from 5 through 10, with the exception of 9 at a rounded 8% (see Table

5.7.4, below). The 7-10 grouping registers a 48% response rate. Expanding the grouping to 5-10 increases the response rate to 70%. At the less connected end, the 1-3 grouping registers a 21% response rate.

The Shin Nikkei cohort shows a strong sense of connectedness with a distribution featuring six (6) double-digit responses from 5 through 10, with a peak of 20% at 7, followed by the second-ranked response rate of 17% at 8, and third-ranked 9 at 12%. This cohort exhibits a strong sense of connectedness to Japan with 61% of the respondents in the 7-10 grouping. At the lower end, the 1-3 grouping registers a 10% response rate.

Nikkei demonstrate a moderate to strong connectedness to Japan with four (4) double-digit responses clustered between 5 and 8, accounting for 51% of the respondents. This rises to 67% when 9 and 10 responses are added. At the lower end, the 1-3 grouping registers a 24% rate of respondents who feel less connected to Japan.

Table 5.7.4: Nikkei Young Adult (18-35) Connectedness to Japan by Aggregated Generation in Frequencies & Column Percent			
Likert Scale (1=least, 10=most)	Generational Cohorts		Total
	Shin Nikkei	Nikkei	
1	18	155	173
	3.23%	7.50%	6.59%
2	17	157	174
	3.05%	7.59%	6.63%
3	23	188	211
	4.12%	9.09%	8.04%
4	34	183	217
	6.09%	8.85%	8.26%
5	64	245	309
	11.47%	11.85%	11.77%
6	62	219	281
	11.11%	10.59%	10.70%
7	112	323	435
	20.07%	15.62%	16.57%
8	96	272	368
	17.20%	13.15%	14.01%
9	67	137	204
	12.01%	6.62%	7.77%
10	65	189	254
	11.65%	9.14%	9.67%
Total	558	2,068	2,626
	100%	100%	100%

In part, these generational differences are expected. Shin Nikkei tend to have stronger nuclear and extended family connections in Japan, as well as possess the linguistic skills to communicate. The discovery of the Nikkei cohort's moderately strong sense of connectedness was less expected, but indicates a retention, or the re-discovery, of a Nikkei identity.

Nikkei Young Adult Pride in Japan Hosting the 2020 Olympics and Paralympics

As a cohort, NYA display strong measures of pride in Japan's scheduled hosting of the 2020 Olympics and Paralympics games. All five (5) double-digit responses are registered at 5 or higher, with the exception of responses at 6 (see Table 5.7.5, below). Likert 10 at 33% recorded the highest percentage of responses, followed by 8 at 14%, and 7 at 11%. Almost 70% of the respondents' responses are found in the 7-10 grouping, which represents a strong sense of pride in Tokyo hosting the 2020 Olympics and Paralympics games. At the lower end, the 1-3 grouping registered 9%.

Looking at the generational cohort response, we see that both Shin Nikkei and Nikkei express pride in Japan's hosting of the 2020 Olympic and Paralympic Games with similar ranking distributions, but display slight differences on emphases/response rates.

Shin Nikkei express a strong sense of pride, with 64% of responses registered in the 7-10 grouping, with the largest percentage of respondents at 10 with 29%. A smaller cluster is found at the middle of the scale where the 5-6 grouping accounts for 22% who display a moderate sense of pride. At the bottom end, the 1-3 grouping registers 10% of respondents who feel lesser pride.

The Nikkei cohort is slightly more concentrated at the range that has the strongest sense of pride (7-10) with a 71% response rate. For the Nikkei cohort, 10 received the largest respondent selection with a response rate of 35%. The 5-6 middle-cluster grouping registered a 18% response, while the 1-3 grouping at the low end reported 9%.

Table 5.7.5: Nikkei Young Adult (18 - 35) Pride in Japan Hosting 2020 Olympics and Paralympics games by Aggregated Generation in Frequencies & Column Percent			
Likert Scale (1=least, 10=most)	Generational Cohorts		Total
	Shin Nikkei	Nikkei	
1	20	98	118
	3.60%	4.75%	4.51%
2	12	36	48
	2.16%	1.75%	1.83%

3	22	43	65
	3.96%	2.09%	2.48%
4	20	53	73
	3.60%	2.57%	2.79%
5	74	218	292
	13.31%	10.57%	11.15%
6	50	152	202
	8.99%	7.37%	7.72%
7	73	225	298
	13.13%	10.91%	11.38%
8	65	307	372
	11.69%	14.89%	14.21%
9	59	216	275
	10.61%	10.48%	10.50%
10	161	714	875
	28.96%	34.63%	33.42%
Total	556	2,062	2618
	100%	100%	100%

It is interesting to note that the Nikkei cohort's 7-10 rating of 71% is 7 points higher than the Shin Nikkei ranking of 64%, indicating a stronger sense of pride in Japan's hosting of the 2020 Olympic and Paralympic Games. However, this intensity does not persist throughout the entire 10-point Likert scale. The difference dissipates when aggregating responses of 5 or greater, resulting in only a two-point difference (89% vs. 87%).

Nikkei Young Adults and Pride in an Athlete of Japanese Descent (including mixed race) Competing for Their Home Country at an International Athletic Event.

Nikkei young adults express a very strong sense of pride in athletes of Japanese descent (including mixed race) who compete for their home countries in international competitions. The distribution clusters tightly in the 7-10 grouping, resulting in an 85% response rate (see Table 5.7.6, below).

Generational analyses reveal relatively few differences between the Shin Nikkei and Nikkei cohorts. Both display identical ranking order of responses led by 10, followed by 9, then 8, and 7 when looking at the top four responses. Looking at response rates, we observe a 6-point difference at the 7-10 grouping, with Nikkei registering 87% and Shin Nikkei 80%.

Table 5.7.6: Nikkei Young Adult (18 - 35) Pride In Athlete of Japanese Ancestry Competing for Home Country Competing on World Stage by Aggregated Generation in Frequencies & Column Percent			
Likert Scale (1=least, 10=most)	Generational Cohorts		Total
	Shin Nikkei	Nikkei	
1	9	44	53
	1.61%	2.13%	2.02%
2	5	22	27
	0.90%	1.06%	1.03%
3	14	16	30
	2.51%	0.77%	1.14%
4	17	25	42
	3.05%	1.21%	1.60%
5	30	90	120
	5.38%	4.36%	4.57%
6	36	75	111
	6.45%	3.63%	4.23%
7	48	190	238
	8.60%	9.20%	9.07%
8	80	319	399
	14.34%	15.44%	15.21%
9	95	343	438
	17.03%	16.60%	16.69%
10	224	942	1166
	40.14%	45.60%	44.44%
Total	558	2,066	2624
	100%	100%	100%

Nikkei Young Adults and Pride in an Athlete of Japanese Descent (including mixed race) Competing for Japan at an International Athletic Event.

Observing Table 5.7.7 (below), we see a distribution that skews to a very strong sense of pride for NYA with four (4) double-digit responses registered at 7, 8, 9, and 10. This 7-10 grouping accounts for 77% of all respondents. At the lower end of the Likert scale, the 1-3 grouping registers a 7% response rate.

Analyses of the Generational Cohort reveal few differences between Nikkei and Shin Nikkei responses. These cohorts share 10 as the highest-ranked response. At the second and third ranks, the two cohorts reverse their responses. For Shin Nikkei, the second-ranked response

is 9 (18%), while for Nikkei it is 8 (16%). For Shin Nikkei, the third-ranked response is 8 (15%), while for Nikkei it is 9 (14%). For the 7-10 grouping, both scored 77%.

Table 5.7.7: Nikkei Young Adult (18 - 35) Pride In Athlete of Japanese Ancestry Competing for Japan on World Stage by Aggregated Generation in Frequencies & Column Percent			
Likert Scale (1=least 10=most)	Generational Cohorts		Total
	Shin Nikkei	Nikkei	
1	16	66	82
	2.87%	3.19%	3.12%
2	5	27	32
	0.90%	1.30%	1.22%
3	15	51	66
	2.69%	2.46%	2.51%
4	13	43	56
	2.33%	2.08%	2.13%
5	31	135	166
	5.56%	6.52%	6.32%
6	48	160	208
	8.60%	7.73%	7.92%
7	59	261	320
	10.57%	12.61%	12.18%
8	84	337	421
	15.05%	16.29%	16.03%
9	100	290	390
	17.92%	14.02%	14.85%
10	187	699	886
	33.51%	33.78%	33.73%
Total	558	2,069	2627
	100%	100%	100%

3.5.8 How Young Adult Nikkei Want to be Connected

In order to better understand how to facilitate the connectedness of young Nikkei, the question, “How would you want to be connected to other Nikkei from around the world?” was posed in the survey. The question was presented in a “check all that apply” format that allowed respondents to select multiple answers. Four modes of international connection were presented: international Nikkei gatherings, Nikkei conferences, social media platforms, and online media

platforms. Respondents were also given the option to select “not interested” and “other.” By selecting “other,” participants were then able to fill in their own ideas for international connection. This variable was assessed in relation to both generation (Nikkei vs. Shin Nikkei) and Global Regions.

Table 5.8.1: Nikkei Young Adult (18-35) Mode of Connectedness by Aggregated Generation in Frequencies & Row Percent and Proportion of Cohort Subtotal of Overall Sample			
Type or Mode of International Connection	Generation Cohorts		Total
	Shin Nikkei	Nikkei	
	Rank	Rank	
International Nikkei Gathering	3	2	1480 53.34%
<i>Cohort Subtotal</i>	57.95%	50.36%	
Nikkei Conferences	4	4	1233 46.94%
<i>Cohort Subtotal</i>	48.53%	41.04%	
Social Media Platforms	1	1	1691 64.37%
<i>Cohort Subtotal</i>	65.10%	61.65%	
Online Media Platforms	2	3	1396 53.14%
<i>Cohort Subtotal</i>	53.12%	53.23%	
Not Interested	5	5	281 10.70%
<i>Cohort Subtotal</i>	9.52%	15.05%	
Other	6	6	85 4.24%
<i>Cohort Subtotal</i>	2.90%	4.48%	
Proportion of sub-total by cohort (Nikkei; New-Nikkei & Total NYA Sample)			

By rank order of cohort sub-sample, social media platforms ranked first—both by generation and region—as seen in Tables 5.8.1 and 5.8.2. Online media platforms ranked second for Shin Nikkei and third for Nikkei, with those rankings reversed for international Nikkei gatherings.

Nikkei conferences ranked fourth in both assessments. “Not interested” and “other” ranked fifth and sixth respectively.

Social media platforms, which ranked first for both Nikkei and Shin Nikkei, also ranked first overall in every region with the exception of Africa/Middle East, Asia, and Latin America, where it ranked a very close second. Because the results from Africa and the Middle East are quite small, it is too difficult to extrapolate statistical significance from this data. However, the fact that international Nikkei gatherings ranked first—just above social media platforms—in Asia and Latin America is of particular interest considering that in other major world regions like Australia/New Zealand, Europe, and US/Canada, international Nikkei gatherings were ranked fourth.

Type or Mode of International Nikkei Connection		Generation Cohorts						Total
		Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	
International Nikkei Gathering	Responses	4	159	26	42	767	472	1470
	Ranking	1	1	4	4	1	4	2
	Cohort Proportion	100%	66.25%	31.71%	45.65%	63.13%	48.36%	71.05%
Nikkei Conference	Responses	4	104	28	43	536	499	1214
	Ranking	1	4	3	3	4	3	4
	Cohort Proportion	100%	43.33%	34.15%	46.74%	44.12%	51.13%	58.68%
Social Media Platforms	Responses	2	149	52	59	756	673	1,691
	Ranking	2	2	1	1	2	1	1
	Cohort Proportion	50.00%	62.08%	63.41%	64.13%	62.22%	68.95%	81.73%
Online Media Platforms	Responses	4	112	37	45	641	555	1394
	Ranking	1	3	2	2	3	2	3
	Cohort Proportion	100%	46.67%	45.12%	48.91%	52.76%	56.86%	67.38%

Not Interested	Responses	0	25	16	28	123	91	283
	Ranking	5	5	5	5	5	5	5
	Cohort Proportion	0.00%	10.42%	19.51%	30.43%	10.12%	9.32%	13.68%
Other	Responses	0	2	0	5	34	46	87
	Ranking	6	6	6	6	6	6	6
	Cohort Proportion	0.00%	0.83%	0.00%	5.43%	2.80%	4.71%	4.20%
Cohort Subtotal		4	240	82	92	1,215	976	2,069

The disparity in cohort sub-sample rankings for international Nikkei gatherings is what has appeared to skew the shift in the aggregate rankings, resulting in online media platforms to be ranked third overall, despite being ranked second in three regions. Analyses by Global Regions reveals a difference in preferences for international gatherings versus Nikkei conference. This might suggest that communities of Nikkei in separate Global Regions understand their engagement with their ethnic identity differently. Regions with slightly more interest in gatherings, for example, might be more interested in exploring the traditions and customs of other Nikkei, as well as the various regional histories, while those more interested in conferences may have more interest in education, professional development, and networking. Another possible explanation of these differences may lie in the patterns of absorption into the dominant regional groups and prevailing systems of racial and ethnic discrimination that force many to seek resources in environments that nurture aspects of their identity.

Type or Mode of International Connection	Global Regions						Total
	Africa/Middle East	Asia	Australia/New Zealand	Europe	Latin America	US/Canada	
International Nikkei Gathering	4	159	26	42	767	472	1470
	0.27%	10.82%	1.77%	2.86%	52.18%	32.11%	100%
	100%	66.25%	31.71%	45.65%	63.13%	48.36%	71.05%
Nikkei Conference	4	104	28	43	536	499	1214
	0.33%	8.57%	2.31%	3.54%	44.15%	41.10%	100%

	100%	43.33%	34.15%	46.74%	44.12%	51.13%	58.68%
Social Media Platforms	2	149	52	59	756	673	1691
	0.12%	8.81%	3.08%	3.49%	44.71%	39.80%	100%
	50.00%	62.08%	63.41%	64.13%	62.22%	68.95%	81.73%
Online Media Platforms	4	112	37	45	641	555	1394
	0.29%	8.03%	2.65%	3.23%	45.98%	39.81%	100%
	100%	46.67%	45.12%	48.91%	52.76%	56.86%	67.38%
Not Interested	0	25	16	28	123	91	283
	0.00%	8.83%	5.65%	9.89%	43.46%	32.16%	100%
	0.00%	10.42%	19.51%	30.43%	10.12%	9.32%	13.68%
Other	0	2	0	5	34	46	87
	0.00%	2.30%	0.00%	5.75%	39.08%	52.87%	100%
	0.00%	0.83%	0.00%	5.43%	2.80%	4.71%	4.20%
Total	4	240	82	92	1215	976	2069

Table 5.8.4 (below) examines Nikkei young adult preferences for modes of transnational/global connection by Generational Cohort. Both Nikkei (65%) and Shin Nikkei (62%) share social media platforms as the leading mode of preferred connection. Differences emerged in designation of second and third modes of connection. For Nikkei, international Nikkei gatherings ranked second (58%), followed by online media platforms (53%). Shin Nikkei ranked online media platforms as their second preferred option (53%), with international Nikkei gatherings ranked third (50%). Nikkei conferences ranked a more distant fourth for both Nikkei and Shin Nikkei with neither cohort response greater than 50%.

Table 5.8.4: Nikkei Young Adult (18-35) Mode of Connectedness by Generational Cohort: Nikkei/Shin Nikkei in Frequencies, Row and Column Percentages			
Type or Mode of Connection	Generational Cohorts		Total
	Shin Nikkei	Nikkei	
International Nikkei Gathering	281	1199	1480
	18.99%	81.01	100%
	50.36%	57.95%	56.34%
Nikkei Conferences	229	1004	1233

	18.57%	81.43%	100%
	41.04%	48.53%	46.94%
Social Media Platforms	344	1,347	1691
	20.34%	79.66%	100%
	61.65%	65.10%	64.37%
Online Media Platforms	297	1,099	1396
	21.28%	78.72%	100%
	53.23%	53.12%	53.14%
Not Interested	84	197	281
	29.89%	70.11%	100%
	15.05%	9.52%	10.70%
Other	60	25	85
	70.59%	29.41%	100%
	10.75%	1.21%	3.24%
Column Frequency	558	2069	2627
Row Proportion	281	1199	1480

Differences among the NYA generational cohorts that desire structured transnational and global connectedness appear marginal, although the inversion of second and third rankings is interesting. It suggests a variance in the way these generations want to be connected, especially for Nikkei who may be more interested in connecting with a broader cohort of Japanese and Japan itself, while Shin Nikkei may want to maintain connections while they invest more time in developing local relationships.

Although each of the top three options were selected by half or more of the respondents in each cohort, perhaps meaningful is the difference between the generational cohorts' responses to "not interested." While just under 10% of Nikkei were "not interested," fifteen percent (15%) of Shin Nikkei selected this response.

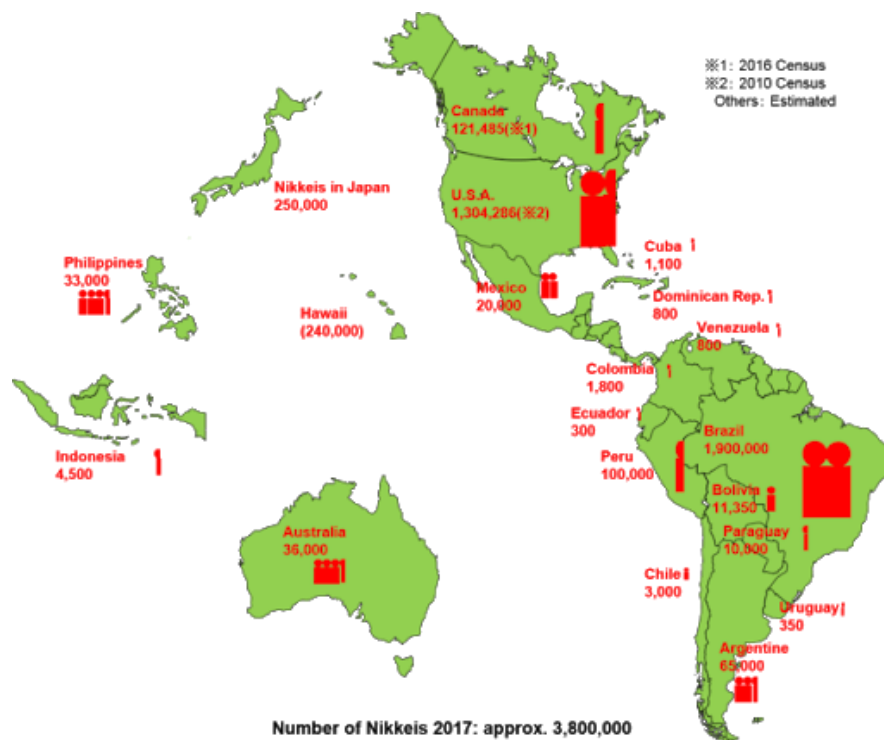
Most of the young adult Nikkei (90%) collectively desire structured connection. Even when looked at by generational cohort, the desire for connectedness is greater than 85%.

4. Global Nikkei Young Adult Identity Discussion

Global Nikkei Young Adult Project Discussion

Initially, the migration of Japanese persons centered on the Transpacific region, resulting in an estimated 3,800,000 people settling into communities by 2017 (Figure 4.1). By the end of the 1990s and early twenty-first century, this included the return migration to Japan of the descendants of early pioneer emigrants. Moreover, Japan's position in the world economy led to its citizens working, living, and settling throughout Europe, as well.

Figure 4.1: Census of Transpacific Nikkei (2017)²⁵



The Global Nikkei Young Adult Identity Project sought to capture a sense of how and in what ways Nikkei young adults understand, view, embrace, and live their sense of Japanese

²⁵ Reference: <http://www.jadesas.or.jp/en/aboutnikkei/index.html>.

ancestry and connectedness to their family, to their local Nikkei communities, to other Nikkei worldwide, and to “Japan.”

Specifically, the Project examines the beliefs, behaviors, and identifications of young adults of Japanese ancestry using data collected from a worldwide survey conducted in four languages (English, Japanese, Spanish, and Portuguese) and focus groups conducted in ten (10) countries (US, Japan, Australia, Brazil, Peru, Argentina, Paraguay, Philippines, Canada, the Netherlands, and the United Kingdom). In essence, this project asks the question, “What does it mean to be Nikkei (of Japanese ancestry) in the twenty-first century?”

The concept and definition of the term Nikkei is quite complex and diverse, as its meaning or lack of significance varied across our twelve (12) focus groups. Many young adults of Japanese descent strongly identified with their Japanese roots even though they did not necessarily use the term Nikkei as part of their identity. For example, in more recently established Japanese communities, like in Australia, the term was seen as an “American term” with one participant stating, “The term Nikkei even though I’m familiar with it, I’ve never really heard it said by people in Australia.” The Netherlands focus group echoed a similar sentiment stating that the term Nikkei is not used there nor in Europe, but instead, the term *hafu* or Japanese were used to describe someone of Japanese descent. In fact, in the UK, as the Japanese community encompasses recent migrants and a newly established community, it was acknowledged that there was “no concept of the term Nikkei” nor the term Japanese British.

The Canadian focus group concurred that many Canadians of Japanese descent also do not identify as Nikkei or with the term Nikkei but see themselves as Japanese Canadian. However, it was acknowledged that the idea behind a Nikkei identity allows for people to not only identify with both the Japanese culture and a second or more cultures, but to also reclaim their heritage and identity.

The term Nikkei was most prominent in Latin America, specifically in Brazil, Peru, Argentina, and Paraguay. In Brazil, while young adults both self-identify and are labeled “*japonês*,” they are able to code switch in conversation using both Portuguese and Japanese words. In Peru, the notion of being Nikkei is unique and positive and young adults enjoy the blend of both cultures. An example of this combination is the creation of the special term “*ponja*,” which describes a Peruvian of Japanese descent. Peruvians of Japanese descent also acknowledge that they are Peruvian first but take tremendous pride in being Japanese. One participant from the Peru focus group commented, “Like a wine, I feel that I am a blend, and in my life, I try to rescue the most valuable of the Peruvian and the Japanese.” A Peruvian Nikkei in the Japan focus group presented a different perspective and an example of the complexity of a Nikkei identity. His

parents went to Japan as *dekasegi* (guest workers) but were not accepted there. As a result, he himself could not identify as a Nikkei. It wasn't until after studying in the United States where he was labeled as an "Asian American" and returning back to Peru that he could better understand the Peruvian Nikkei community. He commented that "Nikkei is the identity between the home country and Japan and it is related to values and cultures. Therefore, choosing to be Nikkei represents values." Like in Peru, young Nikkei adults in Argentina and Paraguay take pride in having a strong connection to both their Argentine and Japanese cultures and nationalities. Many experience a "chameleon effect" (Houston and Hogan 2009, p. 61) where they can adeptly move between both cultures.

Lastly, for one of the Brazilian Nikkei in Japan, the importance of being Nikkei is "*kizuna*," or human bonds. She learned the values of "altruism or unselfishness" from her grandmother and mother. In addition, the other Brazilian Nikkei participant "admires the sense of collectivism in the Nikkei community where everyone cares about the whole and works together."

It is important to illustrate in what ways young adults of Japanese descent are maintaining Japanese culture throughout the diaspora, which continually shapes the construction of their identity.

So who are Global Nikkei Young Adults in this Project?

Relative to the historic diaspora, contemporary global Nikkei can be divided into three primary groupings.²⁶ The first group are the descendants of pioneer Issei who emigrated from Japan in the late-19th through the mid-20th century. These pioneer Japanese migrants can be divided into two primary groupings. The first are the migrants departing to Latin America, Hawai'i, and North America. Hailing predominantly from "main island" rural agricultural regions and Okinawa, the early émigré worked as laborers, sharecroppers, small business owners, and in light manufacturing. As Japanese women joined these pioneer men, they formed families and created Japanese immigrant communities featuring faith, cultural, and economic organizations. Tied strongly to their Japanese home prefectures, Kenjinkai (Prefectural Associations) and Nihonjinkai (Japanese Associations) formed the backbone of the ethnic community infrastructure. Today, the descendants of the pioneering Issei (1st) form the Nisei (2nd), Sansei (3rd), Yonsei (4th), Gosei (5th), and Rokusei (6th) generations.

²⁶ These categorizations are derived from several sources, including but not limited to: Yuji Ichioka, *The Issei* (1988); Eiichiro Azuma, *Between Two Empires* (2005); Lane Hirabayashi, A. Kikumura-Yano, and James A. Hirabayashi, *New Worlds, New Lives* (2020); Akemi Kikumura-Yano, ed., *Encyclopedia of Japanese descendants in the Americas: An Illustrated history of the Nikkei* (2020), and Japanese Overseas Migration Museum, *Guide to Exhibits* (2004).

The second pioneer Issei group traveled to the Philippines and throughout Asia. Contemporary Sansei, Yonsei, and greater generation descendants in these countries possess a history complicated by Japanese imperialism in the early to mid-twentieth century and feature persons of mixed Japanese and Asian ethnic ancestry.

A second cohort of Nikkei applies primarily to the United States, comprised of international families created from the marriage of Japanese women to U.S. military men during the occupation of Japan following World War II. Due to restrictive immigration legislation in the U.S., these international Nikkei families were the primary Japanese immigrants between 1940 and 1965, establishing a continual conduit of Japanese and mixed Japanese emigration. These Japanese come from urban and metropolitan areas of Japan, as well as Okinawa.

The third cohort involves Japanese emigration post-1960s. To distinguish between descendants of Issei pioneers, this group is generally referred to as Shin Issei, or New Issei (1st generation). Shin Issei migration patterns establish homes on a truly global scale. Shin Issei and their children, Shin Nisei (2nd generation), live in countries on every continent, except for Antarctica. They comprise both mono- and interracial families. Shin Issei also feature migration from urban regions versus the pioneer cohorts' more rural background.

In the Nikkei young adult (NYA) population of this study—those 18-35 years old—we find each of the Japanese emigrant cohort demographic patterns represented among the target respondents. The descendants of the “pioneer” migrants are generally Sansei, Yonsei, Gosei, and Rokusei, while the military bride cohort are Sansei and Yonsei, and the post-1965 migrants tend to be Shin Issei and Shin Nisei.²⁷ Regionally, the Australia/New Zealand and Europe cohorts were predominantly Shin Nikkei, while those from Asia, the Americas, and Africa were comprised of Shin Nikkei and Sansei or later generations.

Beyond the generational identifiers, the NYA are characterized by the following demographic characteristics. Regardless of generation or Global Regions, the majority of the NYA were of mixed Japanese and non-Japanese ancestry with 54% reporting having either one non-Japanese parent or at least one parent who was of mixed Japanese/non-Japanese ancestry. Forty-six percent (46%) reported having two Japanese parents. Shin Nikkei were as likely to be of mixed ancestry as were Sansei, Yonsei, or Gosei descendants of pioneers.

A majority of the NYA were female-identifying (64%), followed by male-identifying (34%), and respondents identifying as non-binary (2%). Nearly 77% were single and 19% married. Overall, the NYA sample were well educated with roughly 82% holding an undergraduate degree

²⁷ Aggregating these generational identifiers, the study refers to NYA who identified as Sansei or greater as “Nikkei” and the Shin Issei/Shin Nisei as “Shin Nikkei.”

or higher. Shin Nikkei were slightly more likely to hold a doctorate degree, and Nikkei more likely to have attended trade school.

In summary, demographically NYA tend to be of Japanese mixed ancestry backgrounds, and based on education level economically upwardly mobile, unmarried, and range in generation from new migrant Shin Issei to Rokusei pioneer descendants.

Nikkei Young Adults and Identity

For the Nikkei young adults in this study, “identity” proved a slippery notion or concept whose meaning extended beyond quantitative measures and categorical description of participation in “cultural” and traditional activities and retention of fluid language abilities. Though these tangible markers are important as indicators of identity, possessing the markers alone do not translate into identity.²⁸ In this way, identity is not “rational” and objectively measured, but rather identity for our respondents was in many ways a feeling and/or a sense of being.

Looking at the concept of identity more generally, it is a social/emotional construction born of culture, society, community, aesthetics, and family. Identity is neither a singular event nor a fixed entity in one’s life. Rather, identity is iterative, flexible, and fluid, adaptively morphing in constant adjustments responding to context. Identity is almost always in relationship to the people and communities to which we belong. How we see ourselves, our identity, is at times in agreement with how others see us and at times in opposition. For the Nikkei in our study who oftentimes felt marginalized relative to the host/home societies, and at times in the society of origin—Japan—the task of sorting out “who am I” and “whose am I” is complex and requires persistence of awareness—self-awareness as well as an awareness of how others’ view her or him. The experiences of Nikkei globally provide clear cases of the multiple ways and levels that their identity is constructed, deconstructed, reconstructed, and performed.

Our respondents claimed identities that were simultaneously individual, collective, and political. At its core, the study revealed that most of the young adult participants claimed membership within a larger Nikkei-ness based on Japanese ancestry. As important as this centering identity was for them, they also recognized and claimed multiple identities that intersected with their ancestry. They recognized the multiple contexts in which they live their lives in relationship to those around them. These Nikkei young adults were at once friends, relatives, children, siblings, and parents; as well as raced, ethnicized, and gendered; and in the case of transnational contexts, “nationalized” (i.e. citizens of particular nation-states). Each of these

²⁸ Ethnic and cultural practices are learned behaviors and beliefs that can be adopted by people who do not share ancestry. Within the context of this study which examines ancestry and identity, ethnic and cultural markers have significance but do not serve as authenticators of Nikkei identity.

positionalities embraces a particular identity while simultaneously intersecting with one or more of the multiple identities lived by our subjects. For the Nikkei respondents of multiracial descent, these identity processes could be more complex as what they feel “inside”—that is, the identities that ground them, that gives them foundational belonging and that tell them that they exist—may not match their “outside” (i.e. their phenotype/looks) as perceived by others.

Across all of the data—qualitative and quantitative—collected in this project, four general themes emerged from the experience of Nikkei across the globe: alienation, isolation, complexity, and celebration.²⁹ These themes provide a lens to examine the ways in which the respondents grappled with and understood their “identity.” Additionally, by examining the Nikkei respondent narratives and data through an emic agency perspective, it will allow the study to better understand those areas in which the agentive reframing of the respondents’ narratives and data can allow the study to identify those areas that can serve to strengthen Nikkei individual and community identity. The following quotes provide illustrations of these experiences.

Alienating experiences occurred for the Nikkei young adult respondents not only in their home/countries of residence, but also in return visits/residency in Japan. For many, the alienation felt in Japan forced the respondents to rethink and reframe what it meant to be “Japanese” and form a broader “Nikkei” identity. As shared by this respondent from Australia who anticipated her trip to Japan to be one of homecoming: *“I had the opposite experience in which I lived in Japan for a year and that just solidified how much I wasn’t Japanese. I didn’t tell people I was half-Japanese a lot of the time, because it just made it easier; there wasn’t this expectation that I’d have to speak in Japanese, because I’m not fluent in Japanese...People just thought that I was ‘gaikokujin.’”*

This respondent’s experience illustrates a distinction of Nikkei identity from “Japanese identity.” Nikkei respondents who return migrate to Japan find themselves occupying social marginality, similar to that found in their “host/home” countries. While this marginalization might be expected for the “mixed blood” Nikkei, even “full blood” find themselves “othered” in Japan. As

²⁹ “These themes parallel the work of Rika Houston and Mikel Hogan (2009) in which they employ grounded theory to develop a mixed/multiracial identity model. Examining interviews of mixed-race subjects’ experiences, they identify three major themes: alienation, complexity, and celebration. The “emic agency model” they derive demonstrates how respondents’ voicing and reframing of their experiences allowed them to take control of their identity narratives and use them as empowerment to engage in the ethnic communities which had previously marginalized them in order to shift norms within those communities. Key in their analyses and model is the idea that ethnic communities are iterative learning communities that continually adapt to emerging circumstances. By asserting their agency in their ethnic communities, the multiracial subjects play a role in the iterative “re-creation” of those communities.

“othered” Japanese, they are ascribed cultural deficiencies ranging from lack of Japanese language fluency (regardless of abilities) to various forms of social conformity (e.g. being too outspoken). These acts of marginalization occur not only for Sansei and later generations, but also for “Shin Nikkei” who have been raised and receive formal education outside of Japan.

The question is not one of “how much are Nikkei like Japanese?” Rather, it is a question which asks, “how has their Japanese-ness contributed to and bolstered their ability to define themselves and their communities in the face of assimilation and hegemonic pressures, as well as forms of ‘Japanese rejection’.” For Nikkei, their identity is less of a question of “how Japanese am I?” and more a question of relationship and kinship as a centering form of self-knowledge(s).

Akin to experiences of alienation was the theme of isolation. This was particularly true for Nikkei in countries with less developed Nikkei ethnic community infrastructure as well as Nikkei living in geographically large countries where they did not live near the traditional Nikkei settlement regions. As this respondent from Canada remarked, “(I) *Wish I had this group of young Nikkei growing up*”...“*any kind of meeting would be good, I am isolated.*” For these respondents, not growing up around others who “looked like them” and whose families engaged in different ethnic and cultural practices often left them feeling alone.

The third theme was complexity. Sharing at least two cultural worldviews—Japanese and those of the host/home country—poses a complex reality for Nikkei. Depending on the particular country of residence, pressures to assimilate complicate the ways in which they must navigate their lives. Living as diasporic communities outside of Japan, Nikkei identity, while grounded in the ancestry and cultural heritage of Japan, is also fundamentally a departure from a “Japanese” identity. This departure is grounded in the reality that Nikkei are “minority subjects/actors” in their countries of settlement and residency. In short, they find themselves as members of a social group on the margins. In many instances, Nikkei subjectivity within the “host country society” marks them as “forever foreign” even into third, fourth, and fifth generations regardless of any adaptive strategies taken by the community to acculturate to the host country.

Within this marginalization or “othering,” some Nikkei develop a “political” identity in addition to their family/ancestral and cultural identities. These multiple identities fluidly work simultaneously in multi-layered “concentric circles,” shifting depending on context, thus allowing Nikkei individuals to perform a needed identity to meet proximal need. These intersecting and overlapping identities that are at once primordial and instrumental establish the framework and context in which Japanese cultural retention, re-vitalization, and re-invention become a form of resistance to both othering and assimilation pressures. At the heart of this “political identity” is the development of a minority “racial identity.”

In this racialized identity, Nikkei find themselves celebrated by their “host/home” countries for their social, educational, and economic success. In this case, Nikkei are recognized for values such as *shōjiki* (honesty), *gambaru* (do your best), *gaman* (perseverance), *kinben* (hard work), and *reigi* (politeness), elevating their minoritized status as a model to other minority groups that are less successful. Nikkei young adults, while recognizing such societal praise, are increasingly rejecting it as a form of polite racism and refuse to be used as a symbol to chastise other minorities. Increasingly Nikkei use the “model” positioning, leveraging their social and economic power to confront social justice concerns ranging from racial injustice to environmental sustainability.

In these narratives respondents identify the ability to nurture identities that recognize the social positioning of themselves as individual, but also for their Nikkei communities, as illustrated by this quote from a respondent in Peru: *“For me be[ing] a Nikkei is not having to choose between two cultures with which I recognize myself.”* The idea of “not having to choose” is an excellent representation of a perceived complexity. Instead of seeing their Nikkei-ness as the combination of two separate categories, many participants chose to see it instead as one category, influenced by a multiplicity of perspectives and heritages.

Another example of complexity is fluidity. The ability of those who are able to travel to Japan allows these young adults the creative agency and space to acknowledge and embrace what a Nikkei identity means. For example, a person from the Australian focus group stated, *“...when I’m in Japan, I felt Australian; when I’m here I feel more Japanese.”* This ability to move back and forth, in and out of “two worlds” without confusion or internal conflict represents an embracing of multiple-ness in which the person can be “either/or” as well as “either/and.”

The final theme that emerged was celebration. Instances of identity celebration also emerged in ways where Nikkei not only accept their identity as not quite “Japanese” but through this recognition and celebration of Nikkei-ness are able to construct, deconstruct, and reconstruct their identity fluidly. This came across in one of the FRA’s observations on a Nikkei participant in the Japan focus group, writing:

This Nikkei is *“profoundly grateful to the Nikkei community, which is, according to her, highly respected and appreciated as a ‘Kakehashi’ in Brazil”* (bridge, a go-between between her Nikkei community and the larger Brazilian community/society). Thanks to the Nikkei community, she thinks, she got a Nikkei scholarship (allowing her to study in Japan) and could broaden her possibilities. On one level, for this participant, her Nikkei identity is something she celebrates for the opportunities it creates for her, and on the other it is something her community celebrates as Nikkei serve as a cultural bridge through which two distinct cultural and ethnic groups can connect.

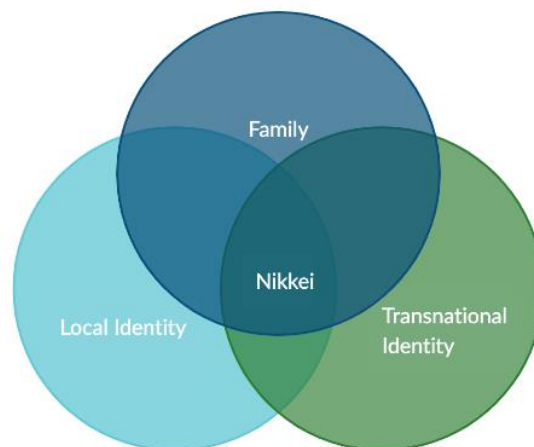
In this sense, Nikkei share a sense of “peoplehood” with the “people of Japan” but also with peoples of Japan, globally and within their own countries. For the global Nikkei young adult study respondents, the task of identity construction is at least three-fold: 1) family and personal (micro), 2) local community (meso), and 3) transnational (macro) a) identification with Japan, and b) diasporic global Nikkei.

Emergence of a “Nikkei Identity”

Throughout the focus groups and analyses of the survey data, our respondents identified three overlapping and simultaneous identities that formed their “Nikkei identity.” As illustrated in the Venn diagram below (Figure 4.2), family, local, and transnational identities converge to create a sense of Nikkei identity that goes beyond descriptive labeling, i.e. person of Japanese descent. It is the interactive nature of these identities that form the basis for the nascent development of a “Nikkei” identity among the young adult respondents.

Family and Personal Identity

Family formed the first major and personal identity for Nikkei young adults. Participants reflected that they viewed themselves as uniquely connected to their Japanese ancestry through family ties, expression of traditional Japanese values, language, and cultural practices.



It was striking that across the diaspora, *sonkei/reigi* (respect/politeness), *giri* (duty/obligation), *kansha* (gratitude), *gambaru* (do your best), *shōjiki* (honesty), *mottainai* (not to waste), and *kinben* (hard work) emerged as the most important traditional Japanese values that represent how individuals at the micro level shape their identity and inform their connection and ties to group members.

Many participants from the various countries stated that they were inculcated with these values from family, which illustrates how important the role of family is in the socialization process of a Japanese identity. For example, in Brazil, Japanese values are learned and associated with grandparents; specifically, from their *obaachan*, or grandmother.

In the UK, as the Japanese community is comprised of many Shin Issei, Japanese values are exhibited in everyday life, with politeness being the most prominent. An 18-year-old half-Japanese female commented that *“when I am in Japan and in the UK, I feel the Japanese people are polite. I have an impression that wherever you are, being polite is the number one.”* Culture not only can be reflected in a person’s values and beliefs at the individual level, but it also can be echoed from other social groups or outside members. The Japanese value of politeness is an example of how members of the Japanese community in the UK view and relate to one another. A participant from the UK stated that, *“I feel Japanese politeness comparing to others and I unconsciously and consciously do act politely regardless of the places. In every situation in Japan, detailed politeness is required in terms of saying, attitude, and behavior.”*

A member from the Australian focus group distinguished at a deeper level the nuance of respect and politeness through a comparative lens between Japan and Australia, commenting:

I feel like politeness and respect in Japan and politeness and respect in Australia are quite different. Politeness and respect as a Japanese value is more of a formal value, and I feel like it’s a set of rules that people follow. In Australia, it comes from a more genuine place than it does from Japanese people. The Japanese form of politeness/respect is that you satisfy all these rules; respect your elders or don’t talk back to your elders, speak in formal language to your elders, and don’t ask about people’s private life—but that could also be interchanged with indifference in my opinion. Whereas in Australia politeness could be about showing care for someone, and you can be polite by asking about their personal life. (female-identifying respondent)

In North America, *gaman* (perseverance) emerged as a salient, community-shaping value that is strongly linked to the trauma and survival of Nikkei incarceration during World War II (Pacific War) and the discrimination faced during resettlement.

Local Community Identity

Nikkei identity not only is formed through individual perception and construction, but also through group membership. Thus, in order to understand the significance that Nikkei institutions have for Nikkei identity, respondents were asked to rate the level of importance in participating in

various social and cultural organizations. The 18-35 year-old cohort recorded six (6) double-digit Nikkei ethnic community organization participation responses totaling 80% (of its responses) with cultural organization participation ranking highest at 22% and social organizations participation at 15% ranked second, followed by Japanese language school at 12%.

An interesting point of contrast is that countries that have more recently established Nikkei communities (Australia, the Netherlands, and UK) commented that the most important institution in the community is the Japanese school. For example, all participants in the Australian focus group attended Japanese school while the participants in the Netherlands focus group stated that they all desired to learn more of the Japanese language beyond the elementary/intermediate level. The Dutch group felt that language was important to maintaining cultural ties, as they all desired to pass the Japanese language down to the next generation. While the Japanese language school as a community organization was not as salient in Canada, the United States, Peru, or Brazil, it was the most significant institution in Paraguay. This makes sense because the *colonias* in Paraguay³⁰ are well established, close-knit, and maintain a high level of Japanese culture. A participant from the Paraguayan focus group stated:

“Everybody recognize the Japanese language school as a place where everybody knew each other since they were kids. Maybe they could not learn Japanese well, but they can communicate with their grandparents and to each other in a Japanese-Spanish mixture.”

Participants acknowledged the importance of attending Japanese school because it symbolized a gathering place where people could make Nikkei friends and learn Japanese values.

Another notable nuance was that the Australian and Netherlands focus groups commented that the social/cultural organizations of the *Kenjinkai* and the *Nihonjinkai* are important in establishing a more fortified local Nikkei community. In contrast, countries that have more established Nikkei communities (those in the Americas) did not cite those cultural organizations as having high importance. In addition, the UK mentioned social/cultural organizations, sports, Japanese language schools, and professional organizations as important in strengthening a Nikkei community identity, which indicates that currently no strong community exists. Interestingly, the most important community organization in the Philippines, in addition to participating in events at the *Philippine Nikkei Jin Kai* (PNJK), is religious based.

In addition to the local community organizations, cultural community (and family) celebrations are as important. Japanese ethnic cultural celebrations remain significant among Nikkei of all age groups. When asked to identify the most meaningful cultural celebrations, New

³⁰ Many Paraguayans of Japanese descent remain in rural areas and focus on agriculture.

Year's-related activities and *Obon* were selected by respondents across all age groups and Global Regions. When the identification of meaningful cultural celebrations was extended to second and third most meaningful, Boy's and Girl's Day, seasonal (fall/spring/summer) *matsuri* (festivals), flower viewing, and *Tanabata* (Star Festival) received recognition.

New Year's celebrations among Nikkei are primarily a "family" celebration better described as a "kin group" activity as these are extended kinship/family events bringing together aunts, uncles, cousins, and multiple generations. Fictive kin, those Nikkei without extended family ties, are invited into larger clans. Religious organizations, particularly Buddhist but also Christian, offer New Year services bringing "community" together to welcome the New Year.

Obon and the *matsuri* festivals are large community celebrations that often bring the entire regional Nikkei communities together as various localized organizations support one another. In the United States, *Obon* celebrations are Buddhist temple based. Temples coordinate dates for celebrating *Obon* so that their members can visit other temples' *Obon* celebrations. For temple members, *Obon* are a major "team" effort creating collective memories for all age groups. While *Obon* has religious significance for temple members, *Obon* also provide opportunities for Nikkei to share their Japanese culture and heritage with non-Nikkei communities and individuals. In many ways, *Obon* celebrations create "community memories" providing an important source of connectedness.

Matsuri festivals provide collective opportunities for Nikkei cultural and social organizations. Community members get to participate in and share cultural activities and foods, while creating collective memories. Sharing Japanese/Nikkei cultures with people outside their communities also allows community members to take pride in their heritage and organizations.

The meaningfulness of Nikkei organizations and community celebrations to the study respondents was reflected in their response to the question asking them to rate how worried they were about the future of the Nikkei community. Overall, nearly 60% expressed concerning rates of worry (7 or greater on a 10-point Likert scale).

While on the one hand, the tight-knit communities of persons of Japanese descent reflect the ability of people to instill and inculcate Japanese culture, on the other hand, one of the main challenges facing the diaspora is the continuity of these cultural and social organizations. As this research project is focused on the Nikkei youth in these communities, it is imperative to point out that many young adults across the diaspora feel that it is difficult to access and participate in the various cultural and/or social organizations whose leadership consist of an older demographic/generation. This sense of not belonging makes it difficult to encourage Nikkei young adults to not only attend activities, but also to participate as active members of the community.

Thus, this isolation is created amongst members of the Nikkei community itself. For example, a participant in the Peruvian Nikkei focus group reflected this sentiment by stating, “*Nikkei organizations are very closed among its members, that intimidates when you do not know anyone.*” Participants in the Australian focus group also echoed similar sentiments that community organizations should be more open and welcoming with a need to focus more on the Nisei and later generations.

However, a key point for organizations to thrive and continue into the future is to establish new organizations that focus on the youth and their issues within the community so that younger members feel validated and included with a sense of purpose, in addition to finding innovative avenues to perpetuate and learn more about Nikkei/Japanese culture.³¹ Paraguay is a great example of a tight-knit community where many youth volunteer or are involved in the Nikkei community, as many of their relatives previously either founded or were involved in the various cultural organizations. However, like other countries, the young adults “do not see eye to eye with the older generation who run the associations and feel that they do not want to be responsible for the associations.” For example, a Nikkei Paraguayan stated that the former president of the Nikkei organization, “demanded him to do the old practice that they did in the past. For that reason, he stated that is why young people do not want to participate in the association.” These barriers are significant because they represent both a real and perceived obstacle for young adults to not only attending activities in the community, but to also becoming future leaders within these organizations. Without future leadership, these iconic cultural and social institutions’ existences are in peril of not only becoming irrelevant, but also obsolete.

In Brazil, one of the interesting points that emerged from the focus group discussion was that the young adults not only are worried about the status of their *kaikan* (community centers) and the future of the community, but they also desire to foster a community that is not based on ethnicity, but on Japanese culture, so that anyone can join. This nuanced distinction raises the question, “who belongs or doesn’t belong” in the group? In the future, “what does the membership of the cultural and social organizations look like?” One of the Peruvian focus group participants stated, “I started in the APJ (*Asociación Peruano Japonesa*) Youth movement and then I participated in activities in AELU (*Asociación Estadio La Unión*) ...there is a very good attitude in those groups; it became like my other family.” The Argentine focus group also recognized that

³¹ In the Japan focus group, one of the Brazilian Nikkei introduced the example of “Matsuri Dance.” In “Matsuri Dance,” the younger generation Nikkei not only participate, but also Brazilian (non-Nikkei) teenagers do as well, because it incorporates the latest Japanese pop culture. The participant states, “It’s possible to attract the younger generation.”

even though many Nikkei are connected to one another through various institutions like the *Centro Nikkei Argentino*, Japanese values, such as respect for elders and hard work, are being lost and are not “being part of the new generation.”

In addition to the continuity of the cultural and social organizations as purposeful gathering spaces to preserve both Japanese culture and physical connections amongst Nikkei community members, actual physical landmarks are important symbols and pillars for the community. Place identity theory supports the intricate relationship between a physical space and a person’s identity where the locale/environment helps to shape “social formations, cultural practices, and political actions” (Proshansky, Fabian & Kaminoff 1983). Environmental and social psychologists Harold M. Proshansky, Abbe K. Fabian, and Robert Kaminoff (1983) introduced place identity as “a sub-structure of a person’s self-identity, and consists of knowledge and feelings developed through everyday experiences of physical spaces.” The Canadian focus group revealed that the physical and public space of the Nikkei Place (Nikkei National Museum & Cultural Centre), *Nihonmachi* in Vancouver, and Steveston, B.C., all have contributed to the everyday strengthening of Japanese Canadian identity and community. Meanwhile, a prominent yet contrasting theme from the Canadian focus group is that while there are established physical landmarks, because Japanese Canadians are spread throughout the country, many still feel isolated from each other. One member stated, “Wish I had this group of young Nikkei growing up...any kind of meeting would be good, I am isolated.” Thus, those who do not live in populous cities, such as Vancouver and Toronto, do not have the opportunity to frequent physical cultural centers or participate in events with other Japanese Canadians and feel that the community is dispersed and lacking connection.

As culture, race, and ethnicity are produced in everyday life through the use of local spaces (Swanton 2008; Clayton 2008), Nikkei communities that do not have physical landmarks or spaces lack the ability to build a cohesive and strong community. For example, people of Japanese descent in the Netherlands, the UK, and Australia are small and young communities (Shin Nikkei) and do not feel a robust sense of belonging to a Japanese/Nikkei community. Focus group members expressed the wish for a bilingual Japanese community newspaper, because at the moment, they are not formally organized and lack information on community events. Moreover, the Netherlands focus group mentioned that while they have the Hotel Okura (the current symbol of the Japanese presence), they desire to have a central public space for community gatherings. However, they encounter challenges like many communities, such as “structure, organization, and funding.” As the Japanese/Nikkei community in the Netherlands is small and scattered, the very few organizations that do exist are centered around businesses which do not focus on young

adults or provide the opportunity for social networking where the exchange of stories and information can occur.

And currently in the UK, there is no community platform or space (even in the universities) for Nikkei young adults to gather or learn the Japanese language. One of the female focus group participants mentioned the challenge of attending any community event due to distance. She states, “there is a lot of Japanese events in London, but none outside of London. I hope the online events can be increased. It is hard to go to London.” In addition, one of the difficulties in the emerging UK community is the fact that many Japanese stay in the UK temporarily and return to Japan, which makes it challenging to build and strengthen a community.

Transnational Identity

In this project we look at transnational identity from two perspectives:

- 1) connectedness to Japan
- 2) connectedness to Nikkei communities internationally

Connectedness to Japan

For Brazil, Peru, the Philippines, Paraguay, the United States, and Australia, many young adults make the sojourn to Japan for work, study, or leisure opportunities. Traveling back to the Nikkei young adults' country of ethnic origin adds another level of complexity to their identity construction process through changes in language acquisition and cultural identity. Nikkei are considered foreign in Japan, or non-Japanese. For many Nikkei, this realization can be jarring, as they feel a strong connection to “being Japanese” in their home culture. In the Japan focus group, a Japanese American young adult commented that in 2016 when she came to Japan, she became so upset and had an identity crisis because she knew that she was not a Japanese. She remarked that she was so happy to share the same kind of experiences with other Nikkei during the focus group discussion.

A Paraguayan *ryūgakusei* (exchange student) also experienced an identity crisis while living in Japan. At first, like the majority, he realized that he was not Japanese, but Paraguayan. However, after associating with other Nikkei *ryūgakusei*, he was able to reexamine and accept his Nikkei identity of going between the Japanese and Paraguayan cultures. Remarkably, the more time that he spends in Japan, the more difficult it is for him to understand who he is, which resulted in claiming no identity.

Another example is in Brazil where the Nikkei are labeled and called *japonês/japa* (not Brazilian, not Nikkei) due to their physical attributes.³² Up until the moment of landing in Japan, the Nikkei sense of what Japan represents can largely be attributed to a symbolic connection. Information, stories, experiences, values, and culture have been interpreted and passed down from family, friends, the media, and others. Thus, their ethnic return migration presents a complex and fluid process of identity formation, because for the first time, many need to grapple with understanding not only why their national identity becomes more salient, but also why they engender a resistance identity towards Japan.

Another participant echoed a similar statement by saying, "...I lived in Japan for a year and that just solidified how much I wasn't Japanese. I didn't tell people I was half-Japanese a lot of the time, because it just made it easier; there wasn't this expectation that I'd have to speak in Japanese, because I'm not fluent in Japanese...People just thought that I was '*gaikokujin*' (foreigner)."³³ One of the key themes in the Australian focus group was the fact that visiting Japan gave Australians of Japanese descent more of a connection to their Japanese identity.

Another focus group member commented, "[My Japanese heritage] is most apparent to me when I go to Japan, because I have a lot of family there. Every time I've reflected on being Japanese has been after a trip to Japan."

For a Brazilian *mestizo* participant in the Japan focus group, he contended with his identity both in Brazil and Japan. He felt a bit distinct from other Nikkei in Brazil because "Nikkei are only those who are 'whole Japanese' and that his Nikkei-ness had low credibility." However, he still sensed a belonging to the Nikkei community, which was "so much easier and more comfortable to be with other Nikkei [because] Brazilians couldn't understand him." His ethnic return migration to Japan as a scholarship student allowed him the space to actively reflect upon his identity. He stated that "I am Nikkei now!" and that "Nikkei is what we believe and share and values." Like the edge dancers in Houston and Hogan's research, the Nikkei young adults are able to "embrace, reject, construct, reexamine, and reconstruct their identities in a non-linear fashion" (Houston and Hogan 2009, p. 61).

This sense of connectedness to Japan was also reflected in both direct and indirect survey questions that asked respondents to rate their connectedness. Asked directly about connectedness to Japan, overall respondents demonstrated a moderate to strong connectedness with Japan. Interestingly, indirect questions eliciting a feeling of pride about the achievements of

³² Within the Nikkei community, they refer to one another as *nihon-jin*.

³³ A mixed-race person adds another layer of complexity because one looks "foreign" and cultural expectations are different.

athletes of Japanese ancestry competing in international competitions and Japan's hosting of the (then) 2020 Olympics and Paralympics games all elicit very strong feelings of pride.

Connectedness with Nikkei Internationally

The Global Nikkei survey revealed that while young adults of Japanese descent maintain their own sense of a Nikkei identity individually, within their family, and/or local community, they do not necessarily know much about other Nikkei in the diaspora or the challenging experiences of their ancestors. While Nikkei young adults do have a shared sense of Japanese values, they lack the knowledge of other communities' (immigration) histories, cultural values, and everyday ethnic experiences.

Hence, one of the key findings of this research through the focus groups is that Nikkei young adults desire to build a global community and develop a transnational connection and understanding of a global Nikkei identity. The Japanese American from Hawai'i in the Japan focus group summed up the sentiment by stating, "We can find solutions together, and more solutions are needed. We all want Nikkei communities as a whole to survive and collaborate internationally."

The role of technology is important as Nikkei from around the world can connect on various social media platforms, which include both new and established sites. Participants from several countries like Australia and Canada expressed that social media platforms could be useful not only in learning more about other global Nikkei communities, but also in establishing a stronger bond within their own local community.

A member from the Los Angeles focus group highlighted the importance of social media and the strength of connection by stating, "integrating and motivating the younger generation into the community and culture by utilizing social media and advertising." In addition, the Hawai'i and Canadian focus groups echoed similar sentiments that the youth want to be connected through the internet, online videos (highlighting Nikkei abroad), and social media. There also was interest expressed by those in Canada, Australia, Peru, the U.S., and the Philippines for international Nikkei gatherings, such as a Nikkei-related international conference, sports activities, and scholarships to study abroad.

Conclusion

This unique research project highlights the way in which young adult Nikkei communities around the world "view, interpret, and do" culture. Some communities have a rich, vibrant, and well-established history, like in the Americas, while others, such as Australia, the Netherlands, and the UK are newer and more recent. However, despite the difference in immigration history

and community development, young adult Nikkei maintain a common thread of incorporating everyday ethnicity into their lives by engaging with Japan and/or Japanese culture. Like the mixed heritage dancers in Houston and Hogan's study (2009) who were active agents in "doing race" and "constructing innovative strategies in order to negotiate their unique social spaces," Nikkei young adults around the world continually shape and define their own identity construction processes. This, in turn, allows them to learn, do, and perpetuate both Japanese and Nikkei culture at the individual, familial, community, and global levels.

The connection that young adult Nikkei form amongst members in their community provides an avenue to perpetuate and celebrate the Nikkei culture, which comprises both Japanese culture and the host culture. As previously mentioned, each unique community has adopted various Japanese values (such as *Sonkei*, *Reigi*, *Giri*, *Kansha*, *Gambaru*, *Shojiki*, etc.), which subsequently are embraced by both members within the Nikkei community as well as others outside of the group. One of the key findings of the focus groups is the fact that the Nikkei communities are seen by both in-group members and outside society as positive and unique. As a Peruvian focus group participant remarked, "There is something special with the Nikkei because I do not understand why other descendants of immigrants, like the Italians, do not ask them so much about their origin." In addition, an Australian Nikkei participant reflected about the uniqueness of the community by asserting, "There is a veneration of Japanese culture that doesn't exist in the same way for, say, Chinese culture in Australia."

In conclusion, this research project illustrates that the various Nikkei communities in the diaspora acquire knowledge and culture at the micro, meso, and macro levels. Young adult Nikkei identities are constructed at the individual level by their own beliefs, values, and behaviors in addition to being shaped by their interactions with their families and communities. The survey data revealed that these cultural exchanges occur also at the meso level through the learning of the Japanese language, partaking in cultural celebrations, involvement in cultural and social organizations, and participation in Japanese cultural activities. And lastly, at the macro level, young adult Nikkei can experience either a symbolic connection with Japan (those who cannot engage directly) through the use of technology/social media or a direct experience with Japanese culture by traveling to Japan through work, education, and leisure/tourism. This is quite complex because one's identity is impacted in different ways through indirect and/or direct contact with Japan.

5. Partial Bibliography

“About the Preservation Toolkit.” *California Japantowns*. Accessed June 10, 2019.

<http://www.californiajapantowns.org/toolkit.html>

Adachi, Nobuko. (Ed.). *Japanese Diasporas: Unsung Pasts, Conflicting Presents and Uncertain Futures*. Taylor & Francis Group. Accessed June 25, 2019.

<https://www.taylorfrancis.com/books/e/9780203968840>.

Asamen, Tim. “Kagoshima Heritage Club.” *Discover Nikkei*. Published May 25, 2009. Accessed August 1, 2019. <http://www.discovernikkei.org/en/journal/2009/3/25/kagoshima-heritage-club/>.

“The Asian Population: 2000.” Accessed August 24, 2020.

<https://www.census.gov/prod/2002pubs/c2kbr01-16.pdf>.

The Association of Nikkei & Japanese Abroad. Accessed June 13, 2019.

<http://www.jadesas.or.jp/en/>.

Azuma, Eiichiro. *Between Two Empires: Race, History, and Transnationalism in Japanese America*. Oxford: Oxford University Press, 2005.

Bauböck, Rainer. *Transnational citizenship: Membership and rights in international migration*. Cheltenham, UK: Edward Elgar Publishing, 1994.

California Japantowns. Accessed June 10, 2019.

<http://www.californiajapantowns.org/index.html>.

Calunsod, Ronron. “Japanese descendants in Philippines celebrate their cultural roots.” *The Japan Times Online*. Published October 15, 2014.

<https://www.japantimes.co.jp/news/2014/10/15/national/in-the-philippines-some-people-are-eager-for-japanese-language-and-culture/>.

Creswell, John W., et al. “Advanced Mixed Methods Research Designs.” In *Handbook of Mixed Methods in Social and Behavioral Research*, edited by Abbas Tashakkori and Charles Teddlie (pp. 209–240). Thousand Oaks, CA: Sage Publications, Inc., 2003.

- Creswell, John. W. and Vicki L. Plano Clark. *Designing and Conducting Mixed Methods Research*. Thousand Oaks, CA: Sage, 2006.
- Daniels, Roger. *The Politics of Prejudice: The Anti-Japanese Movement in California and the Struggle for Japanese Exclusion*. Los Angeles: University of California Press, 1999.
<https://www.ucpress.edu/book/9780520219502/the-politics-of-prejudice>.
- Diamond, Lisa M. "Gender Fluidity and Non-Binary Gender Identities Among Children and Adolescents." *Child Development Perspectives* 14, no. 4 (2020): 110-115.
- Endoh, Toake. *Exporting Japan to Latin America*. Chicago: University of Illinois Press, 2009.
<https://doi.org/10.5406/j.ctt1xcfn2>.
- Estremera, Stella A. "Davao as furusato: The shared history of Davao and Japan." *Sunstar*. Published January 12, 2017. <https://www.sunstar.com.ph/article/120221>.
- Frei, Henry P. *Japans Southward Advance and Australia: From the Sixteenth Century to World War II*. Melbourne: Melbourne University Press, 1991.
- Haenschke, Kristine. "Does the Kenjinkai Have a Future?" *Discover Nikkei*. Published May 6, 2009. Accessed June 10, 2019.
<http://www.discovernikkei.org/en/journal/2009/5/6/kenjinkai/>.
- Harmelen, Jonathan van. "Dutch Newspapers and Nikkei Stories—Lessons from Japanese-American Incarceration and Redress from Afar." *Discover Nikkei*. Published June 27, 2019. Accessed August 1, 2019.
<http://www.discovernikkei.org/en/journal/2019/6/27/dutch-articles/>.
- Hasegawa, Andrew. "My Hero: Setsutarō Hasegawa." *Discover Nikkei*. Published May 23, 2019. Accessed June 7, 2019. <http://www.discovernikkei.org/en/journal/2019/5/23/st-hasegawa/>.
- Hennink, Monique, Inge Hutter, and Ajay Bailey. *Qualitative research methods*. London: Sage Publications, 2011.
- Hirabayashi, L. R., Akemi Kikumura-Yano, and James A. Hirabayashi, eds. *New Worlds, New Lives: Globalization and People of Japanese Descent in the Americas and from Latin America in Japan*. Stanford: Stanford University Press, 2002.

Ichioka, Yuji. *The Issei: The World of First Generation Japanese Immigrants, 1885-1924*. New York: Free Press, 1988.

Ikeuchi, Suma. "Back to the Present: The 'Temporal Tandem' of Migration and Conversion among Pentecostal Nikkei Brazilians in Japan." *Ethnos: Journal of Anthropology* 82, no. 4 (2015): 758–783. <https://doi.org/10.1080/00141844.2015.1107610>.

International Nikkei Research Project. Japanese American National Museum. Accessed June 13, 2019. <http://www.janm.org/projects/inrp/index.htm>

Jacobson, David. *Rights across borders: Immigration and the decline of citizenship*. Baltimore: The Johns Hopkins University Press, 1997.

Kagoshima Heritage Club—Home. Facebook. Accessed June 10, 2019.

<https://www.facebook.com/Kagoshima-Heritage-Club-225763800759/>.

Kikumura-Yano, A. ed. *Encyclopedia of Japanese Descendants in the Americas: An Illustrated history of the Nikkei*. Walnut Creek, CA: AltaMira Press, 2002.

Kina, Laura. "From Okinawa to Hawaii and Back Again." *Discover Nikkei*. Published September 18, 2015. Accessed August 1, 2019.

<http://www.discovernikkei.org/en/journal/2015/9/18/from-okinawa-to-hawaii/>.

LeCompte, Margaret Diane, Judith Preissle, and Renata Tesch. *Ethnography and qualitative design in educational research* (2nd ed.). San Diego, CA: Academic Press, 1993.

Lin, Lynda. "A Little Tokyo Rooted in the Philippines." *Pacific Citizen*. Last modified February 22, 2008.

<https://web.archive.org/web/20080222185058/http://www.pacificcitizen.org/content/2007/national/apr20-lin-davaokuo.htm>.

"List of automotive assembly plants in the United States." In *Wikipedia*. Last modified May 22, 2019.

https://en.wikipedia.org/w/index.php?title=List_of_automotive_assembly_plants_in_the_United_States&oldid=898316149.

Lyon, Cherstin M. "San Francisco School Segregation." *Densho Encyclopedia*. Accessed November 20, 2019.

http://encyclopedia.densho.org/San_Francisco_school_segregation/.

- Masterson, Daniel M. and Sayaka Funada-Classen. *The Japanese in Latin America*. Urbana: University of Illinois Press, 2004.
- Mizukami, Tetsuo. *The Sojourner Community: Japanese Migration and Residency in Australia*. Leiden, NL: Brill, 2007.
- Morse, Janice M. "Approaches to Qualitative – Quantitative Methodological Triangulation." *Nursing Research* 40, no. 2 (1991): p 120-123.
- Mukai, Ken. "My Experience with Hiroshima Kenjinkai and Hiroken." *Discover Nikkei*. Published April 29, 2009. Accessed August 1, 2019. <http://www.discovernikkei.org/en/journal/2009/4/29/kenjinkai/>.
- Museums Victoria. "Immigration History from Japan to Victoria." *Origins*. Accessed July 24, 2019. <https://origins.museumsvictoria.com.au/countries/japan>.
- Nagata, Yuriko. "Japanese internment in Australia during World War II." PhD diss., University of Adelaide, 1993. <https://digital.library.adelaide.edu.au/dspace/handle/2440/21427>.
- Nakamura, Kelli Y. "Kenjinkai." *Densho Encyclopedia*. Accessed June 10, 2019. <https://encyclopedia.densho.org/Kenjinkai/>.
- Nichiran Silvernet Foundation*. Accessed August 6, 2019. <http://www.nichiran.org/en/>.
- Noguchi, Janice. E. "Kenjin-Kai: Overlooked in Nikkei History - Part 1 of 2." *Discover Nikkei*. Published September 2, 2009. Accessed June 6, 2019. <http://www.discovernikkei.org/en/journal/2009/9/2/kenjinkai/>.
- Noguchi, Janice. E. "Kenjin-Kai: Overlooked in Nikkei History - Part 2 of 2." *Discover Nikkei*. Published September 2, 2009. Accessed June 6, 2019. <http://www.discovernikkei.org/en/journal/2009/9/9/kenjinkai/>.
- Ohno, Shun. "Transnational Citizenship and Deterritorialized Identity: The Meanings of Nikkei Diasporas' Shuttling between the Philippines and Japan." *Asian Studies* 44, no. 1 (2008): 1–22.
- Ohno, Shun. "Regaining 'Japaneseness': The Politics of Recognition by the Philippine Nikkeijin." *Asian Studies Review* 31, no. 3 (2007): 243–260. <https://doi.org/10.1080/10357820701559063>.

- Omi, Michael, Dana Y. Nakano, and Jeffrey T. Yamashita. *Japanese American Millennials: Rethinking Generation, Community and Diversity*. Philadelphia: Temple University Press, 2019.
- Patton, Michael Quinn. *Qualitative evaluation and research methods* (2nd ed.). Newbury Park, CA: Sage Publications, 1990.
- Piper, Christine. "Japanese in Australia: From Meiji to World War II." *Discover Nikkei*. Published April 25, 2014. Accessed August 1, 2019. <http://www.discovernikkei.org/en/journal/2014/2/25/japanese-in-australia/>.
- Polit, Denise F. and Cheryl Tatano Beck (2012) "Essentials of Nursing Research" *Ethics*. "Okinawa Associations, Kenjinkai, and Organizations in North America." *Okinawa Association of America*. Accessed June 10, 2019. http://www.oaamensore.org/resources/resources_links.htm.
- Philippine Nikkei Jin Kai, Incorporated, Davao City—Home*. Accessed June 6, 2019. <http://pnjincdavao.com/>.
- Rabson, Steve. "Being Okinawan in Japan: The Diaspora Experiences" *The Asia-Pacific Journal* 10, Issue 12, No 2 (March 2012). Accessed June 25, 2019. <https://apjif.org/2012/10/12/Steve-Rabson/3720/article.html>.
- Robinson, Greg and Maxime Minne. "The Unknown History of Japanese Internment in Panama." *Discover Nikkei*. Published April 26, 2018. Accessed August 15, 2019. <http://www.discovernikkei.org/en/journal/2018/4/26/japanese-internment-panama/>.
- Rooks, Curtiss Takada. "Alaska's Multiracial Families: Not Just at The Margins." *Sum of Our Parts: Mixed Heritage Asian Americans*, edited by Teresa Williams-León; Cynthia L Nakashima, and Michael Omi. Philadelphia: Temple University Press, 2001.
- Sato, Machiko. *Farewell to Nippon: Japanese Lifestyle Migrants in Australia*. Melbourne: Trans Pacific Press, 2001.
- Seattle Kumamoto Kenjinkai*. Accessed June 10, 2019. <http://kumamotokenjinkai.org/blog/>

- Sharpe, Michael O. *Postcolonial Citizens and Ethnic Migration: The Netherlands and Japan in the Age of Globalization*. London: Palgrave Macmillan, 2014.
<https://doi.org/10.1057/9781137270559>.
- Silvestrini, Blanca G., "The World We Enter When Claiming Rights: Latinos and Their Quest for Culture." *Latino Cultural Citizenship: Claiming Identity, Space and Rights*, edited by William V. Flores and Rina Benmayor. Boston: Beacon Press, 1997.
- Steains, Timothy Kazuo and Shannon Whiley. "Friday Essay: Japanese Australian veterans and the legacy of anti-Asian racism." *The Conversation*. Accessed April 29, 2020.
<https://theconversation.com/friday-essay-japanese-australian-veterans-and-the-legacy-of-anti-asian-racism-136257>.
- Sissons, David Carlisle Stanley. "The Japanese in the Australian Pearling Industry." In *Bridging Australia and Japan: Volume 1. The Writings of David Sissons, Historian and Political Scientist*. Edited by Stockwin Arthur and Tamura Keiko (97-118). Australia: ANU Press, 2016. Accessed August 24, 2020. <https://www.jstor.org/stable/j.ctt1q1crmh.8>.
- Tachibana, Reiko. "Loss and Renewal in Three Narratives of the "Nikkei" Brazilian Diaspora: Ishikawa Tatsuzō's "Sōbō" and Its Sequels." *Japan Review*, no 29 (2016): 145–169.
- Toro-Morn, Maura I. and Marisa Alicea, eds. *Migration and Immigration: A Global View*. Westport, CT: Greenwood Press, 2004.
- van Praag, Judith. "Thought Warrior: Shinkichi Tajiri." *Discover Nikkei*. Published February 23, 2006. Accessed August 1, 2019.
<http://www.discovernikkei.org/en/journal/2006/2/23/nikkei-heritage-tajiri/>.
- Villa, Anderson V. "Davao of the Past: A Reexamination from the South (Finale)." *Davao Today*. Published May 3, 2018.
<http://davaotoday.com/main/todays-views/davao-of-the-past-a-reexamination-from-the-south-finale/>.
- Villa, Anderson V. "Davao of the Past: A Reexamination from the South (Part I)." *Davao Today*. Published September 12, 2017.
<http://davaotoday.com/main/todays-views/davao-from-the-past-part-one/>.

- Villa, Anderson V. "Davao of the Past: A Reexamination from the South (Part II)." *Davao Today*.
Published October 17.
<http://davaotoday.com/main/todays-views/davao-of-the-past-a-reexamination-from-the-south-part-ii/>.
- Villa, Anderson V. "Davao of the Past: A Reexamination from the South (Part III)." *Davao Today*.
Published November 8, 2017.
<http://davaotoday.com/main/todays-views/davao-of-the-past-a-reexamination-from-the-south-part-iii/>.
- Villa, Anderson V. "Davao of the Past: A Reexamination from the South (Part IV)." *Davao Today*. Published November 27, 2017.
<http://davaotoday.com/main/todays-views/davao-of-the-past-a-reexamination-from-the-south-part-iv/>.
- Williams, Duncan Ryuken. *American Sutra: A Story of Faith and Freedom in the Second World War*. Harvard University Press, 2019.
- Yamanaka, Keiko. "New Immigration Policy and Unskilled Foreign Workers in Japan." *Pacific Affairs* 66, no.1 (1993): 72–93.
- Yamashiro, Jane H. "A Triple Parallax: Japanese as a Heterogeneous Global Ethnic Group." *CR: The New Centennial Review* 12, no. 1 (2012): 189–226.

6. Appendix

Appendix I – Nikkei Young Adult Survey

Table of Contents

Section One: Pilot Survey	235
Section Two: English Survey.....	246
Section Three: Japanese Survey	259
Section Four: Portuguese Survey	273
Section Five: Spanish Survey	286

Section One: Pilot Survey

PILOT SURVEY

You have been invited to take part in the Global Youth Nikkei Research Project, which examines the identities and culture of Japanese communities around the world and seeks to better understand the meaning of “Nikkei” in various international locations. The goal of this project is to get a holistic insight of current young adults in the Japanese Diaspora and to discover what the most pressing needs are for the communities in the future.

Dr. Curtiss Takada Rooks, Principal Investigator, and Dr. Lindsey Sasaki Kogasaka, Senior Research Associate, in partnership with the Nippon Foundation and the Japanese American National Museum, will conduct this study.

The survey should take approximately 10-15 minutes to complete. Participation in this study is voluntary and you can decide to stop at any time. All information will be treated as confidential and anonymous. Thank you very much for your participation. At the end of the questionnaire, if you feel comfortable, please write your name, email, and telephone number if you would like to participate in a follow-up focus group. If you have any questions about this research project, please contact Ikuko Okubo at the Nippon Foundation, at i_okubo@ps.nippon-foundation.or.jp.

You must be 18 years or older to participate in this survey. If you agree to participate, please select “Yes” to continue. You can stop and restart the questionnaire at any time. However, you should complete the section before you sign off so that SurveyMonkey can save your information.

For the purpose of this survey, the term *Nikkei* is defined as people of Japanese descent who have emigrated to another country outside of Japan. In addition, “young adult” is defined as a person between the ages of 18-35 years old.

*I'm over 18 years old and agree to participate in this survey.

- Yes
- No

Basic Demographic Information

Gender:

- Male
- Female
- Transgender
- Not specified

* Age:

Education level (highest):

- Middle School
- High School
- College
- Graduate School

Home Location (country of residence):

City:

Country:

Occupation:

Generation/When did your first family members emigrate from Japan?:

Citizenship:

Religion:

Marital status:

- Single
- Married
- Divorced
- Widowed
- Other (please specify)

Ethnicity of mother:

Ethnicity of father:

Cultural Celebrations/Festivals

In which of the following cultural celebrations/festivals do you participate? Please check all that apply.

- New Year's Day (*Oshogatsu*)
- Star Festival (*Tanabata*)
- Obon*
- New Year Party (*Shinnenkai*)
- End of Year Party (*Bonenkai*)
- Boys and Girl's Day (*Kodomo no hi / Hinamatsuri*)
- Fall/spring/summer festivals
- Flower Viewing (*Hanami*)
- Other (please specify)

Please rank these cultural celebrations/festivals in the order of most important to you

	Most important	Second most important	Third most important
New Year's Day (<i>Oshogatsu</i>)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Star Festival (<i>Tanabata</i>)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<i>Obon</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
New Year Party (<i>Shinnenkai</i>)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
End of Year Party (<i>Bonenkai</i>)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Boys and Girl's Day (<i>Kodomo no hi / Hinamatsuri</i>)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fall/spring/summer festivals	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Flower Viewing (<i>Hanami</i>)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please specify)

Food

How often do you eat Japanese food/Japanese-style food?

5 or more times a week	3-4 times a week	1-2 times a week	Rarely	Never
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

When you eat Japanese food, how often do you or someone in your household prepare the Japanese food/Japanese-style food?

5 or more times a week	3-4 times a week	1-2 times a week	Rarely	Never
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How often to you eat Japanese food/Japanese-style food outside of your home?

A few times a week	Once a week	A few times a month	Once a month	Rarely	Never
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

○	○	○	○	○	○
---	---	---	---	---	---

Values

From the list below, please indicate the Japanese values that have shaped your identity the most. Please check all the apply.

- Duty/Obligation (*giri*)
- Empathy (*kyokan*)
- Gratitude (*kansha*)
- Hard Work (*kinben*)
- Harmony (*chouwa*)
- Honesty (*shojiki*)
- Perseverance (*gaman*)
- Do your best (*ganbaru/ganbatte*)
- Politeness (*reigi*)
- Respect (*sonkei*)
- Self-discipline (*jiritsu*)
- Other (please specify)

Please select the three most important values that have shaped your Japanese identity the most?

	Most important	Second most important	Third most important
Duty/Obligation (<i>giri</i>)	○	○	○
Empathy (<i>kyokan</i>)	○	○	○
Gratitude (<i>kansha</i>)	○	○	○
Hard Work (<i>kinben</i>)	○	○	○
Harmony (<i>chouwa</i>)	○	○	○
Honesty (<i>shojiki</i>)	○	○	○
Perseverance (<i>gaman</i>)	○	○	○

Do your best (<i>ganbaru/ganbatte</i>)	○	○	○
Politeness (<i>reigi</i>)	○	○	○
Respect (<i>sonkei</i>)	○	○	○
Self-discipline (<i>jiritsu</i>)	○	○	○

Other (please specify)

Affinity Engagement

Please check all the organizational, community, or social groups in which you are involved that consists mainly of members of Japanese descent, or organized/sponsored primarily by persons of Japanese descent.

- Religious
- Sports
- Social organization
- Cultural organization
- Professional organization
- Kenjinkai/Nihonjinkai*
- Japanese language school
- Other (please specify)

Currently, what three organizational, community, or social groups are the most important to you?

	Most important	Second most important	Third most important
Religious	○	○	○
Sports	○	○	○
Social organization	○	○	○
Cultural organization	○	○	○
Professional organization	○	○	○

<i>Kenjinkai/Nihonjinkai</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Japanese language school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How important is participating in these organizations/groups for your Nikkei identity?

Extremely important	Very important	Somewhat important	Not so important	Not at all important
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Identity

What does it mean to you to be of Japanese ancestry (Nikkei)?

How connected do you feel to the Japanese community in your home city (city of residence)?

Least connected 1	2	3	4	5	6	7	8	9	Most connected 10
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How connected do you feel to Japan?

Least connected 1	2	3	4	5	6	7	8	9	Most connected 10
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How connected do you feel to your home country (country of residence)?

Least connected 1	2	3	4	5	6	7	8	9	Most connected 10
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Language

Do you speak Japanese?

A lot	Somewhat	A little	Only a few words	No
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I learned the Japanese language...Please select one of the following:

- Learned at home
- Learned outside of the home
- Learned both at home and outside the home

What is your self-perception/evaluation of your Japanese language proficiency?

*Based off the [ACTFL Proficiency Guidelines](#).

	Reading	Writing	Speaking
Novice Low	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Novice Mid	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Novice High	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Intermediate Low	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Intermediate Mid	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Intermediate High	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Advance Low	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Advance Mid	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Advance High	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Superior	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Distinguished	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Inadequate opportunity to evaluate	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How often do you use the Japanese language?

Everyday	2-5 days per	Once a week	Once a month	Never
----------	--------------	-------------	--------------	-------

	week			
○	○	○	○	○

Do you watch or participate in the following Japanese cultural activities? Please check all that apply.

- J-dramas
- Karaoke
- Manga
- Anime
- J-pop
- Japanese social media
- Novels

Olympics/Global Nikkei Networks

Japan will be hosting the 2020 summer Olympics/Paralympics, how proud do you feel?

Least Proud 1	2	3	4	5	6	7	8	9	Proudest 10
○	○	○	○	○	○	○	○	○	○

If a Japanese (national) athlete competes on the world stage in an international sports competition, do you feel a sense of pride and/or connection?

Least proud/ connection 1	2	3	4	5	6	7	8	9	Proudest/ most connection 10
○	○	○	○	○	○	○	○	○	○

How connected do you feel to a Nikkei identity?

Least connection 1	2	3	4	5	6	7	8	9	Most connection 10
○	○	○	○	○	○	○	○	○	○

How would you want to be connected to other Nikkeis from around the world? Please check all that apply.

- International Nikkei gathering
- Nikkei-related/themed conference
- Social Media platforms
- Not interested
- Other (please specify)

How worried/concerned are you about the future of the Nikkei community in your city/country?

Least worry/ concern 1	2	3	4	5	6	7	8	9	Most worry/ concern 10
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



If you would like to participate in a focus group, please write your name, email, and telephone number below:

Name

Email Address

Phone Number

How did you find out about this survey? Please check all that apply.

- Cultural group/organization
- Religious organization
- Professional group/organization
- Social group/organization
- Japanese language school
- Family member
- Friend
- Nikkei Community member
- Other (please specify)

Name of organization/group where you learned about the survey

Section Two: English Survey

GLOBAL NIKKEI YOUTH AND YOUNG ADULT SURVEY

You have been invited to take part in the Global Youth Nikkei Research Project, which examines the identities and culture of Japanese communities around the world and seeks to better understand the meaning of “Nikkei” in various international locations. The goal of this project is to get a holistic insight of current young adults in the Japanese Diaspora and to discover what the most pressing needs are for the communities in the future.

Dr. Curtiss Takada Rooks, Principal Investigator, and Dr. Lindsey Sasaki Kogasaka, Senior Research Associate, in partnership with the Nippon Foundation and the Japanese American National Museum, will conduct this study.

The survey should take approximately 10-15 minutes to complete. Participation in this study is voluntary and you can decide to stop at any time. All information will be treated as confidential and anonymous. Thank you very much for your participation. At the end of the questionnaire, if you feel comfortable, please write your name, email, and telephone number if you would like to participate in a follow-up focus group. If you have any questions about this research project, please contact Ikuko Okubo at the Nippon Foundation, at i_okubo@ps.nippon-foundation.or.jp.

You must be 18 years or older to participate in this survey. If you agree to participate, please select “Yes” to continue. You can stop and restart the questionnaire at any time. However, you should complete the section before you sign off so that SurveyMonkey can save your information. The survey will be available through 11:59 p.m. (PST) on April 15, 2019.

For your convenience, we provide other language versions:

- * [ESPAÑOL](#)
- * [PORTUGUÊS](#)
- * [日本語](#)

For the purpose of this survey, the term *Nikkei* is defined as Japanese emigrants and their descendants throughout the world. In addition, “young adult” is defined as a person between the ages of 18-35 years old.

* I'm over 18 years old and agree to participate in this survey.

- Yes
- No

Generation

What generation are you?

When did your first family members emigrate from Japan (best estimate)?

- *Father's side:*

- *Mother's side:*

Cultural Celebrations/Festivals

In which of the following cultural celebrations/festivals do you participate? Please check all that apply.

- New Year's Day (*Oshogatsu*)
- Star Festival (*Tanabata*)
- Obon*
- New Year Party (*Shinnenkaï*)
- End of Year Party (*Bonenkaï*)
- Boys and Girl's Day (*Kodomo no hi / Hinamatsuri*)
- Fall/spring/summer festivals
- Flower Viewing (*Hanami*)

Other (please specify)

The next three questions will ask you to rank the three cultural celebration/festivals that are the most meaningful to you.

- *The most meaningful cultural celebration/festival is:*

- New Year's Day (*Oshogatsu*)
- Star Festival (*Tanabata*)
- Obon*
- New Year Party (*Shinnenkai*)
- End of Year Party (*Bonenkai*)
- Boys and Girl's Day (*Kodomo no hi / Hinamatsuri*)
- Fall/spring/summer festivals
- Flower Viewing (*Hanami*)
- Other (please specify)

- *The second most meaningful cultural celebration/festival is:*

- New Year's Day (*Oshogatsu*)
- Star Festival (*Tanabata*)
- Obon*
- New Year Party (*Shinnenkai*)
- End of Year Party (*Bonenkai*)
- Boys and Girl's Day (*Kodomo no hi / Hinamatsuri*)
- Fall/spring/summer festivals
- Flower Viewing (*Hanami*)
- Other (please specify)

- *The third most meaningful cultural celebration/festival is:*

- New Year's Day (*Oshogatsu*)
- Star Festival (*Tanabata*)
- Obon*
- New Year Party (*Shinnenkai*)
- End of Year Party (*Bonenkai*)
- Boys and Girl's Day (*Kodomo no hi / Hinamatsuri*)

- Fall/spring/summer festivals
- Flower Viewing (*Hanami*)
- Other (please specify)

Foods

How often do you eat Japanese food/Japanese-style food?

5 or more times a week	3-4 times a week	1-2 times a week	Rarely	Never
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please specify)

When you eat Japanese food, how often do you or someone in your household prepare the Japanese food/Japanese-style food?

5 or more times a week	3-4 times a week	1-2 times a week	Rarely	Never
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How often do you eat Japanese food/Japanese-style food outside of your home?

A few times a week	Once a week	A few times a month	Once a month	Rarely	Never
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Values

From the list below, please indicate the Japanese values that have shaped your identity the most. Please check all that apply.

- Do your best (*gambaru/gambatte*)

- Duty/Obligation (*giri*)
- Empathy (*kyokan*)
- Gratitude (*kansha*)
- Hard Work (*kinben*)
- Harmony (*chouwa*)
- Honesty (*shojiki*)
- Perseverance (*gaman*)
- Politeness (*reigi*)
- Respect (*sonkei*)
- Restraint (*enryo*)
- Self-discipline (*jiritsu*)
- To not waste (*mottainai*)
- Other (please specify)

The next three questions will ask you to rank the three Japanese values that are the most meaningful to you.

- *The most meaningful Japanese value is:*

- Do your best (*gambaru/gambatte*)
- Duty/Obligation (*giri*)
- Empathy (*kyokan*)
- Gratitude (*kansha*)
- Hard Work (*kinben*)
- Harmony (*chouwa*)
- Honesty (*shojiki*)
- Perseverance (*gaman*)
- Politeness (*reigi*)
- Respect (*sonkei*)
- Restraint (*enryo*)
- Self-discipline (*jiritsu*)
- To not waste (*mottainai*)
- Other (please specify)

- *The second most meaningful Japanese value is:*

- Do your best (*gambaru/gambatte*)
- Duty/Obligation (*giri*)
- Empathy (*kyokan*)
- Gratitude (*kansha*)
- Hard Work (*kinben*)

- Harmony (*chouwa*)
- Honesty (*shojiki*)
- Perseverance (*gaman*)
- Politeness (*reigi*)
- Respect (*sonkei*)
- Restraint (*enryo*)
- Self-discipline (*jiritsu*)
- To not waste (*mottainai*)
- Other (please specify)

- The third most meaningful Japanese value is:

- Do your best (*gambaru/gambatte*)
- Duty/Obligation (*giri*)
- Empathy (*kyokan*)
- Gratitude (*kansha*)
- Hard Work (*kinben*)
- Harmony (*chouwa*)
- Honesty (*shojiki*)
- Perseverance (*gaman*)
- Politeness (*reigi*)
- Respect (*sonkei*)
- Restraint (*enryo*)
- Self-discipline (*jiritsu*)
- To not waste (*mottainai*)
- Other (please specify)

Affinity Engagement

Please check all the organizational, community, or social groups in which you are involved that consists mainly of members of Japanese descent, or organized/sponsored primarily by persons of Japanese descent.

- Religious
- Sports
- Social organization
- Cultural organization
- Professional organization
- Kenjinkai/Nihonjinkai*
- Japanese language school
- None

Other (please specify)

* When you were growing up, what three organizational, community, or social groups were the most important to you?

Religious

Sports

Social organization

Cultural organization

Professional organization

Kenjinkai/Nihonjinkai

Japanese language school

Other (please specify)

* Currently, what three organizational, community, or social groups are the most important to you?

Religious

Sports

Social organization

Cultural organization

Professional organization

Kenjinkai/Nihonjinkai

Japanese language school

Other (please specify)

How important is participating in these organizations/groups for your Nikkei identity?

Very important	Somewhat important	Neutral	Somewhat not important	Not important
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Identity

How connected do you feel to the Nikkei and/or Japanese community in your home city (city of residence)?

Most	9	8	7	6	5	4	3	2	Least
------	---	---	---	---	---	---	---	---	-------

connected 10									connected 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How connected do you feel to Japan?

Most connected 10	9	8	7	6	5	4	3	2	Least connected 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How connected do you feel to your home country (country of residence)?

Most connected 10	9	8	7	6	5	4	3	2	Least connected 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Language

Do you speak Japanese?

A lot	Somewhat	A little	Only a few words	No
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I learned the Japanese language...Please select one of the following:

- Learned at home
- Learned outside of the home
- Learned both at home and outside the home

What is your self-perception/evaluation of your Japanese language proficiency?*

*Based off the *Japanese Language Proficiency Test (nihongo noryoku shiken) Guidelines*.

	Reading	Writing	Speaking
Native/Bilingual Fluency (Equivalent to N1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Advanced (Equivalent to N2)	○	○	○
Intermediate (Equivalent to N3)	○	○	○
Advanced Beginner or Basic (Equivalent to N4)	○	○	○
Beginner/Novice/Elementary (Equivalent to N5)	○	○	○

How often do you use the Japanese language?

Everyday	2-5 days per week	Once a week	Once a month	Never
○	○	○	○	○

How important is it to you to improve your Japanese language skills?

Most important 10	9	8	7	6	5	4	3	2	Least important 1
○	○	○	○	○	○	○	○	○	○

Do you watch or participate in the following Japanese cultural activities? Please check all that apply.

- J-dramas
- Karaoke*
- Manga*
- Anime*
- J-pop
- Japanese social media
- Novels
- None
- Other (please specify)

Olympics/Global Nikkei Networks

Japan will be hosting the 2020 summer Olympics/Paralympics, how proud do you feel?

Proudest 10	9	8	7	6	5	4	3	2	Least Proud 1
○	○	○	○	○	○	○	○	○	○

If an athlete from your country who is of Japanese descent, including mixed race, is on the world stage in an international sports competition, do you feel a sense of pride and/or connection?

Proudest/ most connected 10	9	8	7	6	5	4	3	2	Least proud/ connected 1
○	○	○	○	○	○	○	○	○	○

If a Japanese (national) athlete, including mixed race, competes on the world stage in an international sports competition, do you feel a sense of pride and/or connection?

Proudest/ most connected 10	9	8	7	6	5	4	3	2	Least proud/ connected 1
○	○	○	○	○	○	○	○	○	○

How connected do you feel to a *Nikkei* identity?

Most connected 10	9	8	7	6	5	4	3	2	Least connected 1
○	○	○	○	○	○	○	○	○	○

How would you want to be connected to other *Nikkeis* from around the world? Please check all that apply.

- International *Nikkei* gathering
- Nikkei*-related/themed conference
- Social Media platforms
- Online/Media platforms
- Not interested
- Other (please specify)

How worried/concerned are you about the future of the *Nikkei* community in your city/country?

Most worried/ concerned 10	9	8	7	6	5	4	3	2	Least worried/ concerned 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

What does it mean to you to be of Japanese ancestry (*Nikkei*)?

Basic Demographic Information

* Age:

Gender:

- Male
- Female
- Transmale/Transman
- Transfemale/Transwoman
- Genderqueer/Gender non-confirming
- Different identity
- Other (please specify)

Marital status:

- Single
- Married
- Divorced
- Widowed
- Other (please specify)

Education level (highest completed or currently attending):

- Middle School

- High School
- Trade school/Vocational/Associates Degree/etc.
- Undergraduate Level (B.A./B.S./etc.)
- Masters Level (M.A./M.S./etc.)
- Doctoral Level (Ph.D./M.D./J.D./etc.)
- Other (please specify)

Home Location (country of residence):

City:

Country:

Occupation:

Citizenship:

Religion:

Ethnicity of mother:

Ethnicity of father:



Thank you for taking the time to participate in this survey. The results will help the Nippon Foundation understand better the Nikkei youth and Nikkei communities throughout the world. Further studies will be conducted in Japan, Asia, Oceania, North and South America, and Europe.

If you would like to participate in a focus group, please write your name, email, and telephone

number below:

Name

Email Address

Phone Number

How did you find out about this survey? Please check all that apply.

- Cultural group/organization
- Religious organization
- Professional group/organization
- Social group/organization
- Japanese language school
- Family member
- Friend
- Nikkei* Community member
- Other (please specify)

Name of organization/group where you learned about the survey

Section Three: Japanese Survey

若手日系人に関するアンケート

日本財団は日本人を先祖に持つ世界中の若い世代のみなさま（日系人）が、日本人の子孫であることをどのように感じているのか調査することになりました。若手日系人調査（Global Youth Nikkei Research Project）にぜひご協力下さい。本プロジェクトは、世界各地の日系人コミュニティのアイデンティティや文化を調査し、世界中のさまざまな場所での「日系／ニッケイ」の意味をより深く理解することを目的としています。さらに、日本人を先祖にもつ海外在住の日本人及び日系人の文脈で現代の若者像を把握し、日系人コミュニティにとって今後最も差し迫るニーズは何かを見いだすことを目的としています。

本プロジェクトの主任研究員、カーティス・タカダ・ルークス博士と上級研究員のリンジー・ササキ・コガサカ博士が、日本財団および全米日系人博物館と協力して調査を行います。

アンケートの所要時間は 10-15 分程度です。アンケートへの参加は任意となり、いつでも回答を中断することができます。すべての情報は、機密および匿名扱いとなります。より多くの方々にご協力いただけますと幸いです。フォローアップとして行われるフォーカスグループ（座談会形式での調査）への参加に関心のある方は、アンケートの最後にお名前、Eメール、電話番号をご記入ください。本プロジェクトについてのお問い合わせは、日本財団の大久保郁子までご連絡ください。（i_okubo@ps.nippon-foundation.or.jp）

アンケートの対象者は 18 歳以上とさせていただきます。アンケートへご回答いただける方は、『はい』を選択してください。アンケートはいつでも中断及び再開が可能ですが、セクションごとに回答を終えてからログアウトすることで、アンケートツールに回答を保存することができます。回答期限は 2019 年 4 月 15 日 23 時 59 分（太平洋標準時）です。

アンケートは、以下の言語でもお答えいただけます：

- ENGLISH
- ESPAÑOL
- PORTUGUÊS

このアンケートでは、日系人を、「海外に移住した日本人及びその子孫」と定義し、若者は、18 歳から 35 歳までの年齢層の人々を指します。

* 私は 18 歳以上で、このアンケートへの参加に同意します。

- はい
- いいえ

世代

あなたは何世ですか？

あなたのご家族（先祖）が最初に日本から移住したのはいつ頃ですか？

— 父方:

— 母方:

お祝い・お祭り

下記のお祝いやお祭りの中で、あなたが参加しているのはどれですか？当てはまるものをすべてお選びください。

- お正月
- 七夕
- お盆
- 新年会
- 忘年会
- こどもの日／ひな祭り
- 春／夏／秋祭り

- 花見
- その他（具体的に書いてください）

次の3つの設問では、あなたにとって最も重要なお祝い・お祭りの上位3つを挙げてください。

- 最も重要なお祝い・お祭りは：

- お正月
- 七夕
- お盆
- 新年会
- 忘年会
- こどもの日／ひな祭り
- 春／夏／秋祭り
- 花見
- その他（具体的に書いてください）

- 2番目に重要なお祝い・お祭りは：

- お正月
- 七夕
- お盆
- 新年会
- 忘年会
- こどもの日／ひな祭り
- 春／夏／秋祭り
- 花見
- その他（具体的に書いてください）

- 3番目に重要なお祝い・お祭りは：

- お正月
- 七夕
- お盆
- 新年会
- 忘年会
- こどもの日／ひな祭り
- 春／夏／秋祭り
- 花見
- その他（具体的に書いてください）

--

食生活

どのくらいの頻度で日本食や和風のご飯を食べますか？

週に5回以上	週に3-4回	週に1-2回	ほとんど食べない	まったく食べない
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

その他（具体的に書いてください）

--

どのくらいの頻度で、あなたご自身またはご家族が料理した日本食や和風のご飯を食べますか？

週に5回以上	週に3-4回	週に1-2回	ほとんど食べない	まったく食べない
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

外食では、どのくらいの頻度で日本食や和風のご飯を食べますか？

週に数回	週に1回	月に数回	月に1回	ほとんど食べない	まったく食べない
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

価値観

下記リストから、あなたの日系人としてのアイデンティティーを形成する上で、最も影響を与えた日本的な価値観で当てはまるものを全て選んでください。

- 努力／頑張る
- 義務／義理
- 共感
- 感謝
- 勤勉
- 正直
- 我慢
- 礼儀
- 尊敬
- 遠慮
- 自律
- もったいない
- その他（具体的に書いてください）

次の3つの設問では、あなたにとって最も重要な日本的な価値観上位3つを挙げてください。

- 最も重要な日本的な価値観は :

- 努力／頑張る
- 義務／義理
- 共感
- 感謝
- 勤勉
- 正直
- 我慢
- 礼儀
- 尊敬
- 遠慮
- 自律
- もったいない
- その他（具体的に書いてください）

- 2番目に重要な日本的な価値観は：

- 努力／頑張る
- 義務／義理
- 共感
- 感謝
- 勤勉
- 正直
- 我慢
- 礼儀
- 尊敬
- 遠慮
- 自律
- もったいない
- その他（具体的に書いてください）

- 3番目に重要な日本的な価値観は：

- 努力／頑張る
- 義務／義理
- 共感
- 感謝
- 勤勉
- 正直
- 我慢
- 礼儀
- 尊敬
- 遠慮
- 自律
- もったいない
- その他（具体的に書いてください）

団体との関わり／帰属意識

主要メンバーが日本人／日系人、または関わっているメンバーが主に日系人の団体やコミュニティグループのうち、あなたが所属しているものを全て選んでください。

宗教団体

- スポーツ団体
- 同好会／サークル／友人グループ
- 文化団体
- 職場／業界団体
- 県人会／日本人会／日系人会
- 日本語学校／日本人学校／補習校
- どこにも所属していない
- その他（具体的に書いてください）

* あなたが子どもの頃、最も重要だった団体、コミュニティグループは何でしたか？当てはまるものを3つ選んでください。

- 宗教団体
- スポーツ団体
- 同好会／サークル／友人グループ
- 文化団体
- 職場／業界団体
- 県人会／日本人会／日系人会
- 日本語学校／日本人学校／補習校
- どこにも所属していない
- その他（具体的に書いてください）

* あなたにとって、現在最も重要な団体、コミュニティグループは何ですか？当てはまるものを3つ選んでください。

- 宗教団体
- スポーツ団体
- 同好会／サークル／友人グループ
- 文化団体
- 職場／業界団体
- 県人会／日本人会／日系人会
- 日本語学校／日本人学校／補習校
- どこにも所属していない
- その他（具体的に書いてください）

あなたのアイデンティティーを形成する上で、上記の団体やグループに参加することはどの程度重要ですか？

とても重要	少し重要	どちらともいえない	あまり重要ではない	重要ではない
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

アイデンティティー

あなたの出身地の日系人または日本人コミュニティに、どの程度つながりを感じていますか？

とても強い つながりを感じる 10									全くつながりを感じない 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

日本にどの程度つながりを感じていますか？

とても強い つながりを感じる 10									全くつながりを感じない 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

居住国へのどの程度つながりを感じていますか？

とても強い つながりを感じる 10									全くつながりを感じない 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

言語

日本語を話しますか？

流暢に話す	多少話す	少し話す	単語のみ	全く話さない
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

日本語を学んだ方は、どのように学んだか下記からひとつ選んでください。日本語を学んだ方は、どのように学んだか下記からひとつ選んでください。

- 家庭
- 家庭以外
- 家庭と家庭以外の両方

ご自身の日本語能力*を、どのように自己評価しますか？

* [日本語能力試験](#)のガイドラインをもとにしています。

	読む	書く	話す
母語／バイリンガル（N1 と同等）	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
上級（N2 と同等）	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
中級（N3 と同等）	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
初級（N4 と同等）	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
初心者（N5 と同等）	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

日本語はどの程度使いますか？

毎日	週に 2-5 回	週に 1 回	月に 1 回	全く使わない
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

日本語をどの程度上達させたいと思いますか？

とても上達したい 10	9	8	7	6	5	4	3	2	全く上達したいと思わない 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

日本の文化やポップカルチャーに触れていますか？当てはまるものすべてを選んでください。

- 日本のドラマ
- カラオケ
- 漫画
- アニメ
- J-pop
- SNS
- 小説
- 日本の文化やポップカルチャーに触れていない
- その他（具体的に書いてください）

オリンピック／グローバル・ニッケイ・ネットワーク

日本が 2020 年夏季オリンピック／パラリンピックの開催国であることをどの程度誇りに思いますか？

とても誇りに思う 10	9	8	7	6	5	4	3	2	全く誇りに 思わない 1
○	○	○	○	○	○	○	○	○	○

あなたと同じ国出身の日系人選手（ハーフや多人種のミックスも含む）が、スポーツの国際大会に出場した場合、誇りに思ったり親近感を覚えたりしますか？

とても誇りに思 い親近感を覚え る 10	9	8	7	6	5	4	3	2	全く誇りに思わない し親近感も覚え ない 1
○	○	○	○	○	○	○	○	○	○

日本代表選手（ハーフや多人種のミックスも含む）がスポーツの国際大会に参加した場合、誇りに思ったり親近感を覚えたりしますか？

とても誇りに思 い親近感を覚え る 10	9	8	7	6	5	4	3	2	全く誇りに思わない し親近感も覚え ない 1
○	○	○	○	○	○	○	○	○	○

○	○	○	○	○	○	○	○	○	○
---	---	---	---	---	---	---	---	---	---

あなたは日系人としてのアイデンティティーをどの程度感じますか？

とても強く感じる 10	9	8	7	6	5	4	3	2	全く感じない 1
○	○	○	○	○	○	○	○	○	○

世界中の日系人とどのようにつながりたいですか？当てはまるものをすべて選んでください。

- 日系人の集まり
- 日系人関連／テーマの会議
- SNS
- ウェブサイト（動画配信サイトやニュースサイトを含む）
- 興味がない
- その他（具体的に書いてください）

--

あなたは自身の国または市町村の日系社会や日系コミュニティの将来についてどの程度心配していますか？

とても心配している 10	9	8	7	6	5	4	3	2	全く心配していない 1
○	○	○	○	○	○	○	○	○	○

あなたにとって日本人の子孫（日系人）であることは何を意味しますか？

--

基礎情報

* 年齢：

ジェンダー：

- 男性
- 女性
- トランスジェンダーの男性
- トランスジェンダーの女性
- ジェンダークエア／既存の性別の枠組みに当てはまらない
- 上記以外のジェンダーアイデンティティ
- その他（具体的に書いてください）

婚歴：

- 未婚
- 既婚
- 離婚
- 死別
- その他（具体的に書いてください）

学歴：（最終学歴または在籍中のものをお選びください）

- 中学校（卒）
- 高校（卒）
- 専門学校／職業訓練校／短大（卒）
- 大学（卒）【文学士／理学士など】
- 大学院修士（卒）【文学修士／理学修士など】
- 大学院博士（卒）【博士／医学博士／法務博士など】
- その他（具体的に書いてください）

居住地（居住国）：

市町村：

国：

職業：

国籍：

宗教：

--

父親のエスニシティ／人種（例：日系アメリカ人、アフリカ系アメリカ人、韓国系アメリカ人、日本人・・・等）：

--

母親のエスニシティ／人種（例：日系アメリカ人、アフリカ系アメリカ人、韓国系アメリカ人、日本人・・・等）：

--

アンケートにご協力いただき誠にありがとうございました。アンケートの結果は、若手日系人、そして世界中の日系コミュニティへの理解を深めるために日本財団で活用させていただきます。今後、日本、アジア、オセアニア、北米、南米、ヨーロッパで追加調査（フォーカスグループディスカッション）を行います。

フォーカスグループ（座談会形式での調査）への参加をご希望の方は、下記にお名前、メールアドレス、電話番号をご記入ください。

名前

メールアドレス

電話番号

このアンケートを何で知りましたか？当てはまるものをすべてお選びください。

文化グループ／団体

宗教団体

- 職場、業界団体
- サークル／同好会／友人グループ
- 日本語学校／日本人学校／補習校
- 家族
- 友人
- 日系コミュニティのメンバー
- その他（具体的に書いてください）

このアンケートについてあなたが知るきっかけになった団体やグループ名：

Section Four: Portuguese Survey

PESQUISA AOS JOVENS E JOVENS ADULTOS NIKKEIS

Você foi convidado a participar do Projeto de Pesquisa Global aos Jovens Nikkeis, que examina as identidades e a cultura das comunidades japonesas em todo o mundo e busca entender melhor o significado de "*nikkei*" em vários locais internacionais. O objetivo deste projeto é obter uma visão dos jovens adultos atuais na emigração japonesa e descobrir quais são as necessidades mais urgentes para as comunidades no futuro.

O Dr. Curtiss Takada Rooks, Pesquisador Principal, e a Dr^a Lindsey Sasaki Kogasaka, Pesquisadora Sênior, em parceria com a Fundação Nippon (The Nippon Foundation) e o Museu Nacional Japonês-Americano (Japanese American National Museum), conduzirão este estudo.

A pesquisa deve levar aproximadamente de 10 a 15 minutos para ser concluída. A participação neste estudo é voluntária e você pode decidir parar a qualquer momento. Todas as informações serão tratadas como confidenciais e anônimas. Muito obrigado pela sua participação. No final do questionário, caso sinta-se confortável, por favor, escreva seu nome, e-mail e número de telefone, se desejar participar de um grupo focal de acompanhamento. Se tiver alguma dúvida sobre este projeto de pesquisa, entre em contato com Ikuko Okubo na Fundação Nippon, em i_okubo@ps.nippon-foundation.or.jp.

Você deve ter 18 anos ou mais para participar desta pesquisa. Se concordar em participar, selecione "SIM" para continuar. Você pode parar e reiniciar o questionário a qualquer momento. No entanto, você deve concluir a seção antes de se desconectar, para que o SurveyMonkey possa salvar suas informações. A pesquisa estará disponível até às 23h59. (PST) em 15 de abril de 2019.

Para sua conveniência, fornecemos outras versões de idioma:

- [ENGLISH](#)
- [ESPAÑOL](#)
- [日本語](#)

Para o propósito desta pesquisa, o termo *nikkei* é definido como emigrantes japoneses e seus descendentes em todo o mundo. Além disso, "jovem adulto" é definido como uma pessoa entre os 18 e os 35 anos de idade.

* Tenho mais de 18 anos e concordo em participar desta pesquisa.

- Sim
- Não

Geração

De qual geração você é?

Quando os primeiros membros de sua família emigraram do Japão (melhor estimativa)?

- *Lado paterno*

- *Lado materno:*

Celebrações Culturais/Festivais

Em qual(is) das seguintes celebrações/festivais culturais você participa? Por favor, selecione todos os que se aplicam.

- Dia do Ano Novo (*Oshogatsu*)
- Festival das Estrelas (*Tanabata*)
- Obon*
- Festa de Abertura de Ano (*Shinnenkai*)
- Festa de Encerramento de Ano (*Bonenkai*)
- O Dia dos Meninos e das Meninas (*Kodomo no hi/Hinamatsuri*)
- Festival de Outono/Primavera/Verão
- Contemplação das Flores de Cerejeira (*Hanami*)

Outro (por favor, especifique)

As próximas três perguntas pedirão que você classifique as três celebrações/festivais culturais que são mais significativas para você.

- A celebração/festival cultural mais significativa é:

- Dia do Ano Novo (*Oshogatsu*)
- Festival das Estrelas (*Tanabata*)
- Obon*
- Festa de Abertura de Ano (*Shinnenkaï*)
- Festa de Encerramento de Ano (*Bonenkaï*)
- O Dia dos Meninos e das Meninas (*Kodomo no hi/Hinamatsuri*)
- Festival de Outono/Primavera/Verão
- Contemplação das Flores de Cerejeira (*Hanami*)
- Outro (por favor, especifique)

- A segunda celebração/festival cultural mais significativa é:

- Dia do Ano Novo (*Oshogatsu*)
- Festival das Estrelas (*Tanabata*)
- Obon*
- Festa de Abertura de Ano (*Shinnenkaï*)
- Festa de Encerramento de Ano (*Bonenkaï*)
- O Dia dos Meninos e das Meninas (*Kodomo no hi/Hinamatsuri*)
- Festival de Outono/Primavera/Verão
- Contemplação das Flores de Cerejeira (*Hanami*)
- Outro (por favor, especifique)

- A terceira celebração/festival cultural mais significativa é:

- Dia do Ano Novo (*Oshogatsu*)
- Festival das Estrelas (*Tanabata*)
- Obon*
- Festa de Abertura de Ano (*Shinnenkaï*)
- Festa de Encerramento de Ano (*Bonenkaï*)
- O Dia dos Meninos e das Meninas (*Kodomo no hi/Hinamatsuri*)
- Festival de Outono/Primavera/Verão
- Contemplação das Flores de Cerejeira (*Hanami*)
- Outro (por favor, especifique)

Comida

Com que frequência você come comida japonesa/comida no estilo japonês?

5 ou mais vezes por semana	3-4 vezes por semana	1-2 vezes por semana	Raramente	Nunca
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Outro (por favor, especifique)

Quando come comida japonesa, com que frequência você ou alguém em sua casa prepara a comida japonesa/comida no estilo japonês?

5 ou mais vezes por semana	3-4 vezes por semana	1-2 vezes por semana	Raramente	Nunca
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Com que frequência você come comida japonesa/comida no estilo japonês fora de sua casa?

Algumas vezes por semana	Uma vez por semana	Poucas vezes por mês	Uma vez por mês	Raramente	Nunca
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Valores

Na lista abaixo, por favor, indique os valores japoneses que mais moldaram sua identidade. Por favor, selecione todos os que se aplicam.

- Faça o seu melhor (*gambaru/gambatte*)
- Dever/Obrigaç o (*giri*)
- Empatia (*kyokan*)
- Gratid o (*kansha*)
- Trabalho duro (*kinben*)
- Honestidade (*shojiki*)
- Perseveran a (*gaman*)
- Polidez (*reigi*)
- Respeito (*sonkei*)

- Restrição (*enryo*)
- Auto-disciplina (*jiritsu*)
- Não desperdiçar (*mottainai*)
- Outro (por favor, especifique)

As próximas três perguntas pedirão que você classifique os três valores japoneses que são mais significativos para você.

- O valor japonês mais significativo é:

- Faça o seu melhor (*gambaru/gambatte*)
- Dever/Obrigaç o (*giri*)
- Empatia (*kyokan*)
- Gratid o (*kansha*)
- Trabalho duro (*kinben*)
- Honestidade (*shojiki*)
- Perseveran a (*gaman*)
- Polidez (*reigi*)
- Respeito (*sonkei*)
- Restri o (*enryo*)
- Auto-disciplina (*jiritsu*)
- N o desperdi ar (*mottainai*)
- Outro (por favor, especifique)

- O segundo valor japon s mais significativo  :

- Fa a o seu melhor (*gambaru/gambatte*)
- Dever/Obriga o (*giri*)
- Empatia (*kyokan*)
- Gratid o (*kansha*)
- Trabalho duro (*kinben*)
- Honestidade (*shojiki*)
- Perseveran a (*gaman*)
- Polidez (*reigi*)
- Respeito (*sonkei*)
- Restri o (*enryo*)
- Auto-disciplina (*jiritsu*)
- N o desperdi ar (*mottainai*)
- Outro (por favor, especifique)

- O terceiro valor japonês mais significativo é:

- Faça o seu melhor (*gambaru/gambatte*)
- Dever/Obrigaç o (*giri*)
- Empatia (*kyokan*)
- Gratid o (*kansha*)
- Trabalho duro (*kinben*)
- Honestidade (*shojiki*)
- Perseveran a (*gaman*)
- Polidez (*reigi*)
- Respeito (*sonkei*)
- Restri o (*enryo*)
- Auto-disciplina (*jiritsu*)
- N o desperdi ar (*mottainai*)
- Outro (por favor, especifique)

Compromissos por Afinidade

Por favor, verifique todos os grupos organizacionais, comunit rios ou sociais em que voc  est  envolvido, que consistem principalmente de descendentes de japoneses, ou organizados/patrocinados principalmente por pessoas de ascend ncia japonesa.

- Religioso
- Esportes
- Organiza o social
- Organiza o cultural
- Organiza o profissional
- Kenjinkai/Nihonjinkai
- Escola de idiomas japonesa
- Nenhum
- Outro (por favor, especifique)

* Quando voc  estava crescendo, quais tr s grupos organizacionais, comunit rios ou sociais eram os mais importantes para voc ?

- Religioso
- Esportes
- Organiza o social
- Organiza o cultural

- Organização profissional
- Kenjinkai/Nihonjinkai
- Escola de idiomas japonesa
- Outro (por favor, especifique)

* Atualmente, quais são os três grupos organizacionais, comunitários ou sociais mais importantes para você?

- Religioso
- Esportes
- Organização social
- Organização cultural
- Organização profissional
- Kenjinkai/Nihonjinkai
- Escola de idiomas japonesa
- Outro (por favor, especifique)

Qual a importância da participação nessas organizações/grupos para a sua identidade nikkei?

Muito importante	Pouco importante	Neutro	Pouquíssimo importante	Não é importante
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Identidade

Quão conectado você se sente com a comunidade nikkei e/ou japonesa em sua cidade de residência?

Mais conectado 10	9	8	7	6	5	4	3	2	Menos conectado 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Quão conectado você se sente com o Japão?

Mais conectado 10	9	8	7	6	5	4	3	2	Menos conectado 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------

Quão conectado você se sente com o seu país de residência?

Mais conectado 10	9	8	7	6	5	4	3	2	Menos conectado 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Idioma

Você fala japonês?

Muito bem	Mais ou menos	Um pouco	Somente algumas palavras	Não
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Por favor, selecione onde aprendeu a língua japonesa:

- Aprendi em casa
- Aprendi fora de casa
- Aprendi tanto em casa como fora de casa

Qual é a sua autopercepção/avaliação da sua proficiência na língua japonesa*?

*Baseado nas Diretrizes do Teste de Proficiência em Língua Japonesa (nihongo noryoku shiken)

	Leitura	Escrita	Conversação
Fluência Nativa/Bilíngue (Equivalente ao N1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Avançado (Equivalente ao N2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Intermediário (Equivalente ao N3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Principiante Avançado ou Básico (Equivalente ao N4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Iniciante/Aprendiz/Elementar (Equivalente ao N5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Com que frequência você usa o idioma japonês?

Todos os dias	2-5 dias por semana	Uma vez por semana	Uma vez por mês	Nunca
○	○	○	○	○

Quão importante para você é melhorar suas habilidades no idioma japonês?

Muito importante 10	9	8	7	6	5	4	3	2	Pouco importante 1
○	○	○	○	○	○	○	○	○	○

Você assiste ou participa das seguintes atividades culturais pop japonesas? Por favor, selecione todos os que se aplicam.

- J-dramas (*dorama*)
- Karaoke*
- Manga*
- Anime*
- J-Pop
- Mídia Social Japonesa
- Literatura japonesa
- Nenhum
- Outro (por favor, especifique)

Olimpíadas/Redes Nikkeis Globais

O Japão sediará as Olimpíadas/Paraolimpíadas de Verão de 2020, o quanto você se sente orgulhoso?

Muito orgulhoso 10	9	8	7	6	5	4	3	2	Pouco orgulhoso 1
○	○	○	○	○	○	○	○	○	○

Se um atleta do seu país que é descendente de japoneses, incluindo mestiços, está no cenário mundial de uma competição esportiva internacional, você sente uma sensação de orgulho e/ou conexão?

Muito orgulhoso/ mais conectado 10	9	8	7	6	5	4	3	2	Pouco orgulhoso/ conectado 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Se um atleta japonês (da seleção Japonesa), incluindo mestiços, compete no cenário mundial em uma competição esportiva internacional, você tem um sentimento de orgulho e/ou conexão?

Muito orgulhoso/ mais conectado 10	9	8	7	6	5	4	3	2	Pouco orgulhoso/ conectado 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Quão conectado você se sente à identidade *nikkei*?

Mais conectado 10	9	8	7	6	5	4	3	2	Menos conectado 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Como você gostaria de estar conectado a outros *Nikkeis* de todo o mundo? Por favor, selecione todos os que se aplicam.

- Encontro Internacional *Nikkei*
- Conferência com relação/tema *Nikkei*
- Plataformas de mídia social
- Plataformas Online/de mídia
- Sem interesse
- Outro (por favor, especifique)

Quão preocupado/interessado você é com o futuro da comunidade *nikkei* em sua cidade/país?

Muito preocupado/ interessado 10	9	8	7	6	5	4	3	2	Pouco preocupado/ interessado 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

O que significa para você ser com ascendência japonesa (*Nikkei*)?

Informação Demográfica Básica

* Idade:

Gênero:

- Masculino
- Feminino
- Homem Transexual
- Mulher Transexual
- Gênero queer/não binário/gênero não conforme
- De identidade diferente
- Outro (por favor, especifique)

Estado civil:

- Solteiro(a)
- Casado(a)
- Divorciado(a)
- Viúvo(a)
- Outro (por favor, especifique)

Nível de escolaridade (mais alto ou atualmente cursando):

- Ensino fundamental
- Ensino médio
- Escola Técnica/Profissionalizante/Tecnólogo/etc.
- Graduação (B.A./B.S./etc.)
- Mestrado (M.A./M.S./etc.)
- Doutorado (Ph.D./M.D./J.D./etc.)

- Outro (por favor, especifique)

Local de Residência:

Cidade:

País:

Ocupação:

Cidadania:

Religião:

Etnia do pai:

Etnia da mãe:

Obrigado por dedicar seu tempo participando dessa pesquisa. Os resultados ajudarão a Fundação Nippon a entender melhor os jovens nikkeis e as comunidades nikkeis em todo o mundo. Outros estudos serão realizados no Japão, Ásia, Oceania, América do Norte e do Sul e Europa.

Se você tem interesse em participar de um grupo focal, por favor, escreva seu nome, e-mail e telefone abaixo:

Nome

Endereço de e-mail

Número de telefone

Como você descobriu essa pesquisa? Por favor, selecione todos os que se aplicam.

- Grupo/organização cultural
- Organização religiosa
- Grupo/organização profissional
- Grupo/organização social
- Escola de idiomas japonesa
- Membro da família
- Amigo
- Membro de Comunidade Nikkei
- Outro (por favor, especifique)

Nome da organização/grupo pelo qual você soube da pesquisa:

Section Five: Spanish Survey

ENCUESTA PARA JÓVENES Y ADULTOS JÓVENES NIKKEI

Has sido invitado para participar en el Proyecto Global de Investigación para Jóvenes Nikkeis, que examina las identidades y cultura de las comunidades japonesas de todo el mundo y busca comprender mejor el significado de “nikkei” en varios lugares internacionales. El objetivo de este proyecto es tener una visión holística de los jóvenes adultos actuales en la diáspora japonesa y descubrir cuáles son las necesidades más urgentes para las comunidades en el futuro.

El Dr. Curtis Takada Rooks, investigador principal y la Dra. Lindsey Sasaki Kogasaka, investigadora asociada senior, en colaboración con la Fundación Nippon (The Nippon Foundation) y el Museo Nacional Americano Japonés (Japanese American National Museum), realizarán este estudio.

La encuesta te tomará aproximadamente entre 10 a 15 minutos para llenarla. La participación en este estudio es voluntaria y puedes decidir cuándo parar en cualquier momento. Toda la información será considerada confidencial y anónima. Agradecemos profundamente tu participación. Al final del cuestionario, si no hay inconvenientes, escribe por favor tu nombre, email y número de teléfono en caso de que desees participar en un grupo focal para seguimiento. Si tienes alguna pregunta sobre este proyecto de investigación, puedes ponerte en contacto con Ikuko Okubo de la Fundación Nippon al email i_okubo@ps.nippon-foundation.or.jp.

Para participar en esta encuesta, deberás tener 18 años o más. Si aceptas participar, selecciona “SÍ” para continuar. Puedes parar y reiniciar el cuestionario en cualquier momento. Sin embargo, deberás completar la sección antes de cerrar la sesión, para que SurveyMonkey pueda guardar tu información. La encuesta estará disponible hasta el 15 de abril de 2019 a las 11:59 p.m. (PST).

Para tu comodidad, te proporcionamos versiones en otros idiomas:

- * [ENGLISH](#)
- * [PORTUGUÊS](#)
- * [日本語](#)

Para esta encuesta, el término *nikkei* define a emigrantes japoneses y sus descendientes en todo el mundo. Además, “adulto joven” define a una persona entre 18 a 35 años de edad.

* Tengo más de 18 años y acepto participar en esta encuesta.

- Sí
- No

Generación

¿A qué generación perteneces?

¿Cuándo emigraron de Japón los primeros miembros de tu familia? (la mejor estimación)

- *Lado paterno:*

- *Lado materno:*

Celebraciones/Festivales Culturales

¿En cuál de las siguientes celebraciones/festivales culturales participas? Marca por favor todas las opciones que correspondan.

- Día de Año Nuevo (*Oshogatsu*)
- Festival de las Estrellas (*Tanabata*)
- Obon*
- Fiesta de Apertura de Año Nuevo (*Shinnenkai*)
- Fiesta de Fin de Año (*Bonenkai*)
- Día de los Niños/Día de las Niñas (*Kodomo no hi / Hinamatsuri*)
- Festival de otoño/primavera/verano
- Contemplación de las flores de cerezo (*Hanami*)
- Otros (especifica, por favor)

Las siguientes tres preguntas te pedirán que clasifiques las tres celebraciones/festivales culturales más significativos para ti.

- *The most meaningful cultural celebration/festival is: La celebración/festival cultural más significativo es:*

- Día de Año Nuevo (*Oshogatsu*)
- Festival de las Estrellas (*Tanabata*)
- *Obon*
- Fiesta de Apertura de Año Nuevo (*Shinnenkai*)
- Fiesta de Fin de Año (*Bonenkai*)
- Día de los Niños/Día de las Niñas (*Kodomo no hi / Hinamatsuri*)
- Festival de otoño/primavera/verano
- Contemplación de las flores de cerezo (*Hanami*)
- Otros (especifica, por favor)

- *La segunda celebración/festival cultural más significativo es:*

- Día de Año Nuevo (*Oshogatsu*)
- Festival de las Estrellas (*Tanabata*)
- *Obon*
- Fiesta de Apertura de Año Nuevo (*Shinnenkai*)
- Fiesta de Fin de Año (*Bonenkai*)
- Día de los Niños/Día de las Niñas (*Kodomo no hi / Hinamatsuri*)
- Festival de otoño/primavera/verano
- Contemplación de las flores de cerezo (*Hanami*)
- Otros (especifica, por favor)

- *La tercera celebración/festival cultural más significativo es:*

- Día de Año Nuevo (*Oshogatsu*)
- Festival de las Estrellas (*Tanabata*)
- *Obon*
- Fiesta de Apertura de Año Nuevo (*Shinnenkai*)
- Fiesta de Fin de Año (*Bonenkai*)
- Día de los Niños/Día de las Niñas (*Kodomo no hi / Hinamatsuri*)
- Festival de otoño/primavera/verano
- Contemplación de las flores de cerezo (*Hanami*)
- Otros (especifica, por favor)

Comida

¿Con qué frecuencia comes comida japonesa/comida estilo japonés?

5 o más veces por semana	3-4 veces por semana	1-2 veces por semana	Raramente	Nunca
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Otros (especifica, por favor)

Si comes comida japonesa, ¿con qué frecuencia tú o alguien de tu casa prepara la comida japonesa/comida estilo japonés?

5 o más veces por semana	3-4 veces por semana	1-2 veces por semana	Raramente	Nunca
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

¿Con qué frecuencia comes comida japonesa/comida estilo japonés fuera de casa?

Algunas veces por semana	Una vez por semana	Algunas veces por mes	Una vez por mes	Raramente	Nunca
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Valores

De la lista a continuación, indica los valores japoneses que más han moldeado tu identidad. Marca por favor todas las opciones que correspondan.

- Haz tu mejor esfuerzo/Hacer el mayor esfuerzo (*gambaru/gambatte*)
- Deber/Obligación (*giri*)
- Empatía (*kyokan*)
- Gratitud (*kansha*)
- Trabajo duro (*kinben*)
- Honestidad (*shojiki*)
- Perseverancia (*gaman*)
- Cortesía/Educación (*reigi*)
- Respeto (*sonkei*)

- Reserva (*enryo*)
- Autodisciplina (*jiritsu*)
- No desperdiciar (*mottainai*)
- Otro (especifica, por favor)

Las siguientes tres preguntas te pedirán que clasifiques los tres valores japoneses más significativos para ti.

- *El valor japonés más significativo es:*

- Haz tu mejor esfuerzo/Hacer el mayor esfuerzo (*gambaru/gambatte*)
- Deber/Obligación (*giri*)
- Empatía (*kyokan*)
- Gratitud (*kansha*)
- Trabajo duro (*kinben*)
- Honestidad (*shojiki*)
- Perseverancia (*gaman*)
- Cortesía/Educación (*reigi*)
- Respeto (*sonkei*)
- Reserva (*enryo*)
- Autodisciplina (*jiritsu*)
- No desperdiciar (*mottainai*)
- Otro (especifica, por favor)

- *El segundo valor japonés más significativo es:*

- Haz tu mejor esfuerzo/Hacer el mayor esfuerzo (*gambaru/gambatte*)
- Deber/Obligación (*giri*)
- Empatía (*kyokan*)
- Gratitud (*kansha*)
- Trabajo duro (*kinben*)
- Honestidad (*shojiki*)
- Perseverancia (*gaman*)
- Cortesía/Educación (*reigi*)
- Respeto (*sonkei*)
- Reserva (*enryo*)
- Autodisciplina (*jiritsu*)
- No desperdiciar (*mottainai*)
- Otro (especifica, por favor)

- *El tercer valor japonés más significativo es:*

- Haz tu mejor esfuerzo/Hacer el mayor esfuerzo (*gambaru/gambatte*)
- Deber/Obligación (*giri*)
- Empatía (*kyokan*)
- Gratitud (*kansha*)
- Trabajo duro (*kinben*)
- Honestidad (*shojiki*)
- Perseverancia (*gaman*)
- Cortesía/Educación (*reigi*)
- Respeto (*sonkei*)
- Reserva (*enryo*)
- Autodisciplina (*jiritsu*)
- No desperdiciar (*mottainai*)
- Otro (especifica, por favor)

Compromiso de Afinidad

Marca por favor todos los grupos organizacionales, comunitarios o sociales en los que participas, que estén conformados mayormente por miembros de ascendencia japonesa o estén organizados/auspiciados principalmente por personas de ascendencia japonesa.

- Religioso
- Deportivo
- Organización social
- Organización cultural
- Organización profesional
- Kenjinkai/Nihonjinkai*
- Escuela de idioma japonés
- Ninguno
- Otros (especifica, por favor)

* Cuando estabas creciendo, ¿cuáles han sido los tres grupos organizacionales, comunitarios o sociales más importantes para ti?

- Religioso
- Deportivo
- Organización social
- Organización cultural
- Organización profesional

- Kenjinkai/Nihonjinkai*
- Escuela de idioma japonés
- Otros (especifica, por favor)

Actualmente, ¿cuáles son los tres grupos organizacionales, comunitarios o sociales más importantes para ti?

- Religioso
- Deportivo
- Organización social
- Organización cultural
- Organización profesional
- Kenjinkai/Nihonjinkai*
- Escuela de idioma japonés
- Otros (especifica, por favor)

¿Qué tan importante es participar en estas organizaciones/grupos para tu identidad *nikkei*?

Muy importante	Algo importante	Indiferente	No tan importante	No es importante
○	○	○	○	○

Identidad

¿Qué tan conectado te sientes con la comunidad *nikkei* y/o japonesa en tu ciudad natal?

Muy conectado 10	9	8	7	6	5	4	3	2	Menos conectado 1
○	○	○	○	○	○	○	○	○	○

¿Qué tan conectado te sientes con Japón?

Muy conectado 10	9	8	7	6	5	4	3	2	Menos conectado 1
○	○	○	○	○	○	○	○	○	○

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------

¿Qué tan conectado te sientes con tu país de residencia?

Muy conectado 10	9	8	7	6	5	4	3	2	Menos conectado 1
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Idioma

¿Hablas japonés?

Mucho	Algo	Un poco	Solo unas cuantas palabras	No
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Para aquellos que aprendieron japonés, seleccione en cual de las siguientes opciones lo hizo:

- Aprendí en casa
- Aprendí fuera de casa
- Aprendí en casa y fuera de casa

¿Cuál es tu autopercepción/evaluación de tu dominio del idioma japonés?*

*Basado en las *Pautas de la Prueba de Dominio del Idioma Japonés* (nihongo noryoku shiken).

	Lectura	Escritura	Conversación
Fluidez nativo/bilingüe (Equivalente a N1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Avanzado (Equivalente a N2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Intermedio (Equivalente a N3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Principiante avanzado o básico (Equivalente a N4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Principiante/novato/elemental (Equivalente a N5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

¿Con qué frecuencia usas el idioma japonés?

Todos los días	2-5 días por semana	Una vez por semana	Una vez por mes	Nunca
○	○	○	○	○

¿Qué tan importante es para ti mejorar tus habilidades en el idioma japonés?

Muy importante 10	9	8	7	6	5	4	3	2	Menos importante 1
○	○	○	○	○	○	○	○	○	○

¿Ves o participas en alguna de las siguientes actividades culturales de pop japonés? Marca por favor todas las opciones que correspondan.

- J-Dramas (*dorama*)
- Karaoke*
- Manga*
- Anime*
- J-Pop
- Medios sociales japoneses
- Novelas
- Ninguno
- Otro (especifica, por favor)

Olimpiadas/Redes Mundiales *Nikkei*

Japón será el país anfitrión de los Juegos Olímpicos/Paralímpicos 2020 en verano, ¿qué tan orgulloso te sientes?

Muy orgulloso 10	9	8	7	6	5	4	3	2	Menos orgulloso 1
○	○	○	○	○	○	○	○	○	○

Si un atleta de tu país que tenga ascendencia japonesa (incluyendo personas multi raciales) está en la escena mundial de una competencia deportiva internacional, ¿tienes una sensación de orgullo y/o conexión?

Muy orgulloso/ conectado	9	8	7	6	5	4	3	2	Menos orgulloso/ conectado
○	○	○	○	○	○	○	○	○	○

10									conectado 1
○	○	○	○	○	○	○	○	○	○

Si un atleta japonés (oriundo de Japón), incluyendo personas multi raciales, compite en la escena mundial de una competencia deportiva internacional, ¿tienes una sensación de orgullo y/o conexión?

Muy orgulloso/ conectado 10	9	8	7	6	5	4	3	2	Menos orgulloso/ conectado 1
○	○	○	○	○	○	○	○	○	○

¿Qué tan conectado te sientes con la identidad *nikkei*?

Muy conectado 10	9	8	7	6	5	4	3	2	Menos conectado 1
○	○	○	○	○	○	○	○	○	○

¿Cómo te gustaría conectarte con otros *nikkeis* de todo el mundo? Marca por favor todas las opciones que correspondan.

- Encuentro internacional de *nikkei*
- Conferencia que trate o se relacione con los *nikkei*
- Plataformas de medios sociales
- Plataformas de medios/en línea (paginas web, entre otros)
- No estoy interesado
- Otros (especifica, por favor)

¿Qué tan preocupado/interesado estás sobre el futuro de la comunidad *nikkei* en tu ciudad/país?

Muy preocupado/ interesado 10	9	8	7	6	5	4	3	2	Menos preocupado/ interesado 1
○	○	○	○	○	○	○	○	○	○

¿Qué significa para ti ser de ascendencia japonesa (*nikkei*)?

Información Demográfica Básica

* Edad:

Género:

- Masculino
- Femenino
- Trans-masculino/hombre trans
- Trans-femenino/mujer trans
- Género queer/género no conforme
- Identidad diferente
- Otro (especifica, por favor)

Estado Civil:

- Soltero(a)
- Casado(a)
- Divorciado(a)
- Viudo(a)
- Otro (especifica, por favor)

Nivel educativo (nivel máximo alcanzado o que asistes actualmente):

- Secundaria
- Preparatoria
- Escuela técnica/vocacional/etc.
- Nivel de pregrado universitario
- Nivel de maestría (Maestría en Letras/Maestría en Ciencias/etc.)
- Nivel de doctorado (Doctorado en Filosofía/Doctorado en Medicina/Doctorado en Derecho/etc.)

- Otro (especifica, por favor)

Lugar de domicilio (País de residencia)

Ciudad:

País:

Ocupación:

Ciudadanía:

Religión:

Etnicidad del padre:

Etnicidad de la madre:

Gracias por tomarte el tiempo de participar en esta encuesta. Los resultados ayudarán a la Fundación Nippon (The Nippon Foundation) a comprender mejor a la juventud *nikkei* y las comunidades *nikkei* en todo el mundo. Se realizarán estudios adicionales en Japón, Asia, Oceanía, América del Norte, América del Sur y Europa.

Si quisieras participar en un grupo focal, escribe por favor tu nombre, email y número de teléfono a continuación:

Nombre

Email

Número de teléfono

¿Cómo te enteraste de esta encuesta? Marca por favor todas las opciones que correspondan:

- Grupo/organización cultural
- Organización religiosa
- Grupo/organización profesional
- Grupo/organización social
- Escuela de idioma japonés
- Miembro de la familia
- Amigo
- Miembro de la comunidad nikkei
- Otro (especifica, por favor)

Nombre de la organización/grupo donde te enteraste de esta encuesta:

Appendix II – Focus Group Protocol, Consent Forms, and Dissemination

Table of Contents

Section One: Focus Group Protocol and Consent Script	300
Section Two: Informed Consent Forms (English).....	306
Section Three: Informed Consent Form (Japanese).....	310
Section Four: Informed Consent Form (Portuguese)	314
Section Five: Informed Consent Form (Spanish)	318
Section Six: Global Nikkei Dissemination.....	322

Section One: Focus Group Protocol and Consent Script

Global Young Adult Nikkei Focus Group Protocol

Consent Script, to be announced at beginning of Focus Group:

Good afternoon/evening. My name is _____, and I am a Field Research Assistant with the Global Young Adult Nikkei Research Project Team led by Dr. Curtiss Takada Rooks and sponsored by the Nippon Foundation and the Japanese American National Museum.

As a person of Nikkei descent and as someone who has been engaged in the Nikkei community here in _____, my observations, experiences and Nikkei community participation, have led me to assist in this research project. And, in doing so, I am able to explore more deeply and systematically the experiences young adult Nikkei and our communities moving forward.

My desire is to capture your stories about growing up and navigating your lives as persons of Nikkei descent.

The questions for this conversation run along two primary series. The first series asks you to share some of your individual experiences and thoughts about your Nikkei-ness the meaning of “Nikkei” and the impact Nikkei community where you live. The second series explores your thoughts about the idea of a “global Nikkei identity and community.” Finally, I’d like you to brainstorm about how the Nippon Foundation and other such institutions might better support and enhance you and other Nikkei persons in our community.

You have been invited to participate in a focus group of students because you may self-identify as person of Nikkei ancestry. If you chose to participate, we will be asking you questions about your experiences as a young adult Nikkei, and in light of that identification your observations about your community both locally, nationally and globally.

Before we begin, I would like to address the issues of confidentiality and use of these focus groups.

- First, I would like to establish this as a safe place & that the stories shared here will stay here. That is, please do not share what others say today with specificity to others. That said, I recognize also that this is a pseudo public sphere and while I would appreciate full candor, I also know want you to be comfortable with what you share and what you hear.
 - The stories shared today may serve as triggers for uncomfortable memories.
 - Please be respectful of others, especially when their experiences are decidedly different from your own
 - If telling, hearing or reflecting upon stories here today triggers personal issues that cause personal discomfort I urge you to follow up persons in your community that can assist you in sorting through these issues.
- Second, the Research Team’s intent is to provide a report to the Nippon Foundation to assist it in strategic planning. What we learned from this focus group, additional focus groups from around the world, individual interviews and survey data will be disseminated in press releases, public and academic articles, and conference presentations.

- Finally, I want to promise you that I will not make specific reference to anyone here by name, or other identifying descriptions in referencing anything I learn or stories I hear today. At best, I would make a reference to a person in (country with geography specific information if applicable. E.g. California). If pertinent I might add gender or “racial mix.” My endeavor is to do so in such a way that even persons (not present) who “know the Nikkei community” would not be able to identify any of you individually.
 - To that end, if there is a question or topic which makes you uncomfortable and do not wish to participate in that part of the discussion/storytelling, please feel free to not participate. And, you are free to leave at any time. Furthermore, upon reflection following the focus group you decide you do not want your stories to be shared please let me know – my contact information is on the consent form.
 - I will be taking notes throughout the focus group so that I can more accurately capture our conversation.
 - If applicable: We have a note taker who will be capturing our conversation so that our conversation is captured more accurately. Also, it will all me to focus more fully on listening to your stories and moderating the discussion.

Again, I reiterate, you do not have to participate in this research study, and you can stop participation anytime. If you do not want to answer any question, you do not have to. There are no consequences to you as a student for not participating or not answering a question.

You are asked to sign this consent form to affirm that you have received information about this study and your rights to participate or cease participation at any time.

Does anyone have any questions?
[Pause for questions].

And, again I also ask that to protect the confidentiality of all who are here today, that you try and keep what is discussed here confidential from others so that all of us can feel comfortable sharing.

If there are no questions, please fill out and sign and date the consent form and hand back to the researcher. Again, thank you for your participation.
[Pause to collect forms].

Focus Group Protocol

As a focus group, this is more about having a conversation among each other and me. While I will prompt the group with a topic or question, this is not an oral “survey.” And, THERE ARE NO CORRECT ANSWERS. And, as a conversation do not be afraid to let topics flow during our discussion.

Ice Breaker I

To begin, I would like you to introduce your first name, where you now live and where you lived as a child if it is different from where you live now. (You may wish to model this – short and sweet: I am XXX. I live in XXX, but I grew up in XXX.)

First Topics: Family, Place & Time: Reminder: Try not to make this an “oral survey” versus a conversation. Allow the responses to flow and not everyone necessarily has to answer the question. These questions are designed to get the discussion flowing in a topical direction. In this case allowing the discussion to flow from family history & practices to ethnic “Nikkei” community history & practices.

Ice Breaker II: If you use this ice breaker question about family immigration story be mindful of time working your way through each focus group member. You may have a feel for the group and can determine if you want to have everyone tell their family story, or if you would like to just gather several “sample” story. If you do this, after two or three you might ask, “For those who haven’t shared, are any of these family stories similar to your family’s immigration?” Or, “Does someone else have a family story different from those that have been shared?”

Tell me a bit about your families...what do you know about your family’s immigration story? – When and how did your family come to live (here)? How did your parents meet? Number of children? Where you landed in the birth order? Interactions with grandparents, cousins, etc. Other, fictive kin?

Potential Follow up question

- Tell me about your first memory – or age at which you – discovered/understood you were “Japanese” or “Nikkei”

Thinking back on growing up in your family what, if any, “Japanese/Japanese _____ (e.g. Peruvian, American, etc.) ethnic celebrations or traditions were practiced in your home (by your family)?

If this has not come out in the discussion, you might want to ask this question directly. However, if you have a sense that being “Japanese/Nikkei” is meaningful to the participants feel free to move on.

When you think about being a person of Japanese ancestry (Nikkei), what does that mean to you? (Alternatively, how do you know you are “Japanese” (Nikkei)?

- What does it mean to you to be Japanese _____ (Peruvian, Australian, American, etc., if applicable)

When you think about your friends who also of Japanese ancestry, what do you think their Japanese-ness means to them?

Global Nikkei Identity Survey Response In this section do the ranking exercises below. This can either be done individually on index cards (remember to collect the index cards), or in small teams on index cards/sheet of paper (remember to collect them) or you can do them as a whole group – use a flip chart or white/black board having the group discuss which one they think is “1”, “2” etc.

The key here is not only to get the rank order, but to capture some discussion/explanation why they ranked order these items as they did.

<p>Top Five (5) Cultural Celebrations in which the survey respondent participates by Language Group. Please have the focus group members rank order (1 most important) these celebrations by “importance” to their community. (Adapt as necessary to your location) Following this exercise, ask if there is a celebration or event that is left out that they think is important.</p> <p>***The list in the table ARE NOT in rank order by survey response.</p>			
English	Spanish	Portuguese	Japanese
Fall/Spring/Summer Festival Obon New Year’s Activities Boys’ & Girls’ Day End of Year Party	Boys’ & Girls’ Day New Year’s Activities Obon End of Year Party Fall/Spring/Summer Festival	Star Festival End of Year Party Obon Fall/Spring/Summer Festival New Year’s Activities	Obon Boy’s and Girl’s Day Fall/Spring/Summer Festival New Year’s Day Activities End of Year Party

<p>Japanese values receiving 50% or higher response that shaped the Nikkei identity of the respondents. Please have the focus group member rank order these values by “importance” (1 most important) in their community (or among Nikkei in their country). (Adapt as necessary to your location) Following the rank ordering exercise, ask if there is a value that is left out that they think is important.</p>			
English	Spanish	Portuguese	Japanese
Do your best Duty/obligation Gratitude Hard work Perseverance	Do your best Duty/obligation Gratitude Hard work Honesty	Do you best Duty/obligation Gratitude Hard work Honesty	Do your best Duty/obligation Gratitude Honesty Politeness

Politeness Respect To not waste	Perseverance Politeness Respect To not waste	Perseverance Respect To not waste	Respect Restraint
---------------------------------------	---	---	----------------------

Top five (5) important organizational, community or social groups to the survey respondents. Please have the focus group members rank order these “organizations/groups” (1 most important) by “importance.” Following the rank ordering exercise, as if there is a organization or group that is left out that they think is important.			
English	Spanish	Portuguese	Japanese
Religious Sports Social organization Cultural organization Professional organization	Sports Social organization Cultural organization Professional organization Japanese language school	Religious Social organization Cultural organization Kenjinkai/Nihonjinkai Japanese language school	Social organization Cultural organization Professional organization Kenjinkai/Nihonjinkai Japanese language school

If time allows, as the FRA you are free to ask a question based on any of the survey responses you find is interesting and relevant to your location/community.

Global Nikkei “Community” Connectedness: Reminder that you might not need to ask each question pointedly as the flow of the discussion may provide you the desired insights. Again, the flow moves from personal to community. However, we do need to ask the question in RED. If time is short, please get to the Nippon Foundation question first, and then wrap the previous questions around some of the responses. For example, if someone suggest Activity A, you could follow up with: “What community/individual challenge so you think Activity A will address?” (Again, my sense is that this will have already emerged. If not, then go to the direct question).

- *Looking to the future, in what ways would you personally want to be connected to other Nikkei –*
 - *First, within your own country and*
 - *Second, how about with Nikkei around the world.*

- *What do you see are some of the challenges you facing young adult Nikkei individuals (e.g. you, your friends and others you know) in your community and what are some of your ideas about ways for people to meet/overcome those challenges? Here you might consider using something like the “post it” exercise we used during the training.*

- *What are some of the challenges you see facing the Nikkei community (in your country) and what are some of your ideas how the community might meet those challenges? Here you might consider using something like the “post it” exercise we used during training.*

- **How might an organization like the Nippon Foundation encourage and support:**
 - **The creation of or a continued sense of “connectedness” to Japan for you and other young adult Nikkei in your country/community?**
 - **The building of capacity (e.g. leadership, Japanese language, etc.) for your Nikkei community, or other Nikkei communities in your country?**
 - **A sense of connectedness to Nikkei from around the world (globally)?**

(On this question & the sub-questions you can probe for specific support – e.g. educational, archival, etc.; activities; and events)

Here you might use a smaller group/team approach with a “scribe.” Be sure to collect the small group/team summaries.

Conclusion:

Before we wrap things up....Are there any stories, observations or insights would you like to share that I haven't asked about?

Remind them about confidentiality of their fellow focus group members. And, thank the focus group participants for sharing their thoughts and stories.

Section Two: Informed Consent Forms (English)

The Nippon Foundation Global Youth Nikkei Research Project Informed Consent Form

Date _____

The Nippon Foundation

This project examines the identities and culture of Japanese communities around the world and seeks to better understand the meaning of “Nikkei” in various international locations. For the purpose of this research, Nikkei is defined as: “Japanese emigrants and their descendants throughout the world.”

1. I hereby authorize Curtiss Takada Rooks, Ph.D., Principal Investigator, and the Field Research Assistant to include me in the following research study, which is funded by The Nippon Foundation and administered by the Japanese American National Museum: Global Youth Nikkei Research Project.
2. I have been asked to participate in a research project, which examines the identities and culture of Japanese communities around the world and seeks to better understand the meaning of “Nikkei” in (country). This focus group will last for approximately 1-2 hours.
3. It has been explained to me that the reason for my inclusion in this project is that I identify as a Nikkei (person of Japanese descent) and am a young adult between the ages of 18 and 35 years old.
4. I understand that as a subject, I am agreeing to participate in a focus group. In this focus group, the Field Research Assistant will facilitate questions regarding my identity and life as a Nikkei, Japanese and Nikkei culture, Nikkei identity, Nikkei community involvement and my thoughts about the future of global Nikkei communities.

These procedures have been explained to me by the Field Research Assistant who will serve as the focus group moderator.

5. I understand that the focus group may involve questions that could make me feel uncomfortable and I may not want to answer those questions or participate in the discussion of those questions. And, I understand that if this happens, it is my right not to answer those questions or participate in the discussion.
6. I also understand that the possible benefits of the study are to gain a better understanding and holistic insight of current Nikkei young adults and to discover what the most pressing needs are for the communities in the future.
7. I understand that if I have any further questions concerning details of the procedures performed as part of this study, comments, or concerns about the study or the informed consent process, I may contact Dr. Curtiss Takada Rooks who can be reached at Curtiss.Rooks@lmu.edu.
8. I understand and agree that my personal data will be processed in accordance with the terms of this Informed Consent Form and the Japanese American National Museum's privacy policy, available at janm.org/privacy.
9. I agree to be contacted by email or phone, if additional information is required, or if the study design or the use of the information is to be changed. I will be so informed and my consent reobtained.
10. I understand that I have the right to refuse to participate in, or to withdraw from this research at any time. If I choose to withdraw from the study, I will contact Dr. Curtiss Takada Rooks at Curtiss.Rooks@lmu.edu. I understand that any cancellation will not apply to information already obtained or processed in accordance with this consent form prior to the submission of my withdrawal request.
11. I understand that circumstances may arise that might cause the investigator to terminate my participation before the completion of the study.
12. I understand that no information that personally or recognizably identifies me will be used or released without my separate consent except as specifically required by law and to the extent necessary for The Nippon Foundation and the Japanese American National Museum to supervise and administer this research study.
13. I understand that I have the right to refuse to answer any question that I may not wish to answer.

14. I understand that the Principal Investigator and the Field Research Assistant will prepare a final report and presentation on the results of this research study and information from this focus group may be included in the report and presentation, but will be anonymized, de-identified, or pseudonymized and will not personally identify me.
15. I agree to grant, and hereby grant, to the Principal Investigator, the Field Research Assistant, The Nippon Foundation, and the Japanese American National Museum a non-exclusive, worldwide, royalty-free, perpetual, irrevocable license to copy, distribute, publicly perform, publicly display, prepare derivative works based upon, and otherwise use my contributions to the focus group (but not in a manner that personally identifies me) in the final report and presentation on this research study and in press releases and other publicity related to this research study.
16. I understand that there are no known physical, psychological, or emotional risks related to participation in this research program. I waive, release, agree not to sue, and hold The Nippon Foundation and the Japanese American National Museum, and their licensees, successors, and assigns (“Releasees”) harmless from any and all claims and demands, in law or equity, known or unknown, that I ever had, now have, or in the future may have against the Releasees in connection with or related to any personal injury, including psychological or emotional harm, arising out of my participation in the research study. I understand that this Informed Consent Form will be binding on me and my heirs, legal representatives, successors, and assigns.
17. I understand that I will not receive any financial compensation, nor will I incur any costs or expenses, for my participation in this research and any responses that I provide to questions during the focus group are provided in consideration for the opportunity to participate in this research study.
18. In signing this consent form, I agree to participate in this research project as described above. I also acknowledge receipt of a copy of the form, and a copy of the “Subject’s Bill of Rights.”

Subject’s Signature _____ Date _____

Experimental Subjects Bill of Rights

I understand that I have the following rights as a participant in a research study:

1. I will be informed of the nature and purpose of the experiment.
2. I will be given an explanation of the procedures to be followed in the medical experiment, and any drug or device to be utilized.
3. I will be given a description of any attendant discomforts and risks to be reasonably expected from the study.
4. I will be given an explanation of any benefits to be expected from the study, if applicable.
5. I will be given a disclosure of any appropriate alternative procedures, drugs or devices that might be advantageous and their relative risks and benefits.
6. I will be informed of the avenues of medical treatment, if any, available after the study is completed if complications should arise.
7. I will be given an opportunity to ask any questions concerning the study or the procedures involved.
8. I will be instructed that consent to participate in the research study may be withdrawn at any time and that I may discontinue participation in the study without prejudice to me.
9. I will be given a copy of the signed and dated written consent form.
10. I will be given the opportunity to decide to consent or not to consent to the study without the intervention of any element of force, fraud, deceit, duress, coercion, or undue influence on my decision.

Section Three: Informed Consent Form (Japanese)

日本財団 世界の若手日系人調査プロジェクト 同意書

日付: 2019年 月 日

日本財団

本プロジェクトは、世界における日系人のコミュニティのアイデンティティや文化を調査し、「日系人」が世界各国で何を意味するのかをより深く理解しようとするものです。本調査では「日系人」を「海外に移住した日本人及びその子孫」と定義しています。

19. 私は、主任研究員であるカーティス・タカダ・ルークス博士及び現地調査員に対し、全米日系人博物館の協力のもと日本財団が行っている「若手日系人調査(Global Youth Nikkei Research Project)」に私の情報を提供することに同意します。
20. 世界における日系コミュニティのアイデンティティや文化を調査し、_____(実施国を挿入)国内において「日系」が何を意味するのかをより深く理解する本プロジェクトへの参加依頼に基づき、調査に参加することを同意します。このフォーカス・グループ（座談会形式での聞き取り調査）はおよそ1-2時間のものと理解しています。
21. 本プロジェクトに私が参加する理由は、私が日系人（海外に移住した日本人の子孫）であると考え、18歳から35歳の間の年齢であるからであると説明を受けました。
22. 私は調査の対象者として、フォーカス・グループに参加することに同意します。本フォーカス・グループでは、現地調査員が、私の日系人としてのアイデンティティ及び生活、日本の文化や日系の文化、日系コミュニティへの関与及びグローバルな日系コミュニティの発展等に関する質問を行います。

本調査の進行については、フォーカス・グループの聞き手を務める現地調査員から説明を受けました。

23. フォーカス・グループの最中に、気分を害する質問及び答えたくない質問や議論が浮上する可能性があることを理解しています。そのような場合には、それらの質問への回答や議論への参加を拒否する権利があることを理解しています。
24. 本調査から得られる成果は、現在の若い世代の日系人の総合的な理解及び各コミュニティの最も差し迫ったニーズを見つけ出すことであると、理解しています。
25. 本調査や手順の詳細等に関する質問やコメントがある場合、及び情報を得た上での同意過程に懸念がある場合には、カーティス・タカダ・ルークス博士(Curtiss.Rooks@Imu.edu)に連絡を取ることができます。
26. 私の個人情報は、説明を受けた上で、本同意書の条項に従い、janm.org/privacyにて閲覧可能である全米日系人博物館のプライバシーポリシーに従って扱われると理解しています。
27. 追加で情報を求められた場合、調査方法が変更した場合、及び情報の使用法を変更した場合には、電子メール或いは電話で連絡を受けることに同意します。変更点の通達を受け、再度同意を求められることにも理解しています。
28. いかなる場合においても本調査への参加を拒否或いは辞退する権利があることを理解しています。もし私が調査対象者から除外されることを希望する場合には、カーティス・タカダ・ルークス博士 (Curtiss.Rooks@Imu.edu) に連絡します。調査対象からの除外は、依頼をする前に本同意書に従い既に入手され使用された情報については適用されないことを、私は理解しています。
29. やむを得ない事情により調査が中断となり、辞退が余儀なくされる可能性があることを理解しています。
30. 法律により具体的な対応が要求されている場合や日本財団及び全米日系人博物館が本調査を監督管理する上で必要である範囲を除き、私の同意なしに私を個人的に特定出来るような情報は、一切使用及び公開されないことを理解しています。
31. いかなる質問にも回答を拒否する権限があることを理解しています。
32. 主任研究員及び現地調査員は本調査の結果を最終報告書及びプレゼン資料にて使用することを理解しています。最終成果物の作成に際し、本フォーカス・グループからの情報は匿名化され、個人の特定が不可能な形、或いは仮名化されており、個人が特定されることがないと理解しています。
33. 私は、主任研究員や現地調査員、日本財団、全米日系人博物館が、本調査プロジェクトの最終報告書及びプレゼン資料等を含む最終成果物の作成や複写、配布、公共の場での発表や展示等に、フォーカス・グループで提供した情報を使用することを承諾します。本調査プロジェクトの最終報告書やプレゼン資料及びプレス・リリースを含む報道で使用する最終成果物は、非独占的であり、世界中で利用され、ロイヤリティフリーであり且つ永続的で撤回できないことを理解し同意します。
34. 本フォーカス・グループへの参加による身体的、精神的或いは感情的な公知の危惧はないと私は理解しています。本フォーカス・グループへ参加したことで生じる心理的あるいは感情的危害を

含める身体への損害等は、日本財団及び全米日系人博物館、並びに彼らからのライセンス許諾譲受人達、彼らの継承者達、及び彼らからの権利譲受人達（「権利放棄受益者達」）に対して、それが法律上のものであれ衡平法上のものであれ、既知であれ未知であれ、過去のものであれ、現在のものであれ、或いは将来のものであれ、全てのクレーム及び要求する権利を、私は放棄し、権利放棄受益者達を提訴しないことに同意し、且つ彼らに対する第三者からの害に対して免責し防御します。情報を受けた上での本同意書が、私自身、私の相続人達、法的代理人達、継承人達及び私からの権利譲受人達に対して、拘束力を持つことを、私は理解しています。

35. 本調査への参加に伴う金銭的な補償や費用の要求及び報酬等はないと理解しており、本調査に参加する機会を得られたことの約因としてフォーカスグループでの質問に対する回答を行います。
36. 本同意書に署名することにより、私は上記に記載されている事項に同意し、本調査プロジェクトに参加することとします。又、私は自身が署名した同意書の複写及び「対象者の基本的人権宣言書」を受領したことを確かに確認しました。

参加者の署名(氏名) _____ 日付

対象者の基本的人権宣言書

調査の参加者として以下の権利を私が有していることを私は理解しています。

11. 調査の性質及び目的に関する情報を受ける権利。
12. 医療実験で従われる手続き、及び使用されるすべての薬品或いは装置に関して説明を受ける権利。
13. その調査から生じるであろうと合理的に予測されるいかなる不快感及びリスクに関する説明を受ける権利。
14. その調査から受益があるだろうと期待される場合には、その受益に関する説明を受ける権利。
15. いかなる代替となる適切な医療手順、有効な薬品或いは医療機器、及びそれらの相対的なリスク及び受益に関する開示を受ける権利。
16. 調査が完了した後に合併症が併発した場合、何か医学的治療が可能であれば、それに関する情報を受ける権利。
17. その調査或いはその手順に関して質問をする機会が与えられる権利。
18. その調査に参加する同意はいつでも撤回可能である旨、及び自分に何も害がない形でその研究への参加をいつでも中止可能である旨の指示を受ける権利。
19. 署名付き、日付付きの同意書の複写与えられる権利。
20. 調査への同意に際し、強要、詐欺、嘘、脅迫、強制或いは不当威圧の要素なしに、意思決定を行う機会が与えられる権利。

Section Four: Informed Consent Form (Portuguese)

The Nippon Foundation Projeto de Pesquisa Nikkei Juventude Global Termo de Consentimento Livre e Esclarecido

Data: 8 de maio de 2019

The Nippon Foundation

Este projeto visa examinar as identidades e a cultura das comunidades japonesas ao redor do mundo e busca obter uma melhor compreensão do significado do termo “nikkei” em diversas localidades internacionais. Para o efeito desta pesquisa, os nikkeis são definidos como “emigrantes japoneses e seus descendentes ao redor do mundo”.

1. Por meio deste, autorizo Curtiss Takada Rooks (Ph.D.), Pesquisador Responsável, e o(a) Assistente de Pesquisa de Campo, a me incluir no seguinte estudo de investigação, o qual é financiado pela Nippon Foundation e administrado pelo Museu Nacional Japonês Americano: Projeto de Pesquisa Nikkei Juventude Global.
2. Fui convidado(a) a tomar parte em um projeto de investigação que visa examinar as identidades e a cultura das comunidades japonesas ao redor do mundo, e que busca obter uma melhor compreensão do significado do termo “nikkei” no Brasil. Este grupo de foco terá duração de aproximadamente 1-2 horas.
3. Estou ciente que o motivo da minha inclusão neste projeto é o fato de me identificar como nikkei (pessoa de descendência japonesa) e de ser um(a) jovem adulto(a) entre 18 e 35 anos de idade.
4. Estou ciente que, como sujeito de pesquisa, estou concordando em participar de um grupo de foco. Neste grupo de foco, o(a) Assistente de Pesquisa de Campo fará perguntas sobre a minha identidade e experiência de vida como nikkei, como também sobre as culturas japonesa e nikkei, a identidade nikkei, o meu envolvimento na comunidade nikkei, e o meu modo de ver o futuro das comunidades nikkeis ao redor do mundo.

Tais procedimentos me foram explicados pelo(a) Assistente de Pesquisa de Campo que atuará como moderador(a) do grupo de foco.

5. Estou ciente que o grupo de foco poderá incluir perguntas que me deixem pouco à vontade e que posso não querer responder a estas perguntas ou tomar parte na

discussão relacionada a estas perguntas. Estou ciente que, caso isso aconteça, é meu direito não responder a tais perguntas ou tomar parte na discussão.

6. Também estou ciente que os possíveis benefícios do estudo consistem na obtenção de uma melhor compreensão e de uma visão holística dos jovens nikkeis de hoje em dia, e na descoberta das questões mais importantes para as comunidades no futuro.
7. Estou ciente que se eu desejar maiores informações sobre os procedimentos realizados como parte deste estudo, tiver comentários ou dúvidas sobre o estudo ou o processo de consentimento livre e esclarecido, posso entrar em contato com o Dr. Curtiss Takada Rooks através do e-mail Curtiss.Rooks@lmu.edu.
8. Estou ciente e concordo que os meus dados pessoais serão utilizados de acordo com o conteúdo deste Termo de Consentimento Livre e Esclarecido e com a política de privacidade do Museu Nacional Japonês Americano, disponível em janm.org/privacy.
9. Concordo em ser contatado por e-mail ou telefone caso informações adicionais sejam necessárias, ou caso a metodologia do estudo ou o uso das informações seja alterado. Eu serei informado sobre tais mudanças e o meu consentimento será mais uma vez necessário.
10. Estou ciente que tenho o direito de me recusar a participar ou me retirar do estudo a qualquer momento. Se eu decidir me retirar do estudo, entrarei em contato com o Dr. Curtiss Takada Rooks no e-mail Curtiss.Rooks@lmu.edu. Compreendo que qualquer cancelamento não terá efeito nas informações já obtidas ou processadas, de acordo com este termo de consentimento, antes do envio do meu pedido de desistência.
11. Estou ciente que podem surgir circunstâncias que levem o pesquisador a terminar a minha participação antes da conclusão do estudo.
12. Estou ciente que nenhuma informação me identificando pessoalmente ou distintamente será usada ou liberada sem o meu expresso consentimento, exceto conforme especificamente exigido por lei e na medida necessária para que The Nippon Foundation e o Museu Nacional Japonês Americano supervisionem e administrem este estudo de investigação.
13. Estou ciente que tenho o direito de me recusar a responder a qualquer pergunta que eu não queira responder.
14. Estou ciente que o Pesquisador Responsável e o(a) Assistente de Pesquisa de Campo irão preparar um relatório final e uma apresentação dos resultados deste estudo de investigação e que as informações adquiridas através deste grupo de

foco poderão ser incluídas no relatório e apresentação, mas de forma anônima, não-identificada, ou pseudonimizada; ou seja, não me identificarão pessoalmente.

15. Concordo em conceder, e por meio deste concedo, ao Pesquisador Responsável, ao(à) Assistente de Pesquisa de Campo, à Nippon Foundation e ao Museu Nacional Japonês Americano uma licença não exclusiva, de abrangência mundial, a título gratuito, perpétua e irrevogável para copiar, distribuir, apresentar publicamente, exibir publicamente, preparar trabalhos derivados, e, através de quaisquer outros meios, fazer uso das minhas contribuições ao grupo de foco (mas sem me identificar pessoalmente) no relatório final e na apresentação deste estudo de investigação, como também em comunicados de imprensa e outros tipos de publicidade relacionados a este estudo de investigação.
16. Estou ciente que não são conhecidos quaisquer riscos físicos, psicológicos, ou emocionais associados à participação neste programa de pesquisa. Eu renuncio, libero e concordo em não entrar com ação na justiça, e mantenho The Nippon Foundation e o Museu Nacional Japonês Americano, e seus licenciados, sucessores e cessionários (“Desonerados”) livres de todas e quaisquer reivindicações e demandas, sejam por meio de compensações legais ou remédios jurídicos, conhecidas ou desconhecidas, que tive no passado, que tenho no presente, ou que possa ter no futuro contra os Desonerados em conexão com ou relacionadas a quaisquer danos pessoais, incluindo danos psicológicos ou emocionais, decorrentes da minha participação no estudo de investigação. Estou ciente que este Termo de Consentimento Livre e Esclarecido tem caráter vinculativo para a minha pessoa e para os meus herdeiros, representantes legais, sucessores e cessionários.
17. Estou ciente que, não terei nenhum custo, nem receberei qualquer vantagem financeira em decorrência da minha participação nesta pesquisa.
18. Ao assinar este termo de consentimento, concordo em participar neste projeto de pesquisa conforme descrito acima. Também confirmo o recebimento de uma cópia deste termo de consentimento e uma cópia da “Declaração de Direitos dos Participantes”.

Assinatura do(a) participante: _____ Data: _____

Declaração de Direitos dos Participantes no Estudo

Estou ciente que tenho os seguintes direitos como participante de um estudo de investigação:

1. Serei informado(a) com respeito à natureza e propósito do experimento.
2. Receberei uma explicação sobre os procedimentos a serem seguidos no decorrer do experimento médico e sobre qualquer medicamento ou dispositivo a ser utilizado.
3. Receberei uma descrição de quaisquer desconfortos e riscos a serem razoavelmente esperados em decorrência do estudo.
4. Receberei uma explicação sobre quaisquer benefícios esperados em decorrência do estudo, quando aplicável.
5. Receberei uma notificação sobre quaisquer procedimentos, medicamentos, ou dispositivos alternativos considerados apropriados e que possam vir a ser vantajosos, como também sobre os seus riscos e benefícios relativos.
6. Serei informado(a) sobre as possibilidades de tratamento médico, quando disponíveis, ao meu dispor após o término do estudo, caso surjam complicações.
7. Terei a oportunidade de fazer quaisquer perguntas sobre o estudo ou procedimentos envolvidos.
8. Serei informado(a) que o meu consentimento para participar no estudo de investigação poderá ser retirado a qualquer momento e que posso interromper a minha participação no estudo sem ser prejudicado.
9. Receberei uma cópia do termo de consentimento por escrito, assinado e datado.
10. Terei a oportunidade de decidir se consinto ou não a participar no estudo sem a intervenção de qualquer elemento de força, fraude, dolo, coação, coerção, ou influência indevida na minha decisão.

Section Five: Informed Consent Form (Spanish)

The Nippon Foundation Proyecto Internacional de Investigación de los Jóvenes Nikkei Formulario de Consentimiento Informado

Fecha _____

The Nippon Foundation

En este proyecto se examinan las identidades y la cultura de las comunidades japoneses alrededor del mundo, procurando entender mejor el significado de “Nikkei” en los diferentes lugares del ámbito internacional. Para los propósitos de esta investigación, se define “Nikkei” como: “Los emigrantes japoneses y sus descendientes alrededor del mundo.”

1. A través del presente documento, autorizo a Curtiss Takada Rooks, Ph.D., investigador principal y el/la asistente de investigación de campo, para que me incluyan en el estudio investigativo financiado por The Nippon Foundation y administrado por el Museo Nacional Japonés-Americano: Proyecto Internacional de Investigación de los Jóvenes Nikkei.
2. Entiendo que me han invitado a participar en un proyecto de investigación, en el cual se examinan las identidades y culturas de las comunidades japoneses a través del mundo. Con el propósito de mejor el significado de “Nikkei” en (país). Este grupo focal tendrá una duración de aproximadamente 1 a 2 horas.
3. Me han explicado claramente que la razón por la cual se me está incluyendo en este proyecto, es porque me identifico como nikkei (persona de ascendencia japonesa) y por ser un/una joven adulto(a) de entre 18 y 35 años de edad.
4. Acepto en participar en el presente grupo focal. En este, el/la asistente de investigación de campo servirá como facilitador(a), haciendo preguntas acerca de mi identidad y vida como nikkei. Así como la cultura japonesa y nikkei, la identidad nikkei, mi participación en la comunidad nikkei y mis pensamientos acerca del futuro de las comunidades nikkei alrededor del mundo.

El/la asistente de investigación de campo, que funcionará como el/la moderador(a) del grupo focal me ha explicado los siguientes procedimientos:

5. Entiendo que en el grupo focal, posiblemente algunas de las preguntas podrían hacerme sentir incómodo(a) y quizás no desearé contestar a las mismas, y por ese motivo, podría tomar la decisión de no participar en el intercambio de ideas sobre

aquellas preguntas. Entiendo que tengo el derecho a abstenerme de contestar esas preguntas o de participar en el intercambio de ideas sobre las mismas.

6. Sin embargo, entiendo también que los posibles beneficios del estudio, incluyen el desarrollar un mejor entendimiento y una percepción holística de los jóvenes nikkei en la actualidad y descubrir así las más urgentes necesidades para las comunidades en el futuro.
7. Entiendo que si tuviese cualquier otra pregunta acerca de los detalles de los procedimientos aplicados como parte de este estudio, o si tengo comentarios o inquietudes acerca del estudio o del proceso de consentimiento informado, puedo comunicarme con el Dr. Curtiss Takada Rooks, quien puede ser contactado a través del correo Curtiss.Rooks@Imu.edu.
8. Entiendo y acepto en que mis datos personales se procesarán de acuerdo a los términos de este Formulario de Consentimiento Informado y la política de privacidad del Museo Nacional Japonés-Americano, ambos disponibles en <http://www.discovernikkei.org/es/about/privacy>.
9. Estoy de acuerdo en que me puedan contactar por correo electrónico o teléfono en caso de que necesiten información adicional, o en caso de que se proponga cambiar el diseño del estudio o el uso de la información. En dichas circunstancias me informarán de la situación y tendrán que obtener mi consentimiento nuevamente.
10. Entiendo que tengo derecho de rehusarme a participar, o de retirarme de esta investigación en cualquier momento. En caso de elegir retirarme del estudio, debo comunicarme con el Dr. Curtiss Takada Rooks en Curtiss.Rooks@Imu.edu. Entiendo que cualquier cancelación no se aplicará a la información ya obtenida o procesada de acuerdo con este formulario de consentimiento antes de que se reciba mi solicitud de retirarme del estudio.
11. Entiendo que existe la posibilidad de que surjan circunstancias por las cuales el/la investigador(a) termine mi participación antes de la culminación del estudio.
12. Entiendo que ninguna información del estudio me identificará personalmente o hará que mi identidad personal sea posible de ser identificada por otros. Tampoco utilizará o divulgará ninguna información sin un nuevo consentimiento por separado, con las excepciones obligatorias específicas que la ley exige y al grado necesario para que The Nippon Foundation y el Museo Nacional Japonés Americano supervise y administre este estudio investigativo.
13. Entiendo que tengo el derecho de rehusarme a contestar cualquier pregunta que no deseo contestar.
14. Entiendo que el investigador principal y el/la asistente de investigación de campo preparará un informe final y presentación sobre los resultados de este estudio investigativo y que la información generada por este grupo focal podrá incluirse en

el informe y presentación, pero que se anonimizará, quitando la identificación de las personas o utilizando seudónimos para que no se me identifique en forma personal.

15. Por el presente otorgo al investigador principal, el/la asistente de investigación de campo, a , y al Museo Nacional Japonés-Americano una licencia no exclusiva, mundial, libre de regalías, *ad perpetuum* e irrevocable para copiar, distribuir, realizar o exhibir en público, utilizar para preparar obras derivadas y de alguna otra manera utilizar mis aportes al grupo focal (pero no de manera que me identifique personalmente) en el informe final y presentación sobre este estudio investigativo y en los comunicados de prensa y otra publicidad relacionada con este estudio investigativo.
16. Entiendo que no existe ningún riesgo conocido en forma física, psicológica o emocional relacionado con la participación en este programa de investigación. Renuncio, libero y me comprometo a no demandar y a mantener indemne a The Nippon Foundation y al Museo Nacional Japonés-Americano, además de sus licenciatarios, sucesores y cesionarios (“Los Beneficiarios de la Liberación”) de todo y cualquier reclamo y demanda, conforme a derecho o equidad, conocidos o desconocidos que me hayan correspondido o que me correspondan en el presente o el futuro contra los beneficiarios de la liberación respecto a o relacionado con cualquier daño, lo que incluye cualquier daño psicológico o emocional, emanado de mi participación en el estudio investigativo. Entiendo que este Formulario de Consentimiento Informado será vinculante para mí y para mis herederos, representantes legales, sucesores y cesionarios.
17. Entiendo que no recibiré ninguna compensación económica ni pago de ningún tipo, ni generaré costos o gastos por participar en esta investigación. Las respuestas que proporcionaré a las preguntas dentro del grupo focal, serán dadas con el único propósito de tener la oportunidad de participar en este estudio de investigación.
18. Al firmar este formulario de consentimiento, declaro que estoy de acuerdo en participar en este proyecto de investigación de la manera descrita en este formulario. Asimismo, reconozco que he recibido una copia del formulario, además de una copia de la “Declaración de Derechos del Sujeto Experimental”.

Firma de el/la participante _____
Fecha _____

Declaración de Derechos del Sujeto Experimental

Entiendo que tengo los siguientes derechos como participante en un estudio investigativo:

1. Me informarán de la naturaleza y propósito del experimento.
2. Me darán una explicación de los procedimientos que se seguirán en el experimento médico, y cualquier medicamento o dispositivo que se utilizará.
3. Me darán una descripción de cualquier molestia y riesgo correspondiente que se podrá razonablemente esperar del experimento.
4. Me darán una explicación de cualquier beneficio que se puede esperar como resultado del estudio, en caso de existir.
5. Me darán a conocer cualquier procedimiento, medicamento o dispositivo alternativo y apropiado que podría brindar ventajas además de sus riesgos y beneficios relativos.
6. Me informarán de las opciones para tratamientos médicos disponibles, en caso de existir alguno, después de que el estudio haya culminado en caso de que surgiera alguna complicación.
7. Me darán la oportunidad para hacer cualquier pregunta acerca del estudio o los procedimientos involucrados.
8. Me avisarán que el consentimiento para participar en el estudio investigativo puede retirarse en cualquier momento y que podré suspender mi participación en el estudio sin ninguna consecuencia adversa para mi persona.
9. Me darán una copia firmada y fechada del formulario de consentimiento por escrito.
10. Me darán la oportunidad para decidir dar o no mi consentimiento para el estudio, sin que ningún elemento de fuerza, fraude, engaño, coacción, coerción o influencia indebida intervenga sobre la toma de mi decisión.

Section Six: Global Nikkei Dissemination



Figure 1: Discover Nikkei Facebook Post 2/19/19 (English)



Figure 2: Discover Nikkei Facebook Post 2/19/19 (Japanese)



Figure 3: Discover Nikkei Facebook Post 2/23/19 (Portuguese)



Figure 4: Discover Nikkei Facebook Post 2/23/19 (Spanish)



Discover Nikkei

Published by June Magsaysay [?] · March 28, 2019 ·

Thank you for those of you who participated in the Global Nikkei Survey! We received over 5,000 responses in the first round, AND we hope to reach more Nikkei around the world. So we have reopened the GLOBAL NIKKEI SURVEY though April 15!

We are particularly interested in how young adults of Japanese and mixed Japanese ancestry (Nikkei) around the world express and feel about their Japanese heritage. Whether you feel isolated from or connected to your "Japanese roots," we would like you to add your voice to the survey.

This survey is part of an important global research project being conducted by The Nippon Foundation in collaboration with the Japanese American National Museum to deepen understanding of Nikkei communities around the world.

Please take the survey – it takes about 10 minutes -- and please feel free to share this with other Nikkei, especially ages 18-35. Thank you for your help!

Curtiss Takada Rooks

The image shows a promotional graphic for SurveyMonkey. At the top, the SurveyMonkey logo is displayed in white on a green background. Below the logo, a laptop screen is shown, displaying a survey interface. The interface includes a header with the text "What will you discover?" and a bar chart with four bars of increasing height. The SurveyMonkey logo is also visible in the bottom right corner of the graphic. Below the graphic, the text "SURVEYMONKEY.COM" is written in a smaller font, followed by "GLOBAL NIKKEI YOUTH AND YOUNG ADULT SURVEY" in a larger, bold font.

Figure 5: Discover Nikkei Facebook Post 3/28/19 (English)




Discover Nikkei

March 8, 2019 · 🌐



世界の若手日系人アンケートへご参加いただいた皆様、大変ありがとうございます。今回のアンケート調査では、5000人以上の方々に回答していただくことができました。さらに多くの世界の日系人の方々からご意見をいただきたく、4月15日までアンケートを再度実施することにしました。本アンケートでは、日本人を先祖に持つ世界中の若い世代の日系人（ハーフや多人種のミックスも含む）が、日本人の子孫であることをどのように感じているかに焦点を置いています。「日本とのつながり」を実感していない方であっても、アンケートにお答えいただけると幸いです。尚、本アンケートは、日本財団が全米日系人博物館との協力で実施している「若手日系人調査（Global Youth Nikkei Research Project）」の一環として行われており、この調査を通して、世界各地の日系コミュニティをより深く理解することを目的としています。アンケート調査の所要時間は約10分ほどです。ぜひご参加ください。また、本アンケートの対象者、特に18～35歳の日系人の方々へシェアしていただけると幸いです。

 SurveyMonkey



JP.SURVEYMONKEY.COM

若手日系人に関するアンケート

Take this survey powered by [surveymonkey.com](https://www.surveymonkey.com). Create your own survey...

Figure 6: Discover Nikkei Facebook Post 3/8/19 (Japanese)



Discover Nikkei

Published by June Magsaysay [?]
March 8, 2019 · 🌐



Obrigado a todos que participaram da Pesquisa Global Nikkei! Recebemos mais de 5.000 respostas na primeira rodada e esperamos alcançar mais nikkeis em todo o mundo. Por isso, reabrimos a PESQUISA GLOBAL NIKKEI até 15 de abril!

Estamos interessados particularmente em saber como os jovens adultos de ascendência japonesa e mestiços japoneses (nikkei) ao redor do mundo expressam e sentem sua herança japonesa. Quer se sinta isolado ou ligado às suas "raízes japonesas", gostaríamos que adicionasse a sua voz ao questionário.

Esta pesquisa é parte de um importante projeto de pesquisa global conduzido pela The Nippon Foundation em colaboração com o Museu Nacional Japonês Americano para aprofundar a compreensão das comunidades nikkeis em todo o mundo.

Por favor, responda a pesquisa - leva cerca de 10 minutos - e sinta-se à vontade para compartilhá-la com outros nikkeis, especialmente entre idades de 18 e 35 anos. Obrigado pela ajuda!

[See Translation](#)

PT.SURVEYMONKEY.COM

PESQUISA AOS JOVENS E JOVENS ADULTOS NIKKEIS

Take this survey powered by [surveymonkey.com](#). Create your own survey...

Figure 7: Discover Nikkei Facebook Post 3/8/19 (Portuguese)



Discover Nikkei

Published by June Magsaysay [?]
April 13, 2019 · 🌐

¡Participa en una ENCUESTA GLOBAL NIKKEI! Cierra el 15 de abril a las 11:59 p.m. (PST)

Estamos especialmente interesados en saber cómo los adultos jóvenes de ascendencia japonesa y mixta (nikkei) en todo el mundo expresan y sienten su herencia japonesa. Ya sea que te sientas aislado(a) o conectado(a) con tus "raíces japonesas", nos gustaría incluir tu voz en la encuesta.

Esta encuesta forma parte de un importante proyecto de investigación global que la Fundación Nippon (The Nippon Foundation) organiza en colaboración con el Museo Nacional Japonés Americano para profundizar en el conocimiento de las comunidades nikkei en todo el mundo.

Por favor, te pedimos que llenes la encuesta (te tomará unos 10 minutos) y no dudes en compartirla con otros nikkei, especialmente entre quienes tengan 18 y 35 años de edad. ¡Gracias por tu ayuda!

See Translation



ES.SURVEYMONKEY.COM

ENCUESTA PARA JÓVENES Y ADULTOS JÓVENES NIKKEI

Take this survey powered by surveymonkey.com. Create your own survey...

Figure 8: Discover Nikkei Facebook Post 4/13/19 (Spanish)

Appendix III: Pilot Survey Findings

Introduction

To test the feasibility of an “online” survey, the Research Team piloted the survey among U.S. Nikkei. Based primarily in Los Angeles, the pilot survey was administered in English from January 2-6, 2019. A convenience sample was used snowballing out from key informants, including the presidents and officers of university Japanese ancestry affinity student organizations (e.g. Nikkei Student Union), Nikkei community organization youth leaders, and others with Nikkei young adult networks which were recruited through contacts of the Research Team members. These contacts were asked to send the link to the survey to young adults of Japanese ancestry in their networks, preferably to those persons whom the Research Team member did not know. In analyzing the responses, the Research Team assessed the burden of the survey based on the proportion of the persons completing the entire survey, along with the clarity and sensitivity of the questions, again based on completion of each individual question. Lastly, our Pilot sample, based on the sampling strategy and recruitment of respondents, most likely attracted those persons of Japanese ancestry who have a developed sense of their “Japanese-ness or Nikkei-ness.” As a result, the Pilot sample results cannot be generalized to the universe of Nikkei living outside the U.S. or those who do share a sense of Nikkei identity.

Given these restrictions, the Pilot survey yielded baseline responses, as well as unearthed several curiosities.

Demographics

In all, with a 64% completion rate ninety-four (94) surveys were analyzed for the Pilot Survey. Of these, roughly 61% identified as female, 37% as male, and 3% as transgender. In vetting the survey questions among 18-25 year olds, they asserted that options for gender expand beyond the traditional female/male binary to include transgender.

Ranging from 18 to over 57 years old, the pilot sample was aggregated into four age groupings. As shown in Appx. 3.1, 20-29 comprised the largest group at 64%, followed by 18 and 19 year olds with just over 18%, and 30-39 year olds at 14%. Two respondents were 57 years old or older, representing 3%.

Appx.3.1. Proportion of Age by Gender				
	Male	Female	Transgender	Total

<19	5.26%	13.16%	0%	18.42%
20-29	22.37%	39.47%	2.63%	64.47%
30-39	6.58%	7.89%	0%	14.47%
57+	2.63%	0%	0%	2.63%
Total	36.84%	60.53%	2.63%	100%

In traditional Japanese generational classification, Issei is the first generation to leave Japan (i.e. the immigrant generation) and Nisei is the first generation born in the host country. The survey asked generational classification as an open-ended question. As a result, the responses were not uniform, ranging from the year the respondent thought their ancestors migrated to the U.S. to traditional Japanese generational categorization (e.g. Yonsei). Some included the terms Shin Issei and Shin Nisei—used to refer to post-World War II emigres, known colloquially as “*shin*” or new immigrant with traditional generational categorization. The open-ended responses were coded into five (5) generational classifications: Nisei, Sansei, Yonsei-plus and above, Shin Issei, and Shin Nisei-plus. Yonsei-plus comprised just under 47% of the sample, followed by Nisei and Sansei at 16% each, while Shin Nisei-plus was 12%, and Shin Issei were just over 9%. Shin Nisei-plus, Yonsei-plus, and Shin Issei converged in age. However, this is most likely an artifact of the snowball convenience sampling which targeted 18 to 35 year olds.

In 2019, consistent with this age grouping, only 7% reported being married with two respondents (4%) designating their marriage status as “other.” The remaining 91% were single.

Appx.3.2. Proportion of Gender by Marital Status				
	Male	Female	Transgender	Total
Single	31.58%	56.58%	2.63%	90.79%
Married	3.95%	2.63%	0%	6.58%
Other	1.32%	1.32%	0%	2.63%
Total	36.84%	60.53%	2.63%	100%

Citizenship status mirrored generation classification with birth and naturalized U.S. citizenship comprising just under 78% and two respondents (3%) reporting U.S. permanent residence status. Thirteen percent (13%) of the respondents held dual citizenship between the US and Japan, with one respondent (1%) a dual citizen of the U.S. and Germany. Just over 5% were Japanese citizens. This reporting indicated that just under 95% claimed the U.S. as “home,” although among them a number understand themselves through a transnational lens.

Appx.3.3. Proportion of Gender by Citizenship Status				
---	--	--	--	--

	Male	Female	Transgender	Total
US	31.58%	44.74%	0%	76.32%
US Naturalized	1.32%	0%	0%	1.32%
US Permanent Resident	0%	2.63%	0%	2.63%
US, Japan	2.63%	9.21%	1.32%	13.16%
US, Germany	1.32%	0%	0%	1.32%
Japan	0%	3.95%	1.32%	5.27%
Total	36.85%	60.53%	2.64%	100%

Ethnic and racially, 34% of the respondents reported having a monoracial Japanese ancestry father and monoracial Japanese ancestry mother. 43% reported being biracial (22%), multigenerational mixed (6%), or mixed-Asian ethnic (15%). This question appeared to have some sensitivity as 18% responded not applicable and the limitations of the survey responses make it too difficult to understand the full meaning of this non-responsiveness to the question regarding the mother and father’s ethnicity/racial background. What is clear, however, is that this sample with its affinity to a Nikkei identity skews toward mixed race/mixed ethnic ancestry.

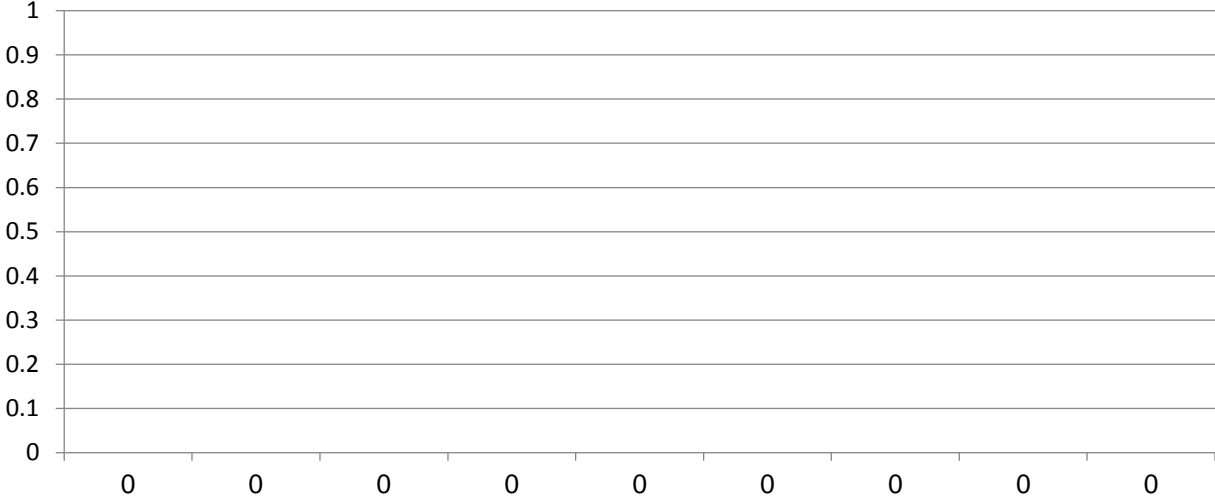
Appx. 3.4. Proportion of Mother and Fathers’ Ethnic Background										
		Ethnicity of Father								Total
		Asian: Chinese	Asian: Filipino	Asian: Japanese	Asian: Korean	Asian: Other	Mixed	White	n/a	
Ethnicity of Mother	Asian: Cantonese	0	0	0	0	1	0	0	0	1
	Asian: Chinese	0	0	3	0	0	0	0	0	3
	Asian: Indonesian	0	0	1	0	0	0	0	0	1
	Asian: Japanese	3	1	32	1	4	5	19	0	65
	Asian: Korean	0	0	2	0	0	0	0	0	2
	White	0	0	3	0	0	1	0	0	4
	n/a	0	0	0	0	0	0	0	18	18
Total		3	1	41	1	5	6	19	18	94

The vast majority (74%) were college students, followed by 15% graduate students, and roughly 11% in high school. Among the high schoolers, males were slightly over-represented. All other groupings roughly approximated the gender distributions of the sample.

Appx. 3.5. Proportion of Gender by Highest Level of Education				
	Male	Female	Transgender	Total
High School	6.85%	4.11%	0%	10.96%
College	23.29%	47.95%	2.74%	73.97%
Graduate School	6.85%	8.22%	0%	15.07%
Total	36.99%	60.27%	2.74%	100%

While California respondents dominated the survey (68%) with 39% from Southern California and 29% from Northern California, the remaining 32% represented the East Coast, Pacific Northwest, Southwest, other West Coast, Hawai'i, and Japan. The U.S. Midwest was not represented in this sample (Figure 1).

Figure 1. Region



As expected, 62% (Appx 3.6) reported “student” as their occupation, with females slightly over-represented within this group. Persons working in STEM fields (including health professionals) was the second most reported occupation at 11%, followed by those working in education and “other,” both at 7%. Supervisor/managers (4%) and those working in the legal field (3%) rounded those with two or more respondents. Among the occupations with a single respondent were community organizer, mechanic, clerk, service, and communications. One respondent was unemployed.

Appx. 3.6; Occupation of the pilot survey respondent

Occupation:	Male	Female	Transgender	Total
Clerk	0	1.32	0	1.32
Communications	0	1.32	0	1.32
Community Organizer	0	1.32	0	1.32
Education	0	2.63	0	2.63
Engineer	0	2.63	0	2.63
Health Professional	1.32	1.32	0	2.63
Higher Education	1.32	2.63	0	3.95
Legal	2.63	0	0	2.63
Mechanic	0	1.32	0	1.32
Other	2.63	3.95	0	6.58
Scientist/Researcher	5.26	0	0	5.26
Service	1.32	0	0	1.32
Student	18.42	40.79	2.63	61.84
Supervisor/Manager	3.95	0	0	3.95
Unemployed	0	1.32	0	1.32
Total	36.84	60.53	2.63	100

Nikkei and “Traditional” Japanese Values

In its simplest form, culture can be understood as a society’s/group’s worldview as represented by its values. These values inform or regulate how individuals within those societies relate to others both in and outside of the “group” and all other phenomena in the world around them. Borrowing from a study in Hawai’i, we selected eleven values regarded as central to Japanese culture.³⁴

- *Giri* (Duty/Obligation)
- *Kyokan* (Empathy)
- *Kansha* (Gratitude)

³⁴ The Nippon Foundation Global Nikkei Young Adult Research Project used a modified version of a list developed for the [*Okage Sama De: I am what I am because of you*](#) exhibition at the Japanese Cultural Center of Hawai’i, in conjunction with the Research Team’s knowledge of Nikkei practices.

- *Kinben* (Hard work)
- *Chouwa* (Harmony)
- *Shojiki* (Honesty)
- *Gaman* (Perseverance)
- *Gambaru* (Do your best)
- *Reigi* (Politeness)
- *Sonkei* (Respect)
- *Jiritsu* (Self-discipline)

We first asked the respondents to select all the values they felt had “shaped” them.

Appx. 3.7. Japanese values that respondents felt “shaped” by listed in rank order	
Value	Responses
<i>Gambaru</i> (do your best)	60
<i>Sonkei</i> (respect)	59
<i>Kansha</i> (gratitude)	58
<i>Kinben</i> (hard work)	56
<i>Reigi</i> (politeness)	54
<i>Gaman</i> (perseverance)	50
<i>Kyokan</i> (empathy)	42
<i>Giri</i> (duty/obligation)	41
<i>Jiritsu</i> (self-discipline)	41
<i>Shojiki</i> (honesty)	34
<i>Chouwa</i> (harmony)	16

As you can see in Appx. 3.7, six (6) values received fifty (50) or more responses. *Gambaru* (60), *sonkei* (59), and *kansha* (58) form a cluster of values at the top. *Kinben* (56) and *reigi* (54) follow with a second cluster. *Gaman* at 50 responses stands alone in the middle.

The bottom five (5) values show a cluster of 42 (*kyokan*), 41 (*giri*), and 41 (*jiritsu*). *Shojiki* (34) and *chouwa* (16) lag behind.

Generally, the difference between males, females, and transgender selection of “shaping” values roughly mirror the gender distribution of the sample. *Giri*, *shojiki*, and *jiritsu* skew slight male, while *kyokan* and *kansha* skew female.

To gain a more nuanced understanding of the importance of Japanese values to the respondents, we asked them to rank order the values in the categories of most important, second most important, and third most important values to the respondent.

Examining the ranking of the most important value, respondents ranked *kinben* (19%) and *gambaru* (19%) as the values that were most important. *Sonkei* (16%), *kansha* (13%), *giri* (9%),

kyokan (9%), and *gaman* (7%) followed. Receiving responses of fewer than seven percent (7%) were *reigi* (4%) and *jiritsu* (3%), along with *shojiki* and *chouwa* both at 1%.

Of the eleven values, five (5) showed no disproportionate gender differences. Among the remaining values, interestingly, only females and transgender respondents selected *gaman* as the value that shaped them, while only males selected, albeit at a low response rate, *shojiki*. *Chouwa* and *sonkei* leaned toward females, while *gambaru* and *kinben* skewed male.

When looking at the first, second, and third selections of most important values by rank order in tandem (see Appx. 3.8), *gambaru*, *sonkei*, and *kansha* were selected in the top five/six of all three levels of importance (see yellow highlight). Within this group, *gambaru* ranks first in the most important and second most important responses, and second in the third most important value selection.

Kinben, *gaman*, *giri*, and *kyokan* were included in the top five/six in two of three levels of importance (see light blue highlight) and *reigi* broke the top five/six only once.

Appx. 3.8. Top Five/Six Most Important, Second Most Important, and Third Most Important by Rank Order Ties Included		
Most Important	Second Most Important	Third Most Important
<i>Gambaru</i> (Do your best) (1)	<i>Gambaru</i> (Do your best) (1)	<i>Kansha</i> (Gratitude) (1)
<i>Kinben</i> (Hard work) (1)	<i>Gaman</i> (Perseverance) (1)	<i>Gambaru</i> (Do your best) (2)
<i>Sonkei</i> (Respect) (3)	<i>Sonkei</i> (Respect) (3)	<i>Giri</i> (Duty/obligation) (2)
<i>Kansha</i> (Gratitude) (4)	<i>Kinben</i> (Hard work) (4)	<i>Sonkei</i> (Respect) (4)
<i>Kyokan</i> (Empathy) (5)	<i>Kyokan</i> (Empathy) (5)	<i>Gaman</i> (Perseverance) (5)
<i>Giri</i> (Duty/obligation) (7)	<i>Kansha</i> (Gratitude) (5)	<i>Reigi</i> (Politeness) (6)

An even clearer picture of importance emerges when examining the percentage of respondents selecting the values. In Appx. 3.9, three clear tiers emerge. Values with responses of 10% or greater comprise the upper tier, those with at least two responses of 10% or higher represent the second tier, while those with one response of 10% or higher fall in the third tier.

Gambaru remains as the highest rated value with responses in all three categories of 14% or greater. *Sonkei* emerges as the second highest rated value with all three responses of 11% or higher, followed by *kansha* with all three responses of 10% or higher.

Appx. 3.9. Values Selected as Most, Second Most and Third Most Important by (Rounded) Percent Listed in Rank Order (*only those values receiving at least on response of 8% or greater are listed)			
	Most Important	Second Most Important	Third Most Important
<i>Gambaru</i> (Do your best)	19%	17%	14%
<i>Sonkei</i> (Respect)	16%	11%	11%
<i>Kansha</i> (Gratitude)	13%	10%	17%
<i>Kinben</i> (Hard work)	19%	14%	7%
<i>Gaman</i> (Perseverance)	7%	17%	10%
<i>Giri</i> (Duty/obligation)	9%	4%	14%
<i>Kyokan</i> (Empathy)	9%	10%	6%
<i>Reigi</i> (Politeness)	4%	7%	8%

The values *chouwa*, *shojiki*, and *jiritsu*, while selected as having “shaped” respondents, fall off when parsed more finely. Despite 41 responses, the fall off for *jiritsu* as a value having “shaped” respondents’ identity remains a curiosity.

Nikkei and “Traditional Japanese” Cultural Events/Activities

Cultural values lead to actions/behaviors. This section examines the responses to questions soliciting both participation rates and rank order of the importance of “traditional” cultural events/activities or celebrations.

The survey presented respondents with a list of cultural events, activities, and celebrations practiced in Nikkei communities globally.³⁵ The survey asked respondents to indicate her/his/their participation in various activities by checking all that applied. New Year’s Day (*Oshogatsu*) garnered the most responses, followed by *Obon* (see Appx. 3.10).

Appx. 3.10. Respondent Participation in Japanese Traditional Cultural Celebrations and Festivals Ranked by Frequency	
Cultural Celebration/Festival	Responses
New Year’s Day (<i>Oshogatsu</i>)	66
<i>Obon</i>	58
Fall/Spring/Summer Festival (<i>Matsuri</i>)	41

³⁵ The Research Team generated the list of “traditional Japanese/Nikkei activities” using general knowledge of Nikkei community activities based on participant observation, reported activities in Nikkei ethnic media, Nikkei community organization activities, and general knowledge of Japanese traditional cultural events, festivals, and celebrations.

Boys' and Girls' Day (<i>Kodomo no hi / Hinamatsuri</i>)	37
New Year Party (<i>Shinnenkai</i>)	28
Star Festival (<i>Tanabata</i>)	13
End of Year Party (<i>Bonenkai</i>)	13
Flower Viewing (<i>Hanami</i>)	7
Other	14

When New Year's Day combines with New Year's Party (*Shinnenkai*) and End of Year Party (*Bonenkai*), the significance of the combined New Year's-related celebrations is highlighted even more. Fall/spring/summer festivals (*matsuri*), along with Boys' and Girls' Day (*Kodomo no hi/Hinamatsuri*) also recorded notable participation.

Participation by gender provided noted, but perhaps expected differences. Of the two leading cultural activities—New Year's Day and *Obon*—males, females, and transgender participated at the expected rates with no significant difference. Fall/spring/summer festivals demonstrated a slight male skewing, but not significantly so. New Year's Party and End of Year Party also skewed male.

Only females and transgenders reported participation in the Star Festival (*Tanabata*), and flower viewing reported only female participants. Boys' and Girls' Day—de-gendered in the Japanese American community to Children's Day (*Kodomo no hi*)—skewed female, though not significantly.

When ranked by importance, New Year's Day and *Obon* lead all other activities in designations as the most and second most important cultural activities/celebrations (See Appx. 3.11). This result is not surprising as these two celebrations also led by participation of the respondents. Interestingly, when ranked as third most important, these two cultural activities fall away, replaced by fall/summer/spring festivals (*matsuri*) and flower viewing (*hanami*). Flower Viewing is particularly interesting because it ranked last in respondent participation.

Appx. 3.11. Cultural Activities Selected as Most, Second Most and Third Most Important by (Rounded) Percent Listed in Rank Order					
	Most Important	Second Important	Most	Third Important	Most
New Year's Day	66%	25%		3%	
<i>Obon</i>	30%	40%		6%	
Fall/Spring/Summer Festival	1%	14%		28%	
Flower Viewing	0%	1.5%		33%	
New Year Party	0%	9%		8%	

End of Year Party	0%	4%	6%
Boys' and Girls' Day	0%	4%	5%
Star Festival	0%	0%	0%
Other	3%	1.5%	5%

Nikkei Community Institutions, Organizations, and Social Groups

Similar to the “traditional” cultural events, activities, and celebrations, the survey presented respondents with a list of types of Nikkei institutions, organizations, and social groups and asked them to check all that applied if they participated in/or were members of the listed groups. The survey used broad general categories for the listings, for example religious institution, professional organization, and Japanese language school. Definitions were not provided for any particular listing. Following the query regarding participation, the survey asked respondents to rank the institutions, organizations, and social groups by most important, second most important, and third most important.

Social and cultural organizations led in participation, tied with fifty (50) responses each. A second tier comprised of religious institutions (22) and sports organizations/leagues (21) followed. Professional organization (16) and Japanese language school (15) formed a third tier, and Kenjinkai/Nihonjinkai garnered one (1) response. (see Appx. 3.12)

Appx. 3.12. Respondent Participation in Nikkei Community Institutions and Organizations Ranked by Frequency	
Community Institutions and Organizations	Responses
Social organizations	50
Cultural organizations	50
Religious institutions	22
Sports organizations	21
Professional organization	16
Japanese language school	15
Kenjinkai/Nihonjinkai	1
Other	5

Gender influences fell somewhat along “expected” gender role lines in participation. Females skewed toward participation in Japanese language school and Kenjinkai/Nihonjinkai, while males skewed heavily towards sports and professional organizations, and skewed slightly, but not significantly in religious institutions.

Social and cultural organization participation occurred at the expected rates relative to the gender proportions of the sample.

Examining the rank ordering of the importance of these community institutions, organizations, and social groups, the Tier 1 and order holds (see Appx. 3.13). Professional organizations received double-digit percentage in each category standing alone, not quite as high as Tier 1, but with double digits in each category. Religious organizations follow with double-digit percentage responses in two of three (most important and third most important) categories. Although sports organizations and Japanese language school each had only one double-digit response, they tied for the lead in the third most important category with eighteen percent (18%) each. However, this third most important category showed a fairly even distribution with a range from 14% to 18%, with the exception of Kenjinkai/Nihonjinkai.³⁶

Generally, gender differences in rankings of importance mirrored participation rates. However, it should be noted that female ranking accounts for the professional organizations’ double-digit acknowledgement of their importance. This suggests that female recognize intra-ethnic professional networking as important, but not at the priority level of males.

Appx. 3.13. Values Selected as Most, Second Most and Third Most Important by (Rounded) Percent Listed in Rank Order					
	Most Important	Second Important	Most	Third Important	Most
Social Organizations	35%	31%		16%	
Cultural Organizations	27%	40%		14%	
Professional Organization	19%	13%		16%	
Religious Institutions	13%	3%		16%	
Sports Organizations	9%	8%		18%	
Japanese Language School	4%	3%		18%	
Kenjinkai/Nihonjinkai	0%	0%		2%	

³⁶ This result is an artifact of the sample, because it is a contiguous 48 states U.S.-based sample where Kenjinkai have declined in importance as a social/cultural institution, replaced by other affinity associations within the Nikkei community. We expect that in the global sample, the Kenjinkai will assert itself.

To get a sense of the importance that the Nikkei institutions, organizations, and social groups play in the respondents' sense of Nikkei identity, the survey asked them to rate how important participating in these organizations was to their sense of Nikkei identity. Nearly three-quarters (74%) of the respondents reported that participation in Nikkei institutions/organizations/social groups was very or extremely important to their identity. Only three percent (3%) felt participation was not important. The remaining twenty-three percent (23%) felt participation was at least somewhat important.

Japanese Language Ability

For those Nikkei who “speak Japanese,” just under half (47%) reported learning Japanese both at “home” and “outside the home.” Of the remaining Japanese-speaking respondents, 36% learned Japanese outside the home, with the remaining 18% having learned Japanese at home. Among those who reported speaking Japanese “a lot,” all respondents reported learning Japanese at home or both at home and outside the home. No significant differences by gender were found among the respondents. Males were more like to report only learning Japanese outside the home, while those who reported only learning Japanese at home skewed female.

Appx. 3.14. Japanese Language Ability Self-Report: Speaking, Reading, and Writing, Rounded to the nearest whole number						
	Speaking		Reading		Writing	
Inadequate	12%	12%	15%	15%	17%	17%
Novice Low	25%	42%	23%	38%	25%	45%
Novice Mid	8%		10%		10%	
Novice High	8%		5%		10%	
Intermediate Low	12%	20%	10%	23%	10%	22%
Intermediate Mid	5%		10%		9%	
Intermediate High	3%		3%		3%	
Advanced Low	8%	15%	7%	15%	3%	9%
Advance Mid	0%		5%		3%	
Advanced High	7%		3%		3%	
Superior	7%	10%	5%	8%	3%	5%
Distinguished	3%		3%		2%	

Appx. 3.14, above, displays self-reported Japanese language ability based on the ACTFL Proficiency Guidelines. Across the three disciplines—speaking, reading, and writing—novice level ability represents the highest proportion of the report skill level, ranging from a low of 38% in

reading and a high of 45% in writing. Within the novice level, most respondents report “low” novice ability across disciplines at or near 25%.

Intermediate level ability held at or around 22% across the disciplines, with advanced level reported for speaking and reading at 15%, dropping off to 9% in writing. Superior and distinguished levels show aggregated levels of 10% in speaking, 8% in reading, and 5% in writing. Only 2% to 3% reported distinguished Japanese language skills.

Among the respondents reporting novice through distinguished level skills, no discernable gender differences emerge, with the exception of males skewing slightly more likely to be at the “novice low” level. In an analysis of the respondents reporting “inadequate” Japanese language skills, females were slightly over-represented in each discipline.

Overall, for those respondents reporting Japanese language skills, over half self-reported at the mid-novice level or higher, indicating a seriousness about their Japanese language skills acquisition.

Japanese “Pop”/Contemporary Culture Activity Participation

The survey asked respondents about their participation or consumption of seven (7) Japanese “pop” culture activities. In all, forty-five (45) or just short of half (48%) of the respondents reported participating in at least one Japanese “pop” culture activity, with an average of 2.7 activities. 24% (n=11) reported four (4) or more activities and this rises to 42% (n=19) at three (3) or more activities.

Appx.3.15. Respondent Participation in Japanese “Pop” Culture Activities Ranked by Frequency of Response (Respondents were allowed to “check all that apply”)	
Japanese “Pop” Culture Activity	Responses
Karaoke	26
Anime	23
Japanese Social Media	18
J-Pop	17
J-Drama	16
Manga	15
Novels (can include non-contemporary)	8

Appx. 3.15 above shows the activities engaged by respondents in rank order by participation. For those participating in multiple activities, as the number of activities increased,

the more likely they were to engage in activities like Japanese social media, J-Drama, and novels reading.

Attitudes and Ideas Regarding Nikkei Identity & Connectedness

To gauge respondents’ connectedness to Japan, the survey asked three questions, two indirect and one direct. The two indirect questions probed the respondent’s “pride” in Japan relative to contemporary events. The first question asked, “Japan will be hosting the 2020 summer Olympics/Paralympics, how proud do you feel?” The second asked, “If a Japanese (national) athlete competes on the world stage in an international sports competition, do you feel a sense of pride and/or connection?” The direct question asked, “How connected do you feel to a Nikkei identity?” Overall, respondents who answered these questions reported strong connections to Japan and Nikkei identity on all three questions with mid (Likert 4-7) and high (8-10) pride/connectedness with responses of 89%, 97%, and 98%, respectively.

Appx.3.16. Respondent Attitudes Regarding Connectedness to Japan & Nikkei Identity						
Likert Scale (1=least connected, 10=most connected)	Proud of Japan Hosting Olympics 2020		Proud when a Japanese (national) Athlete Competes on the World Stage		How Connected Do You Feel to a Nikkei Identity	
1	2	7 (11%)	1	2 (3%)	0	1 (2%)
2	3		1		0	
3	2		0		1	
4	1	17 (28%)	4	26 (44%)	3	26 (43%)
5	6		8		6	
6	1		3		6	
7	9		11		11	
8	17	37 (61%)	11	31 (53%)	7	33 (54%)
9	6		7		8	
10	14		13		18	
Total	447		445		475	
Average	7.3 (n=61)		7.5 (n=59)		7.8 (n=61)	

³⁷ Given the Japanese language skills reported in reading ability, it is highly likely that the Japanese novels were English translations.

Appx. 3.16 indicates an association between the responses to the indirect and direct questions among respondents reporting strong sense of pride and connectedness—responses of 8 or higher. This association maintains between all levels of pride or connectedness for “pride in Japanese athletes” and “feeling connected to a Nikkei identity.”

Pride in Japan hosting the Olympics at the mid (Likert 4-7) and lower levels (Likert 1-3) demonstrated weaker association with both “pride in Japanese athletes” and “feeling connected to a Nikkei identity.”

Appx.3.17. Respondent Attitudes Regarding Connectedness to Japan, Local Japanese (Nikkei) Community, and Home Country (residence)						
Likert Scale from Least Connected (1) to Most Connected (10)	Connected to Japan		Connected to the local Nikkei/Japanese Community		Connected to your country of residence (home country)	
1	3	16 (27%)	10	21 (35%)	1	3 (5%)
2	6		3		1	
3	7		8		1	
4	5	27 (45%)	4	17 (28%)	2	32 (53%)
5	9		5		9	
6	5		1		8	
7	8		7		13	
8	12	17 (28%)	7	22 (37%)	13	26 (42%)
9	1		7		5	
10	4		8		7	
Total	345		336		434	
Average	5.75 (n=60)		5.6 (n=60)		7.2 (n=60)	

Looking at Appx. 3.17, we see respondents demonstrated strong connectedness to home country with 95% reporting a combined mid-level (4-7) and high-level (8-10) of ninety-five percent (95%). Examining connectedness to local Nikkei/Japanese community, the highest percentage of low-level connectedness (1-3) is observed at 35%. Generation—that is Shin Issei/Shin Nisei versus American-born Yonsei and above—as well as geography may account for this level of “disconnectedness.”

Interestingly, nearly three-quarters (73%) of the respondents reported mid to high level (4-10) connectedness to Japan.

Connectedness with Global Nikkei

To gauge the interest in as well as the type or modes of connecting with Nikkei globally, the survey asked respondents to check all that apply for the following:

- International Nikkei Gathering
- Nikkei Related/Themed (International) Conference
- Social Media Platform/Community

Overwhelmingly, respondents indicated a willingness to connect with Nikkei around the globe with 90% checking off at least one of the options, and 80% checked more than one. Among the options, social media platform garnered the single most responses (49), however in combining the International Gathering (Social/Cultural) and International Themed Conference (e.g. sustainability), respondents see value in face-to-face connectedness (68 responses).

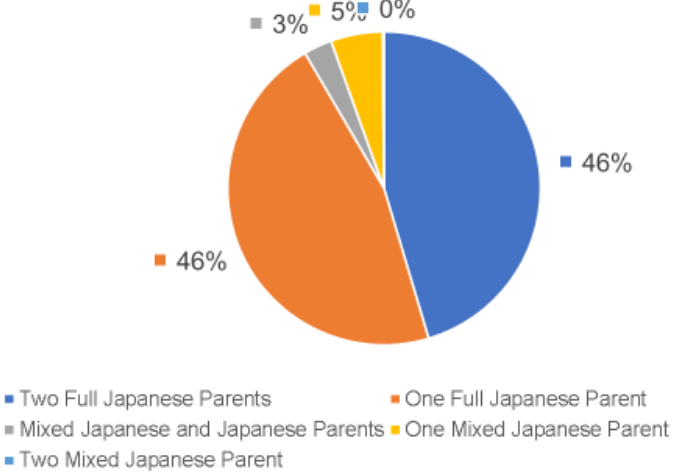
Table 3.18. Want to be connected to other Nikkeis by Gender (Proportion)

	N	Male	Female	Transgender
International Nikkei gathering	34	41.18	55.88	2.94
Nikkei-related/themed conference	34	35.29	61.76	2.94
Social Media platforms	49	36.73	61.22	2.04
Not interested	6	50	50	
Other	2	50	50	

Appendix IV: Global Nikkei Young Adult Survey – data charts

3.1 Demographic: Mixedness

Table 1.1.16: Mixedness: Assessed by Ethnicity of Mother and Father 18-35 (Self-Identified)



3.3 Nikkei and Traditional Japanese Values

Table 3.1: Japanese Values That Most Shaped Respondent's Identity by Aggregated Age Cohort

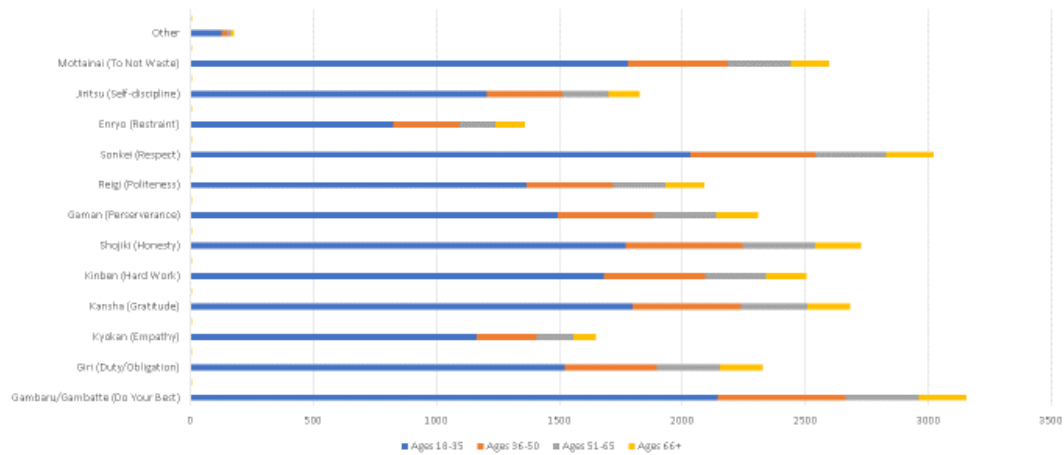


Table 3.3: Traditional Japanese Values that Most Shaped Respondent's Identity by Global Region

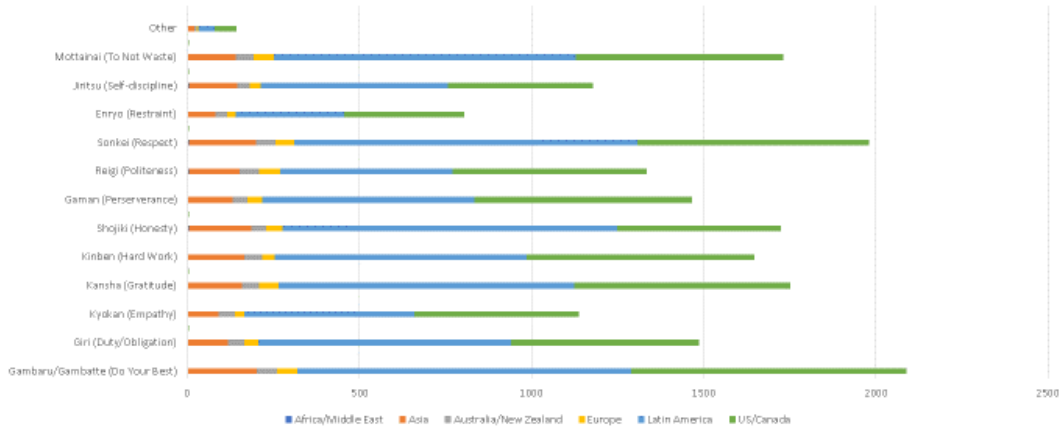


Table 3.4: Respondent's Identification of Meaningful Japanese Values

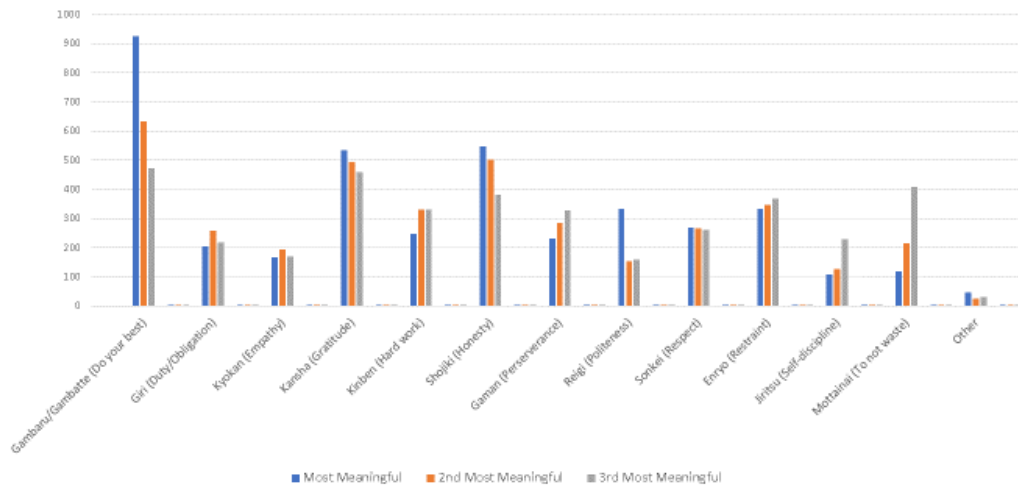


Table 3.8: Respondent's Most Meaningful Japanese Value by Global Region

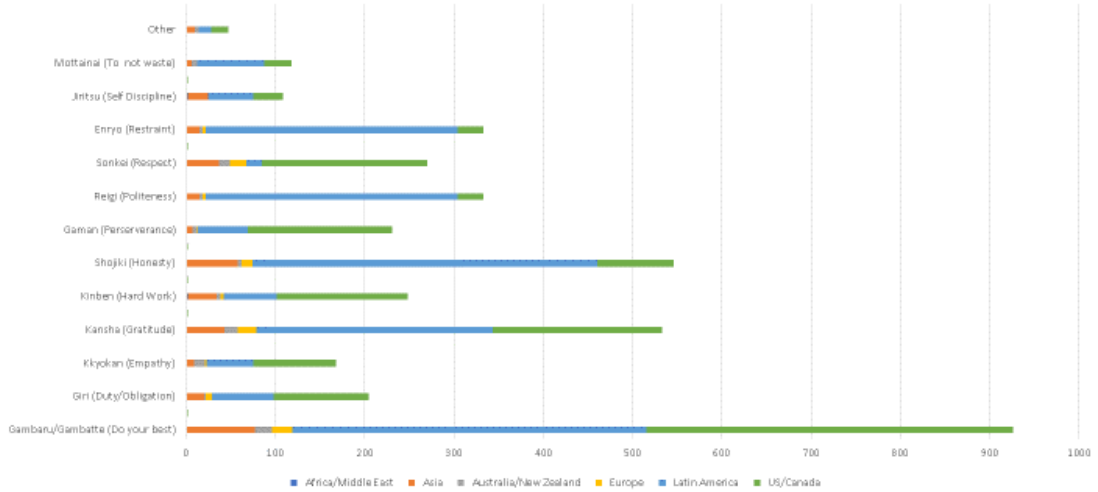


Table 3.9: Respondent's Second-Most Meaningful Japanese Value by Global Region

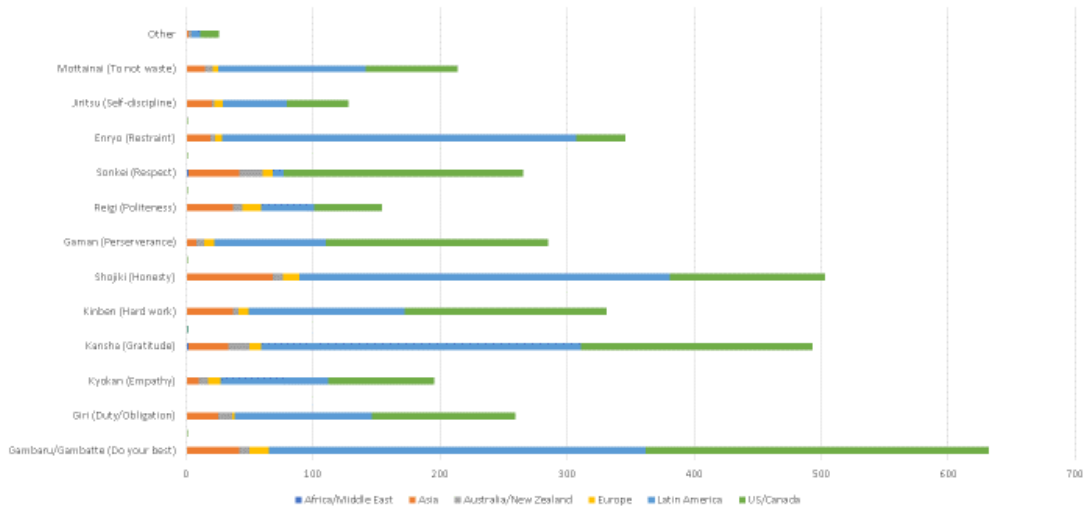
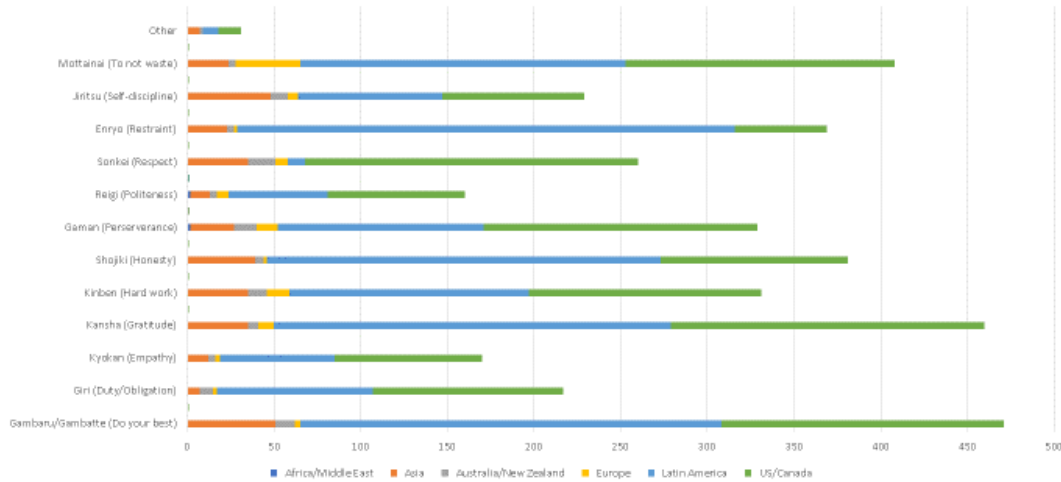


Table 3.10: Respondent's Third Most Meaningful Japanese Value by Global Region



3.4.2 Cultural Components: Foods

Table 4.2.1: How Often Respondents Eat Japanese Food by Aggregated Age Cohort

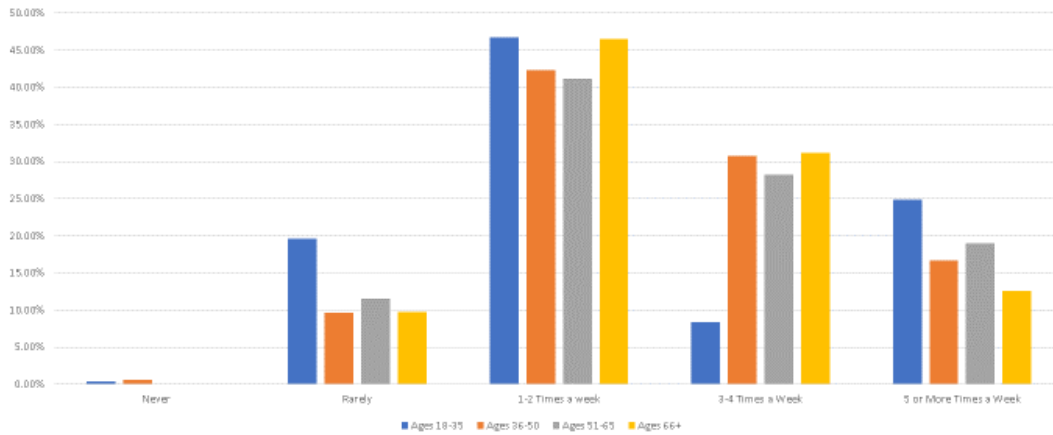


Table 4.2.2: How Often Respondents Eat Japanese Food Prepared by Someone in Their House Aggregated Age Cohort

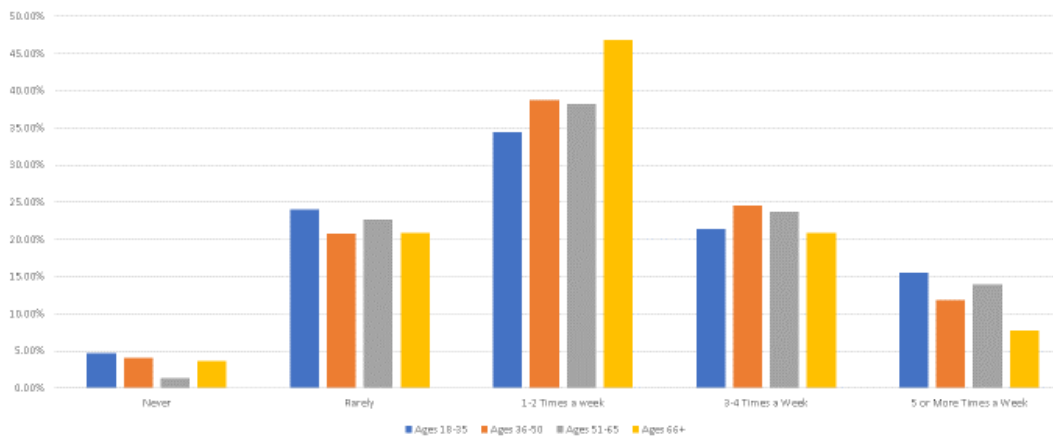


Table 4.2.3: How Often Respondents Eat Japanese Food Prepared by Someone Outside Your Household by Aggregated Age Cohort

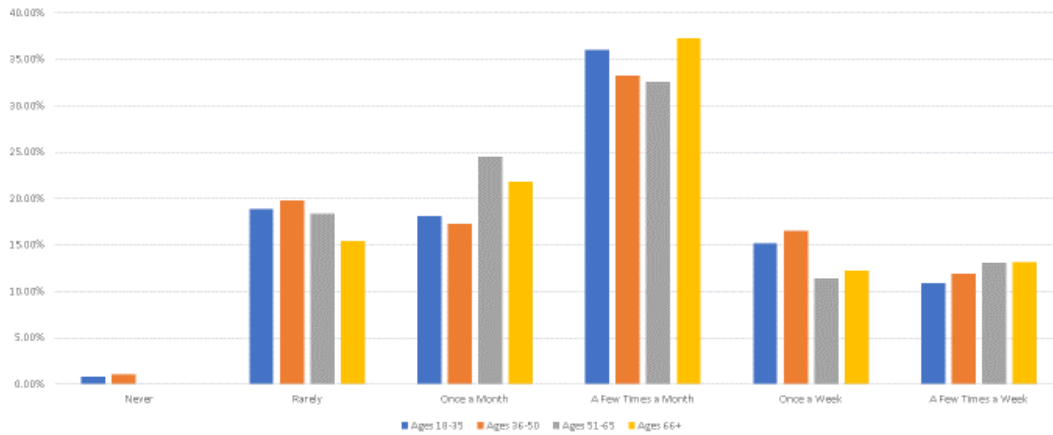


Table 4.2.4: How Often Respondents Eat Japanese Food by Global Region

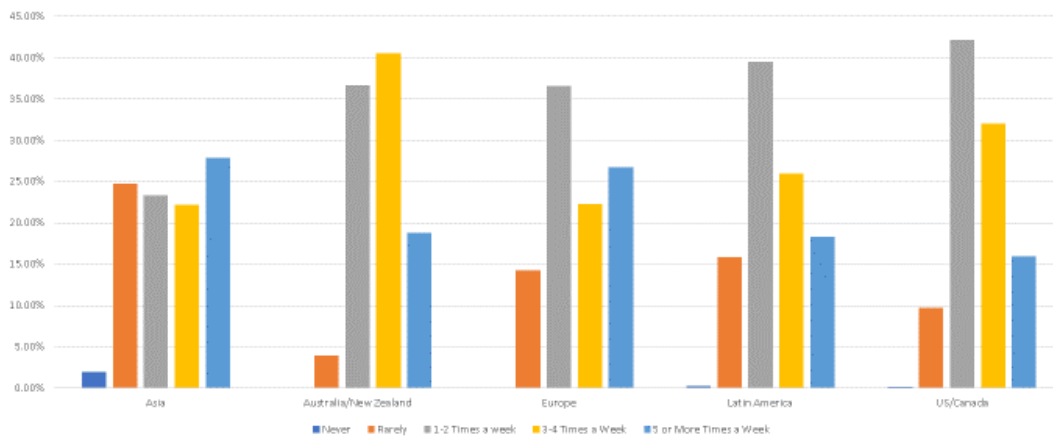


Table 4.2.5: Japanese Food Preparation in Home (Self or Other) by Global Region

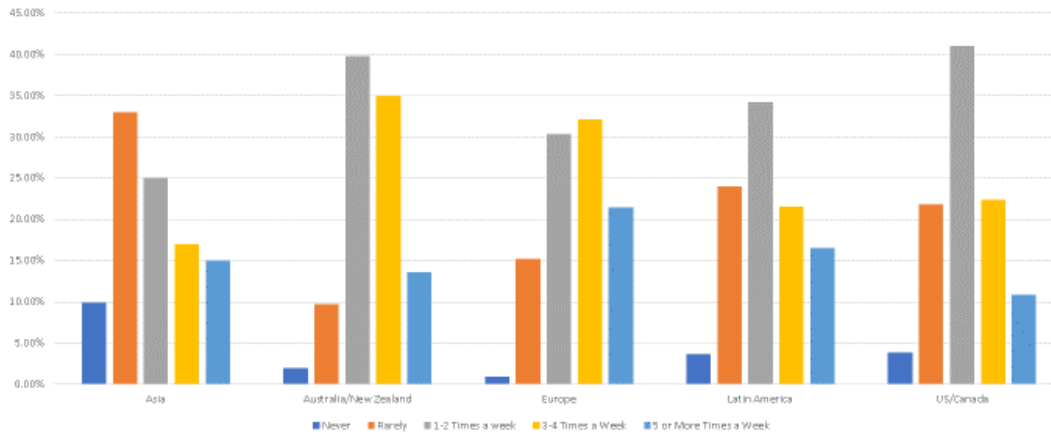


Table 4.2.6: How Often Respondent Eats Japanese (Style) Food Outside of Home by Global Region

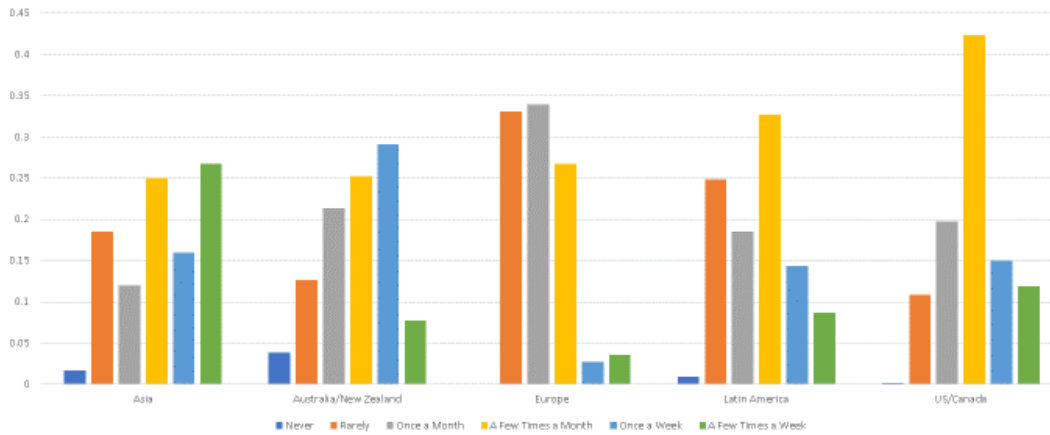


Table 4.2.7: How Often Respondents Eat Japanese Food by Generational Cohort (Nikkei Young Adult: 18-35)

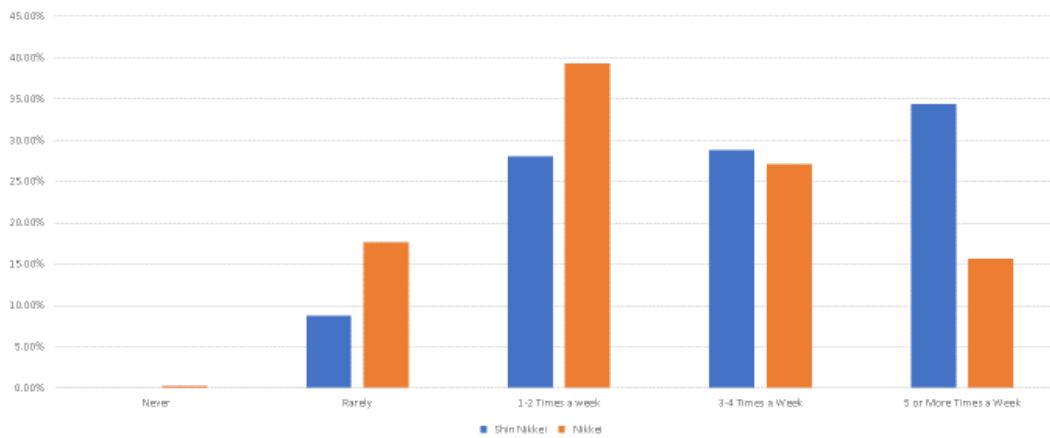
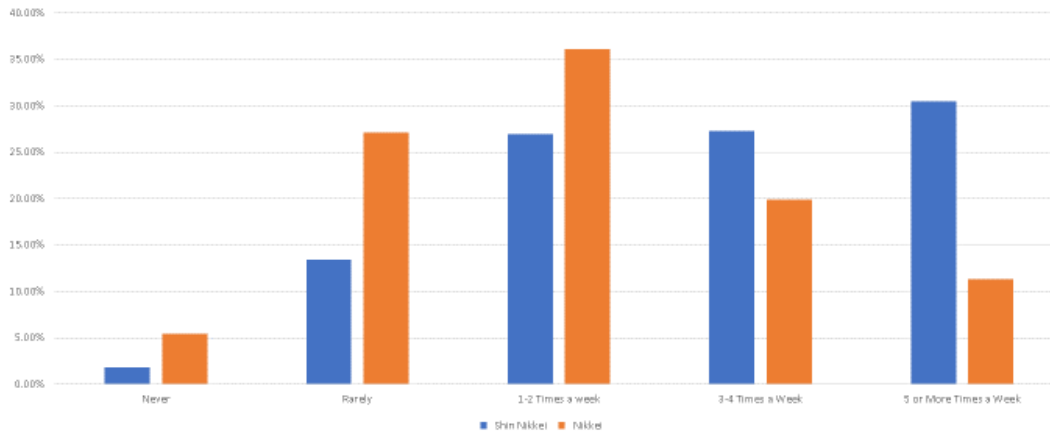


Table 4.2.8: How Often Do You Eat Japanese Food Prepared by Someone in Your Household by Generational Cohort (Nikkei Young Adult: 18-35)



3.4.3 Pop Culture Participation

Table 4.3.1: Japanese Pop Culture Engagement by Aggregated Age Cohort

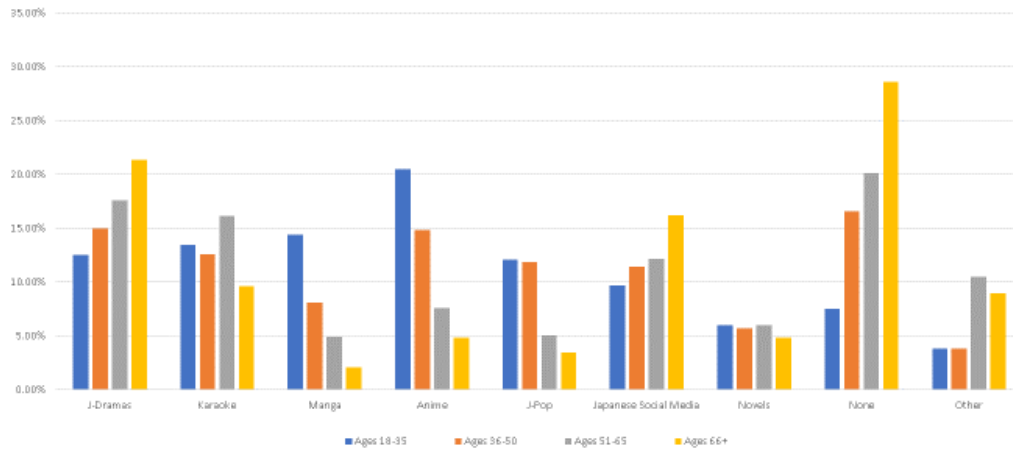


Table 4.3.2: Japanese Pop Culture Engagement by Global Region (Nikkei Young Adult: 18-35)

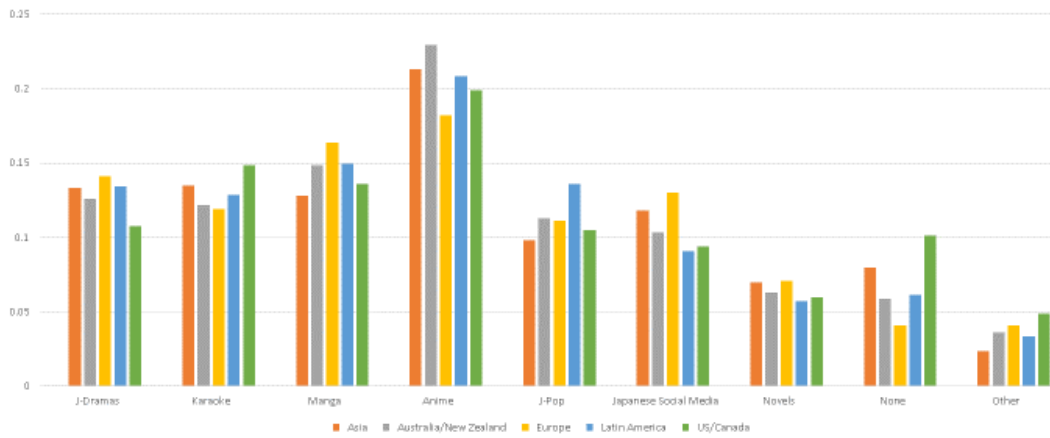
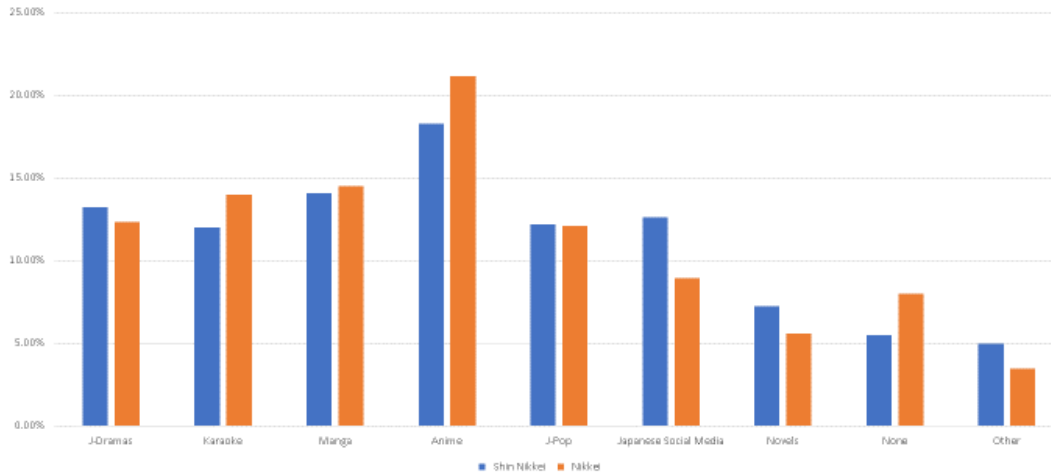


Table 4.3.3: Japanese Pop Culture Engagement by Generational Cohort (Nikkei Young Adult: 18-35)



3.4.4 Cultural Components: Cultural Celebrations & Community Social Events

Table 4.4.1: First Most Important Cultural Celebration by Aggregated Age Cohort

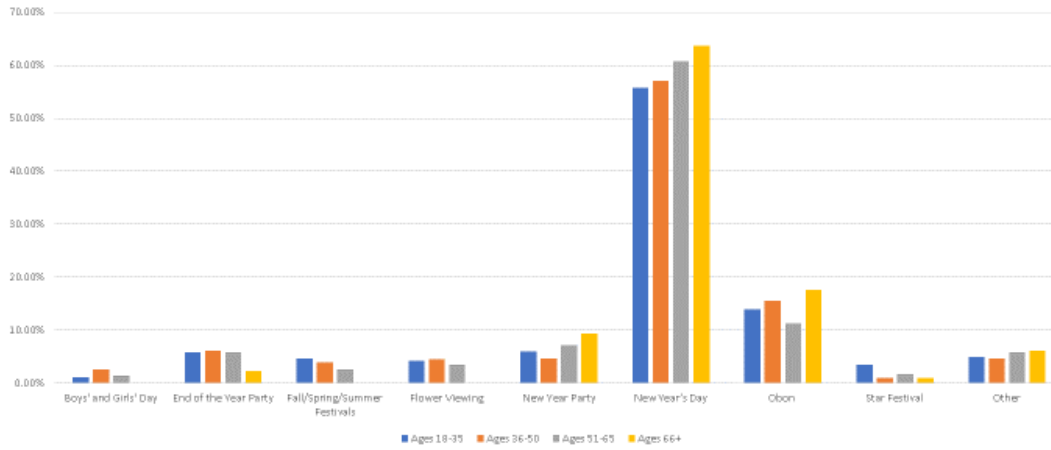


Table 4.4.2: Second Most Important Cultural Celebration by Aggregated Age Cohort

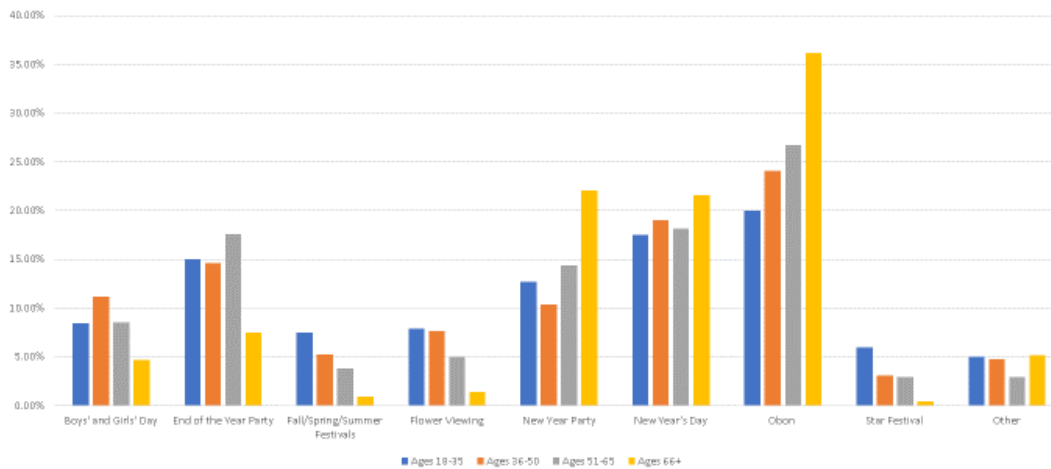


Table 4.4.3: Third Most Important Cultural Celebration by Aggregated Age Cohort

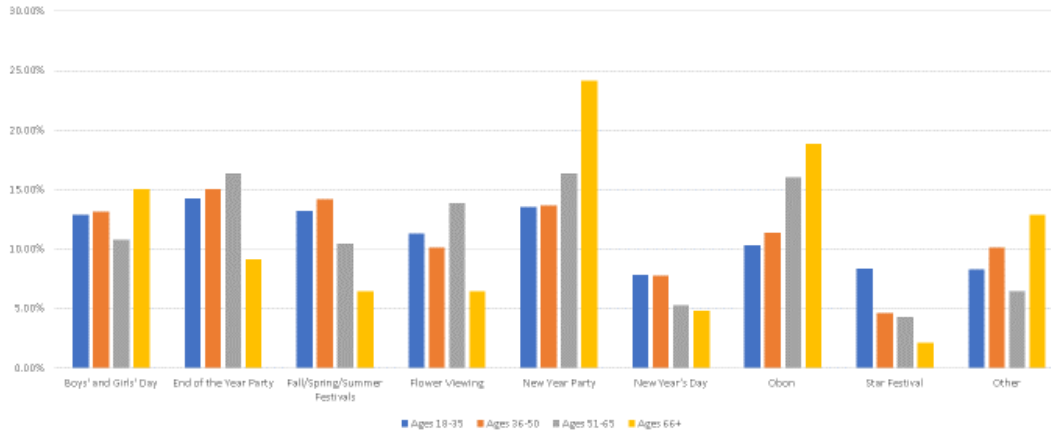


Table 4.4.4: First Most Important Cultural Celebration by Global Region

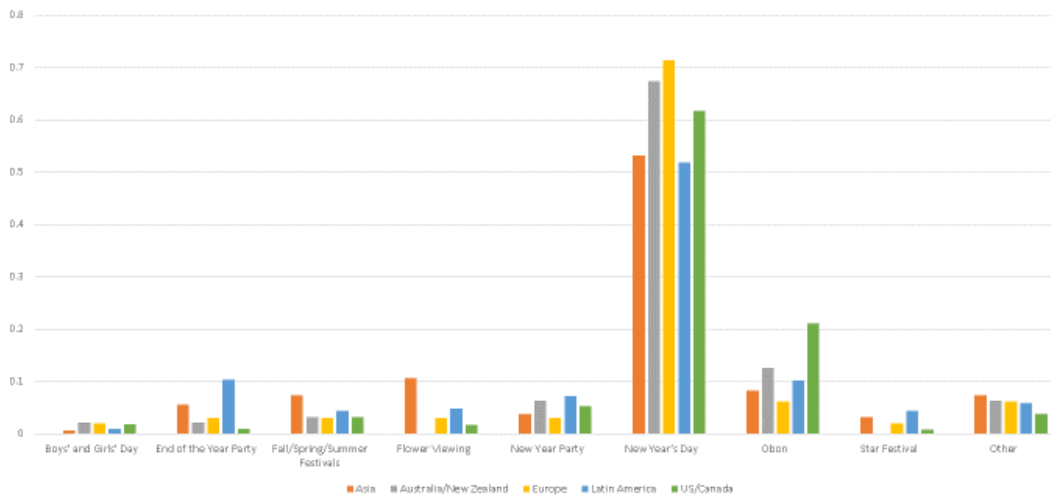


Table 4.4.5: Second Most Important Cultural Celebration by Global Region

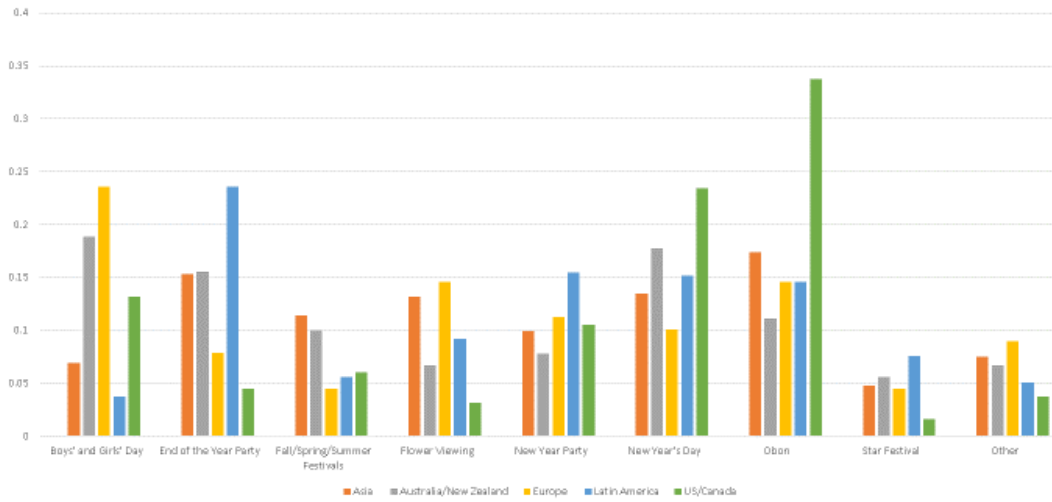


Table 4.4.6: Third Most Important Cultural Celebration by Global Region

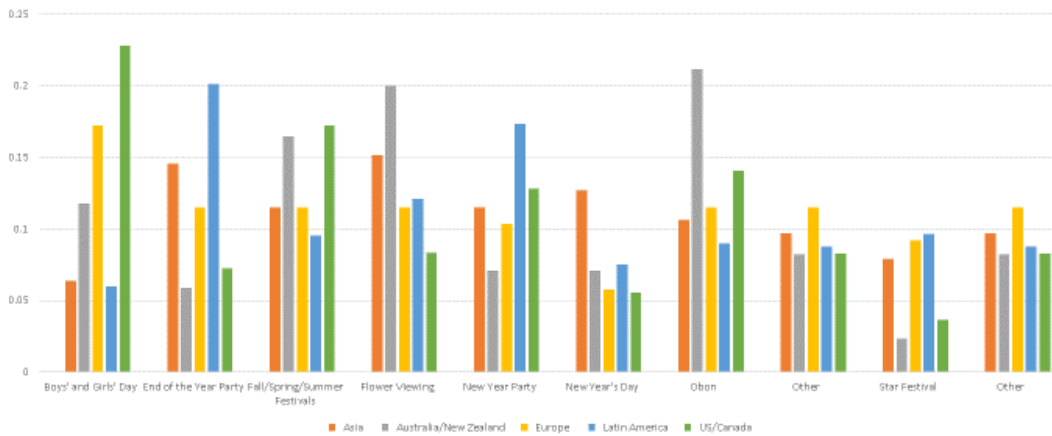


Table 4.4.7: First Most Meaningful Cultural Celebration/Festival by Generational Cohort (Nikkei Young Adult: 18-35)

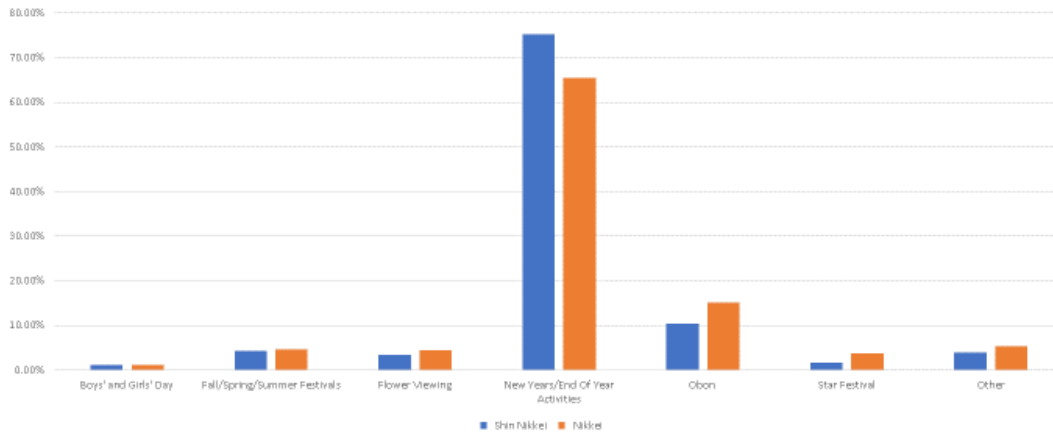


Table 4.4.8. Second Most Meaningful Cultural Celebration/Festival by Generational Cohort (Nikkei Young Adult: 18-35)

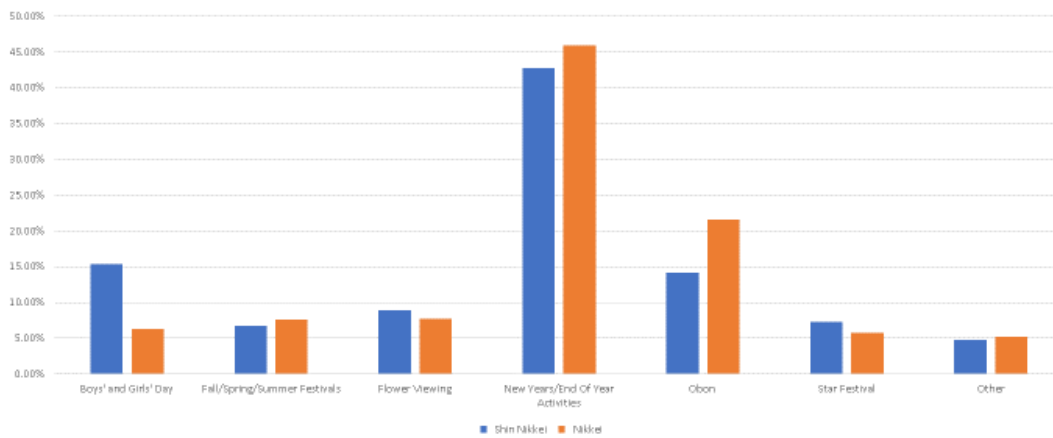
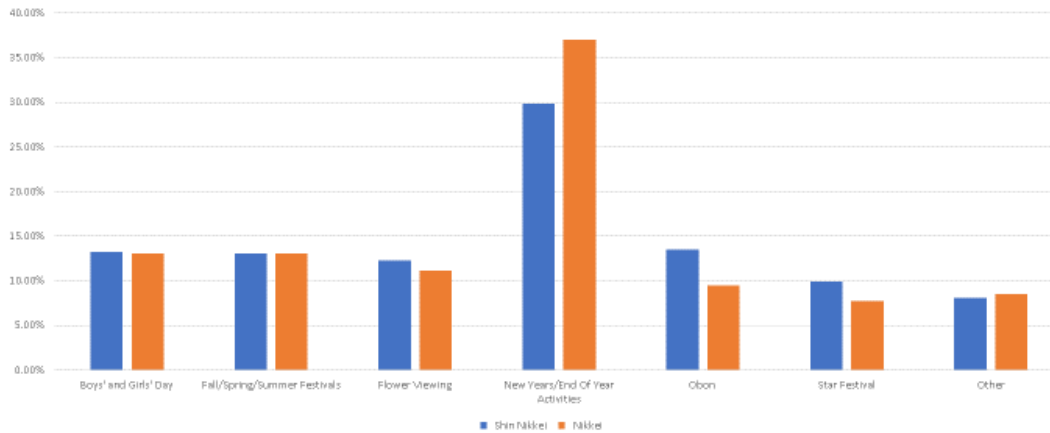


Table 4.4.9. Third Most Meaningful Cultural Celebration/Festival by Generational Cohort (Nikkei Young Adult: 18-35)



3.4.5 Cultural Components: Nikkei Ethnic Community Social, Sports, and Cultural Organization Participation

Table 4.5.1: Nikkei Ethnic Community Social and Cultural Organization Participation by Aggregated Age Cohort

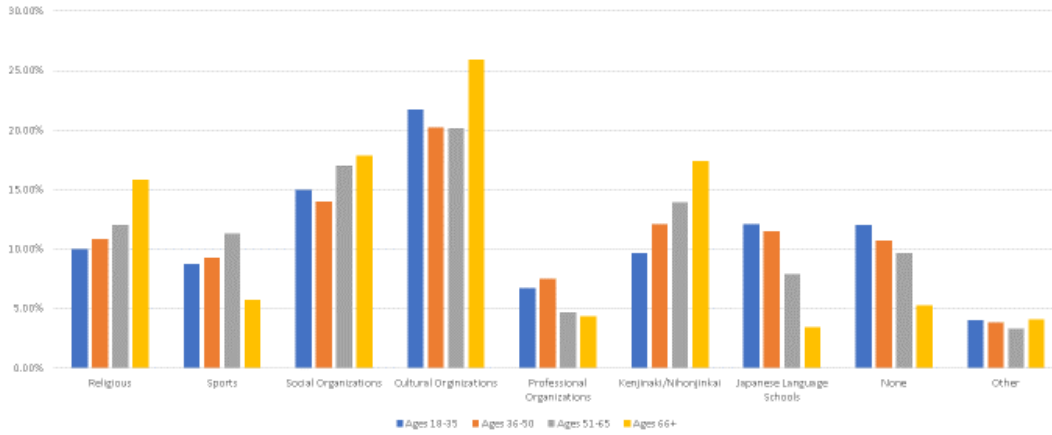


Table 4.5.2: Nikkei Ethnic Social, Cultural, and Community Organization Participation Importance by Aggregated Age Cohort

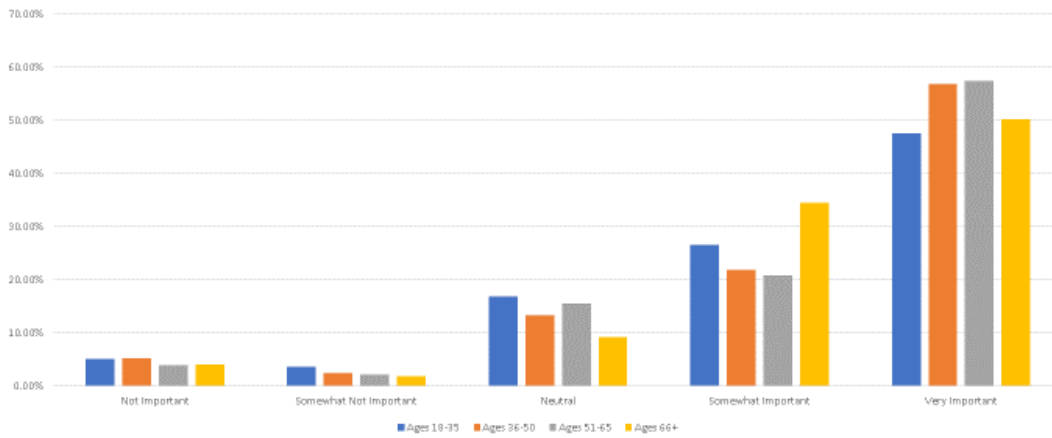


Table 4.5.3: Nikkei Ethnic Social, Cultural, and Community Organization Participation by Global Region (Nikkei Young Adult: 18-35)

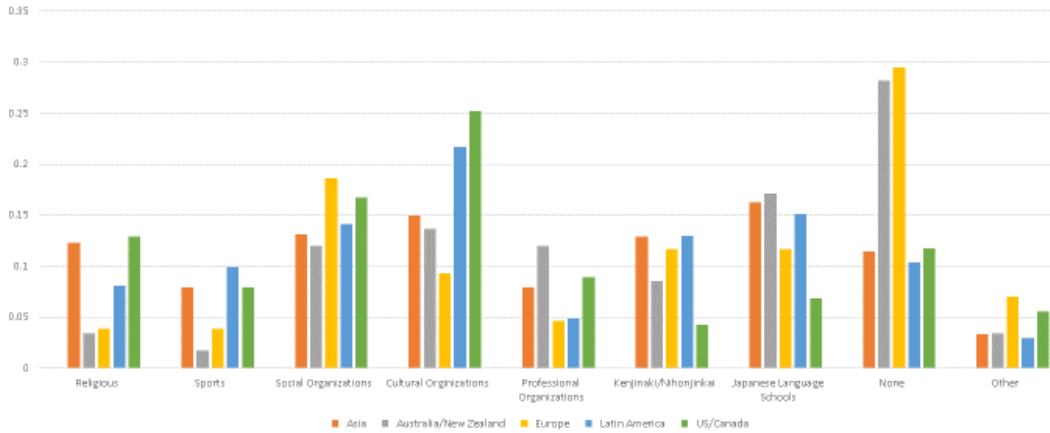


Table 4.5.4: Nikkei Ethnic Community Social, Cultural Organization Participation Importance by Global Region

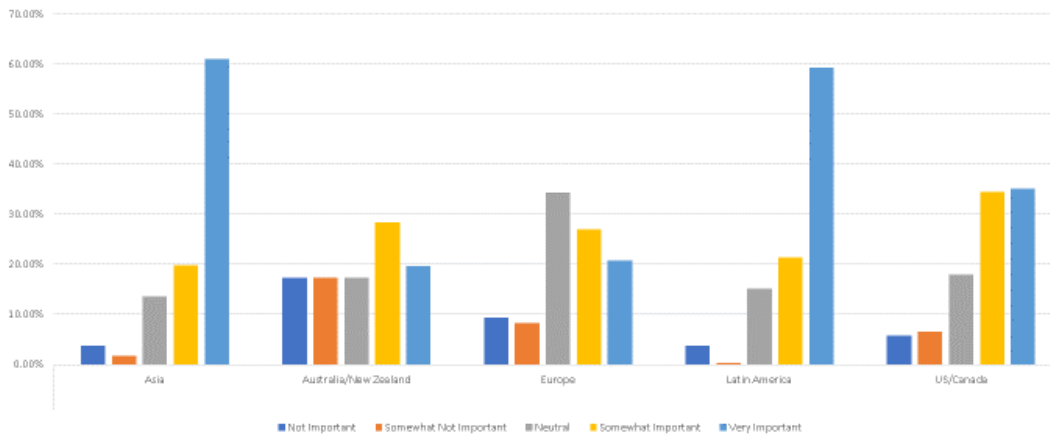


Table 4.5.5: Nikkei Ethnic Social, Cultural, and Community Organization Participation by Generational Cohort (Nikkei Young Adult: 18-35)

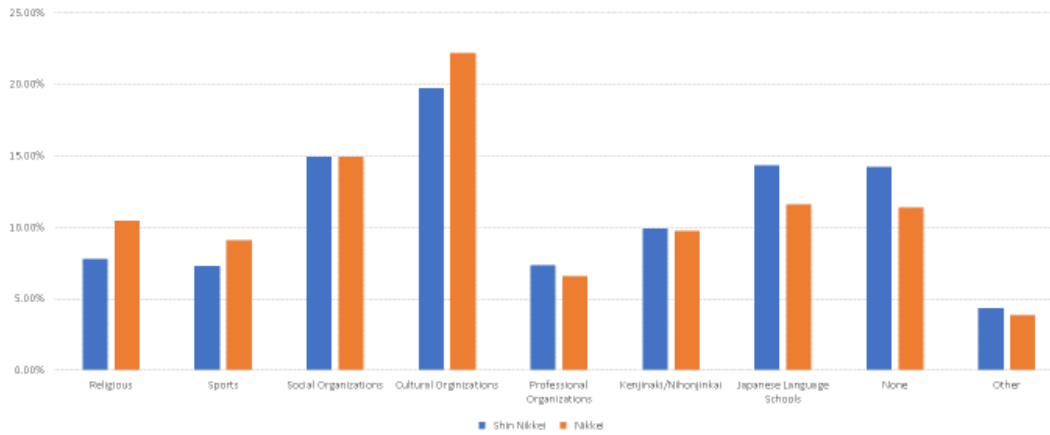
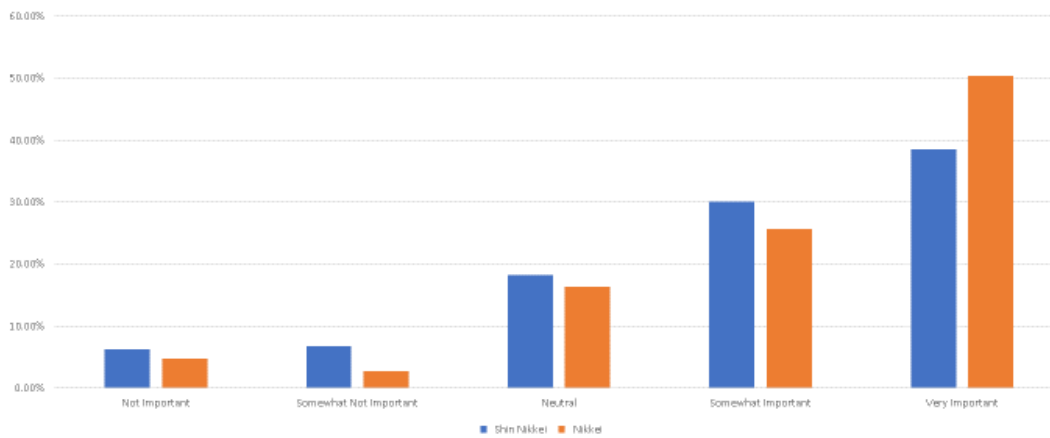


Table 4.5.6. Nikkei Ethnic Social, Cultural, and Community Organization Participation Importance by Generational Cohort



3.5 Nikkei Attitudes on Connectedness with Home Country, Nikkei Community, and Japan

Table 5.1.1: Connectedness to Nikkei Identity by Aggregated Age Cohort

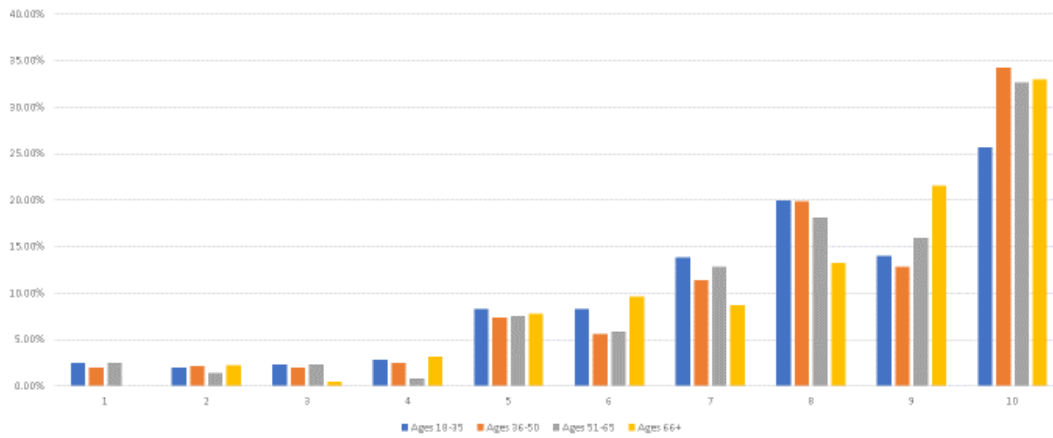


Table 5.1.2: Connectedness to Nikkei Identity by Global Region

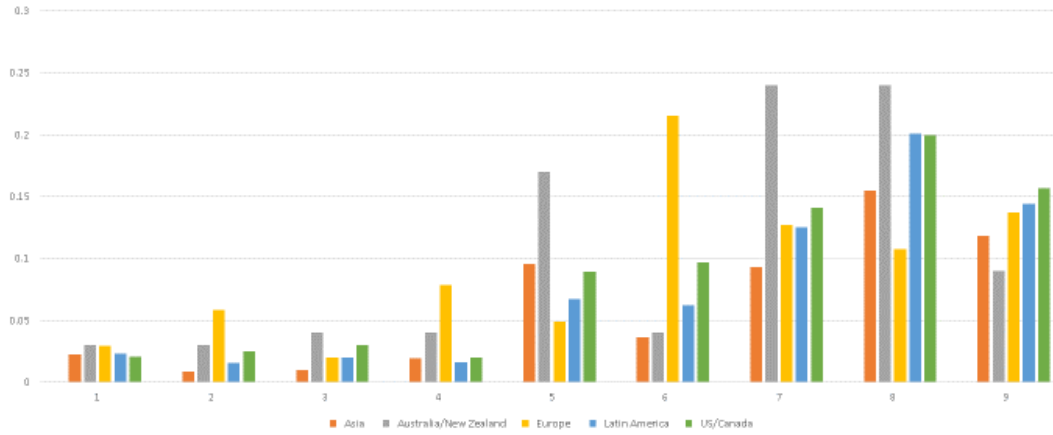


Table 5.2.1: Connectedness to Nikkei in Your "Home City" by Aggregated Age Cohort

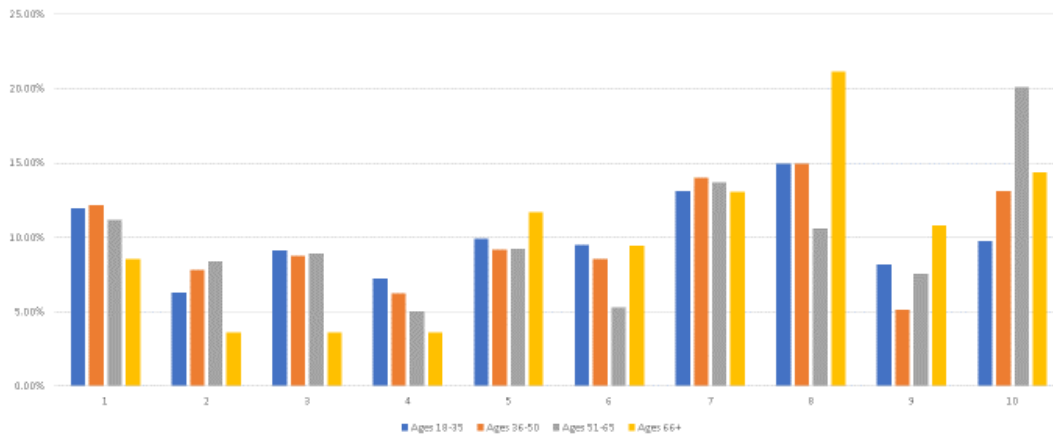


Table 5.2.2: How Connected Do You Feel to Nikkei/Japanese in Your Home/Residence Country by Global Region

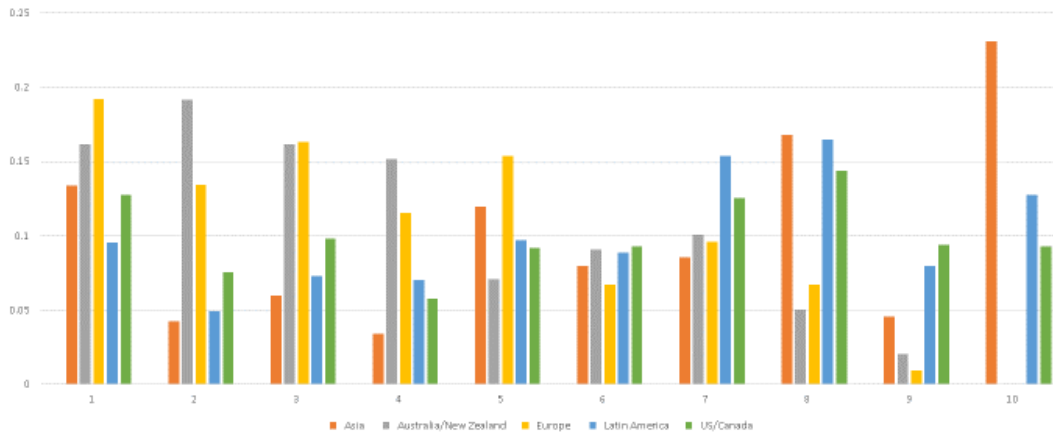


Table 5.3.1: How Worried About the Future of the Nikkei Community in Your City/Country by Aggregated Age Cohort

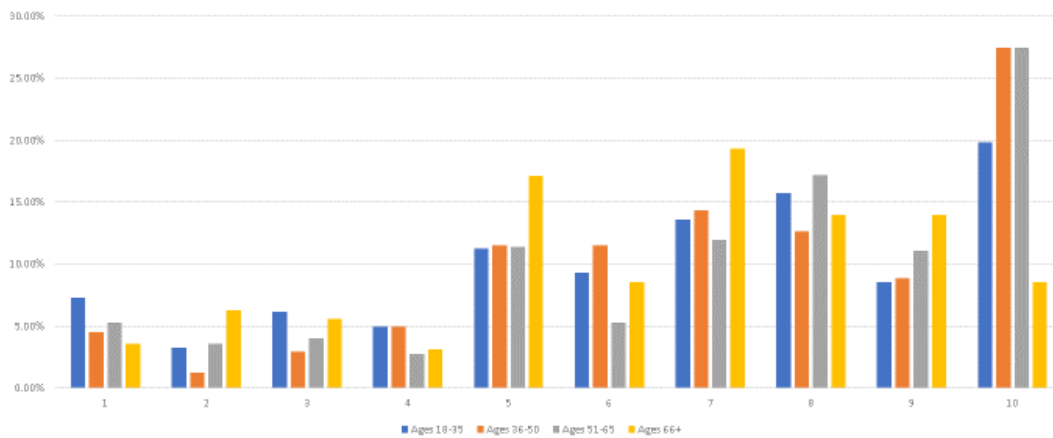


Table 5.3.2: How Worried About the Nikkei Community in Your Country by Global Region

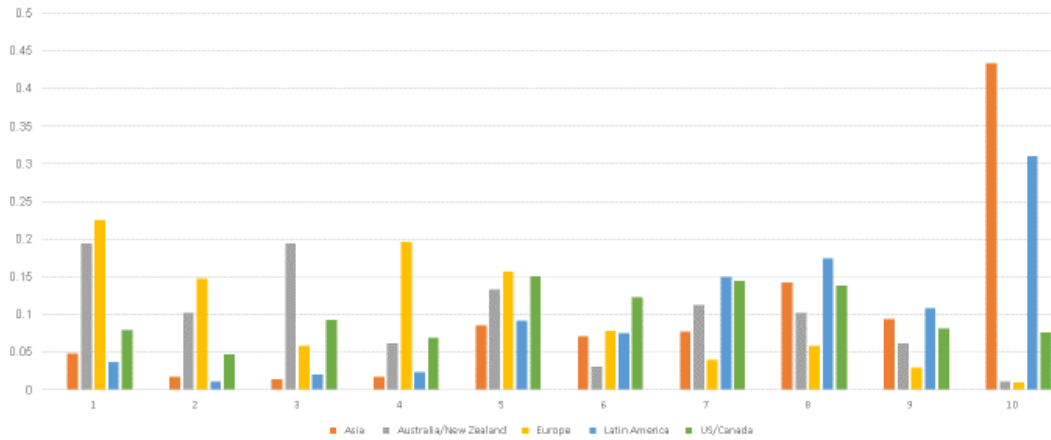


Table 5.4.1: Connectedness to “Home” Country by Aggregated Age Cohort

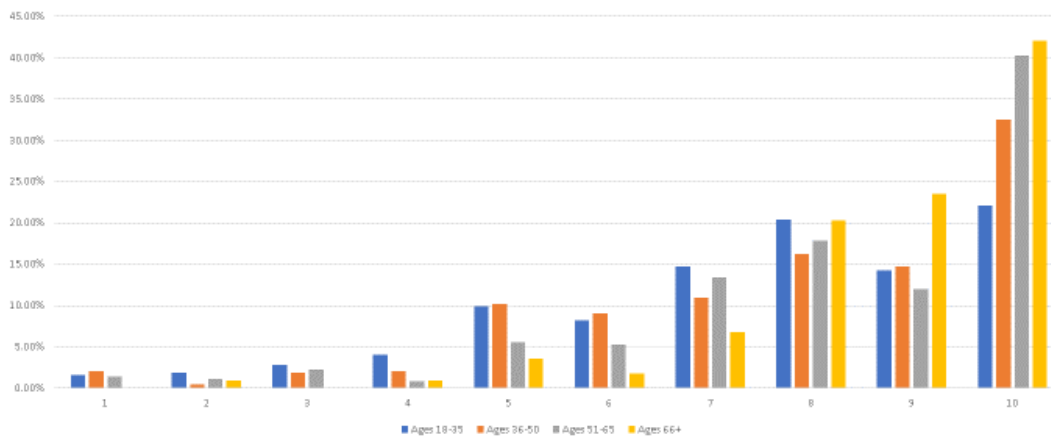


Table 5.4.2: How Connected Do You Feel to your Home Country by Global Region

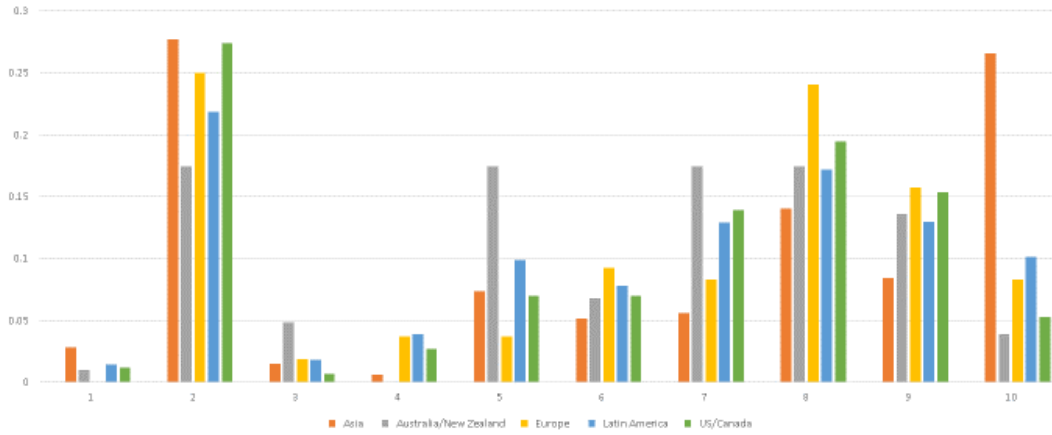


Table 5.5.1: Connectedness to Japan by Aggregated Age Cohort

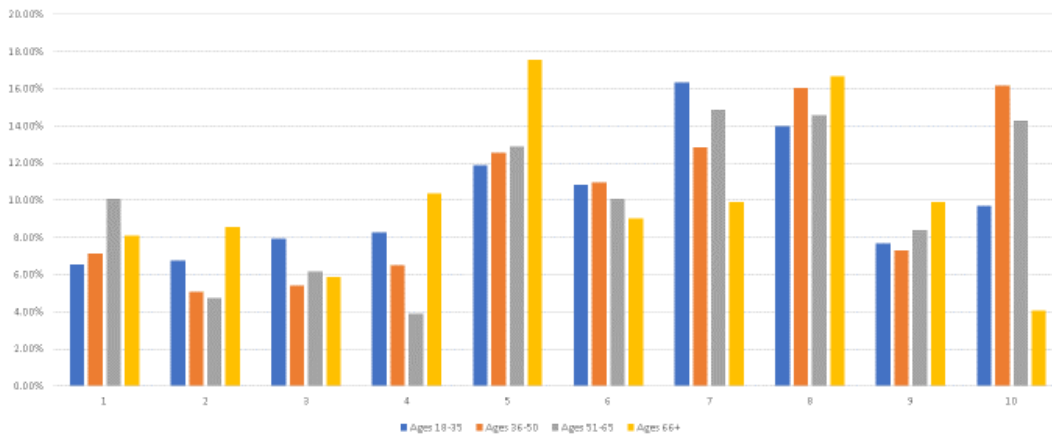


Table 5.5.2: How Connected Do You Feel to Japan by Global Region

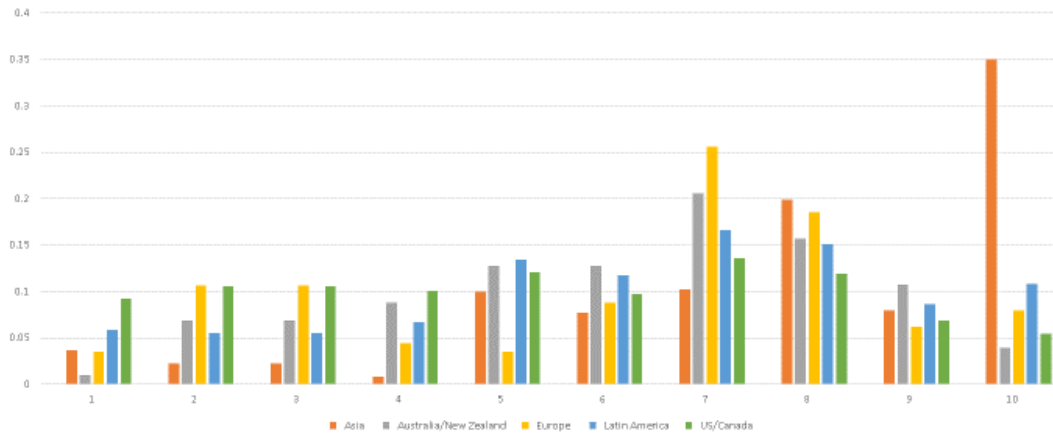


Table 5.6.1: Pride of Japan’s Hosting of 2020 Olympic and Paralympic Games by Aggregated Age Cohort

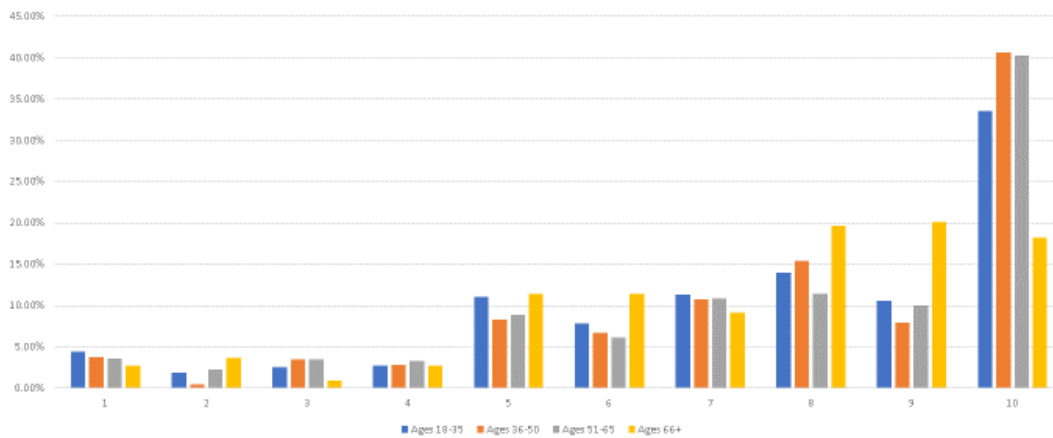


Table 5.6.2: Pride in Japan’s Hosting of the Olympic and Paralympic Games by Global Region

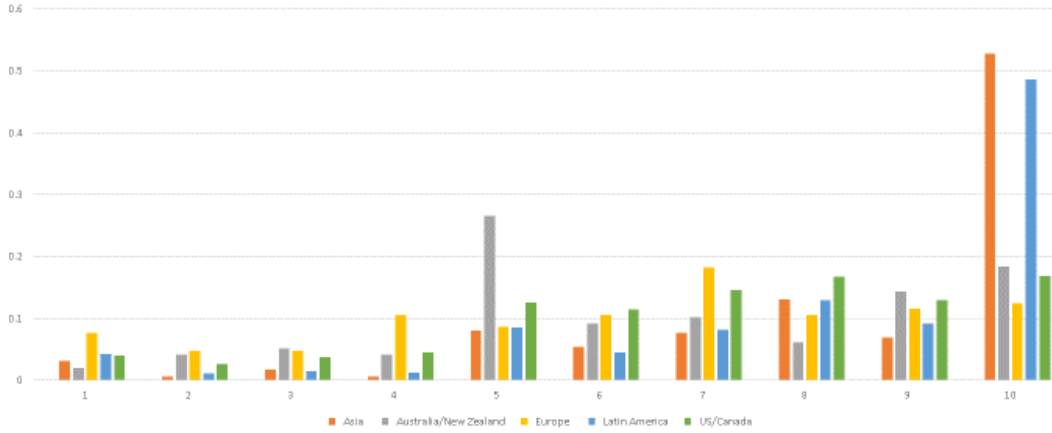


Table 5.6.3: Pride of Athlete of Japanese Descent (including mixed race) Representing Home Country in International Competition by Aggregated Age Cohort

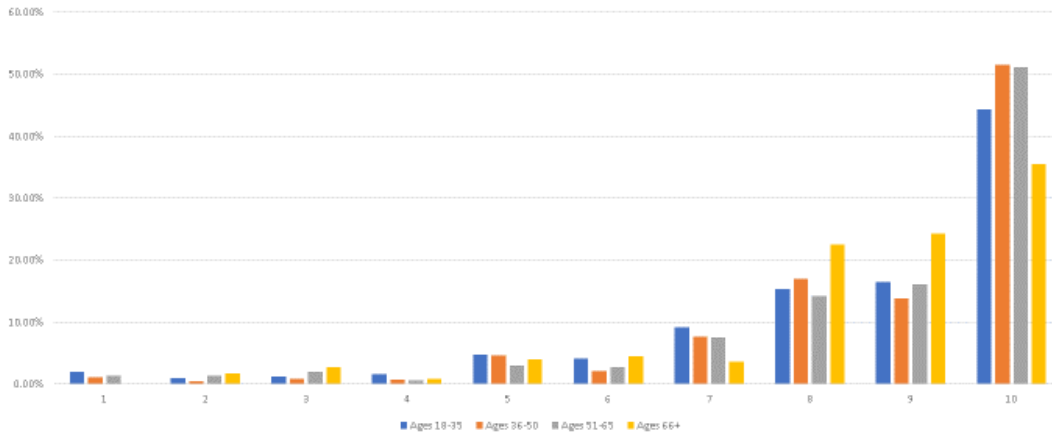


Table 5.6.4: Pride of Athlete of Japanese Descent (including mixed race) Representing Home Country in International Competition by Global Region

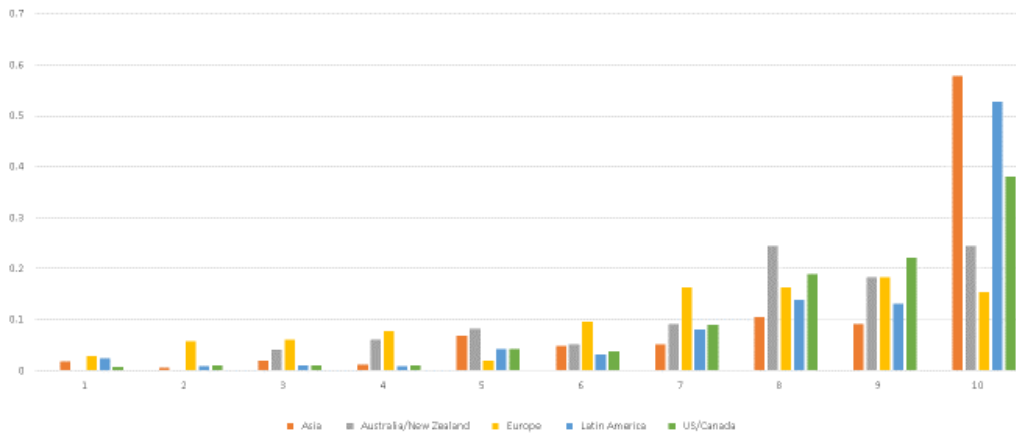
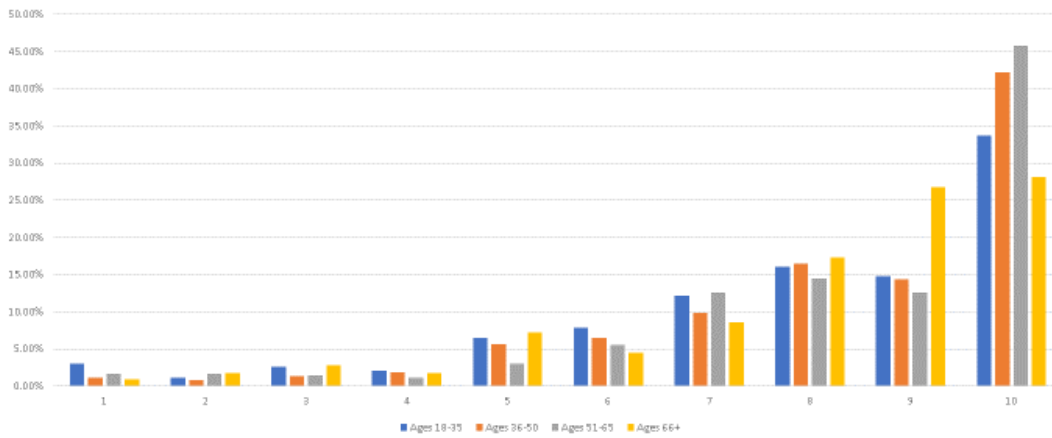


Table 5.6.6: Pride of Japanese World Class Athletic Achievement (including mixed race) by Aggregated Age Cohort



3.3 Nikkei and Traditional Japanese Values

Table 3.1: Japanese Values That Most Shaped Respondent's Identity by Aggregated Age Cohort

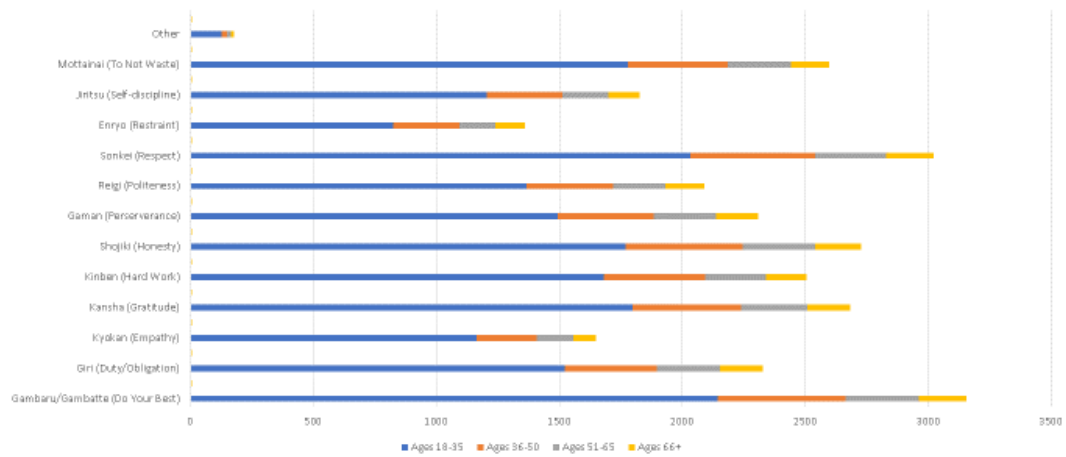


Table 3.3: Traditional Japanese Values that Most Shaped Respondent's Identity by Global Region

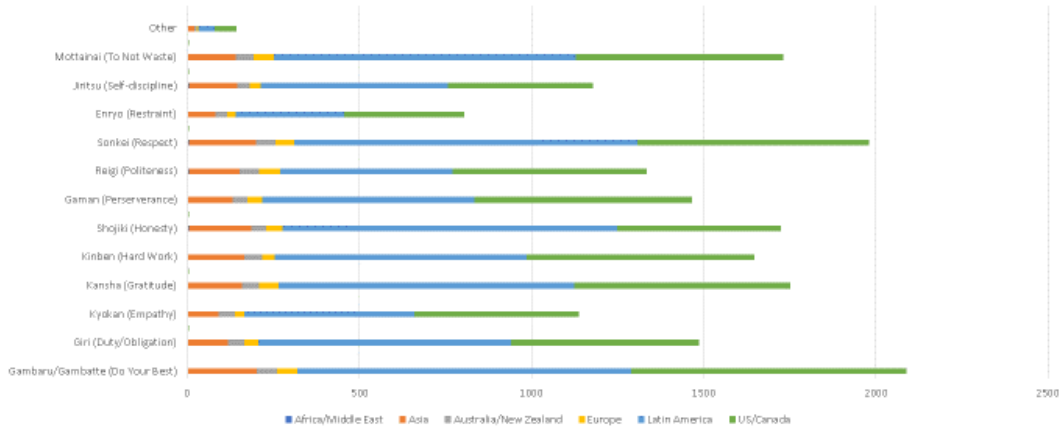


Table 3.4: Respondent's Identification of Meaningful Japanese Values

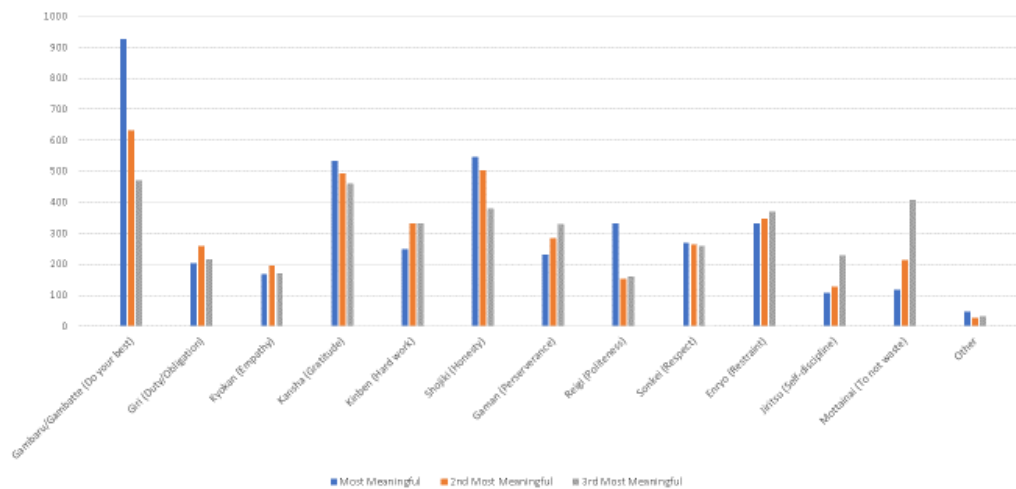


Table 3.8: Respondent's Most Meaningful Japanese Value by Global Region

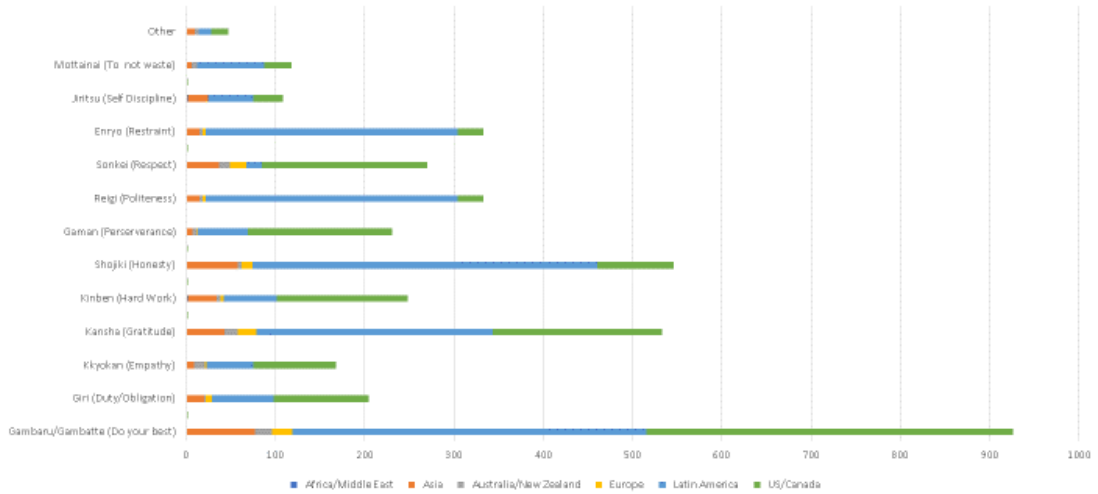


Table 3.9: Respondent's Second-Most Meaningful Japanese Value by Global Region

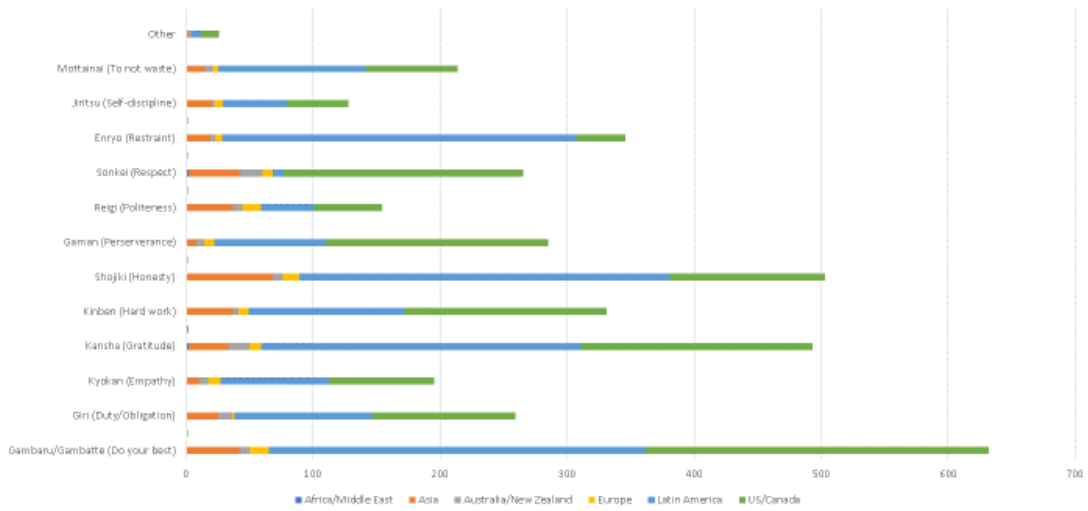
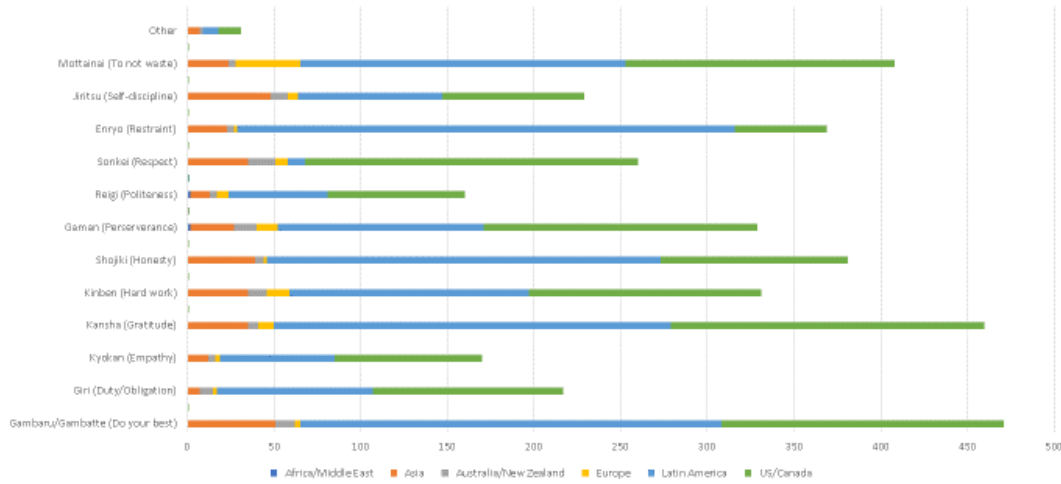


Table 3.10: Respondent's Third Most Meaningful Japanese Value by Global Region



3.4.2 Cultural Components: Foods

Table 4.2.1: How Often Respondents Eat Japanese Food by Aggregated Age Cohort

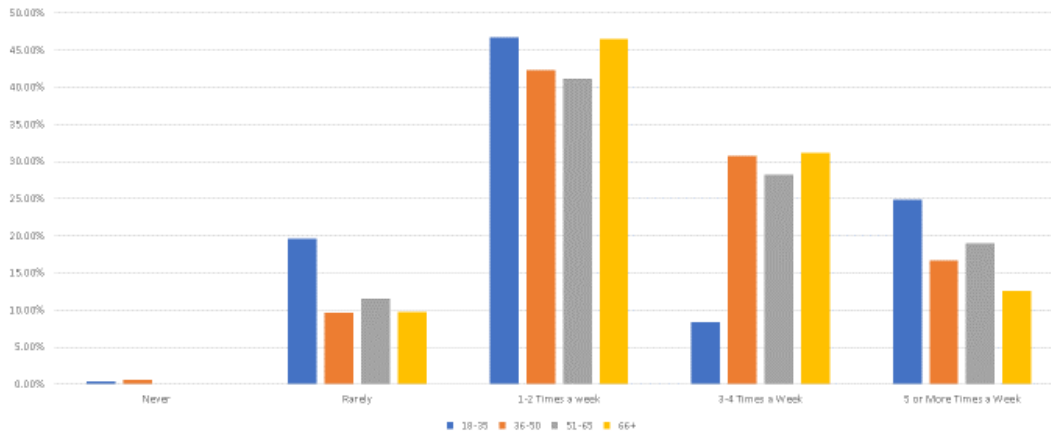


Table 4.2.2: How Often Respondents Eat Japanese Food Prepared by Someone in Their House Aggregated Age Cohorts

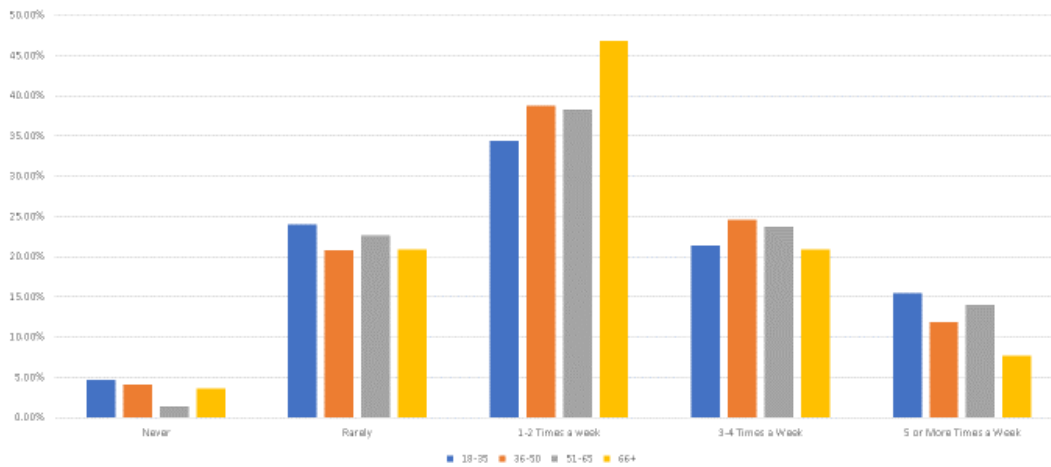


Table 4.2.3: How Often Respondents Eat Japanese Food Prepared By Someone Outside Your Household by Aggregated Age Cohort

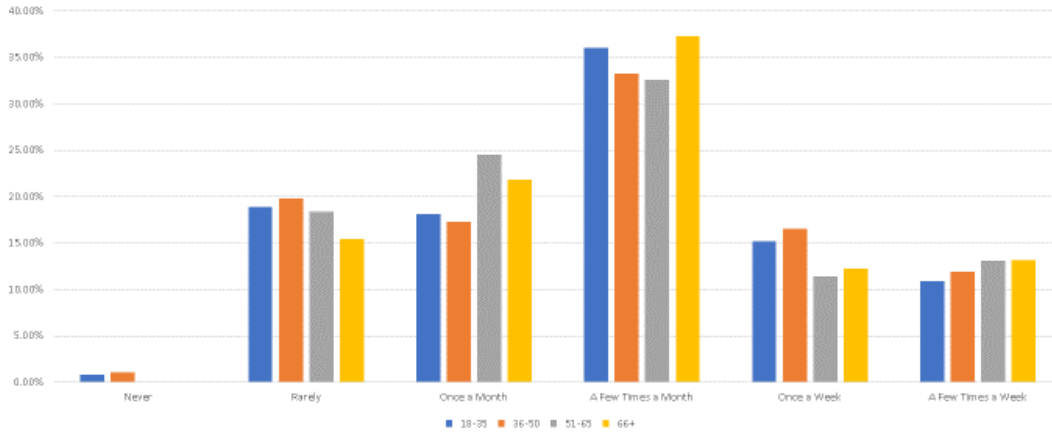


Table 4.2.4: How Often Respondents Eat Japanese Food by Global Region

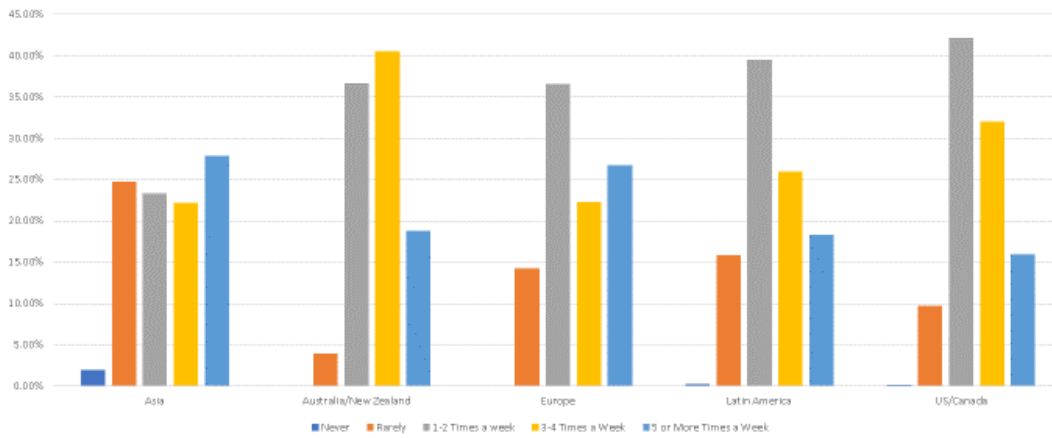


Table 4.2.5: Japanese Food Preparation in Home (Self or Other) by Global Region

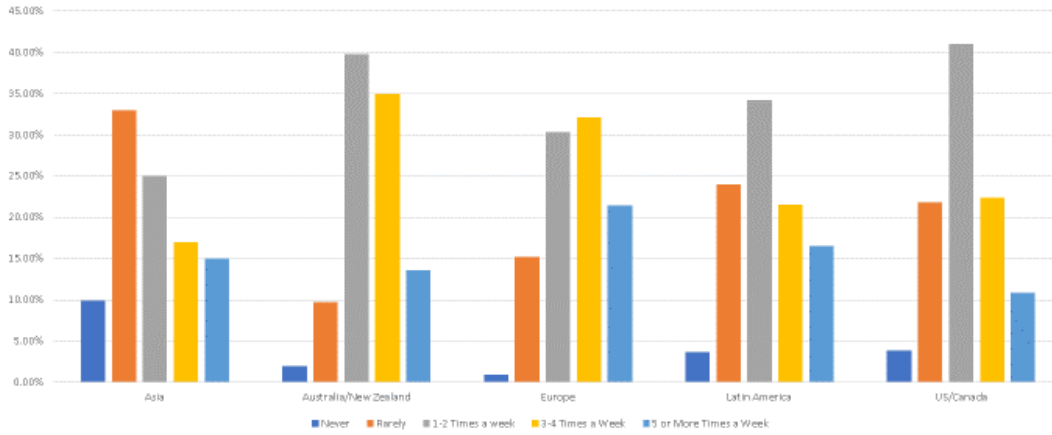


Table 4.2.6: How Often Respondent Eats Japanese (style) Food Outside of Home by Global Region

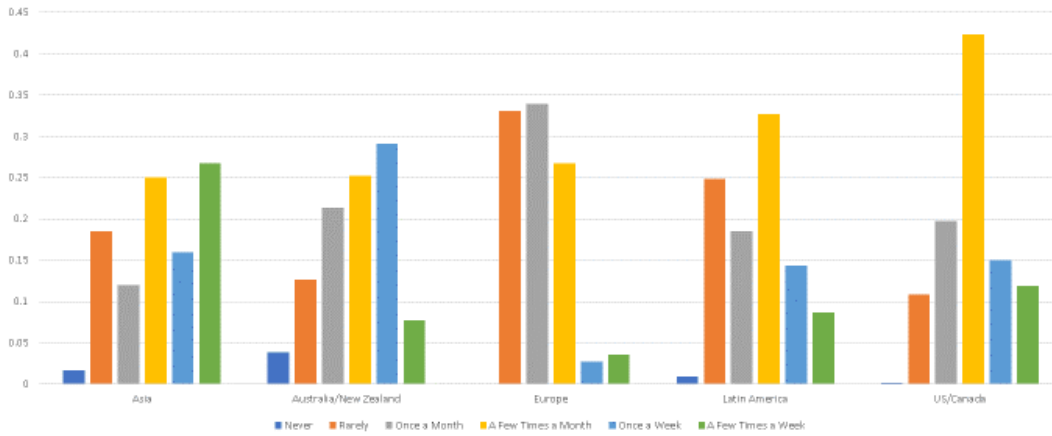


Table 4.2.7: How Often Respondents Eat Japanese Food by Aggregated Generational Status Frequency Percentages (Ages: 18-35)

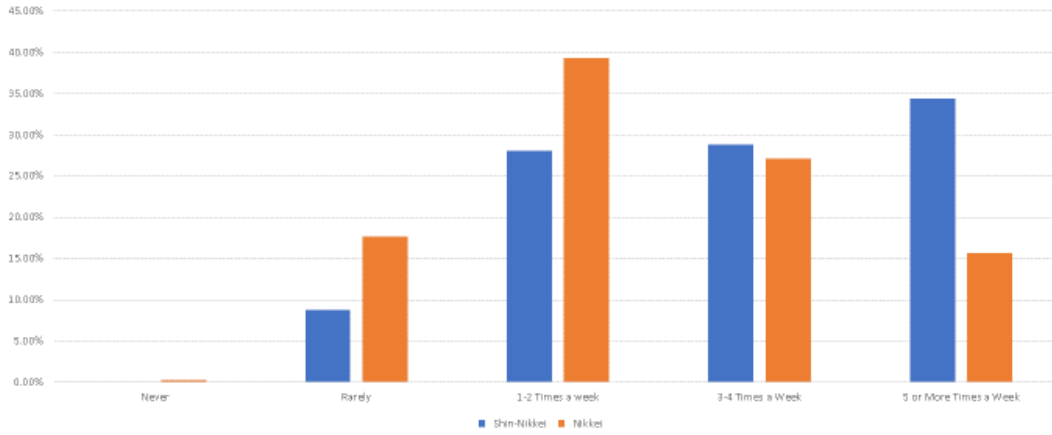
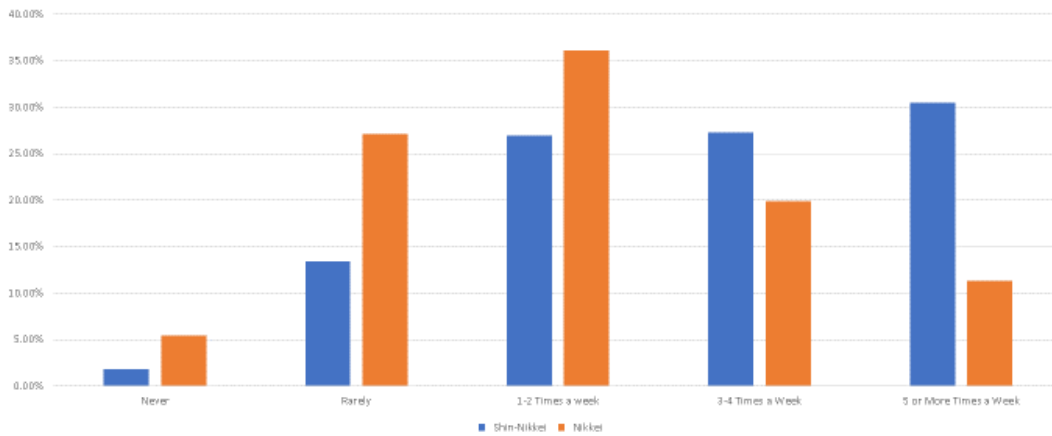


Table 4.2.8: How Often Do You Eat Japanese Food Prepared by Someone in Your Household by Generation Status (Ages: 18-35)



3.4.3 Pop Culture Participation

Table 4.3.1: Japanese Pop Culture Engagement by Aggregated Age Cohort

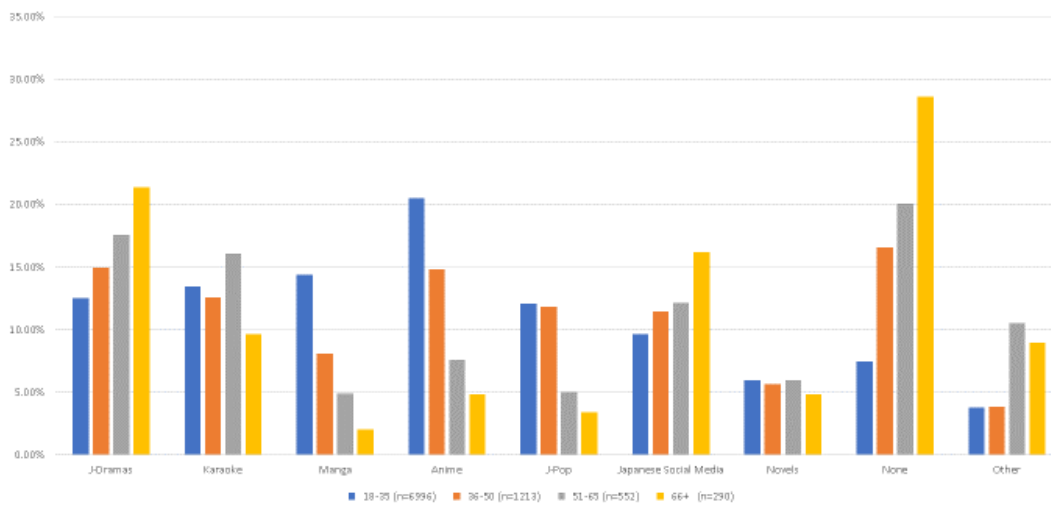


Table 4.3.2: Nikkei Young Adult (18-35 year old) Japanese Pop Culture Engagement by Global Region

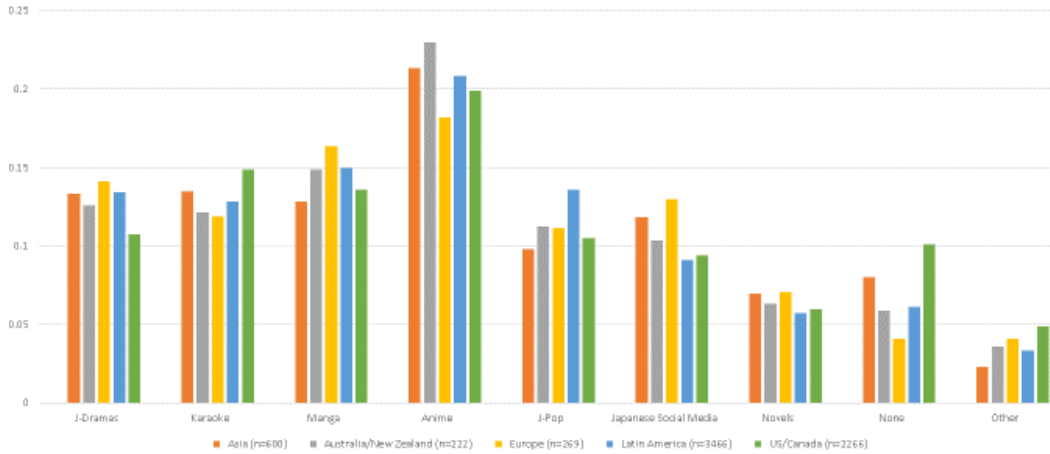
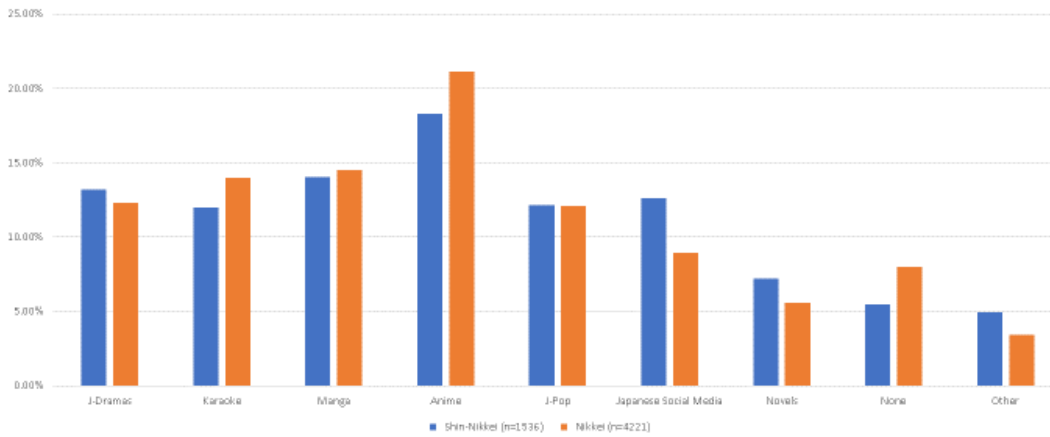


Table 4.3.3: Nikkei Young Adult (18-35 year old) Japanese Pop Culture Engagement by Generational Status



3.4.4 Cultural Components: Cultural Celebrations & Community Social Events

Table 4.4.1: First Most Important Cultural Celebration by Aggregated Age Cohort

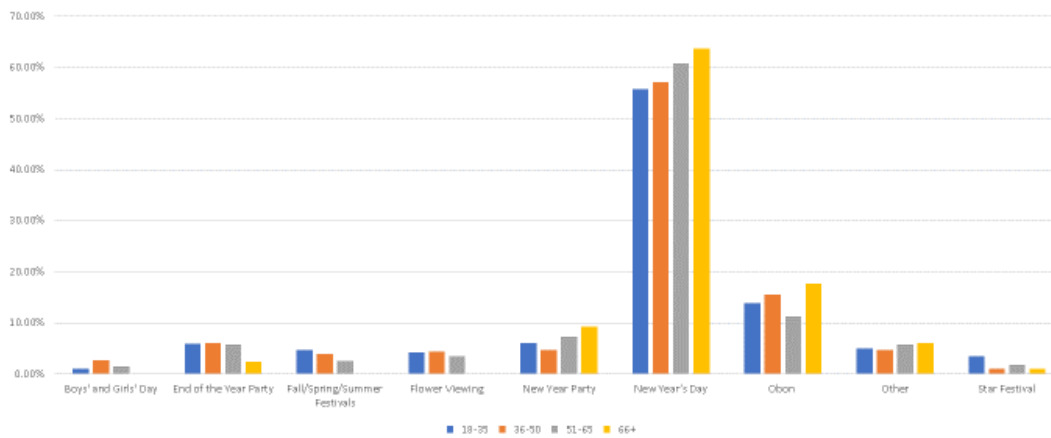


Table 4.4.2: Second Most Important Cultural Celebration by Aggregated Age Cohort

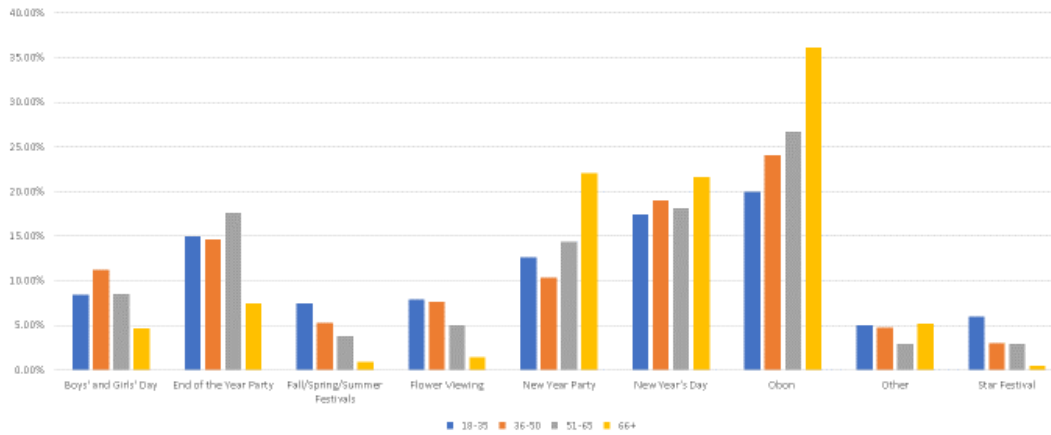


Table 4.4.3: Third Most Important Cultural Celebration by Aggregated Age Cohort

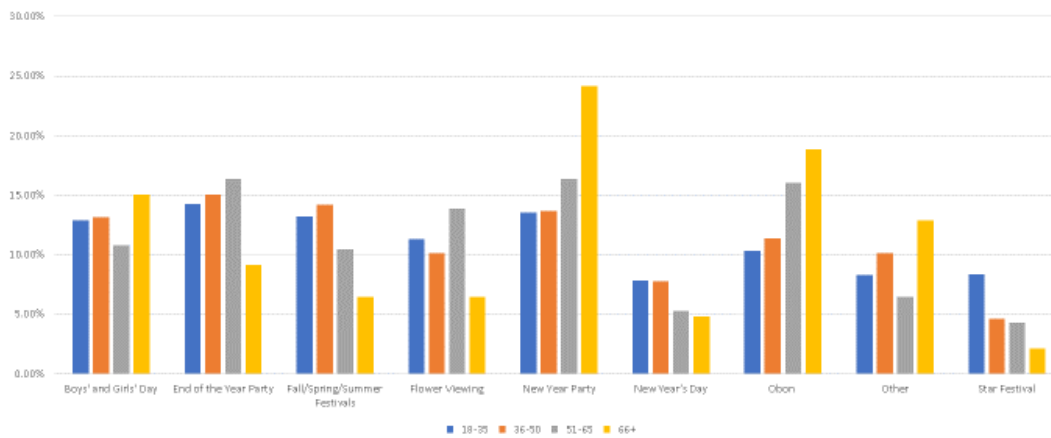


Table 4.4.4: First Most Important Cultural Celebration by Global Region

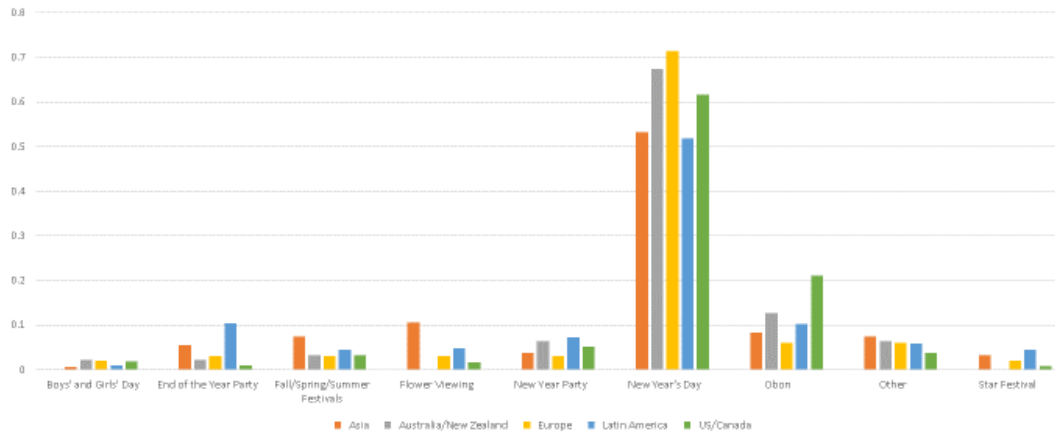


Table 4.4.5: Second Most Important Cultural Celebration by Global Region

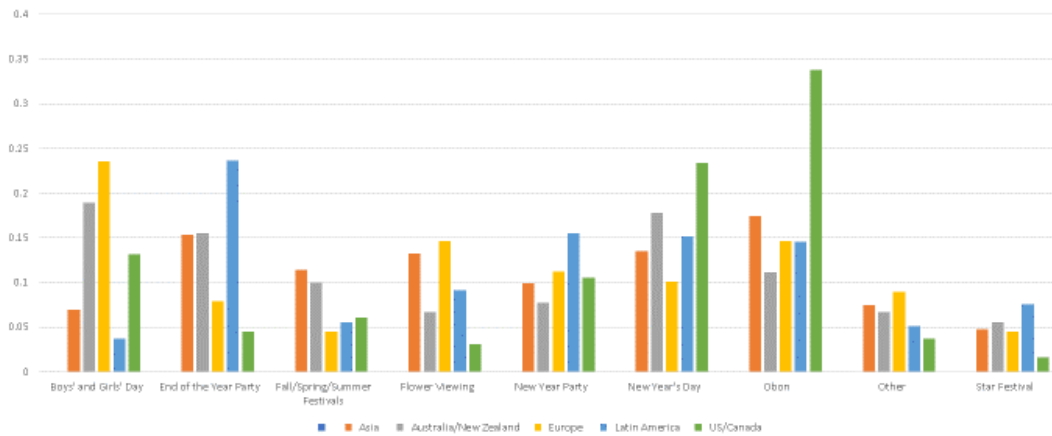


Table 4.4.6: Third Most Important Cultural Celebration by Global Region

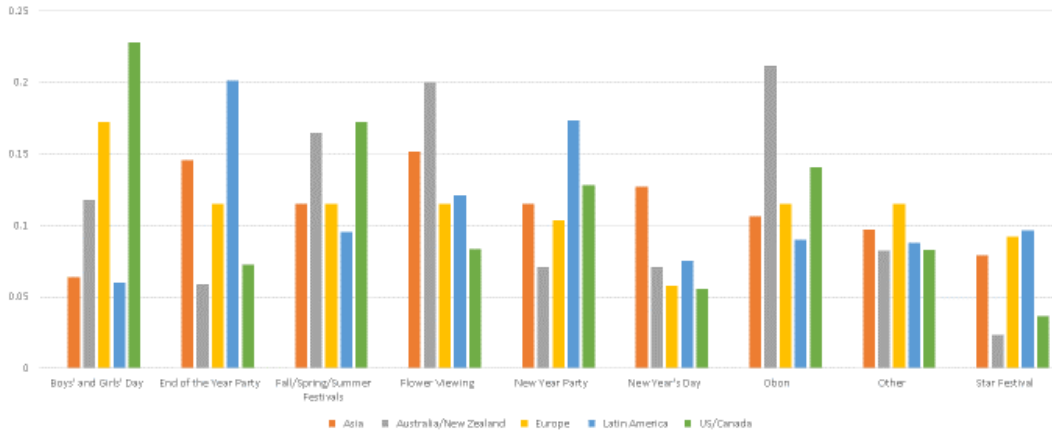


Table 4.4.7: 18-35 Year Old Respondents First Most Meaningful Cultural Celebration/Festival by Aggregated Generational Status

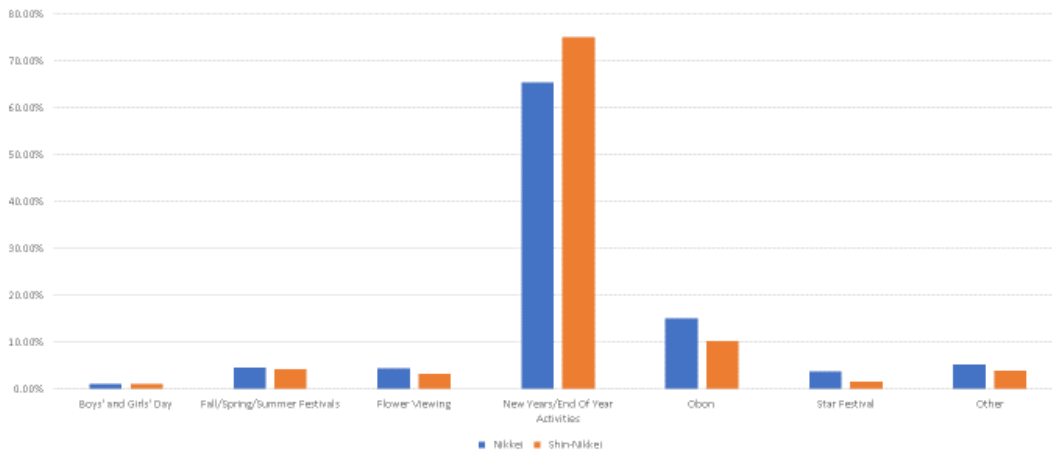
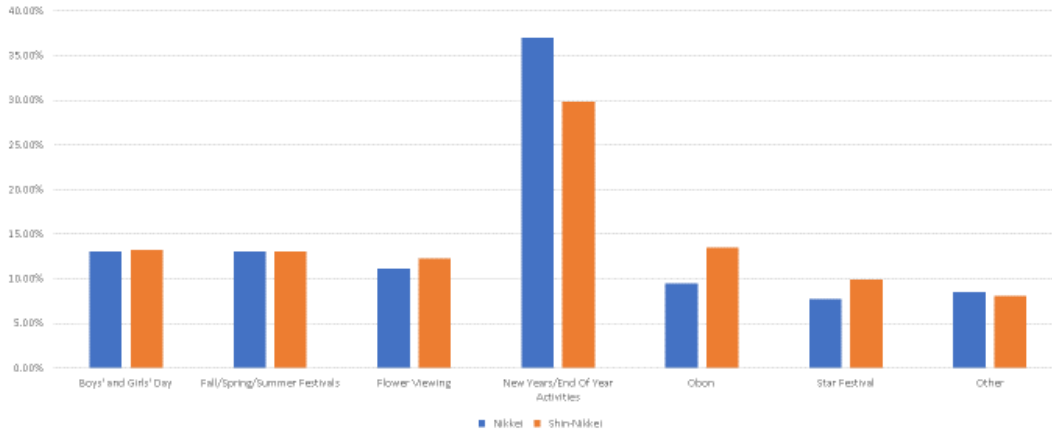


Table 4.4.9. 18-35 Year-Old Respondents Third Most Meaningful Cultural Celebration/Festival by Aggregated Generational Status



3.4.5 Cultural Components: Nikkei Ethnic Community Social, Sports, and Cultural Organization Participation

Table 4.5.1: Nikkei Ethnic Community Social and Cultural Organization Participation by Aggregated Age Cohorts

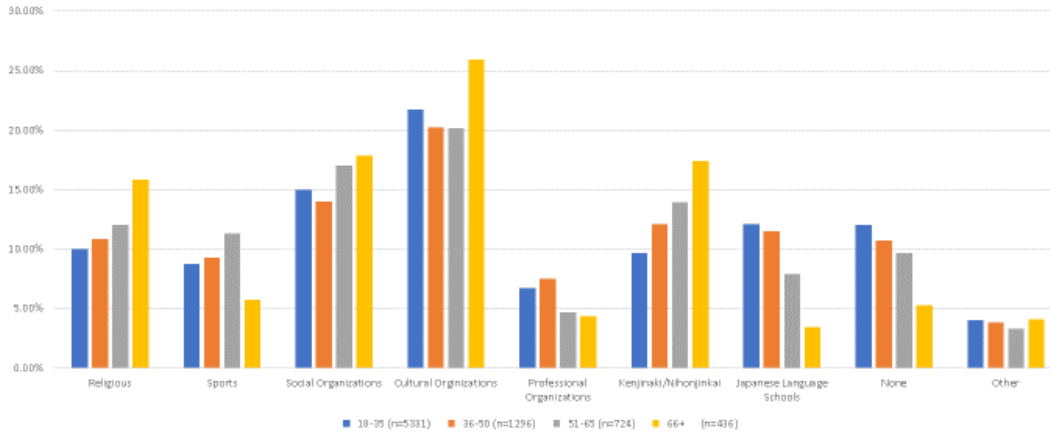


Table 4.5.2: Nikkei Ethnic Social, Cultural, and Community Organization Participation Importance by Aggregated Age Cohorts

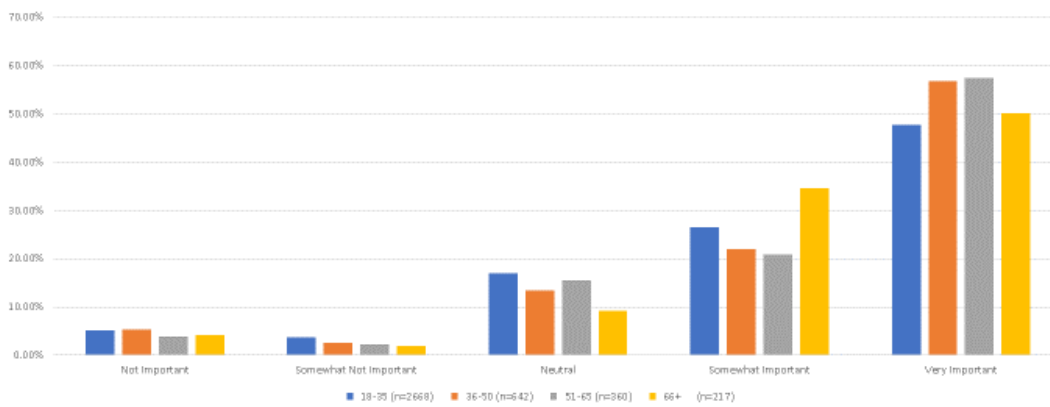


Table 4.5.3: Nikkei Young Adult (18-35 year old) Nikkei Ethnic Social, Cultural, and Community Organization Participation by Global Region

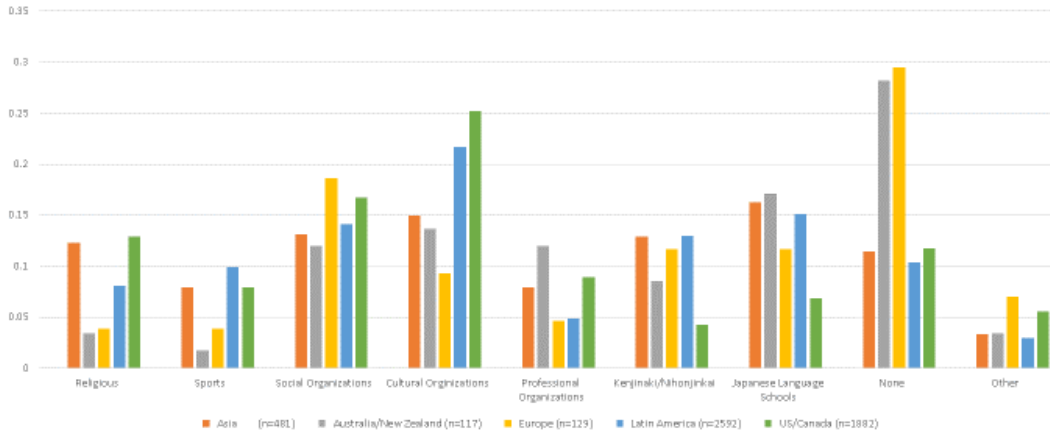


Table 4.5.4: Nikkei Ethnic Community Social, Cultural Organization Participation Importance by Aggregated Regional Cohorts

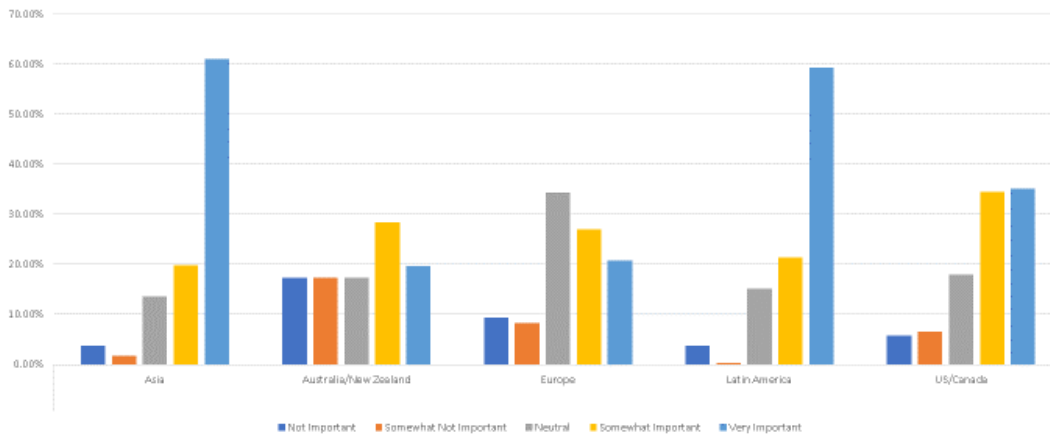


Table 4.5.5: Nikkei Young Adult (18-35 year old) Nikkei Ethnic Social, Cultural, and Community Organization Participation by Generational Status

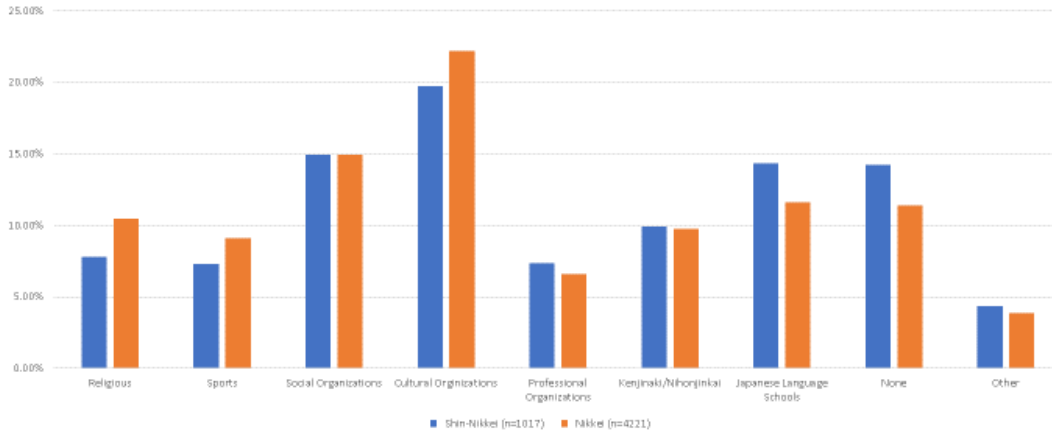
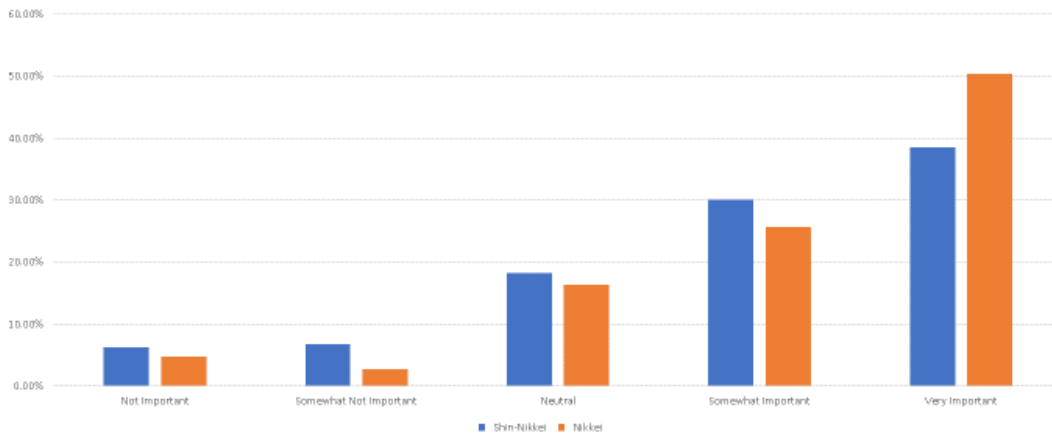


Table 4.5.6. Nikkei Ethnic Social, Cultural, and Community Organization Participation Importance by Aggregated Generational Cohorts



3.5 Nikkei Attitudes on Connectedness with Home Country, Nikkei Community, and Japan

Table 5.1.1: Connectedness to Nikkei Identity by Aggregated Age Cohort

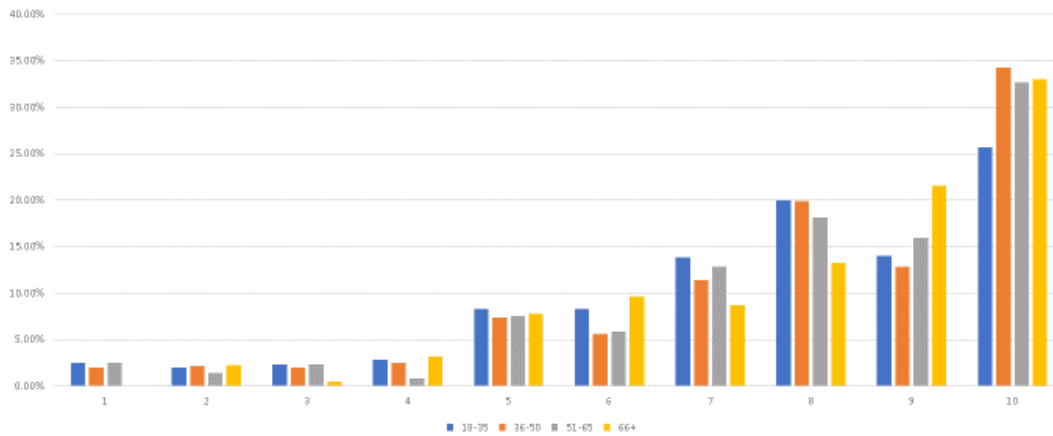


Table 5.1.2: Connectedness to Nikkei Identity by Global Region

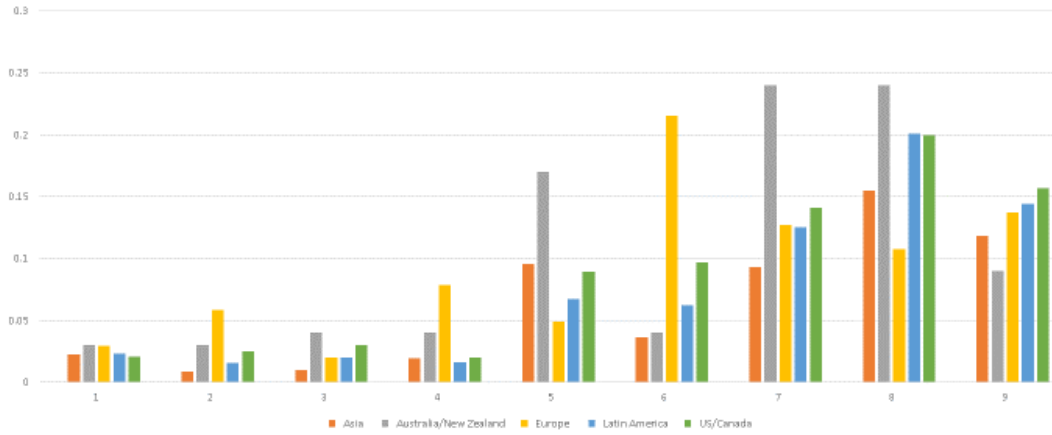


Table 5.2.1: Connectedness to Nikkei in Your "Home City" by Aggregated Age Cohort

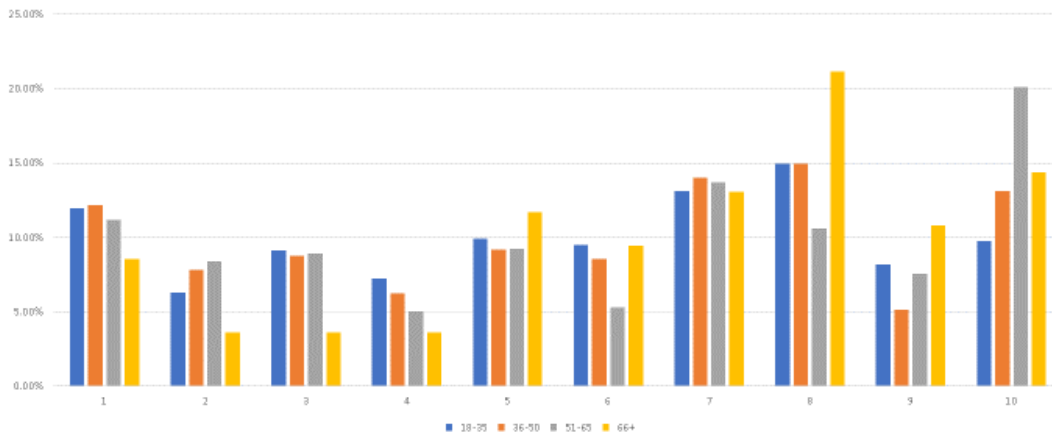


Table 5.2.2: How Connected Do You Feel to Nikkei/Japanese in Your Home/Residence Country by Global Region

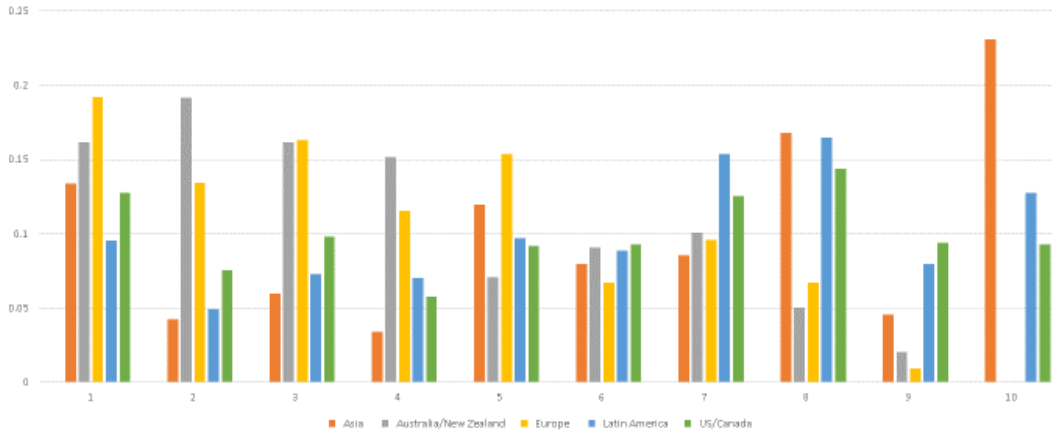


Table 5.3.1: How Worried About the Future of the Nikkei Community in Your City/Country by Aggregated Age Cohort

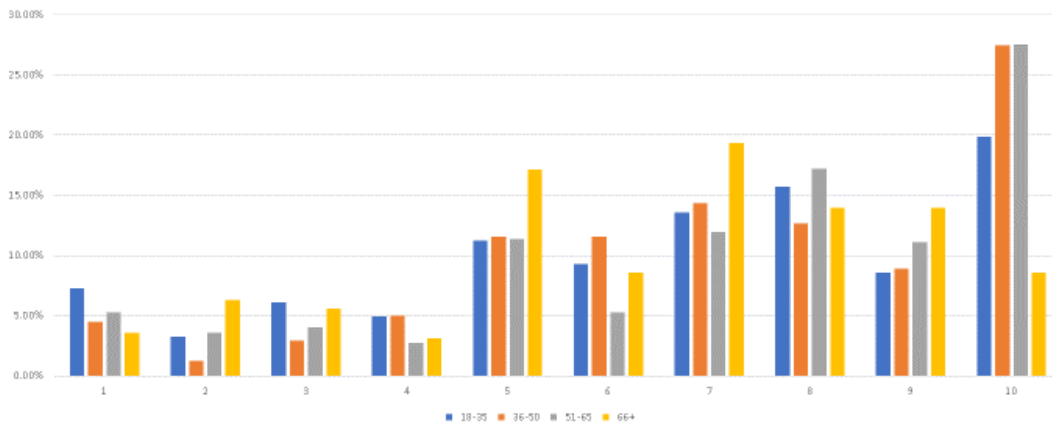


Table 5.3.2: How Worried About the Nikkei Community in Your Country by Global Region in Frequencies and Column Percent

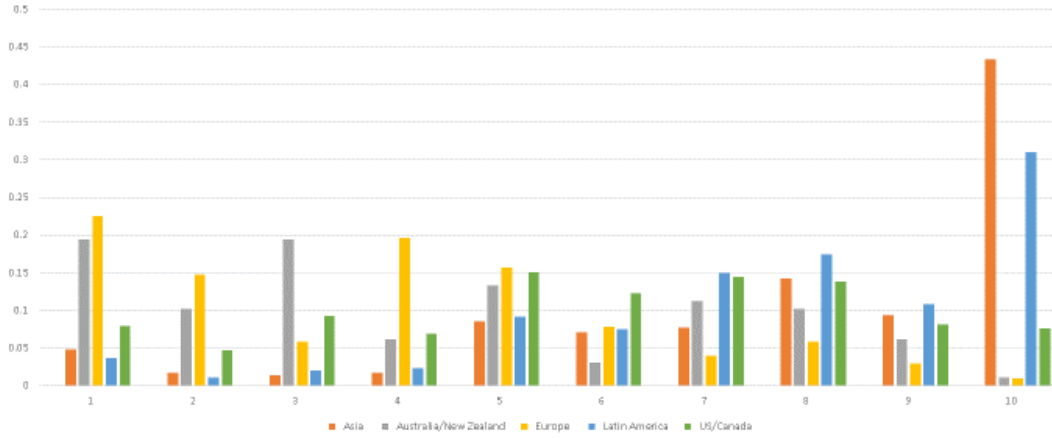


Table 5.4.1: Connectedness to “Home” Country by Aggregated Age Cohort

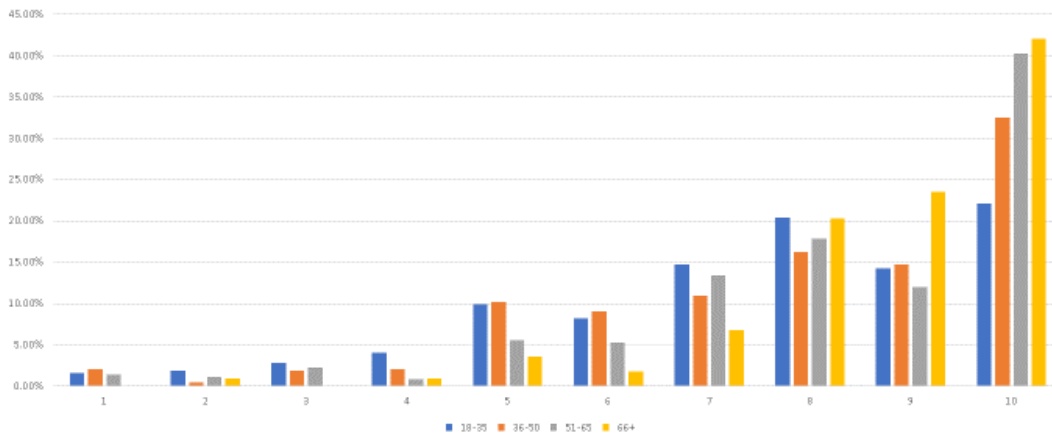


Table 5.4.2: How Connected Do You Feel to your Home Country by Aggregated Global Regions

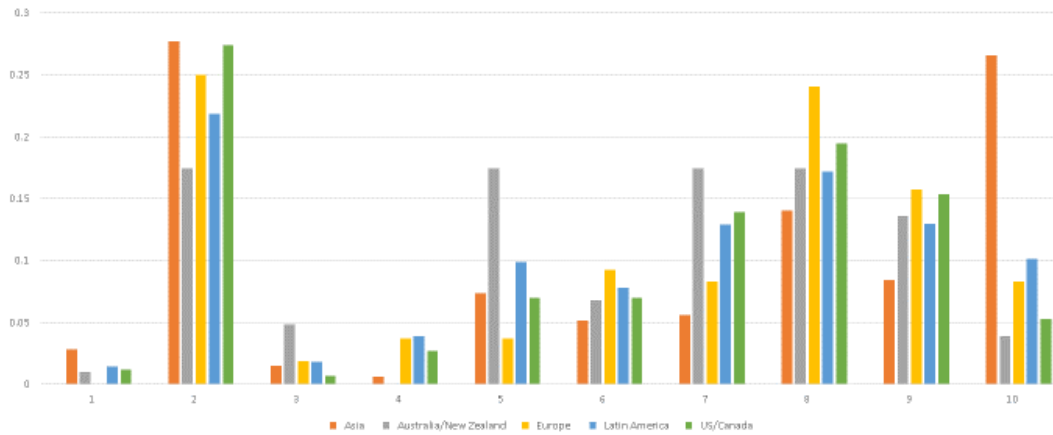


Table 5.5.1: Connectedness to Japan by Aggregated Age Cohort in Frequencies and Column Percentage

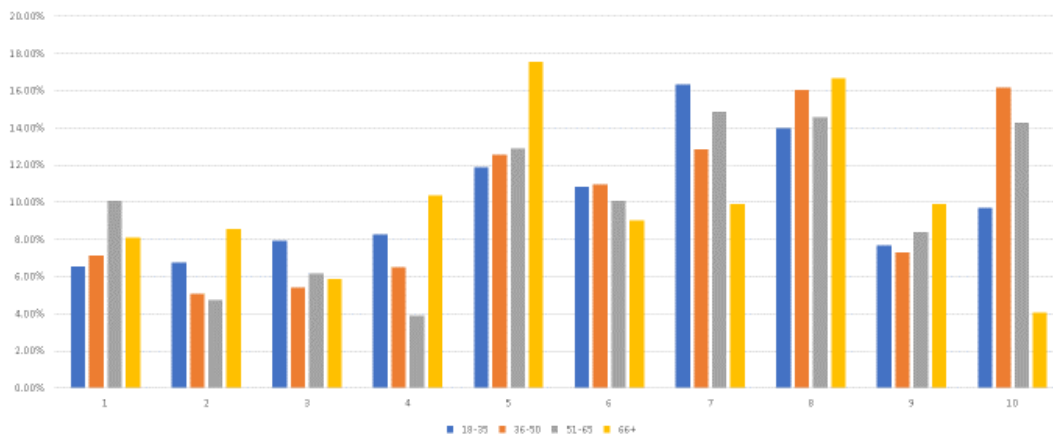


Table 5.5.2: How Connected Do You Feel to Japan by Global Region

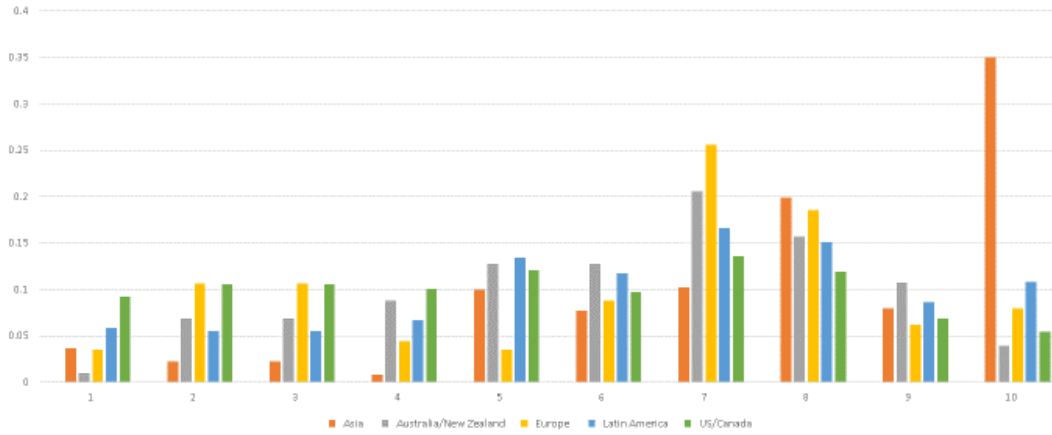


Table 5.6.1: Pride of Japan's Hosting of 2020 Olympic and Paralympic Games by Aggregated Age Cohort

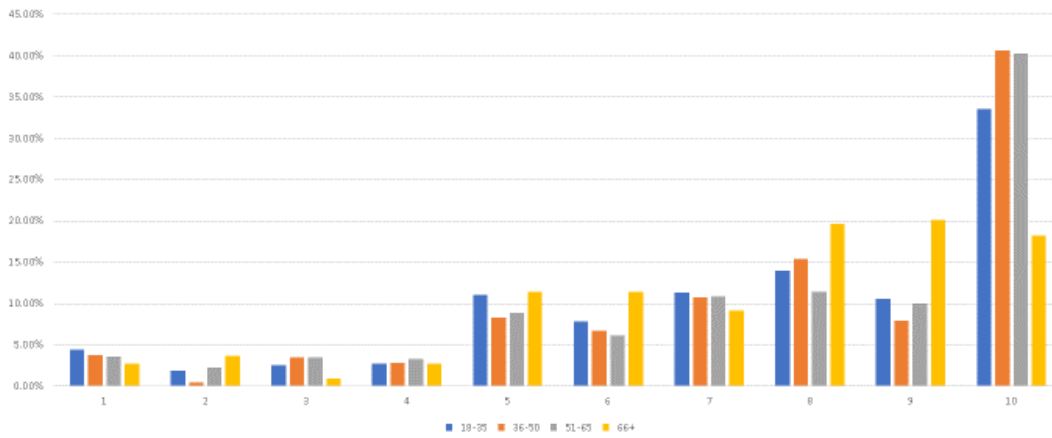


Table 5.6.2: Pride in Japan’s Hosting of the Olympic and Paralympic Games by Global Region

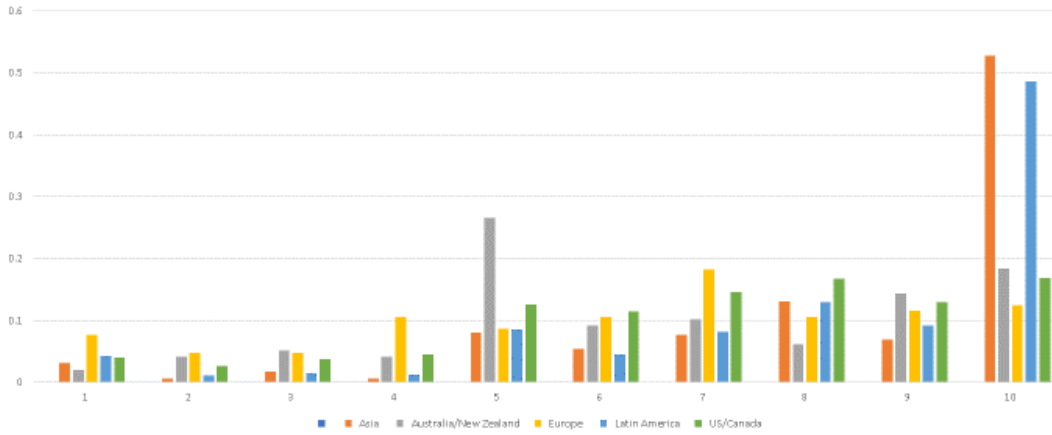


Table 5.6.3: Pride of Athlete of Japanese Descent (including mixed race) Representing Home Country in International Competition by Aggregated Age Cohort

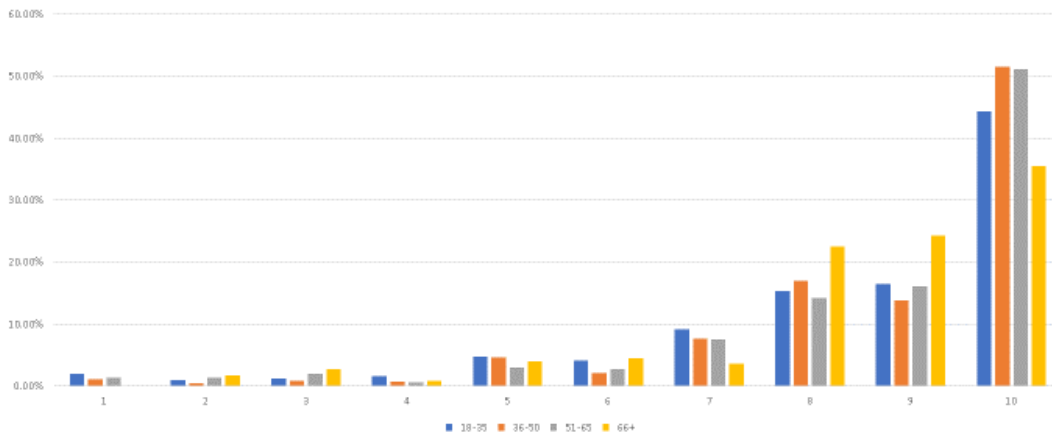


Table 5.6.4: Pride of Athlete of Japanese Descent (including mixed race) Representing Home Country in International Competition by Global Region

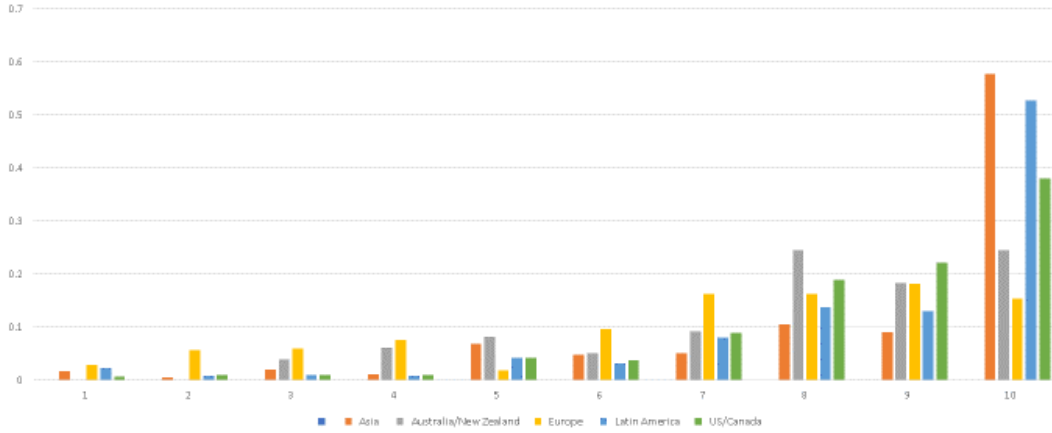
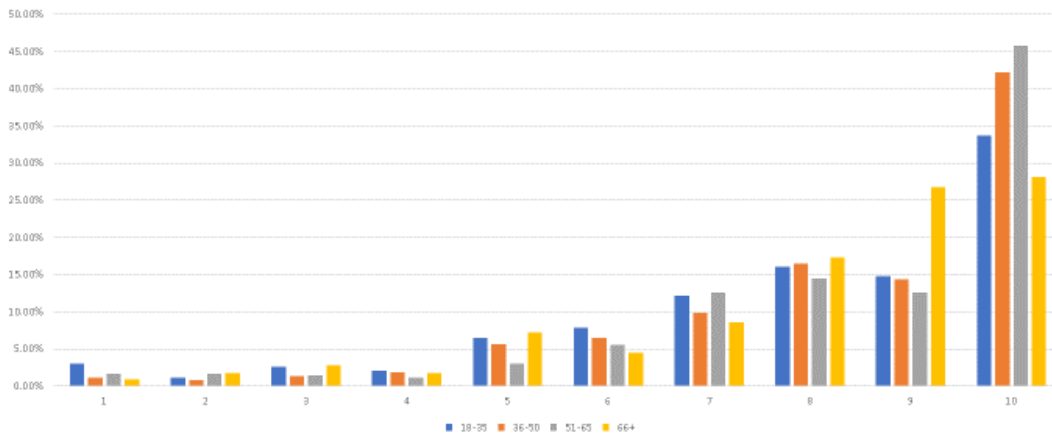


Table 5.6.5: Pride of Japanese World Class Athletic Achievement (including mixed race) by age



Correlation & Structural Equation Modeling: Japanese Language – Food – Values – Community Organization

Section Appendix

Cross Tabulations

Table 1. Speak Japanese by Proficiency

Do you speak Japanese		Yes	No	Total
Japanese language proficiency	Advanced to Fluent	15.3% (n=561)	0.0% (n=0)	15.3% (n=561)
	Beginner to Intermediate	84.6% (n=3100)	0.0% (n=2)	84.7% (n=3102)
	Total	99.9% (n=3661)	0.0% (n=2)	3663

Note: Percentages were calculated using the reported N

Table 2. Often Speak Japanese by Proficiency

How often speak Japanese		Everyday	2-5 days per week	Once a week	Once a month	Never	Total
Japanese language proficiency	Advanced to Fluent	10.5% (n= 304)	5.0% (n=146)	2.4% (n=71)	.08% (n=26)	.05% (n=14)	18.9% (n=547)
	Beginner to Intermediate	16.5% (n=477)	17.1% (n=497)	18.8% (n=554)	26.1% (n=757)	27.9% (n=808)	78.8% (n=2285)
	Total	27.7% (n=803)	22.5% (n=652)	21.7% (n=631)	28.0% (n=811)	31.1% (n=902)	2897

Note: Percentages were calculated using the reported N

Language x Values

Table 6a. Do you speak, Y/N x Most Meaningful Value (Top 3 Values)

Do you speak Japanese	Do your best	Gratitude	Honesty
Yes	22.1% (n=922)	13.2% (n=551)	13.3% (n=556)
No	1.4% (n=59)	0.7% (n=32)	0.9% (n=40)

Note: Percentages were calculated using the total N=4,170, or the total number of responses for the corresponding variable.

Table 6b. Language Proficiency x Most Meaningful Value (Top 3 Values)

Japanese language proficiency	Do your best	Gratitude	Honesty
Advanced to Fluent	2.7% (n=102)	3.4% (n=127)	1.5% (n=55)
Beginner to Intermediate	20.7% (n=759)	11.1% (n=409)	12.6% (n=464)

Note: Percentages were calculated using the total N=3,666, or the total number of responses for the corresponding variable.

Table 6c. Often Speak x Most Meaningful Value (Top 3 Values)

Often Speak	Do your best	Gratitude	Honesty
Everyday	4.1% (n=158)	4.2% (n=163)	2.8% (n=107)
2-5 days per week	4.4% (n=169)	2.9% (n=111)	2.8% (n=106)
Once a week	4.1% (n=155)	2.6% (n=99)	2.2% (n=84)

Once a month	5.6% (n=214)	2.4% (n=92)	2.6% (n=100)
Never	5.3% (n=203)	1.9% (n=75)	3.7% (n=142)

Note: Percentages were calculated using the total N=3,800, or the total number of responses for the corresponding variable.

Language x Cultural Activity

Table 7a. Do you speak, Y/N x Cultural Activity (Top 3)

Do you speak Japanese	Cultural organization	Social organization	Professional organization
Yes	94.0% (n=2264)	91.8% (n=1647)	92.8% (n=937)
No	5.9% (n=144)	8.1% (n=147)	7.1% (n=72)
Total	2408	1794	1009

Table 7b. Language Proficiency x Cultural Activity (Top 3)

Japanese language proficiency	Cultural organization	Social organization	Professional organization
Advanced to Fluent	12.2% (n=299)	12.8% (n=235)	16.9% (n=174)
Beginner to Intermediate	75.7% (n=1851)	71.7% (n=1313)	69.8% (n=717)
Total	2443	1829	1027

Table 7c. Often Speak x Cultural Activity (Top 3)

Often Speak	Cultural organization	Social organization	Professional organization
Everyday	17.5% (n=428)	18.3% (n=335)	19.7% (n=203)
2-5 days per week	15.9% (n=389)	14.2% (n=260)	14.4% (n=148)
Once a week	15.8% (n=386)	14.0% (n=257)	13.2% (n=136)
Once a month	20.1% (n=493)	19.5% (n=358)	18.4% (n=189)
Never	21.2% (n=519)	21.7% (n=397)	23.3% (n=240)
Total	2443	1829	1027

Language x Food (Preparation)

Table 8a. Do you speak, Y/N x Food (Preparation)

Do you speak Japanese	Food 5 or more times a week	Food 3-4 times a week	Food 1-2 times a week	Food Rarely	Never
Yes	14.0% (n=585)	21.1% (n=881)	33.7% (n=1406)	20.8% (n=870)	3.2% (n=137)
No	0.0% (n=6)	0.0% (n=27)	2.1% (n=88)	2.8% (n=117)	0.1% (n=41)

Note: Percentages were calculated using the total N=4,170, or the total number of responses for the corresponding variable.

Table 8b. Language Proficiency x Food (Preparation)

Japanese language proficiency	Food 5 or more times a week	Food 3-4 times a week	Food 1-2 times a week	Food Rarely	Never
Advanced to Fluent	4.8% (n=176)	4.2% (n=155)	3.6% (n=132)	2.4% (n=88)	0.2% (n=9)
Beginner to Intermediate	10.6% (n=389)	19.1% (n=701)	32.8% (n=1203)	19.0% (n=699)	2.4% (n=106)

Note: Percentages were calculated using the total N=3,666, or the total number of responses for the corresponding variable.

Table 8c. Often Speak x Food (Preparation)

Often Speak	Food 5 or more times a week	Food 3-4 times a week	Food 1-2 times a week	Food Rarely	Never
Everyday	5.4% (n=260)	5.8% (n=223)	4.7% (n=179)	3.1% (n=119)	0.0% (n=19)
2-5 days per week	3.3% (n=127)	5.1% (n=196)	6.0% (n=231)	2.0% (n=77)	0.0% (n=20)
Once a week	2.2% (n=87)	4.0% (n=155)	6.3% (n=240)	3.5% (n=133)	0.0% (n=16)
Once a month	1.5% (n=59)	4.1% (n=157)	9.6% (n=368)	5.2% (n=199)	0.1% (n=25)
Never	1.2% (n=46)	3.6% (n=137)	9.3% (n=357)	8.1% (n=309)	1.3% (n=52)

Note: Percentages were calculated using the total N=3,800, or the total number of responses for the corresponding variable.

Cross Tabulations (Geography)

Language x Values x Geography

Table 9a. Do you speak, Y/N x Most Meaningful Value (Top 3 Values)

Do you speak Japanese	Do your best	Gratitude	Honesty	
Asia (n=41)	Yes	34.1% (n=14)	24.3% (n=10)	34.1% (n=14)
	No	2.4% (n=1)	4.8% (n=2)	0.0% (n=0)
Australia & S. Pacific (n=21)	Yes	33.3% (n=7)	38.0% (n=8)	23.8% (n=5)
	No	0.0% (n=0)	0.0% (n=0)	4.7% (n=1)
N. America (n=82)	Yes	41.4% (n=34)	28.0% (n=23)	21.9% (n=18)
	No	3.6% (n=3)	3.6% (n=3)	1.2% (n=1)
Europe (n=27)	Yes	62.9% (n=17)	14.8% (n=4)	22.2% (n=6)
	No	0.0% (n=0)	0.0% (n=0)	0.0% (n=0)
Japan (n=56)	Yes	32.1% (n=18)	39.2% (n=22)	23.2% (n=13)
	No	1.7% (n=1)	0.0% (n=0)	3.5% (n=2)
Africa (n=1)	Yes	100% (n=1)	0.0% (n=0)	0.0% (n=0)

	No	0.0% (n=0)	0.0% (n=0)	0.0% (n=0)
Latin America (n=555)	Yes	41.8% (n=232)	25.9% (n=144)	27.2% (n=151)
	No	1.9% (n=11)	1.6% (n=9)	1.4% (n=8)
Middle East (n=1)	Yes	0.0% (n=0)	0.0% (n=0)	100% (n=1)
	No	0.0% (n=0)	0.0% (n=0)	0.0% (n=0)
United States (n=390)	Yes	47.4% (n=185)	26.1% (n=102)	20.2% (n=79)
	No	2.8% (n=11)	2.0% (n=8)	1.2% (n=5)

Note: Percentages were calculated using responses ONLY from the top three values and in the total N=X per region

Table 9b. Language Proficiency x Most Meaningful Value (Top 3 Values)

Japanese language proficiency		Do your best	Gratitude	Honesty
Asia (n=33)	Advanced to Fluent	3.0% (n=1)	9.1% (n=3)	6.0% (n=2)
	Beginner to Intermediate	33.3% (n=11)	15.1% (n=5)	33.3% (n=11)
Australia & S. Pacific (n=16)	Advanced to Fluent	0.0% (n=0)	6.2% (n=1)	0.0% (n=0)
	Beginner to Intermediate	31.2% (n=5)	43.7% (n=7)	18.7% (n=3)
N. America (n=73)	Advanced to Fluent	5.4% (n=4)	9.5% (n=7)	2.7% (n=2)
	Beginner to Intermediate	39.7% (n=29)	21.9% (n=16)	20.5% (n=15)
Europe (n=25)	Advanced to Fluent	12.0% (n=3)	4.0% (n=1)	0.0% (n=0)
	Beginner to Intermediate	52.0% (n=13)	12.0% (n=3)	20.0% (n=5)
Japan (n=50)	Advanced to Fluent	4.0% (n=2)	12.0% (n=6)	2.0% (n=1)
	Beginner to Intermediate	28.0% (n=14)	32.0% (n=16)	22.0% (n=11)
Africa (n=1)	Beginner to Intermediate	100% (n=1)	0.0% (n=0)	0.0% (n=0)
Latin America (n=495)	Advanced to Fluent	6.0% (n=30)	7.2% (n=36)	2.8% (n=14)
	Beginner to Intermediate	37.5% (n=186)	20.6% (n=102)	25.6% (n=127)
Middle East (n=1)	Beginner to Intermediate	0.0% (n=0)	0.0% (n=0)	100% (n=1)
United States (n=350)	Advanced to Fluent	6.2% (n=22)	6.0% (n=21)	2.2% (n=8)
	Beginner to Intermediate	44.0% (n=154)	22.8% (n=80)	18.5% (n=65)

Note: Percentages were calculated using responses ONLY from the top three values and in the total N=X per region

Table 9c. Often Speak x Most Meaningful Value (Top 3 Values)

Often Speak		Do your best	Gratitude	Honesty
Asia (n=35)	Everyday	17.1% (n=6)	5.7% (n=2)	14.2% (n=5)
	2-5 days per week	0.0% (n=0)	0.0% (n=0)	8.5% (n=3)
	Once a week	0.0% (n=0)	2.8% (n=1)	5.7% (n=2)

	Once a month	5.7% (n=2)	8.5% (n=3)	2.8% (n=1)
	Never	14.2% (n=5)	5.7% (n=2)	8.5% (n=3)
Australia & S. Pacific (n=19)	Everyday	5.2% (n=1)	15.7% (n=3)	0.0% (n=0)
	2-5 days per week	5.2% (n=1)	0.0% (n=0)	5.2% (n=1)
	Once a week	0.0% (n=0)	5.2% (n=1)	5.2% (n=1)
	Once a month	5.2% (n=1)	15.7% (n=3)	5.2% (n=1)
	Never	21.0% (n=4)	5.2% (n=1)	5.2% (n=1)
		Everyday	6.7% (n=5)	10.8% (n=8)
N. America (n=74)	2-5 days per week	14.8% (n=11)	4.0% (n=3)	6.7% (n=5)
	Once a week	2.7% (n=2)	6.7% (n=5)	1.3% (n=1)
	Once a month	8.1% (n=6)	4.0% (n=3)	2.7% (n=2)
	Never	13.5% (n=10)	5.4% (n=4)	8.1% (n=6)
		Everyday	8.0% (n=2)	4.0% (n=1)
Europe (n=25)	2-5 days per week	12.5% (n=3)	4.0% (n=1)	4.0% (n=1)
	Once a week	4.0% (n=1)	8.0% (n=2)	4.0% (n=1)
	Once a month	12.5% (n=3)	0.0% (n=0)	0.0% (n=0)
	Never	24.0% (n=6)	0.0% (n=0)	16.0% (n=4)
		Everyday	9.4% (n=5)	15.0% (n=8)
Japan (n=53)	2-5 days per week	5.6% (n=3)	5.6% (n=3)	1.8% (n=1)
	Once a week	5.6% (n=3)	13.2% (n=7)	3.7% (n=2)
	Once a month	7.5% (n=4)	3.7% (n=2)	5.6% (n=3)
	Never	5.6% (n=3)	3.7% (n=2)	5.6% (n=3)
		2-5 days per week	100% (n=1)	0.0% (n=0)
Africa (n=1)				
Latin America (n=510)	Everyday	8.2% (n=42)	6.2% (n=32)	5.4% (n=28)
	2-5 days per week	8.6% (n=44)	8.0% (n=41)	5.6% (n=29)
	Once a week	9.0% (n=46)	4.3% (n=22)	3.7% (n=19)
	Once a month	8.4% (n=43)	4.3% (n=22)	7.8% (n=40)
	Never	9.8% (n=50)	4.1% (n=21)	6.0% (n=31)

		(n=50)	(n=21)	(n=31)
Middle East (n=1)	Never	0.0% (n=0)	0.0% (n=0)	100% (n=1)
United States (n=358)	Everyday	8.9% (n=32)	10.0% (n=36)	3.9% (n=14)
	2-5 days per week	11.4% (n=41)	6.4% (n=23)	5.8% (n=21)
	Once a week	8.3% (n=30)	3.1% (n=11)	3.6% (n=13)
	Once a month	11.1% (n=40)	5.3% (n=19)	3.3% (n=12)
	Never	10.0% (n=38)	3.3% (n=12)	4.4% (n=16)

Note: Percentages were calculated using responses ONLY from the top three values and in the total N=X per region

Cross Tabulations (Generation)

Table 10a. Do you speak, Y/N x Most Meaningful Value (Top 3 Values)

Do you speak Japanese		Do your best	Gratitude	Honesty
Gosei (n=44)	Yes	61.3% (n=27)	20.4% (n=9)	15.9% (n=7)
	No	2.2% (n=1)	0.0% (n=0)	0.0% (n=0)
Issei (n=49)	Yes	38.7% (n=19)	34.6% (n=17)	24.4% (n=12)
	No	0.0% (n=0)	2.0% (n=1)	0.0% (n=0)
Nisei (n=338)	Yes	41.1% (n=139)	26.3% (n=89)	26.6% (n=90)
	No	2.0% (n=7)	2.3% (n=8)	1.4% (n=5)
Rokusei (n=5)	Yes	80.0% (n=4)	0.0% (n=0)	20.0% (n=1)
Sansei (n=651)	Yes	41.0% (n=267)	27.0% (n=176)	25.0% (n=163)
	No	3.5% (n=23)	1.2% (n=8)	2.1% (n=14)
Shin-Nisei (n=11)	Yes	63.6% (n=7)	9.0% (n=1)	27.2% (n=3)
Yonsei (n=403)	Yes	46.1% (n=186)	26.5% (n=107)	22.5% (n=91)
	No	1.9% (n=8)	1.2% (n=5)	1.4% (n=6)

Note: Percentages were calculated using responses ONLY from the top three values and in the total N=X per generation

Table 10b. Language Proficiency x Most Meaningful Value (Top 3 Values)

Japanese language proficiency		Do your best	Gratitude	Honesty
Gosei (n=41)	Advanced to Fluent	4.8% (n=2)	4.8% (n=2)	100% (n=0)
	Beginner to Intermediate	56.1% (n=23)	17.0% (n=7)	17.0% (n=7)

Issei (n=44)	Advanced to Fluent	9.1% (n=4)	9.1% (n=4)	2.2% (n=1)
	Beginner to Intermediate	31.8% (n=14)	27.2% (n=12)	20.4% (n=9)
Nisei (n=300)	Advanced to Fluent	6.3% (n=19)	8.0% (n=24)	3.6% (n=11)
	Beginner to Intermediate	36.6% (n=110)	21.0% (n=63)	24.3% (n=73)
Rokusei (n=5)	Advanced to Fluent	100% (n=0)	100% (n=0)	20.0% (n=1)
	Beginner to Intermediate	80.0% (n=4)	100% (n=0)	100% (n=0)
Sansei (n=570)	Advanced to Fluent	4.2% (n=24)	6.1% (n=35)	2.1% (n=12)
	Beginner to Intermediate	38.9% (n=222)	23.6% (n=135)	24.9% (n=142)
Shin-Nisei (n=11)	Advanced to Fluent	9.0% (n=1)	9.0% (n=1)	9.0% (n=1)
	Beginner to Intermediate	54.5% (n=6)	100% (n=0)	18.1% (n=2)
Yonsei (n=372)	Advanced to Fluent	6.7% (n=25)	6.7% (n=25)	2.6% (n=10)
	Beginner to Intermediate	41.6% (n=155)	21.5% (n=80)	20.6% (n=77)

Note: Percentages were calculated using responses ONLY from the top three values and in the total N=X per generation

Table 10c. Often Speak x Most Meaningful Value (Top 3 Values)

Often Speak		Do your best	Gratitude	Honesty
Gosei (n=43)	Everyday	2.3% (n=1)	6.9% (n=3)	2.3% (n=1)
	2-5 days per week	16.2% (n=7)	2.3% (n=1)	2.3% (n=1)
	Once a week	16.2% (n=7)	2.3% (n=1)	4.6% (n=2)
	Once a month	13.9% (n=6)	6.9% (n=3)	4.6% (n=2)
	Never	13.9% (n=6)	2.3% (n=1)	2.3% (n=1)
Issei (n=45)	Everyday	8.8% (n=4)	15.5% (n=7)	4.4% (n=2)
	2-5 days per week	8.8% (n=4)	8.8% (n=4)	6.6% (n=3)
	Once a week	2.2% (n=1)	6.6% (n=3)	4.4% (n=2)
	Once a month	11.1% (n=5)	100% (n=0)	2.2% (n=1)
	Never	11.1% (n=5)	4.4% (n=2)	4.4% (n=2)
Nisei (n=308)	Everyday	8.1% (n=25)	11.0% (n=34)	5.8% (n=18)
	2-5 days per week	8.7% (n=27)	4.2% (n=13)	7.1% (n=22)
	Once a week	8.7% (n=27)	7.1% (n=22)	3.5% (n=11)
	Once a month	11.3% (n=35)	2.5% (n=8)	5.1% (n=16)
	Never	6.8% (n=21)	3.2% (n=10)	6.1% (n=19)

		(n=21)	(n=10)	(n=19)
Rokusei (n=5)	2-5 days per week	40.0% (n=2)	0.0% (n=0)	0.0% (n=0)
	Once a week	0.0% (n=0)	0.0% (n=0)	20.0% (n=1)
	Once a month	40.0% (n=2)	0.0% (n=0)	0.0% (n=0)
Sansei (n=587)	Everyday	8.8% (n=52)	7.8% (n=46)	6.1% (n=36)
	2-5 days per week	8.8% (n=52)	6.8% (n=40)	5.2% (n=31)
	Once a week	6.3% (n=37)	5.4% (n=32)	3.4% (n=20)
	Once a month	9.8% (n=58)	4.7% (n=28)	5.7% (n=34)
	Never	9.8% (n=58)	4.2% (n=25)	6.4% (n=38)
Shin-Nisei (n=11)	Everyday	9.0% (n=1)	9.0% (n=1)	0.0% (n=0)
	2-5 days per week	18.1% (n=2)	0.0% (n=0)	9.0% (n=1)
	Once a month	9.0% (n=1)	0.0% (n=0)	9.0% (n=1)
	Never	27.2% (n=3)	0.0% (n=0)	9.0% (n=1)
Yonsei (n=379)	Everyday	8.7% (n=33)	8.7% (n=33)	5.2% (n=20)
	2-5 days per week	8.9% (n=34)	7.1% (n=27)	4.7% (n=18)
	Once a week	8.9% (n=34)	2.6% (n=10)	3.9% (n=15)
	Once a month	9.2% (n=35)	5.0% (n=19)	4.2% (n=16)
	Never	12.4% (n=47)	4.4% (n=17)	5.5% (n=21)

Note: Percentages were calculated using responses ONLY from the top three values and in the total N=X per generation