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Adult Education for Japanese Immigrant Community: Social Bonding to Social Bridging

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Abstract

Many Japanese who have been living in the U.S. for more than decades identify themselves as Japanese, not U.S. citizens. This so called transnational identity has an impact on how they assimilate or integrate to American social life. The purpose of this project is to explore the better learning environment and the effects of education for Japanese adult immigrants who may not actively participate in local communities. A workshop was held with Japanese residents in the Boston area to explore microaggressions and how people can think about their engagement with their communities. Workshop evaluation findings suggested that there is a great need to deeply explore microaggressions and harmful stereotypes. The implications of this study suggest the continued need to keep providing opportunities for learning social justice issues and community engagement with fellow Japanese so that they could be more confident to live peacefully in American communities no matter how they identify themselves, desirably as members of being mutually beneficial for their wellbeing.

Table of Contents

Adult Education for Japanese Immigrants: Social Bonding to Social Bridging

Many Japanese populations do not fit in standard definition of the U.S. immigrants. In their mind, they are not immigrants, expatriates or temporary residents for better career opportunities. Japanese differentiate themselves apart from other immigrants and Asian.

Pew Research Center Data (2017) showed that large majorities of Japanese (84%) speak English proficiently and Japanese have the lowest (27%) share of foreign born among U.S. Asians. These data should support Japanese immigrants are well assimilated to U.S. communities so Japanese should have less problem as immigrants. However, 19% of Japanese immigrants considered themselves linguistically isolated (Hikoyeda & Tanabe, 2010) and they are not exempted to suffer psychological disorder, which is disproportionally high among Asian immigrants (Kramer et al., 2002).

Goryoda, et al. (2019) studied that bonding within the communities contributes to health benefit for Japanese. We need to bond, however, bonding needs bridging, to have cohesiveness with the outer world to survive and foster prosperity of their own communities. Japanese, as Asian, are minority in the U.S. social system and need alliance to have more power to pursue social justice and mental wellbeing.

The purpose of this project is to explore the better learning environment and the effects of education for Japanese adult immigrants. Overall goal is to observe and analyze how adult education makes differences by being aware of social capitals. With a strong emphasis on the learning environment, it is critical to be sensitive for both educators and learners to acknowledge their uncomfortability by challenging their boundaries and to appreciate their courage, for both of their own and fellow participants. These efforts will set the tone to understand the foundation of democratic society, which embraces immigrants and empowers them as active participants.

Literature Review

To most Americans, Japanese are lumped in with Asian immigrants. Unlike immigrants who came to the U.S. before the early twentieth century, many Japanese residents in the U.S. are privileged with economic stability and social status. It, however, does not mean that they have less social issues in the society surrounding them. Microaggression is one of the most typical treatments they receive in everyday life. Microaggression suppresses anyone easily by using psychological processes on vulnerable populations. To teach Japanese how to deflect microaggression and stop internalizing their self isolation, we need to take careful steps due to the fact that they have complex feelings with vulnerability and pride. Important reality is that there is a gap between the culture of the U.S. which is diverse and requires high context to interact, and Japanese who come from homogenous society and take low context to communicate as granted.

Who Are Japanese Immigrants

While Immigrants from Asian countries are the biggest and growing population in the U.S., Japanese immigrants are the smallest group among Eastern Asians. The growth of Japanese immigrants has remained low between 2000-2015 (Pew Research Center, 2017) and in the lowest foreign-born rate (27%) among all Asian immigrants. Examining the statistics (Buidman & Cilluffo, 2019) among all Asian groups in the US, Japanese immigrants' living standard is one of the highest, with a household income $74,000. Japanese headed households are more likely to own a home (63%), have a higher-than-average rate of house ownership among other Asian groups (57%), and are tied with the U.S. public overall for homeownership (63%) in 2015. Further, majorities of Japanese (84%) speak English proficiently, the highest among Asian immigrants (Buidman & Cilluffo, 2019).

Back in homeland, Japan has higher political and economic stability (McPhillip, 2017), (The Global Economy, 2020), social welfare with a national health insurance covered 98.3% of total population (Tikkanen et al., 2020) and an education system where 99.8% of the population participates (Nippon Communication Foundation, 2016). In addition, they are given prestigious passport status, which allows 191 countries to visit (O'Hara, 2020), and are not worth abandoning easily (Borden, 2020).

All of these social safety and security measures are indicators not to motivate people to leave their home country (OECD, 2020). However, there has been a shift in belief in migration. As one of the most rapidly aging societies in the world (Green, 2017), to solve the issues with shortage in the labor force, the awareness of global mobility has risen. Fifty-eight percent of Japanese used to believe that Japanese native should not leave their homeland for job opportunities in other countries (Johnson, 2018). The opinion has nearly completely reversed from 2002-2018, which had a more tolerant attitude towards emigration (Pew Research Center, 2018). The demand of the immigrant population to homeland has changed the opinion among citizens to accept emigration from homeland as well. Despite a history of isolation and homogeneity, more people feel open about where to live. Since they are not allowed to have multiple citizenships, it is common for Japanese to maintain their nationality no matter how long they live in other countries.

Transition from Homogenous to Diverse Society

Japan is considered to be a leader of the region from other Asian countries, who is responsible to take actions for global public stability for the region (Glossman, 2020), despite China's champion status with GDP (The Global Economy, 2020). They perceive themselves as leaders and are capable of taking the role when they live in Japan. When Japanese move to the

U.S, they face racial biases uncomfortably about their issues and do not take charge as a social problem in their new destination. Coming from extremely high racial homogeneity is a challenge for Japanese.

Fear in Unknown and Unfamiliar in a Domestic Environment

While some scholars question Japan's racial and ethnic homogeneity (Narzary, 2004), Japan is regarded as a highly homogeneous country (Munro, 2019). Japan's geographic detachment from continents has prevented the society from developing with diverse values historically. Japanese who have to deal with multi racial and cultural issues face hardships and challenges with low ability of adoption in diversity and inclusion. Fear of engaging the unknown and unfamiliar is an obvious obstacle for Japanese. Their uncomfortable and awkward feelings are due to lack of real-life experiences and awareness. One example is called "empty seat phenomena", which people tend to avoid sitting next to foreigners on trains (The Japanese Man Yuta, 2016). Most Japanese feel awkward sitting next to foreigners because they are different, and it makes Japanese individuals feel uncomfortable.

Social Awareness and System for Diversity in Homogenous Society

Although it is progressing slowly, racial diversity has gained awareness and taken it into account. In a recent incident, professional tennis player Naomi Osaka, who is biracial of Japanese and Haiti, was portrayed as having lighter skin unmistakably in her advertisement. The company produced the commercial by changing her tone of skin lighter and ended up apologizing in public by accepting their insensitiveness on diversity issues (Victor, 2019). Due to Naomi's celebrity status as the number one tennis player in world ranking, the incident brought attention and provided opportunities for many people to question race and identity. In another case, when Japan had crowned a biracial champion for Miss Japan, some people protested that

she does not “look” right for the position because she is not 100% Japanese (Beck, 2016). Despite negative opinion, Japan crowned the second biracial champion next year (BBC News, 2016). The pervasive negative reaction and perception toward uncommonness have just started to be seriously questioned and discussed within the last few decades (Illmer, 2020).

No matter how people accept diverse values, however, if the social system does not reflect it, there is no foundation for social justice. The formal system, in fact, seems not to support diversity in Japanese society. Official statistics categorize biracial citizens as only Japanese race, not provide options to categorize with other races, as biracial (Illmer, 2020) or multiracial. It raises concerns with a sign of lack in respect and awareness in diverse racial identities. Even it may be considered as manipulation in preference of yielding higher homogeneity on data. Japanese official system may not be ready to acknowledge their biracial population, embrace racial minorities as legitimate status, and make efforts to create an inclusive society with a diverse racial background of people. That is where Japanese come from and their journey of social justice starts usually only after they arrive in the U.S. and face the reality of stress as members of non-mainstream races.

Resistance in Mind of Immigrant Japanese

It is understandable to have certain resistance to transform their mindset from people in power in their homeland to minority status in a new destination. This reality is hard to accept for Japanese citizens because they embrace the privilege of “chosen people” and “promised land” (Magat, 1999) for their country’s prosperity. In addition to a common and main cause of accumulated stress for immigrants (Sun & Costra, 2006), the sense of pride and superiority are likely to create extra psychological burden to cope with the reality with loss of social status.

Social Position of Japanese Residents in the U.S.

Many of them are technically still Japanese and identified as Japanese. In their mind, they are long term residents or expatriates. However, there are no Asian expatriates, Asians are all immigrants. The connotation of the term "expatriate" is "exclusively for western white people going to work abroad" (Koutonin, 2015) no matter how Japanese feel differentiated from other Asians who often have less fortunate political and economic situations. There is a gap between their internal perception and external perception from others; because they look different from mainstream American, European Whites. It is clear that race does matter; Japanese, as Asian, belong to minority groups (Sun & Starosta, 2006). In American living environment, many Japanese populations enjoy their privilege to gain more desirable economic resources of a safer neighborhood and school system than most other racial/ethnic groups and among Asians. It may make them feel that they might belong to a better position in the social ladder. It seems to never happen. In reality, minorities' successes are rewarded and appreciated as long as they do not surpass White privilege and social status. Model minority myth helps manipulating the psychological process of internalization and normalization to believe themselves what Asians deserve and utilize to oppress them subconsciously (Nakagawa interview/Richardson, 2020). Model minority myth is a concept to weaken Asians with the cost of mental health and to maintain the existing system for Whites. Furthermore, the myth helps pit minority groups against each other, create hostility and make them not to ally. Minorities' social capitals heavily rely on their own groups.

Internal Impact of Immigrants

To sustain their mental and behavioral comfort, immigrants try to mitigate their feeling of suffering as a minority by securing their space and relationships within the same ethnic minority

groups (Shaw, 2012; Uekusa, 2019). Porter (1998) argued "the logic here is that immigrants will respond to a lack of capital by attempting to develop and share it among themselves" (as cited in Uekusa, 2020, p.3). While the first generation may have helped by more solid correlation with culturally sensitive instruments and resources with their fellow immigrants (Jung, 2014) and their self-determination to immigrate, the second generation suffers from more stress than their parents (Meyers, 2006). This data is worth noting beyond the common knowledge that Asian populations are observed to suffer most with psychiatric disorders across races in general (Breslau, 2006). Adults are likely to have the advantage to choose when and how to immigrate so they may be mentally healthier than those who immigrate as children. (Gong et al., 2011) Over all examinations, Asian American adults who immigrated at their adolescence or adulthood (age 14 or older) have significantly lower risk with psychiatric disorder than children who immigrated younger (age 13 or younger) (Breslau, 2006). Contradictory, according to Takeuchi et al. (2007), Chinese immigrants who arrived in the U.S. after 20 years of age are more likely to experience major psychological disorder than those who immigrate younger. This proved that impacts vary depending on groups and by age arriving in the U.S. as immigrants (Alegria et al., 2018).

Ecological Systems for Immigrant Families

Each individual lives in his or her own ecological system. Immigrant families live in the same household, yet parents and children seem to have different ecological systems, which has an impact on their social lives. Ecological systems are a theory and framework developed by Bronfenbrenner (1977) to analyze how individuals' function with others in their living environment. The system is self-centered; each individual has family, school, peers, and religious group in a closet circle to them. Then they have family friends and neighbors one more layer outside (Bronfenbrenner, 1977). While immigrant children have similar ecological systems once

they assimilate to the U.S, Japanese adult immigrants are likely to reach out to their native friends and stay bonded in the group, as any other immigrant group would do (Weng, 2019). They seem to have their native friends in close proximity, more than what Bronfenbrenner discussed. With parents' lack of local contact and information access, as well as language and cultural incompetence (Stebleton, 2011), immigrant families' living environments create a gap between American families (Ettekal & Mahoney, 2017). Consequently, children who have foreign-born parents have disadvantages (Zhang, Savla & Cheng, 2019). Worse, their assimilation is only helped until they realize they are discriminated against as Asian (Sun & Costra, 2006). It is not blamable for immigrants to feel safer to have comfort by bonding with fellow minority group members if they are discriminated against anyway. Can Japanese help to create change in the American social system and the day-to-day life around them? Are grassroot activities and engaging their local community difficult for them?

Social Capital: From Bonding to Bridging

Bonding and bridging are the two aspects of social capital, which are different natures to sustain community surviving and thriving. While many communities or groups may develop social bonds among fellow immigrants naturally and easily, to develop relationships with outside, non- immigrant communities are different and require conscious efforts. Putnam (1995) defined social capital referring to "features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit." He claimed the correlations between social capital and the prosperity of their communities in the studies of the links between democracy and civil society. Kawachi et al. (1997) introduced Losetto, a tight-knit community of Italian immigrants, as an example of failure in social capital bridging. Losetto enjoyed prosperity as a community rich in bonding. Their physical health benefited from their

psychological factors; sense of community. However, the lack of awareness and competency to develop cohesiveness with other communities eventually resulted in unsuccessful evolution through integrating with the outer world. Not only Losetto, bridging requires intentional efforts. Bonding with people from similar backgrounds gives comfort; on the contrary, bridging to someone different and unfamiliar causes stress and anxiety. Since immigrant lives and language ability have the most direct correlation and impact, to have a secure and comforting place to share the same language is critical. In Brisbane, Australia, Hebbani et al. (2018) researched how immigrants are hampered with their language proficiency as lack of social capital loses their employment opportunities. However, in the study among Burundian and Burmese refugees, researchers claimed further by pointing out that the ability of communication is not only a process to gain economic benefits but also a social capital to integrate to a local community (Nawyn et al., 2012). Throughout a process of integration to new countries, immigrants need not only economic safety but also psychological well being for fulfilling lives, which cannot be provided simply by linguistic proficiency or better jobs. Nannestad et.al. (2008) Conducted study of non-European immigrants in Denmark and found that a positive relationship between the levels of bridging and bonding capital, suggesting that bonding social capital in the immigrant group does not seem to impede the establishment of the bridging social capital needed for integration. It seems reasonable for immigrants to be provided an opportunity to foster their social capital bridging.

Time and Space of Learning Opportunity for Adult Immigrants

Some of social justice issues are not obvious, which is typical of microaggressions. The intention of the speaker or aggressor does not matter; it is important to acknowledge how harmful microaggressions are and how we can deflect microaggression by taking actions against

oppressive and othering behaviors. To create a learning community for social justice may not be easy because it may bring emotions and stress on issues that they have encountered and witnessed. It, however, is a civic responsibility to raise awareness how to be inclusive communities to prevent possible marginalization and oppression and educate injustice from both sides, in power and not in power (Guo-Brennan & Guo-Brennan, 2020).

Due to the fact that learning social justice as adults with multiple cultural backgrounds involves each individuals' values and beliefs which come from their personal experiences with complex emotions, it is critical to consider and to create as comfortable setting as possible at their entry points to make them feel safe. To provide multiple viewpoints, as dominant and subordinate status, as emotional and cognitive challenges are expected. Although it may be impossible to eliminate anxiety entirely, participation in the learning community may help develop comfort and competencies for their self reflection, which eventually contributes to see the goal and process of social justice issues (Bell et. al, 2007).

Project Plan

The purpose of this project is to provide an exploration of a better learning environment and the effects of education for Japanese female adult immigrants, intentionally differentiating from other Asian immigrants. As people of color, Japanese populations are a target of racism, notably microaggressions. How to identify, embrace, and engage oneself in a racially diverse society is something Japanese never learn in their homeland and necessary steps to take to live in the U.S. For many Japanese, however, no matter how long they live in the U.S, there may be many social justice issues that are not questioned, discussed, and convinced.

For adults, learning comes in various ways. It is important to learn social justice issues by unlearning what people have believed right or wrong in their limited life experiences and environments. To be proud of whom you are and the experiences you have, the project will be conducted to reflect on oneself and reframe own ideas for future hopes in the workshop.

Situation Statement

Japanese immigrants have isolation issues that may cause a higher suicide rate. According to the 2000 Census, 19% of Japanese adults who are foreign-born feel isolated linguistically (Hikoyeda & Tanabe, 2010). Among females from all racial backgrounds between the ages of 65 and 84, Asian Americans including Japanese, had the highest suicide rate. Some of social factors, which associated with suicidal thought are: family conflict, viewing one's self as a burden to others, and experiences of discrimination predict increased suicidal thoughts and attempts (American Psychological Association, 2020).

Within families, younger generations of Asian Americans including Japanese feel gaps between them and parent generations (Chang, et.al. 2013), and it is common in immigrant families that children grow in dual values systems (Louie, 2020) and parents and children live in different ecological systems (Raychaudhuri, 2018).

Adults learn differently from young generations and immigrants need special support to learn. Even when they become speaking English fluently and have no difficulty to live everyday life, Japanese immigrants may be exposed to the stress of social biases, predominantly in the form of microaggression. As Venkatraman (2020) pointed out that an Asian parent might feel that they have never experienced white supremacy or blackness in person, parent generations perceive social justice issues in their own ways. Young Asian Americans have more sense of responsibility to deal with social justice issues than their parents.

Isolation and conflict inside and outside of families are very common issues for immigrant lives. For better community building, including multiple generations and various backgrounds, it is critical how to provide opportunities to raise awareness and educate social justice issues among adult immigrants in a way well facilitated for their unique needs.

Goals

The workshop will provide opportunities for Japanese women in the Boston area to explore their thoughts in the context of social justice and develop their idea on how to bridge their social capital to outer communities. The goal is to create an engaging learning experience and to encourage participants to take actions in their local communities.

Purposefully targeting only Japanese female adults as participants, the workshop will create a comfortable space and time exclusively for the group of participants. The first step will be to understand why we need the opportunity to share personal experiences, despite the belief of shame or privacy (Frimmer, 2015). The next step will be to focus on the Japanese privilege as well as oppression as Asian immigrants, including Japanese communication style in high context and collectivism. Participants will learn about the history and characteristics of the U.S. social systems, community building, and social capitals inside and outside of their own communities. The workshop will be conducted with a mutual participation style since the dialogue among participants is the key to acknowledge diverse perspectives and commit democratic world. The third step will be to encourage participants to think about what they can do to be involved in local communities by taking actions. The goal of the workshop will not only provide knowledge or resources but also bring an impact on how important it is to learn in adult ages and by sharing emotional experiences when you learn about social justice issues.

Target Audience and Stakeholders

Target Audience: Japanese adult female immigrants, who were born in Japan, came to the U.S. in their adult ages. Also with highly contextual culture, it is important to learn how to express, communicate, and reach out to outer communities with diverse values and styles to be a member of the U.S. society. The keys are to learn how to engage individual value and belief in community life, not only among native Japanese but also with neighbors and other members in their communities.

Stakeholders: Japanese immigrants, local communities

Message

Among Japanese overseas residents, the U.S. has been the most popular destination since 1985; occupied 37% of them are currently living there. While long-term but temporary Japanese overseas residents are almost twice as those of permanent residents, temporary overseer residents are decreasing and permanent residents are increasing as of October 2017 (nippon.com, 2018). Yet, the mindset of many Japanese who live in foreign countries permanently seems not to have changed. Many of Japanese permanent residents live in foreign countries as visitors, not active and powerful members of local communities and are not fully aware of the health benefits by living in inclusive communities and increasing their social capitals.

Japanese women who have lived in the Boston area will benefit from participating in learning opportunities particularly designed for adults in democratic learning style. This workshop will be conducted in a different approach from traditional Japanese style and use methods particularly designed for adult learners. Local communities will benefit from creating a more safe and stable environment with a sense of inclusive community.

Incentives for Engagement

Stakeholders: Japanese immigrant adults

Incentives: These stakeholders will learn social justice issues with new concepts and perspectives, which are focused on being understood easily for Japanese. However, most importantly, they will have experience of learning social justice issues with a safe and secure environment. They will feel comfortable to share their feelings, stories, and narratives, which contribute to bringing other members of the community in to participate to solve social problems.

Stakeholders: Local communities

Incentives: Communities will gain more engagement from Japanese immigrants and understand the benefit of embracing diverse backgrounds of populations in your area. Mutual connections, trust, and appreciation create safe and secure communities by fostering a sense of community.

Identify Outreach Methods

Since the workshop will be conducted in Japanese, targeted audiences are intended to be only Japanese. Main outreach method will be through the email list of Boston Japanese Women's Association and Facebook advertising through Japan Chapter of Family in Global Transition (FIGT). From these two platforms, extension of sharing invitations will be asked to send out to whoever they think may be interested in. Another approach will be more specifically targeted to people with the experiences of position or roles in community organizing: community leaders, organizers, and professionals in public sectors, including lecturers and researchers who I have become knowing through their professional works, workshop, and seminars.

Responsibilities Chart

NAME	ORGANIZATION OR AFFILIATION	RESPONSIBILITIES	CONTACT INFORMATION
Naomi Nakamura	Merrimack College	Facilitator	nakamuran@merrimack.edu
Naoko Ushimaru-Alsop	Entrepreneur	Coordinator	nao.ushimaru@gmail.com
Akiko Tsukamoto	Japanese Women Club of Boston	Organizer	akiko.tsukamoto.11@gmail.com

Tools/Measure to Assess Progress

Pre-Registration Form: Using Google Forms, first official sign up process, send it out by mid December. The goal is to have a minimum of 12 pre-registrants, collect some basic background information about registrants, and have them answer their interests or questions about social justice issues.

- 2-4 times pre workshop meetings with organizer
- Follow-up notification and invitation: a week before the workshop, asking if pre-registrants
- have any questions, one last time advertisement through email
- Create a list of registrants
- 20 Power-point Presentation
- Poll taking during and at the end of the workshop
- Post Event Evaluation
- Thank You Note: Send out emails to all of the participants to the workshop

Implementation Timeline

November	• Project Plan • Identify stakeholders to participate • Identify speaker or panelist

December	• Solidify date, time and agenda for workshop • Research presentation style for workshop content • Create PowerPoint presentation
January	• Workshop Flyer, advertise workshop • Send out Pre-registration form • Setting up Poll on Zoom, Create Post Evaluation Tool • Finalize activities
February	• Create participants list • Send ZOOM invite to registered participants
March	• Revise and refine final capstone paper • WORKSHOP • Analyze data • Discussion and implications section

Logical Framework

	Create opportunities to meet and talk freely about social justice issues with professionals (Journalist, instructors, community organizers) for Japanese immigrant adults outside in nature or zoom meeting in casual and friendly atmosphere Japanese immigrant adults can feel not intimidated to think and talk about social justice issues with other participants
So that	Japanese immigrant adults increase interests and knowledge in social justice issues, by connecting with their previous interests and experiences
So that	Japanese immigrant adults understand how to commit to social justice issues by living in the U.S.
So that	It is not only important but also to make immigrants lives meaningful by understanding social justice issues
So that	Japanese immigrant adults extend their thoughts and feeling to those who have multiple cultural background
So that	Japanese immigrant adults can foster more social capital bridge to people of other cultural groups as well as local communities in the U.S. cultural context

So that	Japanese immigrant adults can develop better understanding to live as neighbors in their local communities and be interested in participation
So that	Immigrants increase abilities to live fulfilling with multiple cultural values by enjoying their identities and maintaining an attitude of lifelong learning as responsible citizens

Methodology

The workshop was conducted with the intention of encouraging attendees to have a wider and deeper understanding of microaggressions, which has not been clear to most of the attendees. The lack of understanding may help develop difficulties in their lives and lack of self esteem without being conscious.

Participants

The event took place on Zoom, as a part of events Japanese Women's Club in Boston organized. The participants were the JWCB contact, which regularly hold seminars, workshops, and social gatherings for the people who have cultural heritage as Japanese. The event was conducted in Japanese as the organization normally does. While most of the attendees received the event invite from JWCB, some of the attendees were noticed by the members of JWCB and friends who forwarded the invite to them. JWCB forwarded the invite to related groups of women, called Japanese Parents in Lexington (JPLex), where substantial numbers of Japanese families reside by request. Most of the participants were permanent residents, who have lived in the states not for short periods of time, and have had microaggression experiences but are not familiar with the concepts of microaggression. JWCB also includes Japanese who went back to Japan after living in the Boston area and one of them attended as well.

Materials

To evaluate the workshop, a post-workshop survey was conducted. Due to concern how they feel about their personal disclosure, with the nature of a small circle of community, the registration form did not include any questions from me. However, JWCB put space to ask if they have any questions for me. Two thirds of registers wrote their questions. Those questions helped me understand how much they are interested in the topic, give some insight of the level of their understanding, and some concrete questions about microaggressions. Based on the inputs, the PowerPoint presentation had been created to serve better for the interests of the participants who had registered. The post-workshop survey was conducted at the end of the workshop, introduced on chat on Zoom meeting. Also, it was sent to the attendees by email after the event. The questions for the evaluation form included how they feel about learning in a community setting, if they feel meaningful to think about social justice issues, and how much they feel confident to take an action to cope with microaggressions.

Procedure

The email list of JWCB has ninety-eight addresses and the workshop invitations were sent out to them on February 15th. Then one person who belongs to JWCB and another group, Japanese Parents in Lexington (JPLex), forwarded the invitation to the group later. The mailing address listed in the group was about ninety. The invitation included a brief description of the workshop with an example of microaggression, along with a short biography of the presenter. The email had been sent out two times between the first notice and three days before the workshop. Since there were already more than twenty signed up, based on JWCB standard, they did not send a second notice to ask for participation further, and waited for the last notice which

was sent out three days before the event. At the time, registrars also received the link to the Zoom meeting.

At the workshop, registration began at 7:50pm, 10 minutes before the event on Zoom. Two organizers from JWCB took care of letting the participants in to the meeting by confirming the identities of participants, due to the concern of nonmember logging in. The coordinator, Naoko Ushimaru-Alsop, who did time keeping and helped technically for the event welcomed the attendees until 8pm. Alsop then declared that the event started and introduced the program facilitator, Naomi Nakamura. At first, due to the developing phase of understanding in microaggression in Japan, the facilitator asked for attention that there are many terms not translated in Japanese, they were introduced in English as they are during the presentation. After explaining today's workshop's agenda and goals, the facilitator asked to participate in the first poll: "Have you ever heard of microaggression?" for the purpose to grasp the level of attendees' entry point for the concept. Alsop helped to handle technical and administrative parts of the poll. Next, attendees were shown several examples of the expression of microaggression with quick visual images and followed by a two-minute short video which introduced what microaggression is about. Before going into the first group discussion, the facilitator asked attendees to be aware of confidentiality of sharing personal information during and after the workshop. Participants were divided into groups which had four each to work on the worksheets which were provided by the facilitator. After the group discussion, participants came back to the main room and shared what they discussed in their group. With the introduction of how to cope with microaggressions from different positions, participants join the second group discussion to do role play as aggressor, target, and bystander. Once again, all participants came back to the main room and shared how they feel and what they found about microaggressions. Participants asked

to put their questions on Zoom Chat for the last thirty minutes. While Alsop conducted the second poll: “Do you feel you have gained something from the workshop?” and explained the purpose of the workshop and need for participants’ corporation to complete the survey for the facilitator’s capstone requirement. Several more slides, which explained social justice issues correlated with microaggressions, were introduced in conjunction with the questions and conversations that came up.

Findings

The goal of the workshop was to provide time and space for Japanese women to talk about their experiences and feelings about microaggressions. The findings will be inducted from the online survey results of a narrowly identified group of Japanese women who attended the workshop by link at the end of the workshop and by emails after the event. The components of the survey are demographics, quantitative data, and qualitative themes.

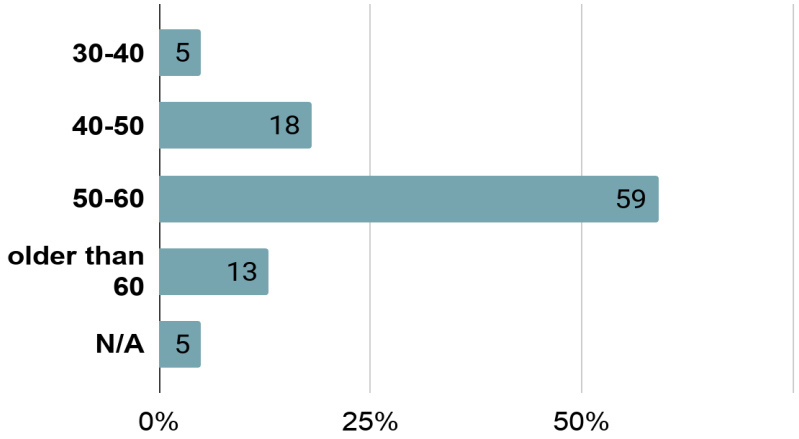
Demographics

There were 38 registered participants who responded to the invitation prior to the event. On the day of the workshop, 26 people attended and 22 of the participants completed an evaluation survey, which resulted in an 85% response rate. Since the event was held through the venue of Japanese Women Club of Boston (JWCB), the gender of the participants were all female, and they live in the greater Boston area, which was set on purpose.

Workshop participants’ ages ranged from 30 years old to 65 years old and over. The largest age group identified was 50-60 which made up 61.9% of the respondents. Only one participant identified with the age group 30-40 (4.5%). Three participants identified with the

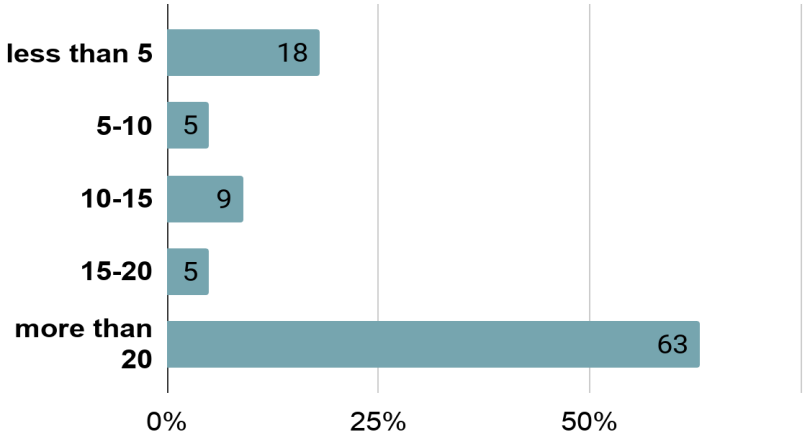
age group “older than 60” (14.3%). Four participants identified with the age group 40-50.

Figure 1: Age of Workshop Participants



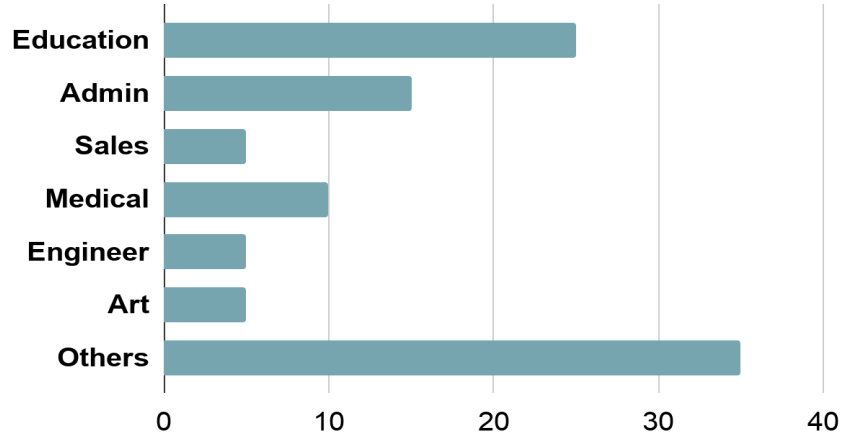
Most of the attendees indicated that they have lived in the U.S. for more than 20 years (63.6%), and the second to the longest period of living was for “less than 5 years” (18.2%).

Figure 2: Length of Living in the U.S. of Workshop Participants



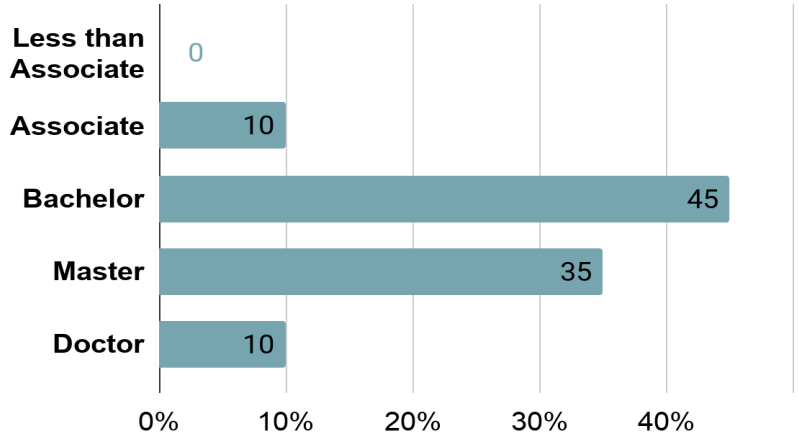
The occupations of the participants varied, with “Others” as the occupation most chosen by the attendees (35%). Education was the next most specified field, which occupied 25%, followed by Administrative (15%) and Medical (10%).

Figure 3: Occupation of Workshop Participants



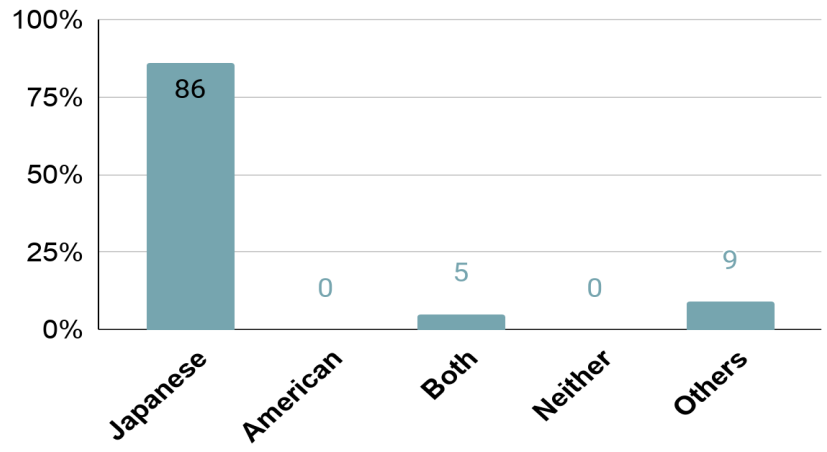
For the level of education, there was no one who had less than an Associate's degree. Most attendees had a Bachelors (45%), followed by Masters (45%), the Doctoral and Associate's degree (10%).

Figure 4: Level of Education of Workshop Participants



Majority of the participants identified themselves as Japanese (86.4%). Only one person identified as "both Japanese and American", followed by "others" (9%). For clarification, this may be influenced by the domestic policy whereby the Japanese government does not allow its citizens to have dual citizenship.

Figure 5: Identification of Workshop Participants

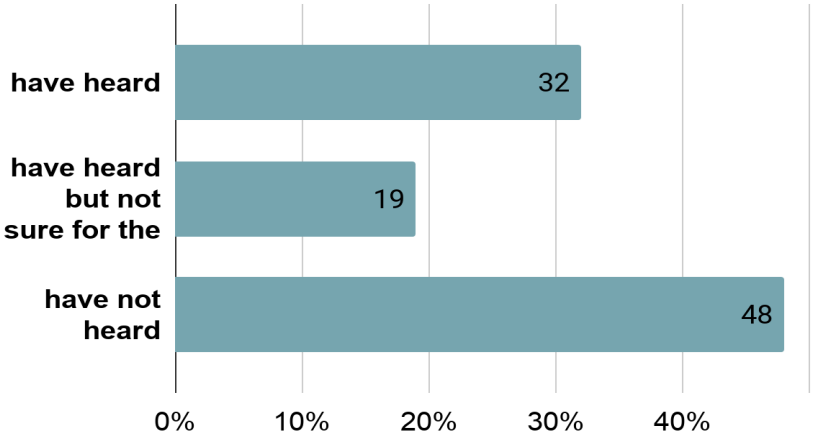


Workshop Data

There were two polls collected during the workshop as well as one evaluation survey after the workshop. First poll data asked about their level of knowledge about microaggressions, which is presented first. Then the second poll data is related to the implementation of the workshop, so it is presented with the other survey data.

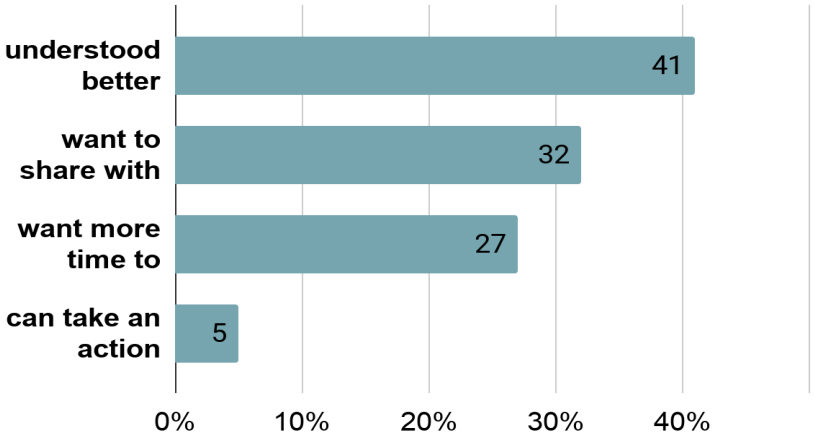
The first poll was collected at the beginning of the workshop with the question “have you ever heard of a microaggression?” At the very beginning of the workshop, after introduction and explanation of agenda and timetable of the workshop, the first poll was conducted to understand how they are familiar with the term and concept of microaggression. Ten attendees responded that they “have not heard” (48%), 4 attendees indicated they “have heard but not sure of the meaning” (19%), and 8 attendees “have heard” (33%) of microaggressions before attending the workshop.

Figure 6: Have You Ever Heard of the Term Microaggression



A second poll was conducted at the end of the workshop, with the question, "After the workshop, what do you think you can do?" Nine attendees responded that "they understood better", seven attendees "want to talk about microaggressions with others for better understanding", and six respondents answered they "want more time to think about it." Only one participant answered that she feels she "can take an action."

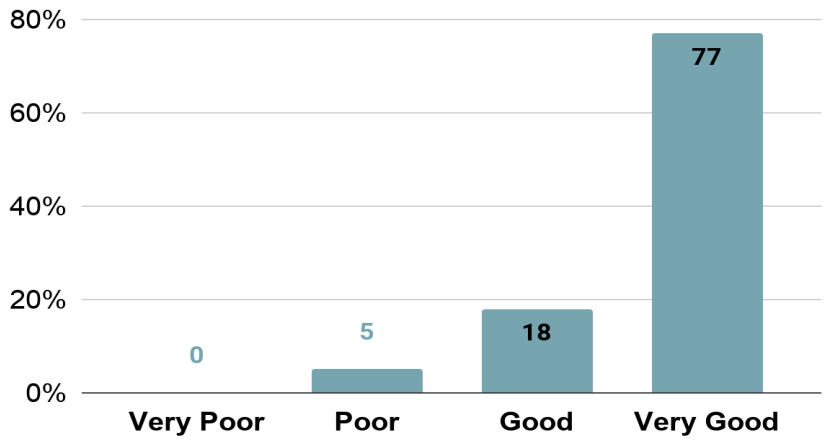
Figure 7: After the Workshop, I Think I…



At the conclusion of the workshop, a survey link was provided to all participants. The evaluation for collected information on workshop performance, quality and learning gained.

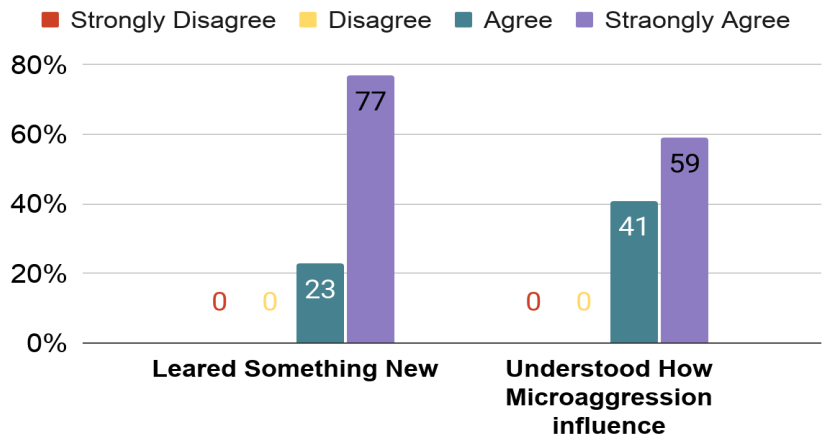
The survey asked participants to evaluate nine statements which reflected the level of facilitation of the workshop. The questionnaire asked whether the attendees learned something new at the workshop, how they felt about the setting of the workshop, how they felt about their exploration about social justice issues, and the way the workshop was conducted. Participants were asked to rate their responses on a 4-point scale: strongly agree (4), agree (3), disagree (2), and strongly disagree (1). The first question for the survey was "Overall, how would you rate this workshop?" and the average grade for the question was graded with a 3.7 out of 4.

Figure 8: How Do You Rate This Workshop Overall



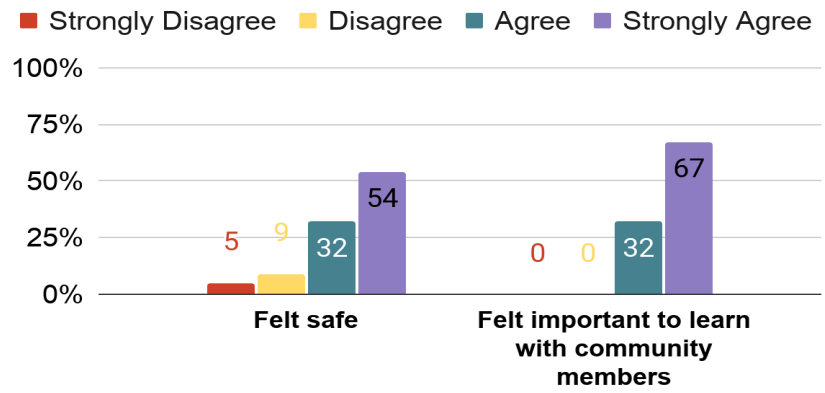
Next the participants were asked to rate if they learned something new at the workshop and understood the influence of microaggressions. To the question of "Have you learned something new at the workshop", 77% of the participants "strongly agree" and 23% "agree". None of them rated neither disagree nor strongly disagree. When the attendees were asked "By attending the workshop, I understood the influence of microaggression", 59% of the participants "strongly agree" and 41% of the participants "agree." Again, none of the participants rated neither "disagree" or "strongly disagree."

Figure 9: Did You learn Something New and Understood Better



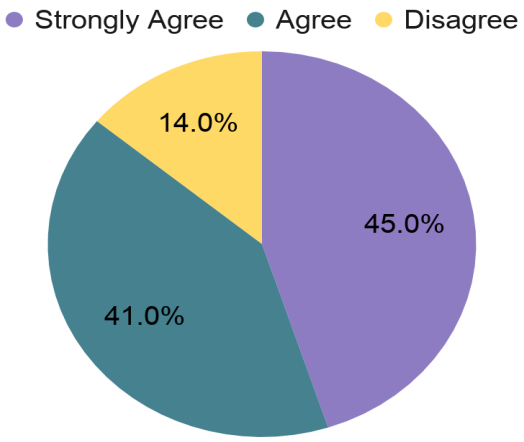
Participants responded to the statement, "It was important to learn with members of our community" of which 68% "strongly agree" and 32% "agree", with none rating strongly disagreed nor disagreed. When the attendees were asked to rate the statement "I felt safe during the workshop," across all four rankings, with 55% stating they "strongly agree", 32% "agree", 9% "disagree", 4% "strongly disagree".

Figure 10: Felt Safe and Felt Important to Learn with Community Members



Using the same scale, participants were asked the question, “Were the materials provided appropriate for the workshop?” Among the responses, 14% disagreed, 41% agreed, and 45% strongly agreed.

Figure 11: The Agendas, Tools, and Materials were Appropriate

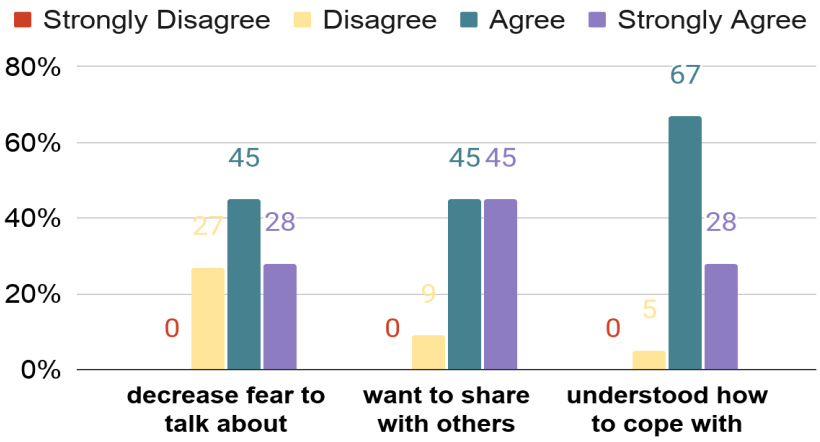


To rate how they feel about talking about social justice issues, the participants answered for the statement, “I feel comfortable talking about social justice issues after participating in the workshop”, to which 6 participants responded “disagree” (27%), 10 responded “agree” (45%) and 6 responded “strongly agree” (27%).

Participants were asked to consider if they would take any action after the workshop, To the following statement “I want to share what I learned at the workshop with family, friends, and colleagues,” 10 participants “strongly agree” (45%) and “agree” (45%) respectively, while there were 2 participants who “disagree” (9%).

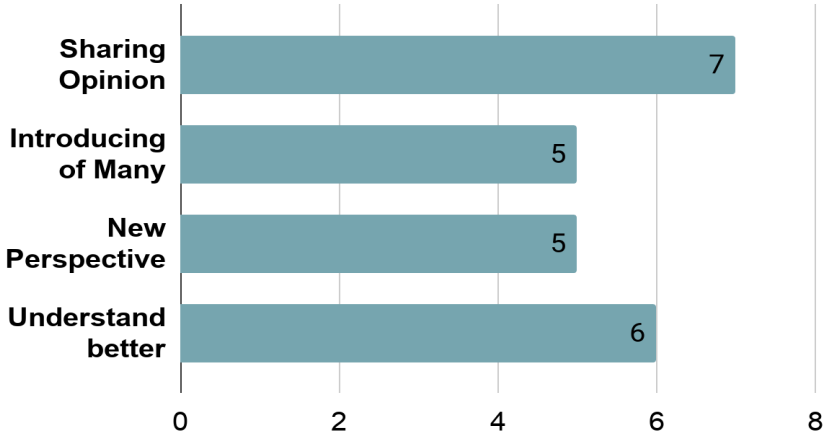
Lastly, participants were asked if they “understood how to cope with microaggressions” to which 15 responded agreed (67%) and 6 participants responded strongly agreed (28%). Only one respondent disagreed (5%).

Figure 12: After I Attended This Workshop, My Attitude Toward Social Justice…



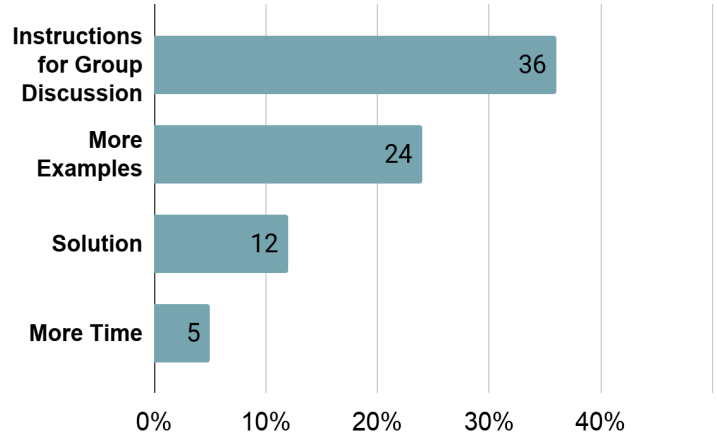
The survey then asked attendees to write comments for open-ended questions which reflected the level of facilitation for the workshop. First open-ended question was "what part of the workshop did you like?" The responses were categorized into three areas: community setting, practical learning, and cognitive learning. Six participants felt they understood better about microaggressions, and 5 participants responded they gained different perspectives on microaggression. Two respondents wrote they realized how they actually might be committing microaggressions against others, not necessarily the recipient. One respondent wrote, "it is dangerous to be controlled or influenced by the norm and media without conscience" and "I realized how much I label myself and others by information and custom from society." With two mentions of "group discussion" and "exchange opinion", altogether 7 attendees felt satisfied with using a community setting to learn about microaggressions to understand what others think and feel about microaggressions. Five respondents evaluated the numbers of examples and explanations on each microaggression expression.

Figure 13: What Part of the Workshop Did You Like?



The second question in this section asked, “how could the workshop be improved?” Eight attendees expressed the room for improvement in the group discussions. They suggested that better explanations and instructions would be helpful with comments such as “much clearer instruction,” “how to use worksheet” before group discussion, and to consider “how to navigate group discussion” in a better way by arranging each group. Five attendees wanted “more samples" of expressions and examples of microaggressions. 3 attendees responded they wanted to know about “solutions”.

Figure 14: How Could the Workshop be Improved?

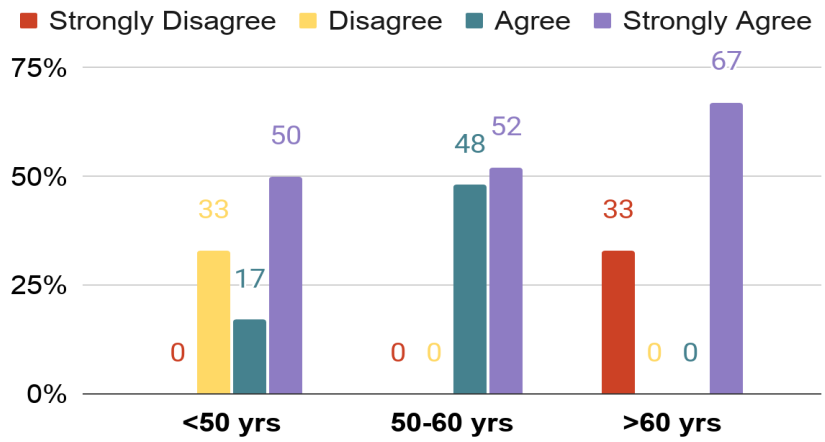


When asked for clarification of being group discussion, two respondents suggested that if a group was made with the combination of some who are familiar with microaggressions and some who are not, or if a group has a navigator to lead the group, it might work better. Also, another respondent suggested that it might have been better if we had only one breakout group, which would allow "more time," an opinion that was expressed for future workshops.

Further Analysis

On the topic of safety, the oldest group had polarized the response to either "strongly agree" and "strongly disagree." The "strong disagree" response came only from the oldest age bracket, with all of them living more than twenty years in the U.S. The other two responses of "Disagree" came from the participants who belong to the youngest group and two responses commented that they wanted more time to think.

Figure 15: Satisfaction for Safety of the Workshop by Age Group



Discussion

Overall, every participant appreciated what the workshop provided. There were two categories that participants noted, some were satisfied with positive comments and others gave some meaningful suggestions to the workshop facilitator.

This workshop aimed to educate and advocate adults to be active participants in their communities by developing their social connection with their closest community groups (bonding), and then reaching out to the surrounding community (bridging), and to continue learning as adults after they immigrate to a country. Although it was not the goal of this one-time workshop, the vision and mission of this workshop has a definite connection to the process of our social bonding to bridging to other communities. The message was repeated by the facilitator that we are human and our feelings and day to day communications have the power to create big social movements and political power eventually. To gain knowledge and understand what you want to and can do is the first step to being a responsible citizen, as well as an individual who wants to learn and grow throughout their lives. For immigrant adults, it is critical to keep learning about social justice issues not only for themselves but also their next generations.

With responses from rated scale questions, open-ended statements, and comments, the participants responded positively to learning and understanding the concepts of microaggressions and engaging in community settings. The scale questions asked if they "learned something new", "understood better", and "felt it was important to learn with community members." With these questions, all had positive responses. Three quarters of the participants expressed their interest in extension of learning more; stating that they wished that they had more time for the workshop, will continue to think about social justice issues after the workshop, and wished for another opportunity to learn more. One response said "even though I

have heard of the term microaggression, this is the first time I have gained knowledge about it. It was very meaningful."

When the poll was conducted at the end of the workshop, only one attendee felt ready to "take an action." On the contrary, 95% of attendees felt that they "understood how to cope with" microaggression. This result may indicate that "taking an action" might have given the impression that you should do something with others or the greater community world, while "cope with" may be taken as how you endure with your own mental process and search for appropriate behavior, which is less intimidating. The result may be correlated with data from the questions about "decreasing their fear of talking about social justice issues," to which 22% had disagreed. The fear may be preventing people from taking action. Compared this to more than 90% of respondents who felt a desire to talk about social justice issues with family, friends, and colleagues, whom they know better, about talking in public or taking an action toward an aggressor or as bystanders are further steps to take.

The difference in whom people talk to about social justice issues makes differences. When the second poll was taken at the end of the workshop, the question did not ask whom they wanted to share their experiences and thoughts with. With the question of specific description of whom, after on evaluation, the differences were observed. While more participants felt positive to share about social justice experiences and opinions with those who they feel closer to, such as family members, friends, and colleagues, less participants felt comfortable to talk about social justice issues in general. It is important to be aware of the distance between a close circle of people and others. It takes courage to go beyond your comfort zone to spread awareness. It is not hard to understand that the attendees felt that they could not take an action by involving with others in general.

Interestingly enough, several responses indicated they thought themselves mainly as targets of microaggressions in the past, and the workshop helped them shift their perspective that they could be in the position of aggressor easily. Almost half of the respondents commented that these findings were new to them and motivated them to continue thinking more on social justice issues. To facilitate not being caught in only the position of target, the presentation aimed to inspire attendees to question themselves if they have possibly committed a microaggression in their lives. By thinking about the situation where they were in the position of the mainstream back in Japan may have made it easier for them to relate. These responses indicated that they became humbled to learn that they were not aware of microaggressions and wanted to continue their journey to challenge their own uncomfortable feelings.

However, it is still a new perspective for many of them and some acknowledged that they had learned a lot and needed time to process. One attendee put on the comment, “I was inspired to be open to those who are different from myself by realizing how much I have biases and prejudices.” This was the goal of the workshop, to be able to empower yourself, to think of what you can do, rather than feeling overwhelmed and more focusing on your vulnerability. To conduct workshops on topics of social justice, it is critical to give the impression that the time and space of workshops are not to reemphasize marginalization and oppression, nor to create more anger or fear, but to inspire how you can use your power to change yourself, others around you, and eventually people who cause harm to realize their selfishness will not benefit themselves either. It is critical for those who are more privileged, even among marginalized, such as Japanese, to create bridges between less privileged and people in power. Even though you might feel that social justice change takes villages and requires bigger social movements for

the long term, the first and foremost thing we can do is to be responsible members depending on our own positions.

To provide a comfortable space to think about uncomfortable topics, it is critical not to give extra emotional labor for attendees. The workshop was aimed to be exclusive to Japanese women for this purpose. For the last demographic data question, they were asked “how they identify” themselves. Considering two thirds of the participants have lived in the U.S. more than twenty years, it was outstanding that 88% of attendees identified themselves as “Japanese”. Only one response said “both”, but no one identified as “American”. It is important to note that the survey did not ask their nationality or passport country, instead asking “how do you identify yourself” because it avoided the chance to make them feel uncomfortable in case they wanted to be identified as American but were not able to (be) by abandoning their Japanese passports. Due to the fact that the Japanese government does not allow acquiring multiple citizenships, Japanese can not be both American and Japanese. As a result, most of Japanese chose to maintain Japanese citizenship, which might affect their sense of involvement and commitment to their communities as members. This mindset seems to have impacts how Japanese relate to social justice issues in the U.S. One response articulated it as she “felt a struggle with the attitude that all Asians are treated as the same”, which sounds familiar in any group with an uncomfortable feeling of being generalized, but as for identity and citizenship matter, it seems to run deep for Japanese. They need a safe place to share their feelings and thoughts about uncomfortable topics and it is beneficial for the outer world to create better communities.

In accordance with 67% of the attendees were not familiar with the terms and concepts of microaggressions, and many terms related to microaggression have not been translated to Japanese yet, due to the fact that the sense of social justice in Japan is not as developed and

advocated for as in the U.S. While many terms were introduced in English during the workshop, the connotation and nuance of how to perceive them in Japanese helped attendees to understand "their" meanings of microaggression. This uniqueness must not be forgotten, since the characteristics of Japanese society are highly collective by giving advantage only for majority and non marginalized groups. The custom of low context in communication does not help understanding the harm of microaggression, which results in lack of vocabulary and sense of being behind to cope with diverse backgrounds of community members. To fill in the gap between not only vocabulary or concepts but also the level of senses and awareness in two countries is one of the most important procedures to help understand cross cultural issues.

One comment suggested "to have more examples which applied to us", would be helpful. However, it is also important to introduce a variety of examples for every marginalized group to understand the general and bigger scope of microaggressions in the U.S. as a first step. The view how Japanese immigrants are positioned with all the other groups, both marginalized and in power, in society and communities, is critical to find why microaggressions are so harmful for all of us.

While nobody felt negatively about the sharing experiences and exchange opinions, more than half of participants wrote suggestions to do better for small group discussion. Unlike listening and watching presentations, small group discussions may make people feel intimidated and uncomfortable without clear and easy steps to follow. The oldest group wanted to have much clearer instructions for breakout room activities. Some of the youngest group suggested that they may need more time before breakout room so that they can process better.

With regards to how to conduct small group discussions better, there were two contradictory suggestions. While one attendee suggested it may be better to have one leader

to help navigate the group, another was concerned about what they did in their group where someone understood the materials better and gave the answers for the worksheet to the other members in the group. The situation might have made those who were not familiar with microaggressions feel left out. It is possible to conclude that group discussions are somewhat difficult to satisfy all participants, due to the fact that each individual has a different level of comfortability to face others. Considering the sensitive topics and nature of the breakout room discussions, every possible factor - timing, length, number of group discussion, and how to create groups, and materials - all should be orchestrated well for better group discussion. The workshop had the first breakout room twenty minutes into the workshop, and it may have been too early to face anyone unfamiliar and discuss social justice issues.

For the analysis of how materials were appropriate for the stakeholders, there were two materials to be considered differently. One was PowerPoint materials used for presentation and the other was the worksheets used for the group discussion. For the presentation, while 85% of participants agreed on materials are somewhat and very appropriate, there were requests for more examples and cases of microaggression in the presentation. The worksheets for the group discussion contained five examples of microaggression expressions and interpretations on each column. The attendees were asked to find the right interpretations for each expression. Several comments indicated that the worksheets for group discussions played an important role. In the situation that the participants had to deal with the new concepts and go into discussion in a short amount of time, they needed easy to follow instructions and materials.

Limitations of Study

The time and day of the workshop was less than optimal, conducted on a Sunday night at 8 pm. The event invitation was sent to the venue of Japanese Women's Club of Boston (JWCB)

and therefore it followed the custom pattern of the organization's practice in which most of the events are held on Sunday night. Given the norm that Sunday night is not a perfect day to sit in front of a screen to do anything seriously, so we wanted the workshop to wrap up in an hour and half and save the last thirty minutes for questions and answers. It made the workshop go too fast for those who were not familiar with microaggression. The time of day and day of week have an impact on conducting workshops.

Participants were not informed to be able to log in during the workshop and not encouraged to be the only audience and not to participate in a group discussion because facilitators considered those as creating more work for the coordination. For the security reason, the organization asked all of the participants to put the camera on, at least for verification, and names shown. This may make the workshop difficult to access for those who want only to "listen" to the lecture or are not ready for discussion.

Participants were not allowed to log in during the workshop and chose not to participate in group discussion because JWCB considered those as creating more work for the coordination. For the security reason, the organization asked all of the participants to put the camera on, at least for verification, and names shown. This may make the workshop difficult to access for those who want only to "listen" to the lecture or are not ready for discussion.

The diversity of age range was limited. There was only one participant aged younger than forty. For the purpose of confidentiality, the data from the survey did not have any age of younger than forty. The combination of age and living length in the U.S. was lacking as well. For the length of living in the U.S, all of the participants of older than sixty and 85% of the age between fifty and sixty have lived in the U.S. for more than 20 years. The variation of age did not help obtain a wider range of responses and answers.

The most commented area on the survey was small discussion. Breakout rooms were created in a random way, which made the participants less comfortable and perhaps feelings less safe. It was impossible to create each group with certain conditions purposely without demographic data from pre-registration.

Implications for Future Studies

In order to get a wider variety of age range, it is recommended to implement workshops through more than one group or through a group with high age variety. Alternatively, the workshop could send invitations to a much wider public. When using an already organized group, although it is beneficial that some people already know each other and feel comfortable, it is important to recognize that it may lack diverse backgrounds.

As one comment suggested, “having only one group discussion would be better.” and another indicated that she “wanted to have more time before the first group discussion”, it is recommended only one discussion and to conduct later during the workshop. With more time, attendees may feel better prepared for what they had just learned and felt less intimidated to speak in a small group, in which you face someone who you do not know very well.

It may be possible to create small groups with certain demographic information, if participants can have choices to provide their data voluntarily at the time of pre-registration. For example, age and living length in the U.S. may not be regarded as sensitive to answer, and it may be one of the indexes to help them feel safer and comfortable to group with people of similar background. It is important to remind them that it is voluntary. However, doing so, means that we can better design the workshop to fit the audience. (If it is not possible to collect data from all pre-registrars, it is recommended to clarify that there is limitation in forming groups without data, so whoever did not provide data will be assigned to a random group.)

Another way to create breakout sessions would be to provide options to choose a group under multiple themes, or switch groups if you want as well. This may be referred to as the virtual version of the World Cafe method. With technical preparation, these options could be available.

As for materials, based on the feedback from surveys, attendees liked introduction of examples and case studies. During a presentation by a facilitator, it would be recommended to have as many examples as possible to introduce the concepts, as long as you can accommodate them within a limited time. Since interest to learn about examples and cases are high, it is challenging when to stop. Facilitators could prepare several patterns (agendas, goals, materials and learning environments) to align workshops depending on the level of knowledge of the topic with attendees. If they are new to the topic, more examples seem to help them to understand. If they are advanced, they may prefer to learn conceptually and (in the form of) discussion.

Clear instruction and concise materials to read should be used during breakout sessions. Materials should be fully introduced during the presentation and explained in detail by the facilitator. The important point here is to make participants' “hands free” and let them talk about what they are still processing in their minds.

To consider the population who are sensitive to their identities and social and economic status, it might be better to pay extra caution for wording for questions related to those. For example, to ask their identities as what they “want” to identify, rather than what their identities “are”, or ask whichever they feel comfortable to answer. Occupations and education also may have a chance to be related to their legal status and language proficiency, which are common for foreign born populations, and possible questions to arouse their complex feelings. For

occupations, it may be recommended to include “home maker” for those who stay at home for domestic and child raising work. To acknowledge domestic work as one legitimate choice is important to validate as occupation. It is common for foreign born populations not to be able to work for employers due to their visa status and language barrier; it would be thoughtful to show respect for domestic work. Also, it would be helpful to ask answering their specific occupation in case they choose “Others.”

Since this workshop was conducted as Microaggression 101, we spent most of the session time introducing basic knowledge and concepts of microaggression. Due to the nature of the topic and complexity of participants' identities and social status, the concept of internalization and normalization can be more focused. People who are under power must not take their unfair treatment as normal and justify as it should be internally. Understanding injustice of internalization and normalization may help marginalized populations with hurtful pasts stop blaming themselves and the concepts and theories are useful to rationalize and empower them. Harm and consequence of internalization and normalization must not be dismissed. It is critical to raise awareness of the harm against discrimination for both marginalized populations and people in power and to create communities by recognizing every member’s entitlement in any form.

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Appendix A: Workshop Agenda

Workshop

How to deal with Microaggressions

for

Japanese Women

March 7th, 2021

Time	Activity	By
7:50 - 8:00	Opening/Free Talk (Organizer need to check participants' ID)	
8:00 – 8:20	Introduction of workshop (agenda, facilitators) Brief explanation of microaggression and Japanese community	Facilitator
8:20 – 8:35	Group Activity #1: Share your experiences	Group mediator
8:35 – 8:55	Wrap up & debriefing Explanation of role play activity	Facilitator
8:55 – 9:10	Group Activity #2: Role Model Play	Group mediator
9:10 – 9:30	Wrap up & debriefing Discussion: how we can change our attitude for social justice issues	Facilitator
9:30 – 10:00	Questions & Answers	

Appendix B: Activity Worksheets

Group Discussion Worksheets A-E

Worksheet A

Statements	Possible Interpretations
"Why are all Black women so loud?"	You are lazy.
"You throw like a girl."	You should assimilate to the dominant culture.
"You can succeed if you try hard enough."	Your identity is invalid.
"Being gay is just a phase."	People of your background are unintelligent.
"You are a credit to your race."	Feminine traits are undesirable.

Worksheet B

Statements	Possible Interpretations
"That's so gay."	Your experiences as a minority are no different from anyone else's.
"The only race is the human race."	Your appearance dictates your skills or knowledge.
"[To an Asian student] "Can you help me with my math homework?"	You are not American.
"[A White woman to a Black woman] "As a woman, I understand what you experience as a minority."	Being gay is unacceptable.
"No, where are you really from?"	I'm not racist, because I'm oppressed like you.

Worksheet C

Statements	Possible Interpretations
"That's retarded."	People with disabilities are less important, likeable, or competent.
"I don't see color."	Everyone from your group acts the same.
"How did your mom react when she found out you were a lesbian?"	Women have inferior abilities.
"You don't even seem Black.	Being a lesbian is not normal.
[To a girl] "Math is hard, isn't it?"	Your experiences are a minority are invalid.

Worksheet D

Statements	Possible Interpretations
[Professor to Latina student during class] "What do Latinas think about this situation?"	Feminine traits are undesirable.
"Don't be a sissy."	You are not American.
"You speak English very well."	Blacks are all criminals.
[A White person to others] "I have lots of Black friends."	Your experiences are interchangeable with anyone else in your racial group.
[Store manager to employees] "Keep an eye on the Black shoppers."	I am not racist.

Worksheet E

Statements	Possible Interpretations
[To a woman with a headscarf] "What are you hiding in there?"	You don't fit the stereotypes of your group.
"It's almost like you're not Black."	You have no self-control.
"Everyone take out your smartphones. Let's take a roll."	All Muslims are terrorists.
[To a female graduate student] "You sure are opinionated."	Everyone has enough money for common items.
[To a larger woman] "Should you be eating that?"	You should conform to your expected role.

Appendix C: Post Event Survey

Post Event Survey: Microaggressions

Thank you for taking the time to participate in today's workshop. Please take a moment and complete the following survey questions. This workshop was part of a graduate Capstone Project and your feedback will help me to gain insight about these types of workshops. The information you provide will be strictly confidential and used only for the purpose of the capstone paper. Please **DO NOT** write your name in the form. I appreciate your feedback.

1. Overall, how would you rate this workshop?

○ Very Poor ○ Poor ○ Good ○ Very Good

Please rate the following statements about today's workshop:	***Strongly Disagree***	***Disagree***	***Agree***	***Strongly Agree***
2. I learned something new in today's workshop.	○	○	○	○
3. As a result of this workshop, I better understand the impact of microaggression.	○	○	○	○
4. I felt safe throughout the workshop*	○	○	○	○
5. I feel it is important to learn with members of my own community.	○	○	○	○
6. The agendas, tools and materials in this workshop were appropriate.	○	○	○	○
7. I will share what I learned from the workshop with others (i.e. friends, family, colleagues, etc.)	○	○	○	○
8. As a result of this workshop, I feel better talking about social justice issues.	○	○	○	○
9. As a result of this workshop, I know what to do if I encounter microaggression in the for future.	○	○	○	○

10. What was the best part of the workshop?

_____

_____

11. How could this workshop be improved?

_____

_____

12. How long do/did you live in the U.S.?

○ Less than 5 years ○ 5-10 years ○ 15-20 years

○ 10-15 years ○ More than 20 years

13. How old are you?

○ Under 30 ○ 30-40 ○ 40-50 ○ 50-60 ○ Older than 60

14. What field is your occupation?

○ Sales ○ Retail ○ Service ○ Education ○ Medical

○ Manufacture ○ Technology ○ Art ○ Other

15. What is your highest degree?

○ Some high school, no diploma

○ High school diploma or GDE

○ Associate degree (2 years College)

○ Bachelor's degree

○ Master's degree

○ Professional Degree

○ Doctorate degree

○ Other

16. What do you think your closest identity is?

○ Japan

○ U.S.

○ Both

○ Neither

○ Other

○ Do not want to answer

Thank you for taking the time to answer this survey. I appreciate your participation and feedback regarding this workshop.