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Japanese Immigrant Parents' Views on Parental Participation in Early Childhood Education Settings in the United States

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THE FLORIDA STATE UNIVERSITY
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JAPANESE IMMIGRANT PARENTS' VIEWS ON PARENTAL PARTICIPATION IN
EARLY CHILDHOOD EDUCATION SETTINGS IN THE UNITED STATES

By

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This dissertation is dedicated to Shauna, and my children Connor and Charlotte.

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ABSTRACT

Researchers in the field agree that there is too little research on the experience of immigrant children and their families in the ECE arena (Adair & Tobin, 2007; Brandon, 2002). Furthermore, despite the presence of Japanese immigrants in the U.S. for nearly 150 years, there is not a lot of research to suggest why they have not become fully integrated into society and there has been too little research conducted on the experiences of young Japanese immigrant children and their families in the field of Early Childhood Education (ECE).

Using a multi-method case approach including interviews, surveys and observations, this study examined the extent to which varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care. Moreover, the experiences of Japanese immigrant children in early education and the barriers related to language and cultures are also examined. The challenges Japanese immigrant mothers' face in making decisions about ECE in North Florida is additionally explored.

Pattern coding was used to analyze the phenomenon in greater detail as the informants answered questions and shared stories on their most intimate experiences in early childhood education. This study included 11 mothers from Japan who recently immigrated to the U.S. The length of time the participants had lived in the U.S. varied from 3 months up to 108 months and the mean of participants living in the U.S. was 49 (34.7) months.

The parents alluded to English proficiency as a barrier when making decisions about early childhood education and out of home care. Participants cited losing their Japanese culture, their expectations, a lack of awareness of programs offered, and American culture as barriers related to language and culture. This study examines those barriers referred to by the informants and concludes with recommendations for future practice when working with Japanese immigrant families.

CHAPTER ONE

INTRODUCTION

Japanese immigrants have been living in the United States of America (U.S.) for over 150 years. As a subgroup of the larger Asian population they have added much to the rich *melting pot* of the U.S. Despite living in the U.S. for so long, Japanese immigrants still have problems finding *quality* childcare for their children (Brandon, 2002). Documented variables that might influence an immigrant child's enrollment in a U.S. preschool include: English proficiency, availability of center-based care, program eligibility criteria, parent perceptions of eligibility, parental need for flexibility in services, and perhaps even family fears related to immigrant status (Capizzano, Adams, & Sonenstein, 2000; Kirmani & Yeung, 2008; Matthews & Ewen, 2006; Schumacher & Rakpraja, 2003). Asian immigrants are often eulogized as the yardstick that all immigrant families are measured by (Lee, 1996). There is a perceived perception that Asian immigrant families are successful, have a high social economic status, and are well educated (Suárez-Orozco & Carhill, 2008). This stereotype, while potentially flattering for Asian immigrants, could also pit Asian groups against one another and in addition, ignores the fact that many Asian-origin Americans struggle with structural barriers (Lee, 1996). Moreover, students able to live up to the standards are held up as examples for others to follow, and those unable to meet them are deemed failures or substandard for their race.

Japanese Immigration

Asian immigration to the U.S. was initially documented in 1850 by the government (U.S. Bureau of the Census, 2000). This first wave of Asian immigrants to the U.S. was a relatively low 1,135 of the 2.2 million documented immigrants. However, since 1850 there has been a steady increase of Asian immigrants, with as many as five million entering the U.S. in 1990. During the 1970's and 1980's Asian immigrants emerged as the fastest growing foreign-born group in Florida (Mohl, 1996). Furthermore, of the 154,000 Asians who immigrated to Florida in 1990, the largest populations were from the Philippines, China, Vietnam, Korea, and Japan.

Appendix D provides an illustration of the growth of Asian and Japanese immigration since 1850 in the U.S.

Japanese immigration to the U.S. was not officially documented until 1870, when it is estimated that 73 Japanese immigrants were living in the U.S. Over a century later, in 1990, there were an estimated 290,128 Japanese immigrants in the U.S. From 1990 to 2000 there was a 20% increase of Japanese immigrants as the population grew to 345,566 (U.S. Bureau of the Census, 2000). The number of Japanese immigrants in the 1940's was as few as 1,000, but had risen by two hundred percent a decade later (Mohl, 1996).

Most early Japanese immigrant workers arrived in the United States as contract laborers working in the western states of Hawaii and California. Kamosu Jo Sakai, however, arrived in the U.S. with a different agenda, which changed the status of Japanese immigrants in Florida. Sakai started a Japanese agricultural colony in Florida, which he called Yamato (the ancient name for Japan). However, the first Japanese colonists were bachelor college students and businessmen, not the family pioneers Sakai hoped to recruit. News of the colony's early success spread to Japan, encouraging others to join Sakai and his colleagues, although these newcomers were mostly farmers rather than college educated Japanese with families. By 1908, over 40 settlers resided at Yamato, and by the 1920s that number had risen to over 60.

Mohl (1996) acknowledges those early experiences-both in their origins and in their outcomes-seem distinctly different from the pattern of Asian immigration to Florida in the late 20th century. More recent Japanese immigration to Florida stems primarily from three separate sources:

Military activity. Through its large military base in Okinawa, Japan, a large population of war brides and military employees have immigrated to Florida.

National origins quota system. Federal immigration legislation in 1965 abolished the national origins quota system, which had heavily favored European immigrants. Under provisions of the new legislation, training, skills, and family reunification became the new standards for admission to the U.S.

Internal migration. Newcomers searching for better economic opportunities have been reflected in a rapid increase in the numbers of Asians in Florida since 1970.

All three of these factors help explain why Florida became a new immigrant destination in the last decades of the 20th century.

Despite the presence of Japanese immigrants in the U.S. for nearly 150 years, there is not a lot of research to suggest why they have not tended to become fully integrated into society. Furthermore, there has been too little research conducted on the experiences of young Japanese immigrant children and their families in the field of Early Childhood Education (ECE); families of young immigrant children are faced with multiple options when considering ECE programs. The research on immigrant parents' experiences with early schooling has revealed a gap in the literature, which is devoid of studies which examine the experiences of Japanese immigrant young children. Researchers in the field agree that there is too little research on the experience of immigrant children and their families in the field of ECE (Adair & Tobin, 2007; Brandon, 2002).

The purpose of this study was to explore Japanese immigrant parents' views on parental participation in ECE settings in the U.S. In this first chapter the study is outlined. First, the statement of problem is presented. This is followed by the theoretical and conceptual framework that guides the study. Next, there will be an explanation of the purpose and significance of the study. The final section of this chapter includes the definitions of key terms used in the study. In chapter two, the relevant literature as a basis for articulating the conceptual framework, the research questions and design for this study will be described. In order to establish the basis for the research study, chapter two focuses on the need for the study. Second, the characteristics of the Japanese immigrant population are described. Third, the history of immigrants in education in the U.S., Japanese immigrants in the U.S., and Japanese immigrants in Florida are illustrated. Finally, an in-depth analysis of child care choice and the characteristics of quality child care are detailed. In chapter three the methodology used in this study to answer the research questions is presented. The theoretical framework for the methodology and details of the research design will be included. In addition, a description of the participants, the procedure, research instruments, methods of data collection, and methods of data analysis will also be documented.

In Chapter Four, my experiences of migrating from England to Japan and then emigrating from Japan to the U.S. will be discussed. Chapter Five will contain an analysis of the survey data used to ascertain the IND-COL levels of the Japanese mothers. Next, in Chapter Six, the language acquisition of both mothers and children will be introduced. Chapter Seven will deliberate on the cultural differences the participants found between Japan and the U.S. Finally, in Chapter Eight the conclusions of the study and recommendations will be presented.

Early Immigration

The U.S. is a nation of immigrants. During the early years of U.S. history immigrants enjoyed relatively open access to settle anywhere in its empty lands. From 1900 to 1920, nearly 24 million immigrants arrived during what has been described as the *Great Wave* (Center for Immigration Studies, 2010). In 1910, it was reported that 97% of children in immigrant families in the U.S. had origins from Europe or Canada (Cohn, 2001). However, the outbreak of World War I (1914-1918) reduced immigration from Europe, but mass immigration resumed upon the war's conclusion. There was very little immigration over the following two decades, with movement dropping below zero for several years during the depression. Furthermore, immigration remained low during the 20 years following World War II.

The 1920s national-origins system remained in place after Congress re-codified and combined all previous immigration and naturalization laws into the Immigration and Nationality Act of 1952 (Center for Immigration Studies, 2010). American agriculture continued to import seasonal labor from Mexico, as they had during the war, under a 1951 formal agreement between the United States and Mexico that made the Bracero Program permanent. In 1965, Congress replaced the national origins system with a preference system designed to unite immigrant families and attract skilled immigrants to the United States. This development in national policy was in response to changes in the sources of immigration since 1924. The majority of applicants for immigration visas were no longer coming from Europe; applicants were now beginning to come from Asia and Latin America (Center for Immigration Studies, 2010).

Now, nearly a century later, a shift in the demographics of the immigrant population has occurred. Figures from the U.S. Bureau of the Census (2000) indicate that 84% of immigrant families in the U.S. are from Latin America or Asia. Most of these families have young children and it is expected that within the next few decades immigrant children will become the numerical majority in the U.S. (Hernandez, 2006). Recent research by Matthews and Ewen (2006) and Hernandez, Denton, and Macartney (2008) reveal similar statistics, in that approximately 18% of Hispanic families, 13% of Asian families, 13% of African families, and 11% of white non-Hispanic families include children under the age of three. Approximately one in seven infants and toddlers in the United States has a parent who speaks limited English because of their

immigration status. In addition, children in immigrant families account for nearly 25% of all children in the United States, and that number is growing yearly.

Early Childhood Programs

During the formation of the U.S. and for many years later there were no ECE programs. In the early seventeenth century through the first third of the nineteenth century, no clear distinctions were made between programs for young children and those for older ones (Lascarides & Hinitz, 2000). There were no specific school-entry ages, so a single classroom could serve children as young as three or four and as old as 16 (Schwartz, 1997). The principal function of these early schools was to educate children to become literate so they would have access to the Bible and be able to live suitable religious lives (Spodek & Saracho, 1991). Organized childcare began in the 1800s as a charitable function of family members on behalf of women who worked outside of the home. Their work was borne out of economic necessity, usually because they were widowed or their husbands were unable to work. The use of external resources was almost nonexistent until after the Civil War, when churches and some communities in eastern cities developed charities that cared for children while their mothers worked. As most of the immigrants during this period were European settlers, the beliefs and ideologies of the time were based on European theories on child development; many of those practices are still in place today (Lascarides & Hinitz, 2000).

Immigration

Children of immigrants living in the U.S. (including families with working parents) are less likely to be in center-based care or be enrolled in preschool programs than children of U.S.-born parents in 2000 (Hernandez et al., 2008; Matthews & Ewen, 2006). Much of the research focusing on immigrant children and families in the U.S. has focused primarily on the Hispanic immigrant population (For example, Capizzano, Adams, & Sonenstein, 2000; Carlson & Harwood, 2003; Freeberg & Stein, 1996; Goldenberg & Gallimore, 1995). Moreover, this research has suggested that lower enrollment rates among Hispanic families reflect cultural preferences for informal family or home-based child care arrangements (Fuller, Eggers-Pierola,

Holloway, & Liang, 1994). However, there is the possibility that by attributing lower participation to non-specific cultural reasons, care providers and policymakers may overlook other important factors affecting enrollment of children from immigrant families in ECE programs. Among children of Mexican descent, for example, the rate of four-year olds enrolled in Pre-Kindergarten in the U.S. is 55%, which is considerably lower than the 81% enrolled in Mexico (Hernandez, 2006).

Barnett, Hustedt, Robin, and Schulman (2004) maintain the benefits for at-risk populations (such as immigrants) enrolling in high-quality preschools can be invaluable for child development. These early experiences can provide the platform for development, which gives the child a greater chance of success later on in life. However, it is important not only to understand what might be suppressing enrollment of some groups of immigrant children in ECE programs, but also how these programs might reach out most effectively to families. There is limited research available regarding family features that are linked with selection, particularly for Japanese families with young immigrant children. For child care providers, policymakers, and researchers, a better understanding of the parent decision-making processes of immigrant Japanese families with young children is a significant step to maximizing their ECE opportunities. Given this need, the study was designed to explore Japanese immigrant parents' views on parental participation in ECE settings in the U.S.

Statement of Problem

Traditionally, mothers from individualistic cultures (such as the U.S.) are taught that they are responsible for their child's ECE and therefore, they need to learn as much about child development as possible (Bornstein & Cote, 2003). In contrast, in collectivist cultures (such as Japan), the demands of rearing their children are offset by assistance from close kin or government agencies. Therefore, the mothers from Japan do not need to know everything about child development.

Historically, Japanese immigrants with young children have lived in the U.S. for over 150 years. However, despite the continued presence of this demographic, preschool teachers, policy-makers, and researchers are still no nearer to understanding the decisions and thought processes of the mothers. There is limited research available regarding family features that are linked with

selection, particularly for Japanese families with young immigrant children. The significance of this study is a need to understand this minority population so we can inform relevant stakeholders and make better policy decisions. Moreover, the educational significance of this study will be to advance the existing body of knowledge in the field of immigrant children in ECE and to improve instructional practices of preschool teachers working with Japanese immigrant children.

Theoretical and Conceptual Framework

Using individualism-collectivism (IND-COL) (Triandis, 1995) as a conceptual framework, this research study explored Japanese immigrant parents' views on parental participation in ECE settings in the U.S. The defining attributes of IND-COL combine to create different kinds of social behaviors in their respective countries. Such differences can be seen most clearly when people from collectivist cultures like Japan, interact with people from individualist cultures, such as the U.S. Japanese immigrant mothers want their children to be successful in the U.S. and to become full-fledged, equal members of American society, but at the same time hold on to their identity and pride as Japanese.

Individualism can be described as societies in which the individuals are expected to care for themselves and their immediate family. Collectivism as a contrast pertains to societies in which the individuals in the society are integrated into strong groups, which throughout their lives continue to protect them in exchange for unquestioning loyalty (Hofstede, 1980). Triandis (1995) explains the psychological variables that set IND-COL apart. Collectivists want their in-groups to be consistent and homogeneous, with the population to be thinking, feeling, and behaving in an identical way. Collectivists believe that in such groups there will be harmony, as they feel more comfortable when they are in the company of similar-minded people as themselves. However, individualists conversely emphasize harmony less and are more inclined to solve situations with an argument to help clear the air. In addition, individualists are more concerned with pleasure and an aspect of this concern is an emphasis on high self-esteem. Triandis explains it is these defining attributes that combine to create differing social attributes in collectivist and individualist cultures.

Sakamoto (1982) noted six distinct characteristics that highlight the collectivistic inherent nature of the Japanese, compared to the individualistic nature of Americans.

1. Japanese sustain harmonious relationships by showing acquiescence, especially to strangers.

2. Japanese take a stance of being in awe of their guest, whereas Americans assume that the two are close friends.

3. Americans take the position that “you and I are relaxed”, while Japanese deem that, “I am busy on your behalf”.

4. Assuming that people are independent, the American feels comfortable saying no, but the Japanese does not say no, since that might break the bond between the two.

5. Americans assume that “you and I are members of groups”. Therefore, any action that occurs has implications only for individuals in one case. However, for Japanese, if there is any action it usually has implications for groups rather than the individual.

6. Americans take the position that “you and I are unique”, and the Japanese takes the position that “you and I feel/think alike”.

Furthermore, Americans might look for original arguments to convince the Japanese, whereas the Japanese will tentatively sound out the American to find areas of agreement. Therefore, the American can be seen as confrontational and the Japanese as weak and indecisive. Moreover, silence is regarded as strength in Japan, but is cold and negative in the United States (Sakamoto, 1982).

The first seminal study to focus on IND-COL was a study of 117,000 IBM employees in 50 countries around the world (Hofstede, 1980). The countries with the highest levels of individualism included the United States, Australia, Great Britain, Canada, and New Zealand. Japan fell on the collectivism side of the survey, even though it is a highly technological society. According to Hofstede, societies which demonstrate high levels of individualism have certain characteristics, and they differ dramatically from societies with high levels of collectivism. Table 1.1 highlights the conflicting characteristics as described by Hofstede.

Table 1.1: Hofstede’s (1980) Characteristics of IND-COL.

Individualism	Collectivism
“I” consciousness	“We” consciousness
Autonomy	Collective identity
Emotional independence	Emotional dependence
Individual initiative	Group solidarity
Right to privacy	Sharing
Pleasure seeking	Duties and obligations
Financial security	Need for stable and predetermined friendship
Need for specific friendship	Group decision
Universalism	Particularism

Conceptual Framework

The conceptual framework illustrates the differences between IND-COL. In the U.S. the prevalent type of individualism is defined as the *aggregate mode* (Hofstede, 1980; Kim, 1994; Spence, 1985). In this model, the individual is the entity of analysis and other individuals are conduits for the entity to provide interaction, and each individual is believed to be autonomous from other members of their society. The aggregate mode emphasizes equality and equity for governing individuals. All members of society are independent and unrelated individuals and therefore, have no special privileges. Decisions are based on democracy, with majority approval and resources shared equitably based on merit and performance. Individuals who are in this society share values, goals, and aspirations, and these characteristics define the boundary of the group. Moreover, the core values are rarely discussed because they are usually accepted and never questioned (Kim, 1994).

The collectivist model illustrates a firm and discrete collective society and relatively loosely defined individuals within that society. Kim (1994) articulated this type of collectivism as the *undifferentiated mode*. The undifferentiated mode is defined by “firm and explicit group boundary coupled with undifferentiated self-group boundary, at the cultural level, the culture and personality school represents the undifferentiated mode (e.g. modal personality)” (p. 25).

The undifferentiated mode can develop in two ways:

1. From a developmental perspective, where an individual has failed to achieve some degree of autonomy and separation.

2. Individuals who have achieved some degree of individualization, but chose to give up their self-identity in order to immerse themselves completely in an in-group.

This study will use IND-COL as its framework in exploring how Japanese immigrant mothers make decisions for their young children's schooling. The conceptual framework that will drive this study is illustrated in Figure 1.

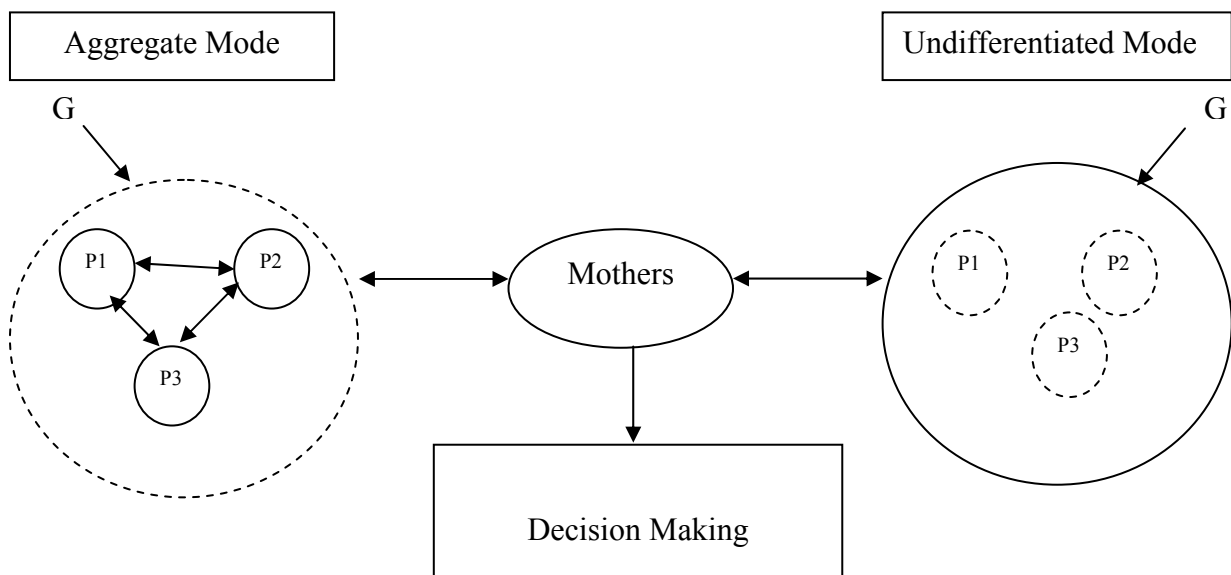


Figure 1.1: Conceptual Framework

Purpose and Significance of the Study

Japanese immigrant families are living in a country that values individualism and autonomy from a very early age. Levine (1991) indicated that in Japan the focus on early education is to build social skills and social relations with the teacher before any school-based learning can take place; unlike in the U.S. In Florida, for example, there is a preconceived notion that all children should follow the patterns and norms prescribed by theorists such as Piaget, Maslow, and Erikson (In Florida, all preschool teachers are trained to teach children using these three theorists in the introduction to child care classes) (Florida Department of Children and

Families, 2010). However, these theorists are specific to Euro-American culture, which is the culture of most developmental scientists (Greenfield, 1994). Levine, in agreement with Greenfield points out that the *cultural script* of the independent individual has led to misconceptions. For example, researchers have presupposed that certain kinds of autonomy and other such milestones should be achieved at different ages by all humans, when the standards actually originate from their own culture.

We are beginning to realize that a lot of these things which are supposed to be universal are actually cultural specific, and without pathological consequences if they deviate from the contemporary American norms... We are faced with a very serious question... scientific... of trying to disentangle... what comes to us from... the folk culture of intellectuals in our present culture in America from what is a property of some general psychological or social process. (Levine, 1991, p. 88-89)

Researchers in the field agree that there is too little research on the experience of immigrant children and their families in the field of ECE (Adair & Tobin, 2007; Brandon, 2002). The purpose of this study is to explore Japanese immigrant parents' views on parental participation in ECE settings in the U.S. Research questions guided this study were:

- To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care?
- What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?
- What are the barriers related to language and culture that Japanese immigrant mothers' face in making decisions about early childhood education and out of home care?

To meet these objectives, this study used a multi-method case study approach including a survey, focus group interview, one-on-one interviews, and observations. Table 1.2 demarcates the relation between the research questions and the methodology used to answer them. Earlier research (for example, Brandon, 2002; Matthews & Ewen, 2006) has illustrated the characteristics of Japanese immigrants using quantitative analysis. However, the scope of this study is to understand the participants in the study, and to comprehend what it is like as an immigrant with young children living in the U.S., hence the need for a qualitative methodology.

Table 1.2: Relation of Research Questions to Methods.

	Interview	Survey	Focus Groups	Observation
Research Question 1	x	x	x	x
Research Question 2	x		x	x
Research Question 3	x		x	x

It has been suggested that studying childcare use among immigrant children could be productive for understanding their adaptations to life in the United States (Brandon, 2002). Brandon’s influential study, which examines data collected over a period of five years from the U.S. Census Bureau’s Survey of Income and Program Participation, found that preschool could ease an immigrant child’s transition from home to formal schooling. The fact that preschool-age children in immigrant families are less likely to use center-based childcare than children in non-immigrant families is important. Furthermore, Brandon suggests childcare arrangements vary by immigrant and by generational status.

Matthews and Ewen (2006) discovered the most important family characteristics associated with participation in early education and care for all families regardless of their status in the United States were maternal employment, marital status, education, and income. However, they also discovered that low levels of early education and care enrollment as being highly prevalent among children of immigrants. The authors attributed the low levels of enrollment to four key characteristics:

- Poverty
- Low Parental Education Attainment
- Federal Restrictions of eligibility
- Fear of government

The authors note that immigrant families from Asia, West and Central Europe, as well as Africa are less likely to utilize public benefits that may lessen the hardships associated with

poverty. Specifically, immigrant families from countries on these continents have difficulty gaining access to quality early care and education that are unique to their cultural experience(s). Immigrant families from Mexico, Asia, and Central America have the lowest rates of enrollment in preschool and kindergarten. Matthews and Ewen (2006) recognized that these specific immigrant families' enrollments are below the average rate for children of U.S. born citizens.

Earlier studies (Greenfield, 1994; Hofstede, 1980; Triandis, Brislin, & Hui, 1988; Trumbull, Rothstein-Fisch, Greenfield, & Quiroz, 2001) looking at immigrant children and their families have primarily focused on cultural differences between families (Hispanic and Asian) and have specifically chosen methodologies historically associated with anthropological research. In particular, these studies have focused on the individualistic and collectivist variances in the culture(s), which may influence childcare choices of immigrant families. Individualistic cultures, such as the U.S., are those that focus on the individual's fulfillment, giving children encouragement to make choices and to strive assertively to achieve them. In contrast, collectivist cultures, such as Japan, are those that focus on the well being of the group, and personal assertiveness can be frowned upon to the degree that it upsets group harmony.

Hofstede's (1980) analysis established the U.S. scored highest on individualism, while countries in Asia and Latin America scored highest on scores of collectivism. Hofstede noted that the U.S. and Japan although highly technologically advanced, are at opposite ends of the continuum, with the U.S. culture being extremely individualistic, whereas Japan scored high as a collectivist country. Greenfield (1994) and Schulze, Harwood, and Schoelmerich (2001), in agreement with Hofstede maintain that mainstream U.S. culture emphasizes individualism, whereas, most groups immigrating to the U.S. are from cultures with a more collectivist value orientation. In socially oriented societies, such as Japan the cost of collectivism is a suppression of individual development, whereas in individualistically oriented cultures, the cost of collectivism is experienced as alienation. These differences can have a significant impact on the decisions parents make when making ECE choices for their children.

Definition of Terms

Constructs

Japanese Immigrant. If participants are either born in Japan and both their parents are born in Japan, or if they are U.S. born with at least one parent born in Japan, then they are defined as a Japanese immigrant.

Non-Immigrant. If the participants are U.S. born and their parents are U.S. born, these participants are defined as non-immigrants.

Collectivism. Is defined as a social pattern consisting of closely linked individuals who see themselves as parts of one or more collectives (family, co-workers, tribe, and nation); are primarily motivated by the norms of, and duties imposed by, this collective; are willing to give priority to the goals of the collectives over their own personal goals; and emphasize their connectedness to members of these collectives.

Individualism. Is defined as a social pattern that consists of loosely linked individuals who view themselves as independent of collectives; are primarily motivated by their own preferences, needs, rights, and the contracts they have established with others; give priority to their personal goals of others; and emphasize rational analyses of the advantages and disadvantages to associating with others.

Early Childhood Education. Early childhood education refers to the early stage of growth or development for children aged birth through eight.

Recent Immigrants. Recent immigrants are those who came to the United States within the past 10 years.

CHAPTER TWO

REVIEW OF LITERATURE

The primary purpose of this chapter is to review relevant literature as a basis for articulating the conceptual framework, the research questions, and design for this study. In order to establish the basis for the research study, chapter two will focus on the need for the study and will describe the conceptual framework that will drive the study. Thirdly, the characteristics of the Japanese immigrant population will be described. Finally, an analysis of child care choice and the characteristics of quality child care will be detailed.

To locate references for this study an initial search was conducted using three electronic databases: Educational Resources Information Center (ERIC), Journal Storage Archive (JSTOR), and a web search using the Google Scholar search engine. These databases provided a myriad of studies that included published and unpublished research, such as conference papers, journal articles and other documents. Search keywords included: immigration, immigrants, preschool, early education, child care, parent choice, and school choice. Bibliographies and review articles were also searched. The initial searches produced over a thousand articles, but many of those articles were excluded because of content that was not relevant to the questions posed in this study. Selection of the articles suitable for this analysis of immigrant literature found in the preliminary papers was guided by the following research questions:

- To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care.
- What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?
- What are the barriers related to language and culture that Japanese immigrant mothers' face in making decisions about early childhood education and out of home care?

The initial analysis of the literature was undertaken using an adaption of Hart's (1999) *mapping matrix*. Hart describes the mapping matrix as identifying what has been done, when it was done, what methods were used and who did what. In addition, it identifies links between

what has been done, to show the thinking that has influenced what has been produced. Mapping the ideas in the literature imposes that ideas are organized into some kind of arrangement – a task that ensures the investigator become familiar with the key concepts, theories and methods that have been used by other researchers in that field of study. Furthermore, as a result of the mapping, investigators acquire what declarative knowledge about the topic; that is, what the topic is about. By looking for relationships between ideas investigators will be thinking analytically, learning how to see connections and how to create new and interesting schemes.

Individualism-Collectivism

This section of the literature review will identify the origins of Individualism-Collectivism (IND-COL) and describe major studies, which have used IND-COL as a conceptual framework.

History

Individualism was identified as a concept in England as early as A.D. 1200 (Macfarlane, 1978). In identifying individualism, *primogeniture* was used as an example; the eldest son would inherit the families' wealth, while his siblings would fend for themselves and not receive the wealth. It was argued that affluence leads to individualism; the system of commerce in England in the thirteenth century resulted in mass immigration to the colonies. Moreover, Immigrants tend to be more individualistic, since they leave their in-groups behind.

The characteristics of individualistic society were described by Schooler (1990a) cited in Triandis (1995) as a “rapid social change, including much social strife, results in the destruction on existing groups, making it necessary for individuals to act alone” (p. 25). Moreover, he contended that societies, which hunted, to survive were examples of this type of individualistic society.

In an examination of Mead's (1967) ethnography, Triandis (1998) categorized similar classes for the tribes she used when she observed cooperation and competition among *primitive people*. The case was made that individualistic societies tend to be hunting, gathering, fishing, and foraging societies, collectivist societies on the other hand are usually agricultural. Moreover, individualist tribes tended to engage in types of trade with other tribes, whereas collectivist tribes did not.

The first evidence of a collectivist society was located in China (Triandis, 1988). An exhibit from China from about the year 10,000 B.C. suggested the origin of collectivism. A village was reconstructed near Xian, and around that village there was a large trench that protected the village from wild animals during the night. It was estimated that the volume of earth that was removed to build the trench was the equivalent to one hundred and twenty truckloads. The success in such a project using the primitive tools available required extreme cooperation and coordination of action.

IND-COL was used by English political philosophers for the first time in the eighteenth century (Triandis, 1995). Ideologies such as liberalism and freedom were synonymous with individualism, whereas authoritarianism (collectivism) was portrayed as denial of freedom and adhering to the will of power (i.e. the king). The beliefs of philosophers Locke and Rousseau outlined the contrasting approaches to the world at this time. Locke, an individualist believed in the inspiration of the American Revolution (i.e. all men are created equal, and the pursuit of happiness), while Rousseau, eulogized characteristics from the French Revolution (liberty, equality) and was considered a collectivist. Both philosophers had their detractors; for example, it was believed collectivism no longer reflected modern society, whereas individualism had a strong connection with democracy (Kateb, 1992).

It is maintained the IND-COL differences between east and west could be traced back to the virtues of their respective spiritual beliefs (Hofstede, 1991). He argued that the east prioritizes ethics, self-improvement, rituals, meditation, and a correct way of living. The west, on the other hand was more concerned with belief, logic, analysis, and theory.

Chinese and Japanese cultures were compared to American culture in Hsu's (1983) study. China was identified as the *prototypic* collectivistic culture, able to ignore the outside world and emphasized the importance of harmony within the in-group. Less crime, fewer hospital admissions, and less drug abuse were cited as being a characteristic of collectivist societies in comparison with individualist societies. It was also concluded that there was a succinct link between individualism and competition. According to Hsu, the relationship between individualism and competition results in aggressive creativity and large military expenditures. Furthermore, this relationship has the possibility of increasing prejudice towards racial and religious groups as the dominant group puts down minorities in order to boost its self-esteem.

Collectivist cultures, however, contain people that are more likely to mistreat out-groups than their individualistic comparison (Triandis, 1995). Many of the great massacres throughout history (for example, The Nazi Holocaust in 1940-1945, the rape of Nanjing, China, by the Japanese in 1937, ethnic cleansing in Bosnia in 1991-1994) occurred during collectivist phases of the noted cultures. Triandis contends, those societies, which posit the extreme individualism and collectivism behaviors are likely to result in poor intergroup relations.

IND-COL Conceptual Framework

Borrowing from a meta-analysis conducted by Oyserman, Coon, and Kimmelmeier (2002) since 1980 there has been a total of 83 studies that have used a COL-IND framework. Nineteen eighty was chosen as the effective study date because that was the date of the first seminal study using a COL-IND framework. In this study, Hofstede (1980) surveyed samples of employees of the same multinational corporation in 39 nations. The analysis of the research concluded that countries which fell into the individualism category were the U.S., England, New Zealand, Australia, and the Netherlands. Countries such as India, China, Hong Kong, and Japan were found to be collectivist.

Oyserman, et al., (2002) identified 83 studies for a meta-analysis review of research. Of these studies, 50 provided data on international comparisons, and only 35 provided data on within-U.S. comparisons; two of the studies fit into both categories. The authors analyzed the literature on IND-COL and divided the findings into the following categories:

- Self-concept studies
- Well-being and emotion studies
- Attribution style studies
- Relationality and group studies
- Interactions with others
- Organizational research

Of the studies that were analyzed most of the studies were conducted with college students and only 10 of the studies had only adults as participants. Furthermore, most of the studies were either experimental or correlational designs, while none of the studies used a case study methodology (Oyserman, et al., 2002).

Together the meta-analyses and literature reviews clarify the extent to which Euro-Americans, are in fact, uniquely high in individualism and make sense of themselves, their lives,

and their relationships with others in terms of the values of individualism (Oyserman, et al., 2002). In addition, regional analyses generally support the assumption that Americans are more individualistic than other societies. Exceptions to this general pattern come from single studies comparing America with a country located in either an English-speaking or a European region (South Africa, New Zealand, Finland, Italy or Bulgaria). Euro-Americans were significantly more individualistic than participants from Hong Kong, Indian, Japanese, Korean, Polish, Singaporean, and Taiwanese respondents.

Characteristics of the Japanese

The literature characterizing the Japanese population focuses on three predominant theories, namely, Benedict's shame culture theory, Nakane's vertical society theory, and Doi's *amae* theory (Hamaguchi, Kumon, & Creighton, 1985). A cultural characteristic of Japan has been described as *shame-culture*, in contrast to the Euro-American *guilt culture*. This distinction was based on whether the source of behavioral sanctions was internal (conscience) or external (reputation, ridicule). Benedict (1946) explained this distinction by stating that,

True shame cultures rely on external sanctions for good behavior, not, as true guilt cultures do, on an internalized conviction of sin. Shame is a reaction to other people's criticism. A man is shamed either by being openly ridiculed and rejected or by fantasizing to himself that he has been made ridiculous. (p. 223)

For the Japanese, to know shame means to be ashamed of oneself because of improper behavior. Moreover, in Japan it is to be expected for people to belong to a single group totally and unilaterally, resulting in the formation of what may be called a *single society* (Hamaguchi, et al., 1985). When groups are composed of those who have similar qualifications, *horizontal networks* tend to develop. In a single society like Japan, Hamaguchi, et al., contend, that where a group is composed of members with different qualifications, theoretically, *vertical networks* of relationships must develop. For this reason, Nakane defined Japan as a vertical society.

Hayashi, Karasawa, and Tobin (2009) argue that *amae* is a key concept for understanding the Japanese psyche because it reflects the high value placed in Japan on expressions of neediness and vulnerability. *Sabishii*, *amae*, and *omoiyari* (loneliness, dependence, and empathy) form an arpeggio of emotional exchange, which, although not unique to Japan has a particular

cultural patterning and salience in Japan. The Japanese word *amae*, which has no counterpart in other languages, signifies a desire to identify with others and to depend on others. Hamaguchi, Kumon, and Creighton (1985) summarize Doi's theory further by offering four salient points, which describe the psychology of the Japanese:

1. *Amae* refers to the stage of an infant who has passed when it is still attached to the mother and is dependent upon her.
2. In Japan the desire for *amae* exists among adults, and human relations based on *amae* are common outside family boundaries.
3. In Japanese society, an ambivalent sense of *amae* that can be easily transformed into a negative sense (grudges, sulking, be morose, etc.) is accepted as a principle of human interaction.
4. The Japanese do not have a sense of identity unless they are imbedded in their group where they have abundant opportunity to *amaeru*, or depend upon other members of the group.

However, Hamaguchi, Kumon, and Creighton (1985) make the case that none of the aforementioned theories can completely encompass the emics inherent to Japan. The theories have been revised from Euro-American social sciences to align with Japan society rather than have been developed in Japan.

Mothers and Child

The Japanese mother sees her infant as an extension of herself and works with her child to consolidate and strengthen a mutual dependence between them (Bornstein et al., 1992). In Japan infants and young children are encouraged to interact with other people to develop appropriately (Caudill & Weinstein, 1969), relate to others empathically (*omoiyari*) (Lebra, 1994), and interact with others appropriately (DeVos, 1993; Morelli & Rothbaum, 2007; Shand, 1985). Early research (DeVos, 1993; Morelli & Rothbaum, 2007; Shand, 1985) comparing European American and Japanese mothers' interactions with their children showed that Japanese mothers were more likely than European American mothers to change their children's focus of attention and keep them on task than were European American mothers. This is consistent with the Japanese child-rearing goal of fostering interdependence in the mother-child dyad. Mothers in Japan view the mother-child relationship as reciprocal and prize empathy over directiveness (Bornstein et al., 1992).

Stevenson and Stigler (1992) acknowledged that Japanese mothers are highly involved in their children's education and instrumental in promoting student achievement relative to mothers in the United States. More recently, however, negative portraits of Japanese mothers have emerged. Some observers within Japan characterize mothers as being overly focused on academic achievement and negligent in supporting their children's social and emotional development (Holloway, 2000a; Inoue & Ehara, 1995). This research has also criticized Japanese mothers for neglecting their children's schooling and their development while gratifying their own self-indulgent desire for leisure or employment. Permissive or neglectful parenting has been cited by Japanese government officials and the media in Japan as the cause of recent problems in the schools (including bullying, absenteeism, and disruptive behavior in the classroom) (Okano & Tsuchiya, 1999).

Many Japanese women believe that children's early development is highly acquiescent and are certain that the type and quality of the care they provide will determine whether or not their children will grow into healthy, productive adults (Hirao, 2001). There is evidence to suggest that Japanese mothers express less confidence in their parenting abilities than do mothers in other industrialized countries (Bornstein et al., 1998; Kazui, 1997). In Shwalb, Kawai, Shoji, and Tsunetsugu's (1995) study of Japanese mothers, nearly half of the participants described themselves as not very confident or not confident about childrearing. Few empirical studies have focused on the reasons for Japanese mothers' apparent lack of parenting self-efficacy, but some observers (Fujita, 1989; Imamura, 1987) have noted a range of possible contributing factors including modesty, lack of support from husbands, a scarcity of parenting classes and counseling opportunities, criticism by professionals, the isolation of living in modern housing complexes, and a growing tendency to live apart from the older generation.

Japanese mothers have also been described in the research literature as devoted, sensitive caregivers who are tuned into their children's emotional needs (Rothbaum, Pott, Azuma, Miyake, & Weisz, 2000) and intensely involved in their educational attainment (Allison, 1996). Oettingen (1995) contends that if Japanese mothers' perceived self-efficacy is truly low, then it is hard to understand why they appear to be socializing their children in such an effective manner, unless the construct of parenting self-efficacy is irrelevant in Japan.

Family Characteristics

The literature focusing on male involvement in Japanese families suggests that Japanese men are not highly involved in daily family life (Tsuya & Bumpass, 2004). Although Japanese and American women spend similar amounts of time on housework (excluding child care), Japanese husbands spend less than a third of the time on household tasks than do American husbands. Although some research suggests that most women in Japan are satisfied with the divisive nature of the women-male traditional chores (Iwao, 1993), most of the literature on family dynamics suggests that young, middle-class Japanese women expect and desire a strong emotional bond in their marriage. Moreover, the research has suggested that the same women are becoming increasingly dissatisfied with their husband's level of family involvement (Durrett, Richards, Otaki, Pennebaker, & Nyquist, 1986; National Institute of Population and Social Security Research, 2000; Shwalb, Nakazawa, Yamamoto, & Hyun, 2004).

Some have argued (Jolivet, 1997) that the cultural priority placed on emotional reserve makes it difficult for Japanese mothers to connect deeply with those outside their family, leading to superficial relationships with neighbors and other mothers. However, this observation does not seem to be entirely supported in empirical studies. Lebra (1984) observed that mothers of preschoolers “find one another a main source of instruction and support regarding how to rear children—a source more trusted than any other” (p. 210). Furthermore, the Benesse study (2000) of women living in Tokyo found that friends rather than family (mothers/mother-in-laws) were cited as important confidants.

A component of particular relevance in the context of Japan is parents' propensity to find, pay for, and monitor their children's involvement in supplementary classes (*juku*) (Hirao, 2001). In Japan, supplemental schooling in the form of lessons and academic classes has become an increasingly common way of augmenting the public school curriculum and boosting a child's ability to be successful in the examinations that determine entrance into high school and college. Recent national estimates suggest that 15% of Japanese second-graders and 28% of fifth-graders are enrolled in supplementary schooling (Ministry of Education, 2003). Far less scripted than parental involvement in regular schooling, the use of *juku* is particularly likely to vary depending on parents' resources and beliefs about their own role in supporting children's development and education.

Early Childhood Education in Japan

In early modern Japan, there was relatively little need for specialized institutions for younger or older children, for government, economic activity, education, and welfare took place in households (Uno, 2009). However, in 1773 the first documented out-of-home child care facility was established. A retired merchant named Genshin gathered children for play and care in his home in Kyoto. This was a non-familial institution for young children, although according to Uno had neither education nor the nurturing working parents' children as its aims. Furthermore, it was not until 1850 when institutes were established by Nobuhiro to guide children with working parents to help farmers' livelihoods and revive local economies.

The current system of ECE in Japan is quite extensive. Over 90% of Japanese children attend at least two years of a licensed preschool (*youchien*) or child care center (*hoikuen*) (Boocock, 1989). Public preschools are funded by state and local government (with some tuition contributed by parents), but approximately 80% of children attend private preschools, some of which are affiliated with a religious organization (Ministry of Education, Science, & Culture, 1994). All preschools and child care centers are subject to oversight by the national government, which develops regulations pertaining to such issues as the dimensions and basic facilities available and the level of required teacher preparation. However, preschool directors have considerable autonomy in formulating their own programs. This autonomy results in more diversity and variation in the areas of materials, activities, and curriculum than is seen at any other age-group in the Japanese educational system (Peak, 1991; Tobin, Wu, & Davidson, 1989). Religions such as Shinto, Buddhism, and Christianity have been interconnecting with each other for over a century in Japan thus creating a spiritual and philosophical thought that has had a profound impact on the nature of preschools (Wollons, 1993).

Immigrants

With the growing number of non-English speaking immigrants entering the U.S. the research literature on immigrants is also expanding (Bornstein & Cote, 2003; Brandon, 2002; Carlson & Harwood, 2003; Christensen, Emde, & Fleming, 2004; Hernandez, 2006; Hernandez, Denton, & Macartney, 2008; Matthews & Ewen, 2006; Takanishi, 2004). This literature provides rich data regarding what kind of early education settings young immigrant children are in, who is

taking care of the children (for example, relation care), for how long they are in care, and the cost of the care the children are receiving. Currently, most of this research has primarily focused on national survey data (for example, Early Childhood Longitudinal Study, Birth Cohort (ECLS-B), U.S. Census Bureau's Survey of Income and Program Participation). Conversely, studies using a qualitative methodological approach have tended to focus on older children (Goldenberg, 1987; Goldenberg, & Gallimore, 1995).

Despite the increasing abundant literature on immigrant families and children, there is sparse literature on the *voices* of immigrant parents in the U.S., and, in particular, their views on preschool or ECE. This section of the literature review will examine existing research that has primarily focused on immigrant parents' beliefs about and experiences with early schooling with an impact on the three biggest immigrant children populations – Hispanic, Asian, and African families (Matthews & Ewen, 2006).

The basic premise adopted by Tobin, Arzubigi, and Mantovani (2007) in the Children Crossing Borders project is that preschools can better serve immigrants when parents, teachers, and other stakeholders are in communication with each other. The Children Crossing Borders (<http://www.childrencrossingborders.org/>) research project brings together researchers from five countries (England, France, Germany, Italy, and the U.S.) with the focus of working with children of recent immigrants in ECE settings.

In the U.S. there is the perception among practitioners that parent involvement is a focus of the school providing information to parents, rather than a more reciprocal dialogue between the parties Tobin, et al., (2007). This work builds on the concept put forward by Hayden, De Gioia, and Hadley (2004) that partnerships between early childhood services and families should extend beyond parental involvement to incorporate a role for families in directing and influencing decision making at all levels. Other studies have demonstrated the value of parent participation in ECE programs and have pointed to the need for better communication between practitioners and parents who do not share a common cultural background or language (Hayden et al, 2004). Emerging analysis from the Tobin et al's (2007) study in Italy has shown that immigrant parents are appreciative of their children's preschool, and are willing to work with the teachers and administrators in the preschools to help them and their children adapt to society.

Hispanic Immigrants

Adair and Tobin's (2007) similar focus on immigrant Hispanic families in Arizona is a recent collaboration of working with children and parents in the U.S. research project of children crossing borders (<http://www.childrencrossingborders.org/>). The authors use a methodology based on Tobin, Wu, and Davidson's (1989) multivocal ethnography and Bakhtin's (1990) work. The methodology has a focus on hearing the heterogeneous voices of the immigrant parent population. In this study the parents and teachers are positioned as experts/insiders, providing an emic perspective missing in most studies of preschools. The central themes that emerged from the immigrant parents in the study are caring, curriculum, bilingualism, and racism. An example of the dialogue which emerged from the multivocal ethnography includes:

I was buying groceries and a woman said to me, "What are you doing here? This store is not for you. Do you have one of these?" And she showed me a license. She said, "If you don't have one of these, you don't have any right to buy here. Go away!" I was with my son. He asked me, "What did that woman say, Mom?" I didn't reply to the woman. She said many things to me. In the store, nobody helped me, not even the manager. He could have gone and asked her to calm down, but he didn't say anything (Adair & Tobin, 2007, p. 146).

Racism is a theme that is prominent in an earlier research study. Fuller, Eggers-Pierola, Holloway, and Liang (1994) found a similar emerging theme from their study of Latino immigrant parents. Fuller et al's study emphasized why Latino immigrant parents were choosing not to send their children to preschool. Although much of the study was quantitative, Fuller et al. did include extracts from interviews of four Latino mothers on how they *viewed* formal preschools in the Boston area. The author's reasoning to include voices of the Latino mothers was to reveal the participants' thoughts and beliefs. The authors separated their findings into two categories: (1) cultural congruence between mothers and preschool, and (2) mothers concerns with academics and socialization. One of the mothers interviewed felt that the teachers at the school (primarily Anglo) viewed the Latino parents as ignorant, whereas the Hispanic teachers treated them with respect and involved them.

Further interviews revealed the parents believed that they were not welcome at the preschool, and the environment was not great (Fuller et al., 1994). In addition, the parent also believed this lack of welcome was because "the Anglo staff are cold and rough because they are Americans" (p. 14). The authors concluded the study by suggesting that immigrant Latino

families are ingrained in their particular local cultures, which offer familiarity, social membership, and support. They also maintain that Latino families do not use preschools as frequently as non-immigrant families because they rely on kin and neighbors to take care of their children. In essence, the authors claim that it is a cultural occurrence that Latino/Hispanic parents do not place their children in preschool.

More recent research has provided a greater insight and refuted the claim made by Fuller et al (1994). Hernandez (2006) posits that it is not a cultural phenomenon that Latino/Hispanic families do not place their children in preschools. Among children of Mexican descent, for example, the rate of 4-year olds enrolled in preschool in the U.S. (55%) is lower than in Mexico (81%). This suggests other factors beyond cultural preference may be involved. For example, variables that might also influence enrollment include a lack of English proficiency, availability of center-based care, eligibility of parents to receive care (and parents perceptions of eligibility), parental need for flexibility, and fears of immigration status (Capizzano, Adams, & Sonenstein, 2000; Kirmani & Yeung, 2008; Matthews & Ewen, 2006; Schexnayder & Rakpraja, 2003).

Asian Immigrants

Asian immigrants are often eulogized as the yardstick that all immigrant families are measured by. There is a perception that Asian immigrant families are successful, have a high social economic status, and are well educated (Suárez-Orozco & Carhill, 2008). This stereotype, while flattering for Asian immigrants, potentially pits Asian groups against one another and ignores the fact that many Asian-origin Americans struggle with structural barriers (Lee, 1996). Students able to live up to the standards are held up as examples for others to follow, and those unable to meet them are deemed failures or substandard for their race.

To date, there has been little research on Asian immigrant parents' beliefs about and experiences with early schooling. The Asian population has grown rapidly since the 1990s in the U.S., currently estimated to include 12.5 million people, totaling 4.3% of the U.S. population. This broad category includes individuals from China, the Philippines, Japan, Korea, Vietnam, Thailand, Laos, India, Pakistan, and Bangladesh, among other countries. These countries represent diverse cultural traditions, religious practices, and languages (Suárez-Orozco & Carhill, 2008).

Using ecocultural and ecological theoretical perspectives, Suizzo et al (2008) compared parents' beliefs about socialization practices with preschool children among four ethnic groups

living in the southwestern United States: Asian Americans, African Americans, Latinos, and European Americans. The author's conducted interviews and sent surveys to the informants in their study and found European Americans believed autonomy to be more important than Latinos and Asian American. However, the researchers found there was no difference between European Americans and African Americans. Asian Americans attributed the least importance of all groups to encouraging children to make their own choices, and this mean was significantly lower than those of both European and Latino Americans. The results also suggested there were no ethnic group differences in beliefs about teaching children prosocial skills. Suizzo et al, however, did not differentiate between immigrant and non-immigrant ethnic groups in the research conducted.

African Immigrants

Few studies have been conducted focusing on African immigrant children (Obeng, 2007). Obeng uses Brandon (2002), Matthews and Ewen (2006), and the National Institute for Early Education Research, (2005) to make a case for the research study, and used the Urban Institute's National Survey of America's Families (2002) study as the antithesis. From the literature Obeng found low levels of early education and care enrollment as being prevalent among children of immigrants, which the author notes is due to poverty, low parental educational attainment, federal restrictions on eligibility, and fear of government. Methodologically, Obeng's adapted Bryman, Lewis-Beck, and Liao's (2004) narrative enquiry, so the author could pay particular attention to what the informant's responses were.

Obeng's (2007) results were similar to previous studies, in that the participants indicated that their preference was to not leave their children in childcare. For most participants, the preferred choice would be to let family members care for their children in their own homes, closely followed by leaving them with other African immigrant families. However, despite not wanting to leave their children in childcare, most of the African immigrants interviewed had their children in childcare centers. This is what one participant had to say about her childcare preferences:

As far as childcare preference is concerned, I personally prefer having a family member at home taking care of the children. If there are no immediate family members, then my next choice will be having another African family take care of my children. If none of the

above works, then I go for a childcare center. The choice that I have made now is the childcare center. That's the only convenient option I have now (p. 262).

Although there is sparse research in the U.S. on immigrant parent voices and their preschool beliefs, other countries have started to focus on this issue. De Gioia's (2009) study in Australia examines parent and staff expectations for families with diverse backgrounds. The study used semi-structured interviews with parents and teachers in three preschools in Sydney, Australia. The author discovered similar beliefs and perceptions from the interviewees as the studies in Italy, France, and the United States. Many parents saw the preschool as an entry point for their child to integrate into society and the wider community. A parent said, "It is like important for them when they go school as they go out in society, they have to know Aussie" (p. 7). The staff at the preschool, however, voiced concerns of frustration, as they often did not know how to work with the parents and children because the parents did not readily give suggestions or contribute to the curriculum.

Non-Immigrant Parents

Research pertaining to non-immigrant parents beliefs regarding ECE and preschool has shown that rates of caregiver-parent interaction are generally low (Britner & Phillips, 1995; Zigler & Turner, 1982). Furthermore, while parents tend to report satisfaction with their child's preschool (Shpancer, 2002), they are often not very knowledgeable about the happenings of the preschool, which include the procedures, curriculum, etc. (Bradbard, Endsley & Readdick, 1983; Cryer & Burchinal, 1997).

A lack of parental knowledge about the realities of ECE and preschool may, in part, explain why the quality of preschools in the U.S. has consistently been criticized in the literature as being second-rate at best (NICHD Early Child Care Research Network, 2000; Phillipsen, Cryer & Howes, 1995). Surprisingly though, the literature to date has been scarce on the particular measure, and nature, of the gap between parental knowledge and the realities of children's experiences in preschool. The few studies conducted in this area have focused mainly on health and safety concerns. For example, Rassin, Beach, McCormick, Niebuhr and Weller (1991) explored parental knowledge of safety features within the preschool center. The authors found that parents consistently overestimated their knowledge of existing health and safety

features in their child's daycare. This study, however, was limited in its focus and did not include questions regarding important structural components of the preschool, such as group size, caregiver-child ratio, and discipline policy. The sample for the study was also skewed upward in terms of parent education, with 36% reporting an advanced college degree. Thus, the results may not be representative of the parent population at large (Rassin et al., 1991).

Methodology

The methodologies that emerged from the literature review were split between quantitative and qualitative studies. However, a few of the studies did choose a mixed-method approach, although, in those studies the primary analysis used was statistical.

Quantitative Studies

Capizzano, et al. (2000), Brandon (2002), and Han (2006) conducted their research using quantitative methodology. All three studies used national data (for example, the National Survey of America's Families, the Early Childhood Longitudinal Survey, and the Survey of Income and Program Participation), and analyzed the data statistically. Capizzano et al. and Brandon used descriptive statistical analysis, whereas Han conducted an ordinary least square regression to estimate the association between generational status and academic achievement. Suizzo et al. (2008) used parent questionnaires and proceeded to analyze the responses with a multivariate analysis of variance. Bornstein and Cote (2003) also analyzed parent surveys; however, they conducted a MANOVA on the data.

Qualitative Studies

The studies which used qualitative methodology were divided into three main categories. These categories were ethnographies, interviews, and questionnaires/surveys. Analyses, however, indicates that ethnography was the most commonly used method to study immigrants. For example, Goldenberg (1987), Lee (1996), Greenfield (1994), Adair and Tobin (2007), Tobin et al. (2007), and Brougère, Guénif-Souilamas, and Rayna (2008) all used this method in their studies. In contrast, Hayden et al. (2004), De Gioia (2009), Obeng (2007), and Goldenberg and Gallimore (1995) used the more traditional qualitative method of interviews and questionnaires. These three studies used either interviews or questionnaires, while De Gioia used QSR N6 for her research, a program designed to assist in qualitative analysis. Obeng used survey data and

narrative enquiry to analyze her data. Schulze et al. (2001), interviewed mothers, coded the responses based on the mothers' answers and analyzed the responses.

Mixed-Method Studies

Fuller et al (1994), Cote and Bornstein (2009), Carlson and Harwood (2003) all used a mixed-method methodology in their studies. Fuller et al initially analyzed the National Center for Educational Statistics data, but the authors also interviewed four Latino mothers to ascertain their beliefs and attitudes toward preschools in the U.S. Cote and Bornstein conducted an ethnography in their study of child and mother play among South American Latino and Japanese immigrants and European Americans. In addition, they completed a questionnaire and performed a repeated-measures analysis of variance (ANOVA). Finally, Carlson and Harwood's (2003) investigation was carried out using an emic and etic approach. Here, the authors used a mixed method approach in an effort to identify emerging commonalities and differences among the study participants.

Parental Choice

Parental beliefs regarding the processes of choosing a preschool and the capabilities of their own child are likely to be major influences on parental practices (Kelly, 1955, 1963). Kelly's Constructive Alternativism theory posits each individual formulates the world through his own perspective and interprets the world accordingly. These interpretations are defined as templates that fit over the realities composed by the individual. For example, if a parent attended childcare when he/she was a child those experiences will help formulate how he views all preschools in the future. The lens that a parent uses to predict events is then used to assess the accuracy of such predictions after events have occurred. Therefore, one's constructs guide behavior when interacting with others, and in the case of this study, when making choices in reference to preschool choice.

It was hypothesized by Sigel (1985) that a child being raised by his parents is exposed to only one set of cultural beliefs about childrearing and development. The author was concerned with the role parent beliefs play for both the parent and for the child. Specifically, therefore the relation between beliefs and behavior of parents (on the parent perspective), and the relation between parent beliefs and child development (on the child perspective) was examined.

Further studies (Harkness & Super, 1996; Sigel, McGillicuddy-De Lisi, & Goodnow, 1992) have further examined and explored cultural perspectives on parental belief systems. Each of the studies followed the same assumption that Sigel developed, but more recent research by Greenfield, Flores, Davis, and Salimkhan, (2008) disputes that this theory does not always hold true. The research conducted by the authors speculates that in many societies where both parents are working, large numbers of children have caregivers from more than one culture. Ethnographic observations indicated that conflicting values and practices can produce misunderstandings and other negative feelings between the caregiver and parents, when the differences were seen as flaws rather than as reflecting a contrasting cultural value system.

Previously subscribed partnerships models have failed to acknowledge the ways in which parent roles in education, and the home-school relations in which they are embedded, are a reflection of broader social inequalities that affect students (Auerbach, 2007). These models established that African American and Latino parents are more likely than those of U.S. born parents to have a skeptical, ambivalent, and potentially adversarial stance toward school programs that have historically failed their communities.

This research indicated that over the last 20 years, research examining parent involvement in school decision making have used Epstein's (1990, 1995) model of family-school community partnerships (Auerbach, 2007). However, the study claims Epstein's model does not take into account the need and experiences of immigrant families. Instead, Auerbach drew mainly on theories of cultural capital, social capital, and social networks in the work of Bourdieu (1973, 1979/1987), Lamont and Lareau (1988), and Lareau (1989), to explain patterns in the data.

It is a common proposition that general cultural attitudes, beliefs, and practices shape particular socialisation values and practices of young children (Park & Cheah, 2005). Studies that have examined the role of culture in the construction of parental thinking about children's development suggest that parental ethnotheories are culturally shared beliefs, values, and practices, constructed within broader cultural belief systems (Goodnow & Collins, 1990). Researchers (Chen, Hastings, Rubin, Chen, Cen, & Stewart, 1998; Chen, Rubin, Li, & Li, 1999; Kim & Choi, 1994) have consistently found that the U.S. and other more individualistic societies value assertive and independent behaviors in children, whereas within Asian culture, parents in general value socially unobtrusive and compliant child behaviors that maintain social harmony.

Quality Characteristics of Preschool

The stigma of ECE programs has changed over the last 20 years. No longer are ECE programs looked upon as daycares, but rather schools where young children (birth through five) can receive ECE that they need to support them and prepare them for *school readiness*. Gomby, Lerner, Stevenson, Lewit, and Behrman's (1995) study of the long term outcomes of ECE programs led them to remark that, "Middle class parents used to want preschool purely as a social experience for their child, now they seem to want a head start to Harvard" (p. 12).

Although the perception of ECE is changing, questions still remain regarding the importance of these programs, and more specifically what quality is in a preschool. To examine the importance of ECE programs, four key areas will be addressed:

- What are the societal forces influencing children, and the interrelationship between young children and society?
- What are the critical periods in child development, and how do ECE programs assist in the development of children?
- What does brain research tell us about ECE and what are the implications for ECE?
- What are the effects of deprivation and in particular the cost effectiveness of programs and the need for intervention?

Societal Forces Influencing Children

The most recent figures published by the U.S. Census Bureau (2005) have suggested that the importance of ECE programs is more essential now than they have ever been. The report contends that, in a typical week, 11.6 million (63 %) of the 18.5 million children under five years of age were in some type of regular child care arrangement. With so many children in ECE programs, the potential implications that these schools have on society is immense. Cryer (1999) has identified how poor quality child-care programs can have a terrible impact on young children, and espouses the fact they would be better served not attending the programs at all. Espinosa (2002) pointed to the 1998 National Institute of Child Health and Human Development study of ECE in nine states when she concluded that in ECE settings for children through age three, 8% were rated poor, 53% fair, 30% good, and 9% excellent in process quality. Although only 8% were rated poor, a disturbing 9% were only rated as excellent.

Cryer (1999) and Espinosa (2002) in conjunction with Gomby et al (1995) believed that the short-term effects of child care have shown that poor quality programs have negative effects on children's play and relationships with their caregivers. Although there are negative statistics studies have also suggested that high-quality ECE programs can have a positive impact on children, and the society in which they are living in. Not all ECE programs are poorly run, and lack in quality. Many have good staff, directors, and the environments are safe and healthy.

Research has suggested that ECE programs can produce significant gains in children's learning and development, reflecting in positive impacts on society (Barnett & Hustedt, 2003). Other long-term benefits for society have included increased high school graduation rates and decreased delinquency rates (Barnett & Camilli, 2002). Furthermore, adults who had attended preschool were less likely to cost tax-payers money through the use of public services (Barnett & Hustedt, 2003). For example, money would be saved on services such as:

Schooling. Preschool graduates were less likely to be retained.

Welfare. Preschool graduates were more likely to get better jobs and earn more money.

Justice System. Preschool graduates were less likely to break the law and end up in jail.

Children's school achievement is one area where ECE programs can make a difference for the poorest members of society (Barnett, 1995). Middle class families, and families who are affluent usually do well in kindergarten and first grade, but working class families do poorly without the intervention of an ECE program (Barnett & Hustedt, 2003). In his research, Barnett (1995) acknowledged that those children who come from the poorest households in society did better from being in an ECE program than those children who did not. However, the research indicates that even though they do perform better, overall, children from the poorest households still do not do as well as children from wealthier households.

To provide assistance to working families, the state government in Florida, in 2005 implemented a Voluntary Pre-Kindergarten program. The Voluntary Pre-kindergarten (VPK) program is designed to prepare Florida's children for kindergarten and develop the skills they need to become good readers and successful students. It includes high literacy standards, strict accountability, appropriate curricula, substantial instruction periods, manageable class sizes and qualified instructors (Agency for Workforce Innovation, 2005). Although other programs do exist around the country, society has to look at the bigger picture. Policymakers have found that

the intent of publicly funded programs was to close the gap in school performance between poor children and their peers from wealthier families.

Critical Periods in Child Development

Some of the most significant theory regarding critical period of child development has been based on Piaget's research conducted between the 1950's and 1970's (Bowman, 1993). Piaget talked about children as active learners, and how children construct their own knowledge through the environment and the experiences (especially social interactions) that they have. Before children enter kindergarten they should have already learned a great deal – they should know how to count, add, subtract, and solve word problems (Children Now, 2009). It is the experiences provided by teachers in the classrooms that determine the extent to which a child will learn. The teachers have to consider how they can involve the children as active learners (rather than passive observers), and how they can involve the children so they are constructing their own knowledge.

Birth through five is a critical stage in a child's life, as it is in this period where most of a child's learning takes place. As research has suggested, by the time a child enters kindergarten they have to be ready to learn (Children Now, 2009). No longer can a child enter kindergarten not knowing the alphabet, or being able to count to ten. Children are being assessed at an early age, and these test results are often used as predictors to how the children are going to perform later on in their academic life. An ECE program has to build these skills (math, English etc) through everyday interaction between teachers and the children. Gomby et al (1995) maintain, "Most preschool programs have been designed to promote child development and improve children's readiness to succeed in school" (p. 8).

Barnett (1995) focused on quality programs, and compared them to the ECE programs that he considered to be of a lower standard. The author ascertained that, "Higher quality childcare is associated with better cognitive and social development both while children are in childcare and during their first few years of school" (p. 27). Research suggests that high quality ECE programs are critical to the development of children. The higher quality programs are usually situated in affluent neighborhoods and have the monetary advantages over low quality programs. In north Florida, high quality ECE programs have big extensive outdoor facilities, which include but are not limited to tricycles, climbing equipment, balls, sand and water, and good teacher supervision. These programs also extend their indoor activities outdoors – blocks,

dramatic play, easel painting, math and literacy activities. The lower quality programs on the other hand have scarce outdoor equipment, poor facilitation and supervision, which include little child-teacher interaction.

The critical periods in a child's life (birth to five) is a time when they should be cared for and nurtured, as well as being provided the best educational care possible. It is only when all programs in the U.S. reach a point of high quality can ECE programs consider themselves to be doing a good job in helping our children.

Brain Research and Implications

Karr-Morse and Wiley's (1997) research in tracing the roots of violence is an essential and critical look at how brain research is changing the way we take care of our most precious commodity – children. In their book, *Ghosts from the Nursery* they state,

From the earliest month of life, babies who are encouraged by caregivers to take an interest in their environments and to explore their world through vision, touch, and hearing score higher on cognitive and language tests both at preschool and at grade school (Karr-Morse & Wiley, 1997, p. 31).

It is this kind of thoughtful and critical thinking that is helping teachers in ECE programs work with the children in their care (Karr-Morse & Wiley, 1997). Teachers are no longer carrying infants on their hips, and leaving them in their cribs all day. Instead, they are providing rich environments filled with music and materials for them to touch, see, and feel (Karr-Morse & Wiley, 1997).

Toddlers are given the opportunities to paint, cook, and be involved in fluid, construction activities while preschool children are being stimulated to think and create for themselves. The ECE programs that enrich children's lives in this way have increased the standard of cognitive development and academic achievement for the children, and given them a chance at school success (Azzi-Lessing, 2009).

The importance ECE programs have on the development on brain development can not be underestimated (Gomby et al., 1995). Teachers now have the responsibility of not only nurturing the children in their care, but also teaching them the basics so they have the foundation to succeed in school. Brain research has indicated that quality ECE programs can have a critical role in the development of cognitive abilities. If a child attends a quality ECE program then that

preschool could improve the child's ability to think and reason, which is critical as he enters the kindergarten environment.

Conceptualizing and Measuring Quality

Despite all the attention directed toward high quality pre-k, there is no singular definition for or method of evaluating pre-k quality. The literature on conceptualizing and measuring quality in preschools and in ECE is vast, but has been broadly defined as the aspects of the environment and children's experiences that nurture child development (Layzer & Goodson, 2006). Numerous variables are incorporated in this broad definition and researchers often disagree about their role and importance. For example, Phillips, Scarr, and McCartney (1987) argue that staff-child ratios, staff training, and parent participation in a program are aspects of quality. However, Love, Ryer, and Faddis (1992) include structural aspects of the care setting, such as group size and staff-child ratio, in their definition of quality, but they viewed staff qualifications and parent involvement as contextual factors that may also influence quality.

Moss (1994) contends that quality in early childhood programs is a comparative concept due to changes in values, beliefs, needs, and definitions. Furthermore, quality must be continually defined according to how components of quality that have been identified. In general, Moss believes, all the traits of the standard definitions of quality can be observed.

Barnett, Hustedt, Robin, and Schulman (2004) argue that teachers are the key toward preschool quality and identify the level of teacher's education/professional development as the link to child outcomes. Emphasis on the quality of the interactions among teachers, children, and materials reflects the widely accepted view that the effects of early education settings derive from these exchanges (Howes & Ritchie, 2002; Pianta, 1999).

For children, high-quality childcare environments offer safety and security and nurture their healthy development. In recent times, and especially with respect to children from low-income families, the developmental perspective (i.e. the child's perspective) has dominated the discussion and the research (Layzer & Goodson, 2006). Parents may focus on the safety of the environment, their trust in the childcare provider, and their sense that an environment meets the needs of their child.

Several aspects of the physical environment have been cited in the early childhood

literature and appear in state regulatory codes as indicators of a high-quality environment (Love, Ryer, & Faddis, 1992). In addition to health and safety requirements, regulatory codes often specify age-appropriate educational materials, play equipment, and space requirements. The research literature provides partial support for the use of environmental indicators, particularly the amount and arrangement of indoor space. In general, however, specific requirements for the number and types of age-appropriate toys, materials, and equipment are based on expert opinion about what fosters the development of specific skills, rather than on research evidence.

According to Antle et al., (2008), the term *program quality* has been used for many years to evaluate child care, but it has been defined and measured in various ways. Pianta, et al., (2005) suggested that it is a multidimensional construct that, at its core, reflects components of the environment that are associated with desirable social and academic child outcomes. The construct of quality in child care has structural and process variables (Burchinal, Roberts, Nabors, & Bryant, 1998). Structural components include class size, teacher-child ratios, turnover, staff salaries, training, curriculum, and the education level of the teacher (Burchinal et al, 1998; Howes, Phillips, & Whitebook, 1992). These structural variables, in turn, affect process variables, which include teacher beliefs and teacher-child interactions (Burchinal, Roberts, Nabors, & Bryant, 1996; Howes & Smith, 1995).

The literature identifies the main predictors of overall childcare program quality as adequate experience and specialized training of childcare professionals (Bloom & Sheerer, 1992; Mullis, Cornille, Mullis, & Taliano, 2003). However, researchers have expressed concern with their lack of specialized training (Bloom & Sheerer, 1992; DeMicco, Palakurthi, Sammons, & Williams, 1994; Mullis et al., 2003; Powell & Stremmel, 1989; Rusby, 2002). Although childcare professionals are interested in health and safety workshops (Murphy, 1995), a lack of resources, lack of time, and transportation restraints are often barriers for staff to attend necessary training (DeBord, 1993; Rusby, 2002).

CHAPTER THREE

METHODOLOGY

This chapter presents the methodology used in this study to answer the research questions, the theoretical framework for the methodology, and details of the research design. Included is the description of the participants, the procedure, research instruments, methods of data collection, and methods of data analysis. The overall purpose of this study was to explore Japanese immigrant parents' views on parental participation in ECE settings in the U.S. Research questions that guided this study were:

- To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care?
- What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?
- What are the barriers related to language and culture that Japanese immigrant mothers' face in making decisions about early childhood education and out of home care?

To meet these objectives, this study used a multi-method case study approach including surveys, focus group interview, in-depth interviews, and observation.

Pilot Study

An exploratory study was conducted to pilot the procedures and methods that were to be employed in the study. This pilot study was completed in the spring of 2010; the purpose of this study was to examine the reliability of the individualism-collectivism (IND-COL) survey and to ascertain the comprehensiveness of the interview questions. The main goals of the pilot study were to become familiar with the procedures of the surveys and to develop the in-depth interview questions. It was of particular importance to the study that the Japanese survey was piloted as it was translated from English to Japanese to make the participants more comfortable answering

the survey questions. The following section presents a summary of the procedures and findings of the pilot study.

Method

The participants in the pilot study were selected using non-probability sampling (Patton, 2002). The difference between non-probability and probability sampling is that non-probability sampling does not involve *random* selection and probability sampling does. The participants who contributed to the pilot study were selected in two ways. The Japanese participants were selected using snowball sampling; a process that is used when the researcher does not have access to sufficient people with the relevant characteristics. For this pilot study, the researcher emailed a Japanese mother who he had worked with whilst living in Japan and asked the mother to disseminate the survey to five of her friends who fit the pre-determined study requirements. The requirements to participate in the pilot study were two-fold: 1) the participants had to be Japanese and 2) were mothers of preschool aged children. Although the use of snowball sampling is open to criticism for bias, with care in selection (every referral does not have to be used) and avoiding personal bias, snowball sampling can still be a useful method, particularly if the researcher has no other way of reaching the target population (Heckathorn, 2002).

The American participants were drawn from a not-for-profit agency in North Florida because of the geographical convenience. The participants were chosen using purposive sampling (Patton, 2002). This sampling procedure was used because in purposive sampling, the researcher samples with a *purpose* in mind. Purposive sampling can be very useful for situations where you need to reach a targeted sample quickly and where sampling for proportionality is not the primary concern. With a purposive sample, the researcher is likely to get the opinions of the target population, but will also overweight subgroups in the population that are more readily accessible. Similarly to the Japanese mothers, to participate in the pilot study the American participants had to fit pre-determined criteria: 1) The participants had to be U.S. citizens from birth and 2) Mothers of preschool aged children.

As the goal of the pilot study was to examine the reliability of the IND-COL survey and to ascertain the comprehensiveness of the interview questions, salient information pertaining to

the demographics of the participants was not collected. However, in the full study these specific data were collected, as it presented a better understanding of the participants in the study.

Procedures

The 12 participants received the survey via email with instructions on what the survey would measure and how to complete the survey. Of the surveys that were sent, all were completed in their entirety and emailed back to the researcher for analysis. After the surveys were analyzed, two of the participants were chosen (one from each group) for in-depth interview to evaluate the structure and type of interview questions.

Following Singelis, Triandis, Bhawuk, and Gelfund (1995), the surveys were analyzed by identifying two kinds of individualism (horizontal and vertical) and two kinds of collectivism (horizontal and vertical). The horizontal types refer to emphasis on equality and the perception of people having more or less the same self, as is typically found in homogeneous cultures. The vertical types refer to acceptance of inequality. Horizontal individualist (HI) people want to be unique and self-reliant, but they are not especially interested in becoming distinguished or having high status. Vertical individualist (VI) people try to compete with others for distinction and status. Horizontal collectivist (HC) people perceive themselves as an aspect of in-group and emphasize common goals with others, and Vertical collectivist (VC) people sacrifice their personal goals for the sake of in-group goals, but the members of the in-group are different from each other, some having more status than others (Ghosh, 2004). Table 3.1 illustrates the differences between the four different areas.

Table 3.1: IND-COL Differences

	Individualism	Collectivism
Vertical	Personal Distinction and high status is sought after.	Individuals sacrifice their personal goals for the sake of in-group goals.
Horizontal	Individuals are unique and self-reliant.	Individuals emphasize common goals with others.

For scoring purposes, the responses to the 8-items are shown as measuring Horizontal Individualism (HI), Horizontal Collectivism (HC), Vertical Individualism (VI), and Vertical Collectivism (VC) to obtain four scores measuring these qualities. The scenarios that follow the first 32 questions provide an additional method for the measurement of Horizontal-Vertical, IND-COL. The scenarios are scored by taking into account the percent of the time that the HI, HC, VI, and VC responses were given rank one, and the percent of time they were given rank two. These scoring measures were used in the full study with the purpose of coding the interviews and observations (Singelis, Triandis, Bhawuk, & Gelfund, 1995).

Results and Implications of the Pilot Study

Survey Results

The first section of the study (Appendix E) indicated that the Japanese mothers scored lower than the American mothers in the Horizontal Collectivism category. According to the survey results this meant the American mothers emphasized common goals more than their Japanese counterparts. This could have been because the American mothers worked for a non-profit organization whose priority is serving children. However, the Japanese mothers scored lower than the American mothers on the Horizontal Individualism scores. This is consistent with previous research (Hofstede, 1980; Triandis, 1995), which documents that Americans are more unique and autonomous than their Japanese peers. The American mothers also scored higher on the Vertical Collectivism scale than the Japanese mothers. In addition, the Japanese mothers scored higher on the Vertical Individualism scale than the American mothers.

In the second part of the survey (Appendix F) the results were slightly different. The Japanese mothers made Horizontal and Vertical Collectivism choices as either the first or second choice more frequently than the American mothers. In addition, the American mothers made Individualism choices more frequently than the Japanese counterparts. This is also consistent with previous research (Hofstede, 1980; Triandis, 1995). Figure 3.1 emphasizes the differences in choice.

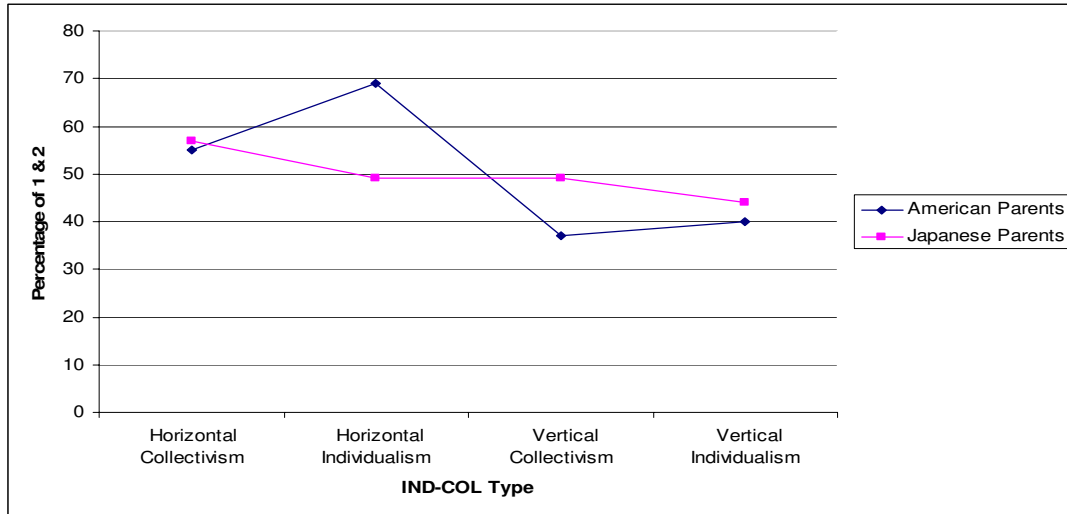


Figure 3.1: Parent Levels of IND-COL

Interview Results

The pilot interviews were conducted two weeks after the surveys were completed. As one of the participants was in Japan, this interview was conducted via video conferencing rather than face-to-face. The interview with the American participant was conducted face-to-face. During the interviews, 10 questions were asked to each participant. The questions asked were:

1. I would like you to tell me about the early childhood education programs that are available in Florida/ Japan. How would you describe them?
2. How were you raised to think about early childhood education?
3. If you were a preschool teacher what would you teach the children?
4. Tell me about your ideas about education for young children.
5. Do you think a society should have preschools?
6. Tell me about what you think are the most important things for children to learn in preschool?
7. What kind of activities do you think children should be doing at preschool?
8. What do you think are the most important characteristics of a good preschool teacher?
9. Tell me how you find out information on enrolling your child in preschool.
10. Tell me about the process for enrolling your child in preschool.

Data analysis of the two interviews suggested contrasting viewpoints as well as similar views on ECE. The Japanese participant made such comments as, “I don’t think it [early childhood education] is necessary”, while the American participant made the observation that, “they [society] have to [have them] because parents need them to look after their kids.” Both mothers agreed that preschools are important for their children in regards to socializing them, “How to play, how to Enjoy with friends”, and “Erm, I think it should be socializing is the most important thing, Then after that basic things like colors and numbers and erm, and, things ,like basic music and imaginative play. Like pretending. That kind of stuff”. The first question asked offered the most revealing answer in contrasting the two ECE systems in Japan and the U.S. When asked, “I’d like you to tell me about the early childhood education programs that are available in Florida/ Japan. How would you describe them?” The American participant replied, “Erm, I guess there are child care centers”, while the Japanese participant answered, “English, dance, piano, swimming, golf, art, and music. I guess they are same as where you are”.

Qualitative Case Study Research Design

Qualitative research is an overarching concept covering several forms of inquiry that help us understand and explain the meaning of particular social phenomena or conditions (Glesne, 2006). Qualitative research is conducted through an intense and/or prolonged contact with a *field* or *life* situation as researchers gain access to multiple perspectives of the participants. The study design, therefore, generally focuses on in-depth interactions with relevant people in one or several sites. These situations are typically normal and are reflective of the everyday life of the individuals, groups, societies, and organizations participating in the study (Miles & Huberman, 1994). In this study I aimed to capture data on the perceptions of participants, through a process of deep attentiveness, of empathetic understanding, and of suspending preconceptions about the topics under discussion.

Quality Concerns in Qualitative Research

Qualitative researchers often use a variety of methods for gathering data. Lincoln and Guba (1985) identified four traditional criteria that establish trustworthiness. The four criteria are

internal validity, external validity, reliability, and objectivity. However, Guba (1981a) established four different concepts to align more closely with qualitative thought processes: credibility, transferability, dependability, and confirmability.

Credibility

Lincoln and Guba (1985) suggested five methods, which give credence to qualitative research and make the findings credible. They believe that the five methods are:

“activities that make it more likely that credible findings and interpretations will be produced... an activity that provides an external check on the inquiry process... an activity aimed at refining working hypotheses as more and more information becomes available... an activity that makes possible checking preliminary findings and interpretations against raw data... and an activity providing the direst test of findings and interpretations with the human sources from which they have come from.”

(p. 301)

Activities, which will give credence to findings and interpretations, are spending sufficient time with the participants, in-depth observation, and triangulation (Lincoln & Guba, 1985). The authors believe that it is necessary to spend sufficient periods of time with the participants so the researcher can have a better understanding of the *culture* of the group he is observing. If the researcher does not spend enough time with the participants then important, vital, cultural information could be misinterpreted. In addition, it is important to spend sufficient time with the participants so trust can be built. This will provide a foundation for the researcher to ask questions that may not be answered honestly unless the participants know the information will not be used against them. The purpose of in-depth observation is to identify the phenomenon that is most relevant to the problem or issue and focusing on it in detail.

Triangulation is also used to add trustworthiness to the data (Glesne, 2006). The goal of triangulation is an attempt to counteract the possible threat to validity identified in each type of method. To ensure the data collected is trustworthy, the researcher should consistently reflect on the data collected, organize the data, and write memos throughout the process. Denzin (1978) defined triangulation as, using multiple investigators, multiple sources of data, or methods to confirm the emerging findings. Moreover, the aim of the sources chosen for triangulation should have different biases and strengths so they can complement each other (Miles & Huberman, 1994).

Transferability

Lincoln and Guba (1985) suggest that the issue of transferability is very difficult in qualitative studies. This is a result of the participants, settings, and situations being different for each group being studied. The authors, however, do maintain that it is the role of the researcher to provide as detailed description as possible, to enable someone to decide whether it is possible to transfer the study to another study.

To ensure transferability in this study I provided a detailed description of the phenomenon under investigation to allow readers to have a proper understanding of what was observed, thereby enabling them to compare the instances of the phenomenon described in the study with those that they have seen emerge in similar experiences.

The following information was provided in the description:

1. The number of participants involved in the study.
2. The data collection methods that were employed.
3. The number and length of the data collection sessions (especially interviews and observations).
4. The time period over which the data was collected, and
5. Any restrictions in the type of people who contributed data.

Dependability

The researcher must make sure that the process of the study is consistent, reasonably stable over time and across researchers and methods. In concurrence with Miles and Huberman (1994) I made sure that the research questions were clear, and the study design fit the questions. In addition, quality checks were made throughout the course of the study, including coding checks, checking for bias, and participant knowledgeability.

In order to address the dependability issue more directly, the processes within the study were documented in detail, thereby enabling a future research study to be conducted using the same conditions. Such in-depth coverage also allows the reader to assess the extent to which legitimate research practices have been followed. To enable readers of the study to develop a thorough understanding of the methods and their effectiveness, analysis included sections devoted to:

1. The research design and its implementation, describing what was planned and implemented.

2. Data gathering, addressing the minutiae of what was done in the field.
3. Reflective appraisal of the project, evaluating the effectiveness of the process of inquiry undertaken.

Quality checks were made throughout the course of the study with assistance from a graduate student from the School of Teacher Education department at Florida State University. The graduate student has taken qualitative courses as part of her coursework and was trained on how to code and check the data in the study.

Confirmability

The findings and conclusions have to be dependent on the participants and the research design rather than on the researcher (Guba & Lincoln, 1981). I designed the study so it was possible to follow how the data were collected, processed, transformed, and displayed (Miles & Huberman, 1994). In addition, I was careful that personal assumptions, values and biases did not come into play during the course of the study.

In ensuring confirmability in the study, the role of triangulation was emphasized in the data analysis in an effort to reduce the effect of investigator bias. In the analysis, my beliefs underpinning decisions made and methods adopted were acknowledged within the study. Furthermore, reasons for favoring one approach when others could have been taken are explained and limitations of the study are also presented. Moreover, I documented an audit trail of the study, which allows any observer to trace the course of the research step-by-step.

Researcher's Role

In 2000, I moved from Manchester, England to Shizuoka, Japan to teach English as a Second Language (ESOL). I lived in Shizuoka until 2002 and during that time travelled the country, learnt Japanese, participated in local festivals, and became familiar with the cultural traditions of Japan. In 2002, I moved from Shizuoka to Nagoya, where I had the opportunity of travelling all over Japan training foreign teachers and Japanese teachers how to teach English to children.

For the next two years I travelled throughout Honshu and became indoctrinated in the traditions of Japan. Conversely, as a member of an individualistic society, that valued autonomy, privacy, emotional independence, I moved from this culture to a collectivist society. Emotionally, there was a dramatic shift from the "I" consciousness, to the "We" consciousness. In my day to day work, taking initiative and acting alone to make school decisions was no longer

an option. Instead, I would involve the whole school to make group choices. Moreover, rather than contemplating what I would be doing, I considered the entire school/community. My role as researcher in this study will take on an emic perspective. Because of my prior knowledge of Japanese culture and language it will be easier for the Japanese informants to become comfortable answering questions and opening their lives to a research study than if it was a total outsider (*gaibonohito*).

In qualitative research, the researcher is essentially the *measurement instrument* in the study (Varjas, Natasi, Moore, & Jayasena, 2005). Furthermore, in qualitative research the key consideration is to understand the phenomenon of interest from the informant's perspective, rather than the researchers. Studies involving informants from cultures that differ from the origin of research use either emic or etic methodologies. This contrast of method is often referred to as the emic and etic perspective. The emic perspective reflects the view of the insider or member of the culture, whereas the etic perspective reflects the view of the outsider or researcher who is not a member of the culture. Previous research (Berry, 1979; Diaz-Loving, 1998; Hui & Triandis, 1986; & Triandis, 1978) has attempted to utilize both perceptions. Researchers integrating this approach have constructed instruments or interventions specific to each cultural (local) setting, consequently ensuring cultural specificity while maintaining focus on universal elements. Research studies using ethnographic methods, such as participant observation and in-depth interviews, can gain an emic perspective.

Participants

This study included 11 participating mothers from Japan who have recently immigrated to the U.S. Recent immigrants are defined in this study as those who came to the U.S. within the past 10 years (Douglas-Hall & Koball, 2004). Japanese mothers who have recently immigrated to the U.S. were chosen for this study for several reasons. First, Japanese immigrant mothers differ from their American counterparts on a number of factors. For example, there is strong evidence to suggest that Japanese mothers express less confidence in their parenting abilities than do mothers in other industrialized countries (Bornstein et al., 1998; Kazui, 1997). In one study of Japanese mothers, nearly half described themselves as not very confident or not confident about childrearing (Shwalb, Kawai, Shoji, & Tsunetsugu, 1995; Ujiie, 1997). Furthermore, Japanese mothers living in the U.S. represent a contrast between Eastern and Western cultures, which are different in terms of history, beliefs, and values. It has also been

widely documented that immigrants from Asia (and South America) have replaced Europeans as the majority immigrant group in the U.S., but have received little attention in research (Cote & Bornstein, 2003).

Selection

For this study, participants were selected using homogeneous sampling. Patton (2002) describes homogeneous sampling as, “[the researcher] selects all similar cases in order to describe some subgroup in depth such as a study of female professors from working-class backgrounds who were the first generation in their families to receive a college education” (p. 243). Participants of the study consisted of a group of mothers who were originally from Japan, but have moved to the U.S.; the mothers all resided in a city in North Florida. A determination of this study was the degree of the IND-COL level of the participants. The mothers completed an IND-COL survey (Appendix G), adapted from Triandis (1995), to determine their degree of IND-COL. As the majority of the Japanese mothers were recent immigrants to the U.S., two different Japanese translators living in Japan translated the survey from English to Japanese. Dr. Shibata, Assistant Professor at Shinshu University, Japan, conducted the first translation. Izumi Hashimoto, an English-Japanese instructor from Shizuoka, Japan, conducted the second translation. The reason for using two translators was to provide consistency and validity in their translations. The rationale for translating the survey was that the informants would feel more at ease when answering the questions in their own language than in a foreign language. The surveys were translated back into English to verify the accuracy of the translations. In addition to the participants level of IND-COL the participants also answered brief questions on age, socio-economic status, level of education, marital status, and length of time in the U.S. (Appendix J).

Procedures

Prior to conducting the present study, approval was obtained from the Florida State University Institutional Review Board (IRB) for Research involving Human Subjects. The Institutional Review Board ensured the ethical treatment of all the research participants. The timeline for the study is outlined in Table 3.2: Study Timeline.

Table 3.2: Study Timeline

Study Time-Line	
Date	Activity
Spring 2010	Pilot Study
Summer 2010	Data Collection: Survey Distribution Focus Group Interview Observation In-Depth Interviews
Fall 2010-Spring 2011	Data Analysis

After approval from the IRB, in the summer of 2010 I met with the participants to explain the study in its entirety and to let the participants complete the consent forms. The participants were given the IND-COL survey at this time so they could complete it and return it back to me. Next, a focus group interview took place. This interview occurred in one of the houses in which a participant lived; where the group of mother met once a week. After the focus group interview, observations occurred throughout the months of November, and December. The observations transpired in the house of one of the participants where the group meets. The observations lasted up to a maximum of four hours, and were video recorded by a graduate student at Florida State University. During the observations I took field notes so I could document the interactions and nuances, which occurred throughout the four hours.

Once the observations were completed, in-depth interviews followed. The interviews took place after the observations enabling me to ask questions as a result of the observations and for follow up from the focus group interview. Both focus group interview questions and in-depth interview questions can be located in Appendix H. A matrix to explain the in-depth interview questions and the link between each question and the research questions in the study can be located in Appendix I.

Participant Recruitment

In January 2010, I contacted the Asian Coalition of Tallahassee (ACT) to meet with the board of directors, who in turn provided me with the total number of Japanese mothers who could potentially participate in the study. The Asian Coalition of Tallahassee was formed in December 2004 as the Big Bend Filipino-American Association, Inc (BBFAA). The Big Bend Filipino American Association, India Association of Tallahassee, North Florida Chinese Association, the Tallahassee Families with Asian Children, and the Chinese Association of Tallahassee formed the ACT. This has grown with the inclusion of FSU International Center, Japanese Community Group, Chinese Children Adoption International, Taiwanese American Association of Tallahassee, Thai Community of Tallahassee, Persian Cultural Club, Korean community, Rossier Productions, Inc. Pakistani community, World Economic Forum and many other Student associations. ACT aims to unite the various Asian communities within the Tallahassee area and promote and share the Asian cultural heritage with the local community through community activity involvement and cultural events. The ACT recommended 11 mothers who had recently emigrated from Japan and could be willing to participate in the study once I had approval from the IRB.

The mothers had certain criteria that they would have meet to participate in the study:

- a. The Japanese mothers had to fall into the immigrant category as defined by the United States Congress,
- b. The Japanese mothers had children within the ages of birth through eight years old,
- and c. Met the definition of recent immigrant as defined by Douglas-Hall and Koball (2004).

Data Collection Methods and Procedures

This study used a variety of methods for data collection in order to better understand the phenomenon in question. The study utilized an IND-COL survey, focus group interview, in-depth interviews, and observations. The data of the study was supported by multiple sources of methods (see figure 3.2).

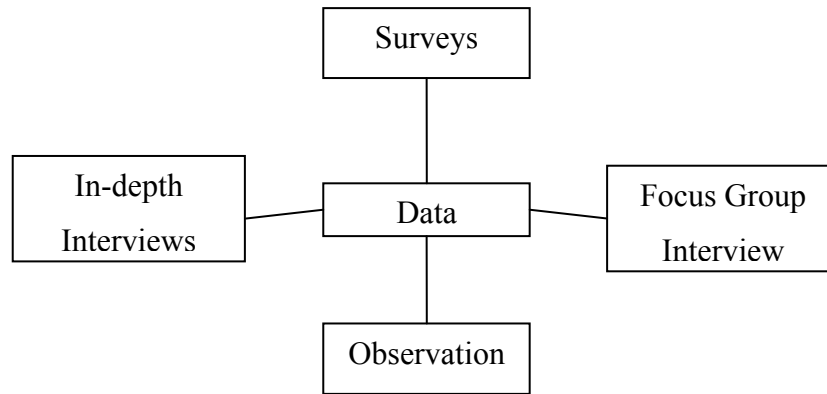


Figure 3.2: Multiple Data Construction Methods

The Japanese immigrant mothers completed the initial IND-COL survey in their natural language. Several steps were taken to ensure the validity and cultural appropriateness of the instruments. To assure the adapted equivalence of the survey across cultures, the surveys, originally developed and written in English, were first translated into Japanese and then back translated by bilingual Japanese natives. Finally, a pilot test was undertaken to ensure the surveys were comprehensible and ethnographically valid (van de Vijver & Leung, 1997).

The survey required the participants to rate on a nine-point Likert scale from one (strongly disagree) to nine (strongly agree) how much they agree with 32 statements reflecting individualist and collectivist values. For example, an individualist value is, “I prefer to be direct and forthright when I talk to people”, whereas a collectivist values is, “My happiness depends very much in the happiness of those around me”. The 32 items form two domains, IND-COL, with each domain having 16 statement values. IND-COL scores were calculated by taking the mean of mothers’ ratings on the items that comprised the IND-COL subscales. The scenarios that followed the first 32 questions provided an additional method for the measurement of horizontal-vertical, IND-COL. The scenarios were scored by taking into account the percent of the time that the HI, HC, VI, and VC responses were given rank one, and the percent of time they were given rank two. The IND-COL subscales have demonstrated construct validity and internal consistency (Triandis, 1995). Reliabilities for the IND-COL subscales, respectively, were acceptable (reliabilities ranged from $\alpha = .54$ to $.84$, with all but one subscale above $\alpha = .60$).

Surveys

Fraenkel and Wallen (2006) contend that the major purpose of surveys is to describe the characteristics of a population. For example, researchers want to ascertain how members of a group describe themselves. Furthermore, the authors maintain that there are two types of surveys – A cross sectional survey and a longitudinal survey.

Cross Sectional Survey

A cross sectional survey is described as collecting data from a sample that has been drawn from a predetermined population (Fraenkel & Wallen, 2006). Moreover, the data are collected at just one point in time, although the data may take anywhere from a day to a few weeks to collect.

Longitudinal Survey

A longitudinal study is in contrast to a cross sectional survey. The goal of a longitudinal study is to gather data over different points in time to evaluate changes over time (Fraenkel & Wallen, 2006).

The study used a cross sectional survey design. Yin (2003) contends that surveys can be included as part of a qualitative research study and generate quantitative data as part of the evidence.

Focus Group Interview

Morgan (1977) indicates that the “simplest test of whether focus groups are appropriate for a research project is to ask how actively and easily the participants would discuss the topic of interest” (p. 17). Planning focus group interviews require a different design than if the interview was going to be conducted one-on-one (Glesne, 2006). Glesne identifies that the interviewer needs to have greater facilitation skills in a focus group interview, as there are more people in the discussion. It is important for the interviewer to keep track of time and to be aware that all questions are discussed. In this study, one focus group interview occurred. The interview lasted for one hour in length and was dependent on the participants’ discussions and willingness to partake in information. The interview took place at the home of one of the participants because this helped the participants feel more at ease and willing to speak. The participants were not paid and their identity will remain anonymous through the use of pseudonyms. The interview questions for the focus group can be found in the attachments.

Observation

Observational data represents a direct encounter with the phenomenon of study, rather than an indirect account of the phenomenon, which would be obtained by interviews only (Merriam, 1998). Kidder (1981) further described using observation as a research tool by:

1. Serving a purpose in the research.
2. Making the observation deliberate, planned, and intentional.
3. Being systematically recorded
4. Validity and reliability are checked and controlled throughout the observations.

Some knowledge of the context can only be attained through observations or can provide specific incidents and behaviors that are imperative to the phenomenon under study. Later, the observations can be used as a reference point for future interviews (Merriam, 1998).

Earlier research (Goetz & LeCompte, 1984; Borg & Gall, 1989; Bogdan & Biklen, 1992; Patton, 1990; Taylor & Bogdan, 1984) suggests that during the observations, the foci of the observations should consist of six elements. The following six elements helped drive the observation methodology in this study.

The Physical Setting. The researcher should describe the physical environment. This should be a descriptive account of what is there and how it affects the participants in the study.

The Participants. The participants should be fully described. For example, details that should be included in this element are who is in the observation? What are their roles? What are the relationships between the participants? Are there any specific important participants missing?

Activities and Interactions. Events that are occurring during the observation need to be included. How are the participants interacting during the events, and what are their interactions during the events?

Conversation. All relevant conversations need to be documented. Which of the participants are speaking to each other? Who is listening to the conversations? Non-verbal cues in addition to Verbal cues should be documented at this time.

Subtle Factors. These incidents are important to the observation. Subtle factors could include unplanned activities, what does not happen, and symbolic meaning of words.

Your Own Behavior. The researcher is an important element in the observation. The researcher needs to decide whether he/she is an intimate participant, an observer as participant, a participant as an observer, or a complete observer.

In this study I was an observer as participant. Merriam (1998) describes this role of the researchers as, “The researcher’s observer activities are known to the group; participation in the group is definitely secondary to the role of information gatherer” (p. 101).

Observations used in this study were to ascertain whether the participants reflect either individualism or collectivism behaviors while they are interacting with the children. A graduate student who has been trained in qualitative methodology and the nature of the study videotaped the observations. Moreover, the graduate student assisted in the coding of the observational data to ensure dependability of the study.

Video Recording

Strengths of using video recording to capture mother-child interactions include attention to detail, revisiting data in real time, completeness of analysis, coding in separate passes, and collaborative analysis (Walsh, Bakir, Lee, Chung, & Chung, 2007).

Attention to Detail. It would be impossible to capture everything that occurs in an observation from taking field notes alone (Walsh, Bakir, Lee, Chung, & Chung, 2007). It is with this in mind that video recording was used. Using video recording enabled me to capture the subtleties of the observations, for example, facial expressions, hand gestures, and other non-verbal types of communication.

Data in Real Time. With the use of video recordings I was able to have direct contact with the data in real-time, rather than only having field notes as a reference (Walsh, Bakir, Lee, Chung, & Chung, 2007).

Completeness of Analysis. The use of video recordings enabled me to view the observations over again. This added to a more thorough examination of the data, and ensured that important observational information was not missed (Walsh, Bakir, Lee, Chung, & Chung, 2007).

Coding in Separate Passes and Collaborative Analysis. Fieldwork does not usually lend itself for more than one researcher to be able to analyze the same observational data (Walsh,

Bakir, Lee, Chung, & Chung, 2007). Video recordings in the study enabled communication between me and the graduate student assistant to maintain reliability in data coding and analysis. This may result in recoding and viewing the observations numerous times.

In-depth Interview

Interviewing is a necessity when the researcher is unable to observe behavior, feelings, or how the informants construe the world around them (Merriam, 1998). She also adds that interviewing is the preeminent technique to use when conducting intensive case studies of a few selected individuals as in this study. It is believed that researchers should interview when they are in need of opinions, perceptions, and attitudes towards a topic (Glesne, 2006).

Earlier literature describing the role of the interviewer delineated the responsibility into two roles - a miner or a traveler (Kvale, 1996). The miner interviewer is described as knowledge being understood as buried material and the interviewer is a miner who unearths the valuable material. Some miners seek objective facts to be quantified; others seek nuggets of essential meaning. In both conceptions the knowledge is waiting in the subjects' interior to be uncovered, uncontaminated by the miner. The interviewer digs nuggets of data or meaning out of a subject's pure experiences, unpolluted by any leading questions.

The Traveler interviewer, however, is on a journey that leads to a tale to be told upon returning home (Kvale, 1996). The interviewer/traveler wanders through the landscape and enters into conversations with the people encountered. The traveler may also deliberately seek specific sites or topics by following a method, leads to the goal. The journey may not only lead to new knowledge; the traveler might change as well. The journey might instigate a process of reflection that leads to the interviewer to new ways of self-understanding, as well as uncovering previously taken-for-granted values and customs in the traveler's home country.

The most common type of interview is the person-to-person encounter, but there are also group interviews (Merriam, 1998). In highly structured interviews, sometimes called standardized interviews, questions and the order in which they are asked are determined ahead of time. Less structured formats assume that individual respondents define the world in unique ways. Semi-structured interviews are defined as a result of all the questions being more flexibly worded, or the interview is a mix of more and less structured questions. Totally unstructured

interviewing is rarely used as the sole means of collecting data in qualitative research. In most studies the researcher can combine all three types of interviewing so that some standardized information is obtained.

Three categories from open-ended interviews have been distinguished (Patton, 1990). The author described them as the informal conversational interview, the standardized open-ended interview, and the general interview guide approach. The informal conversational interview is questions that are asked unprompted and are guided by the interview. The standardized open-ended interview is described as the interviewer using a set list of questions and goes through the list sequentially, and finally the general interview is an outline of questions and topics that will be addressed, but they are not standard or sequential.

In an effort to make the participants as comfortable as possible this study utilized a semi-structured interview method. The in-depth interviews occurred after the observations enabling me to ask questions as a result of the observations and for follow up from the focus group interview. The in-depth interviews took place at the convenience of the participants because this helped the participants feel more at ease and willing to speak. The interviews transpired at coffee shops, at the university, where the participants worked, and in their homes. The participants were not paid, and their identities will remain anonymous through the use of pseudonyms. The interview questions for the in-depth interviews can be found in Appendix G.

Recording Interview Data

The interviews were recorded using a tape recorder. Moreover, throughout the interviews I also took notes so I could capture nuances or communication not spoken. Ideally verbatim transcription of recorded interviews provides the best database for analysis (Merriam, 1998). The dialogic nature of these discussions allowed the participants to share with each other and with me their beliefs and experiences with early schooling in the U.S.

Analysis of this study involved identifying recurrent themes in the research participants' responses. This is then followed by a discussion of such themes during which stretches of respondents' utterances are cited verbatim to support any analytical claims that the author makes. Supporting such analytical claims with respondents' utterances helps to ensure that such claims can stand rigorous public scrutiny or inspection and can also be seen as being relevant to the respondents' social actions— that of choosing which childcare to send their child/children. To

assist with transcribing the interviews one of the participants translated any utterances I could not understand.

Data Analysis

Data analysis in this study involved organizing what I saw, read, and heard so I could make sense of what I learned. Lincoln and Guba (1985) argue that data analysis begins the same day data collection begins in order to facilitate the emergent design, theory, and subsequent data collection.

The data methods and procedures in this study involved narrative analysis (Connelly & Clandinin, 1990). Narrative analysis is perceived as the unique ways in which humans interact and understand the world around them. During this study I observed, interviewed and surveyed the informants in regards to what their experiences are in ECE in the U.S. As a part of the data collection procedures the informants answered questions and shared stories on their most intimate experiences in ECE.

The following are the specific steps that I took to analyze the data. Data collected from the surveys were analyzed to ascertain each participant's IND-COL level. Initially, each survey was given an identifier to make it possible for each participant to be tracked throughout the period of the study. The surveys were initially analyzed using crosstabulation in SPSS to determine the IND-COL level. Further analysis was conducted using descriptive statistics; more specifically, crosstabulation was used to ascertain any relationship between the respondents' demographic survey answers and the level of IND-COL. Moreover, demographic information was computed through means, standard deviations, and variance.

The data obtained from interviews were immediately transcribed and analyzed. Transcripts were read and reread several times and memos were written while reading through the transcripts; codes were also included. Specifically, each individual informant's transcript, phrases, words, thoughts, feelings, or patterns that were common or repeated were color coded and highlighted. To make sure that the process of the study was consistent, reasonably stable, and dependable a graduate student from the School of Teacher Education also checked the coding to confirm reliability. The graduate student used the same coding documents and analyzed the video recordings and the interviews.

All the observations were video recorded in addition to detailed field notes being taken. The video recordings were shot by a graduate student from the School of Teacher Education, who has had training in qualitative methods. Furthermore, the graduate student was given instructions on what to shoot. The coding of the video recordings was initially completed by me, but the graduate student also coded sections of the video. The two independent sets of coding were then compared to confirm dependability of the data analysis.

Coding

Coding involves differentiating segments of data and making reflections on the information obtained. Miles and Huberman (1994) describe coding as, “tags or labels for assigning units of meaning to the descriptive or inferential information compiled during a study” (p. 54). This process involved coding the initial data and separating the data into categories for further analysis and description (Glesne, 2006). Codes are used to retrieve and organize the data segments mentioned earlier. The organizing entailed a system for categorizing the various segments, so I could quickly find, pull out, and cluster the segments relating to the questions that drove the study (Miles & Huberman, 1994).

Pattern Coding

This study used pattern coding to help analyze the phenomenon that was being studied (Miles & Huberman, 1994). Pattern codes are, “explanatory or inferential codes, ones that identify an emergent theme, configuration, or explanation” (p. 69). This type of coding was used because the IND-COL survey results identified and grouped the interview answers and observations into four separate categories (Horizontal Collectivism, Horizontal Individualism, Vertical Collectivism, and Vertical Individualism).

Pattern coding was used in this study because:

1. Large amounts of data can be reduced for easier analysis.
2. Data are being analyzed during data collection. This will focus the fieldwork.
3. Interactions and communication can be analyzed more succinctly
4. As this study uses multi-method analysis, common themes can be cross-referenced quicker. (Miles & Huberman, 1994).

Ethical Concerns

During this study I strove to be sensitive to ethical issues concerning the protection of human subjects. Traditionally, informed consent and the protection of participants from harm are

two issues, which dictate traditional guidelines of ethics in research involving human participants (Bodgan & Biklen, 2002). In order to enable the participants to feel free to express their ideas and thoughts as well as act as normal as possible, it is the researcher's responsibility to make them feel comfortable when they are answering interview questions, being observed, or responding to survey questions. In achieving this goal, I respected the right of any individual participating in the study to withdraw from participating at any time. After the data were collected, I provided all participants with information about the nature of the study. Consent forms were given to the participants in the study before it began. These were signed and handed back to me. The consent forms explained the research question, the possibilities of harm to participants, the possibilities of problems of confidentiality, and the possibilities of problems of deception and how these problems would be addressed.

Chapters Four through Seven will describe the results ascertained from the focus group interview, observations, in-depth interviews, and survey data. In Chapter Four, my experiences migrating from England to Japan and then emigrating from Japan to the U.S. will be explained. It is because of these experiences that the data will be analyzed using a more emic viewpoint. Living in Japan for four years has given me a unique perspective that most researchers would not have otherwise. Moreover, having made the same journey from Japan to the U.S. as all the mothers in the study, and being married to a non-English woman it has also helped being able to see the U.S. from a similar position as them.

Chapter Five discusses the characteristics of the participants in the study through the Individualism-Collectivism (IND-COL) theoretical framework. An analysis of the participants' degrees of IND-COL is examined, and is reflected in their historical timeline. In Chapter Six, the participant's experiences and barriers related to language acquisition will be discussed. First, a description of the children's language acquisition in preschool will be presented. Second, the English proficiency of both mothers and children will be discussed. Chapter Seven highlights the cultural differences recognized by the mothers in the study. A description of the mothers' early experiences in ECE will be discussed, followed by the children's experiences according to their mothers' perceptions.

Finally, Chapter Eight includes recommendations for further research, implications for practice, and limitations of the study. Closing the chapter is a summary of the research study.

CHAPTER FOUR

ENGLISH IMMIGRANT IN FLORIDA

In this chapter, a comparative analysis between my immigration story and that of the mothers in this story will be explained. The reason for including my story is to provide evidence of my unique perspective in studying and analyzing the data ascertained from these Japanese mothers. The stories are organized through my own historical timeline, interjected with comparisons to the mothers in the study. First, a description of the town where I immigrated to Japan from England will be presented. Second, my experiences in Japan will be discussed. Third is a discussion of my time spent living in north Florida and examines the barriers as they relate to culture. The final section addresses my level of Individualism and Collectivism (IND-COL) and how this has affected my decision making concerning early childhood education (ECE).

Ashton

Small Market Town

I am from a small market town in the Metropolitan Borough of Tameside, Greater Manchester, England. Historically a part of Lancashire, it lies on the north bank of the River Tame, at the foothills of the Pennines. Over the centuries this small northern town transitioned from a traditional cottage industry, to coal mining, to sheep rearing, and finally becoming a manufacturing town. During the Victorian period, the town expanded rapidly to accommodate the influx of cotton mill workers. A century ago there were dozens of mills in the area; however, most of the mills have been demolished to make way for re-development as the local government looks to take the community into the new century.

This type of community is similar to where many of the mothers in the current study were from. Very few of the mothers came from a large urban city, in fact, only Miki lived in a large city (Yokohama). The other mothers in the study had emigrated from small, rural towns situated outside of the larger metropolitan areas.

Demographics

In 1931, 10% of Ashton's population was middle class compared with 14% in England and Wales, and by 1971, this had increased steadily to 17% compared with 24% nationally

(Office for National Statistics, 2004). In the same time frame, there was the decline of the working class population. In 1931, 34% were working class compared with 36% in England and Wales; by 1971, this had decreased to 29% in Ashton and 26% nationwide. The rest of the population was made up of clerical workers and skilled manual workers.

In 2001, Ashton's demographics consisted of 82% white, 11% Asian, and 0.3% black (Office for National Statistics, 2004) with higher rates of single parents than the rest of England (9.5%). Of those aged between 16 and 74, 37% had no academic qualifications, similar to that of the rest of the borough (37%), but higher than the average in England (30%). Twelve percent had an educational qualification such as first degree, higher degree, qualified teacher status, qualified medical doctor, qualified dentist, qualified nurse, midwife, health visitor; the national percentage is twenty (Office for National Statistics, 2004).

By 2001, the workforce of the population had changed significantly. The industry of employment of residents was 23% manufacturing, 19% retail and wholesale, 11% health and social work, 10% property and business services, 7% construction, 7% transport and communications, 6% education, 6% public administration, 4% hotels and restaurants, 4% finance, 0.4% agriculture, 0.7% energy and water supply, and 4% other (Office for National Statistics, 2004). My father worked in the manufacturing industry, at a local engineering company. While working at the company he specialized in precision metal working, basic metal working, and creative metal working. My mother worked in health and social work as a cleaner at the local general hospital.

Compared with national figures (Office for National Statistics, 2004) Ashton had a relatively low percentage working in agriculture, public administration, and property which was also below the national average, and high rates of employment in construction at more than triple the national rate (6.8%). Ashton's 4.1% unemployment rate was above the national rate of 3.3%. In my neighborhood I was the first to attend a university in London. It was unusual for anybody from Ashton to continue in higher-education past sixth-form college (i.e., 12th grade) as statistics from 2001 suggest.

These data for my hometown differ significantly from that of similar towns in Japan in that there is much less diversity in Japan. For example, the data highlighted that 82% of the population of Ashton are white, with only 11% Asian, whereas 98.5% of the population in Japan are Japanese (Ministry of Internal affairs and Communication, 2011). Thus, when I moved to

Japan I was relocating to a more homogeneous society and from a white, individualistic society to an Asian, collectivist society.

Education

During the earliest years of my life I did not attend preschool (nursery school). My mother stayed at home and looked after me during the day. At age 5, I attended one of the fifteen primary schools in Tameside. The classroom was populated with children from different countries, specifically Pakistan, India, and Bangladesh. My earliest memory of attending primary school was that every morning the children in the primary school would go to the main assembly hall, sing two hymns, and say the Lord's Prayer. Looking back at this time, it was clear that the Christian Religion played a significant role in my early developmental years.

It is likely that the mothers participating in the study would relate to this aspect of my early education. During the interviews with the mothers in the study each of them mentioned religion in one form or another. Many of the mothers mentioned that they had a Buddhist upbringing, which was highlighted in the preschool, while others stated they had attended a Christian preschool.

After successfully completing high school and navigating Sixth Form College, I attended a university just north of London. After completing my baccalaureate degree in English, I followed in my father's footsteps and moved into the manufacturing industry. While working in this industry, I attended Technological College during the evening where I trained as a teacher, teaching basic English and math skills on the weekends. After four years of working as an engineer, I decided to move to Japan so I could live and work in a country that was culturally and linguistically different to what I knew.

Englishman Abroad

Japan

The advertisement, *Teach in Japan*, initiated my journey as an Englishman abroad. To prepare myself for living in Japan I learned several phrases, "Konichiwa" (hello); "Arigatou" (thank you); and "Kanpai" (Cheers). However, I should have learned survival phrases such as "Wa ta shi wa kanjinai" (I am lost) and "Tasukeru" (Help) because soon after arriving in Japan, I found myself lost and without money; the few phrases I had learned were not helpful.

Fortunately, I stumbled across the hotel where I first stayed and the staff gave me a room for the night and fed me. The kindness of the hotel staff would stay with me for the rest of my experience in Japan as they exhibited typical collectivist character traits: Sharing and having a “We” consciousness. These character traits would stay with me as I became accustomed to the Japanese culture.

After two successful years of teaching English to students of all ages, I was recruited by the head office of GEOS, Incorporated to train new teachers arriving in the country. The move from Shizuoka, one of the most beautiful cities in Japan to Nagoya, was difficult, but it readied me for the challenge I later faced in conversing with Japanese from different areas of the country. While in Japan I learned how to read, write, and speak Japanese, which was very important during the observations and interviews conducted during the data collection phase of the current study.

My knowledge of Japanese proved helpful during the interviews with the Japanese mothers. For example, during the interviews I was cognizant that the mothers were from different prefectures in Japan, so I had to know what customs and language was used from city to city. Moreover, even though I was not participating in the conversations during the observations it was easier to understand what the mothers were discussing because of my previous years of traveling around Japan.

Nagoya

Living in the capital of Aichi Prefecture, and one of Japan's major ports I gained experience conversing in Japanese and learning what I needed to survive. My limited Japanese language at that time was just good enough to exist in the community without too many issues or problems. Then, and as the months and years progressed my Japanese fluency increased significantly. While some of my British colleagues who were teaching in Japan found living in a different country stressful, and at times unbearable, I found living in Japan to be enjoyable. In particular, I enjoyed the group solidarity and duties and obligations, which came with working for a Japanese company.

At first, the transition from England to Japan was difficult, primarily because I could not understand the language. Very few Japanese could speak English, and as the written language consisted of Hiragana, Katakana, and Kanji, it was impossible to read without knowledge of the presented symbols. This experience in Japan allowed me to empathize with the mothers

participating in the current study. As I interviewed these Japanese women, it was easy for me to relate to their struggles because I had lived through the same experience. For example, as they discussed challenges concerning daily activities which would normally be taken for granted, such as shopping, I understood how such a seemingly simple task could make living in their new country that much more difficult.

Florida

Just like the mothers participating in the study, I also relocated from Japan to north Florida. For me the transition from Japan to north Florida was different from my move from England to Japan, albeit just as difficult. Culturally, life in England and Japan were very similar. After work, it was common for friends and colleagues to go for a drink or dinner to socialize and relax. In north Florida, the relationships with the people I had met were distinguishably different. The people that I associated with were friendly, but their recreational activities were focused on such things as hunting, fishing, golf, and driving. All of these social activities seemed alien to an immigrant from north England.

Children

Twelve months after my wife and I had moved to Florida our first child was born. It was at this time that a new set of cultural differences emerged. In England, women are given ample maternity leave so that they can care for their newborn child. In the U.S. though, it is unusual for this to occur. As new parents, we were faced with finding a preschool for our son within six weeks of his birth. Thankfully, my position at my job gave me the insight concerning the quality of preschool programs in the area. As a result I was able to choose wisely in the belief that my son would be well taken care of. It was at this point that I wondered how other parents, who were not necessarily native English speakers, would find out relevant and important information about preschool and child care. Despite the fact that there many people from other countries, most with limited English proficiency, living in North Florida, the literature concerning preschool education printed in a language other than English is limited.

When our son was three years old we moved to Tallahassee so that I could continue with my graduate studies. Once again, we were left with not knowing where we could locate a quality and reasonably priced preschool for our son it was quite fortunate that the first preschool director I called was also from England, and within a few weeks we had found a great place for our son to attend preschool.

The generosity expressed by the preschool director was instrumental in ensuring a smooth transition for my son to his new preschool, and also in helping my family settle in to a new community. In interviewing the Japanese mothers for the current study it was evident that they too had benefitted from similar generosity provided by their compatriots. For example, when a family would arrive in town, the mothers living in that location would make every effort to make the new immigrants feel as welcome as possible. Much of their generosity came in the form of advice on topics as varied as which restaurant to eat dinner at and where to enroll their preschool aged children.

My experience in finding a preschool for my child was relatively easy. Possibly, the ease of finding a suitable preschool would not have been possible had it not been for the contacts that I had with early childhood educators in the community. This became evident when my daughter was born. While most of the preschools in Tallahassee took care of preschool aged children, very few were willing to take care of infants. In addition, those child care centers and preschools that did take care of infants were very expensive. For many families the cost of child care for an infant can be as much as their mortgage payment. With the birth of our second child we once again faced with deciding on suitable and affordable child care arrangement. This important decision had to be made within six weeks of my daughter's birth. Based on our familiarity with the preschools close to our house, my wife and I decided to send our daughter to a family child care home. Much to our relief, the family child care home proved excellent. Then, when our daughter turned one my wife's mother was able to look after her on a full time basis.

IND-COL Levels

In considering my unique experiences of living and working in Japan and here in the US, relative to the focus of the study, it is useful to examine my own value traits. Research has suggested that citizens from the U.S., Australia, New Zealand, and England exhibit individualistic tendencies (Hofstede, 1980). Using the survey instrument that my participants completed, my value traits are reflected in table 4.1: Personal Levels of IND-COL.

Table 4.1: Personal Levels of IND-COL.

First Section of the Survey				Second Section of the Survey	
HC	HI	VC	VI	1 st Choice	2 nd Choice
4.4	8.3	5.1	6.1	HI	HC

Analyzing the results, it is clear that my strongest character trait is Horizontal Individualism, which represents people who are unique and self-reliant (Triandis, 1995). As a northern Englishman from a small market town, I think this value trait aligns with my historical timeline; Living in multiple countries has taught me to be self-reliant. Additionally, Horizontal Individualist's are not especially interested in becoming distinguished or having high status. I did not view my position to train new teachers as more important or influential than teaching English. My motivation was to help new teachers successfully settle in Japan.

This chapter illustrated my connection to the participants in the study, and offered an explanation of why I chose Japanese Immigrants. Having followed a similar path, I found it illuminating to compare the different experiences between me and the mothers. The following chapters will demonstrate the results of the survey, interviews, and observation data.

CHAPTER FIVE

JAPANESE IMMIGRANTS IN FLORIDA

In this chapter, the results of survey that was administered to the Japanese mothers are reported. The chapter is organized around the first research question that helped guide the study:

- To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care?

This first section presents an overview and discussion of the methodology. Then, in the second section, the characteristics of the mothers are described. Finally, an analysis of the participants' degrees of individualism-collectivism (IND-COL) is presented.

Methodology

This study used a variety of data collection methods in order to better understand the phenomenon in question. These included an IND-COL survey, focus group interview, in-depth interviews, and observations. The Japanese immigrant mothers completed the initial IND-COL survey in their native language; several steps were taken to ensure the validity and cultural appropriateness of the instruments. In this study, there was one hour-long focus group interview. The nature of the focus group interview was dependent on the participants' discussions as well as their willingness to contribute information. To help the participants feel more at ease, this interview took place at the home of one of the participants.

During the observations I played the role of *observer as participant* (Merriam, 1998). The observations were conducted in order to ascertain whether the participants reflected either individualism or collectivism behaviors while they were interacting with the children. Video recording was used to capture mother-child interactions including attention to detail, revisiting data in real time, completeness of analysis, coding in separate passes, and collaborative analysis (Walsh, Bakir, Lee, Chung, & Chung, 2007).

In an effort to make the participants feel at ease and as comfortable as possible, this study utilized a semi-structured interview method. The in-depth interviews occurred after the

observations, enabling me to ask questions as a result of what I observed during the observations, and for follow up from the focus group interview. The interviews were conducted in several different locations including coffee shops, at the university, where the participants worked, and in their homes. As mentioned in chapter four during my years in Japan I learned Japanese so I felt confident in being able to converse in the language whenever the mothers felt uncomfortable. Moreover, before the observations and interviews commenced I began to re-learn Japanese through a series of private lessons from a Japanese language professor at the university.

Data Analysis

Data obtained from the focus group and in-depth interviews were transcribed verbatim and subsequently analyzed. The interviews were read and reread several times and memos were written while reading through the transcripts. Specifically, each individual participant's transcript, phrases, words, thoughts, feelings, or patterns that were common or repeated were circled and highlighted (Bowen, 2005). The semi-structured interview questions provided the initial codes, which were then merged into common themes. A graduate student from the School of Teacher Education also coded the interviews. After coding, both sets of transcripts were compared by the graduate student and me to ensure dependability and reliability of the data. For example, mothers' early experiences in early childhood education were an initial code as was mothers' expectations and perceptions of preschool in the U.S.

While I was observing the participants, there were a few specific things that I was looking for. For example, I was looking for, 1) peer interaction between the children, 2) mother and child interaction, 3) the interaction between mothers present in the observations, and 4) the activities both children and mothers participated in during the observations. Children's interactions with their peers and the participating mothers and their conversations among each other were therefore vital documentation. Similarly to the interview data, the videos were coded independently by the graduate student and me and cross-checked to ensure dependability and reliability of the data.

The observations and field notes were reviewed, coded, and sorted according to the emerging themes and ideas. Codes were sorted based on the similarities or differences of patterns of thoughts that appeared (Bogdan & Biklen, 2002). For example, initial codes emerged from

individualistic actions, collectivistic actions, and mother-child dyad interactions. Later, codes were sorted into groups that shared the same theme. Many codes were created while I was taking field notes at the site. The themes presented in this chapter were created based on the themes that appeared repeatedly.

Participant Demographics

A total of 11 Japanese immigrant mothers participated in this study. The length of time the participants had lived in the U.S. varied from three months up to 108 months. The mean (with standard deviations in parentheses) of participants living in the U.S. was 49 (34.7) months. The mothers' ages ranged from 26 to 42, with a mean of 34.5 (5.1). Participants had either one or two children; mean of 1.67 (0.5). There were a total of 15 children participating in the study (8 male, 7 female). The children's age range varied from 1-13, with a mean of 5.22 (2.6). The mothers' education varied from High School to Graduate school. In Japan, education is categorized using High School, Vocational School, Junior College, 4-year College, and Graduate School. Two of the participants had attended Graduate School, and four of the participants had completed a 4-year college degree. All of the participants had, at a minimum, completed high school. The mothers reported that the fathers' educational levels fell into three categories; completed high school, 4-year degree, and a graduate education. Two of the fathers had completed high school; one had completed a four year degree, while the other fathers had completed a graduate education. Eighty nine percent of the participants' family income was greater than ¥5,000,000 (\$60,000), whereas two of the participants fell between ¥3,000,000 and ¥5,000,000 (\$35,000 – \$60,000).

Degree of Individualism-Collectivism

The degree of the participants' individualism-collectivism was initially ascertained through the use of surveys. As stated in chapter three, the first section of the survey required the participants to rate on a nine-point Likert scale from one (strongly disagree) to nine (strongly agree) how much they agreed with 32 statements reflecting individualist and collectivist values. For example, a value identifying individualism is, *"I prefer to be direct and forthright when I*

talk to people,” whereas a collectivist value is, *“My happiness depends very much in the happiness of those around me.”* The 32 items form two domains, IND-COL, with each domain having 16 statement values. IND-COL scores were calculated by taking the mean of mothers’ ratings on the items that comprised the IND-COL subscales.

Group Values

Horizontal Individualism

The questions pertaining to Horizontal Individualism (HI) relate to the uniqueness of the participant. Horizontal Individualism refers to individuals who want to be independent, but at the same time value being in the in-groups identity. The *characteristics* of this individual usually align with the population that is not especially interested in becoming distinguished or having high status. The questions related to Horizontal Individualism included:

- I prefer to be direct and forthright when I talk to people.
- I should live my life independently of others.
- What happens to me is my own doing.
- I enjoy being unique and different from others in many ways.
- I often do “my own thing.”
- I am a unique individual.
- I like my privacy.
- When I succeed, it is usually because of my abilities.

The means of each question were 7.3 (1.19), 6.1 (1.3), 7.7 (1.3), 3.9 (2.4), 7.9 (1.4), 6.6 (2.2), 7.2 (1.5), and 4.6 (1.9) respectively. Most of the questions received relatively high scores, with only two of the questions, *“I enjoy being unique and different from others in many ways”* and *“When I succeed, it is usually because of my abilities”* scoring under a five. The highest scoring question was, *“I often do my own thing.”*

Horizontal Collectivism

Questions pertaining to Horizontal Collectivism (HC) relate to the interdependence of the individual. The individual in this value characteristic would be cooperative with the other members of the in-group, as well as value the identity of the group they were in. People who are aligned in this value characteristic usually perceive themselves with an in-group and usually

emphasize common goals with others. Types of questions related to Horizontal Collectivism included:

- My happiness depends very much on the happiness of those around me.
- It is important for me to maintain harmony within my group.
- I like sharing little things with my neighbors.
- The well being of my co-worker is important to me.
- If a relative were in financial difficulty, I would help within my means.
- If a co-worker gets a prize I would feel proud.
- To me, pleasure is spending time with others.
- I feel good when I cooperate with others.

The means of each question were 7.9 (1.4), 7 (1.5), 5.5 (2.2), 7.3 (2.4), 6.1 (1.8), 8.1 (1.1), 7.6 (1.2), and 7.7 (1.3) respectively. Overall, Horizontal Collectivism was the most commanding characteristic across all of the participants in the study, the highest scoring question was, *“If a co-worker gets a prize I would feel proud”* followed by, *“My happiness depends very much on the happiness of those around me”* and *“I feel good when I cooperate with others.”* In an earlier study, it was expressed that immigrants tend to be more individualistic, since they leave their in-groups behind (Macfarlane, 1978). However, specific studies on the Japanese population suggest that Horizontal Collectivism should be relatively higher than the other three value characteristics as being unique/sticking out is humiliating in Japan. Furthermore, the definition for different (Chigau) is synonymous with wrong (Triandis, 1995).

Vertical Individualism

The questions pertaining to Vertical Individualism (VI) relate to people who see themselves as not only independent, but orientated towards achievement as well. Individuals who fall into this value characteristic will usually compete with others for distinction and status.

Types of questions related to Vertical Individualism included:

- Winning is everything.
- It annoys me when other people perform better than I do.
- It is important to me that I do my job better than others.
- I enjoy working in situations involving competition with others.
- Competition is the law of nature.
- When another person does better than I do, I get tense and aroused.

- Without competition it is not possible to have a good society.
- Some people emphasize winning; I am not one of them.

The means of each question were 3.5 (1.7), 2 (1.4), 5.5 (1.6), 3.1 (2.6), 6.1 (2.1), 6.3 (1.8), 6 (2.4), and 5 (1.5) respectively. Overall, Vertical Individualism was the lowest scoring of the four characteristics with a mean score of 4.7. The lowest scoring question was, “*It annoys me when other people perform better than I do,*” while the highest scoring question was, “*Competition is the law of nature.*” Vertical Individualism is the value characteristic which aligns itself with the culture of the U.S. the most. It was, therefore, expected that this would be the lowest scoring value characteristic.

Vertical Collectivism

Questions pertaining to Vertical Collectivism (VC) relate to the populace who sacrifice their personal goals for the sake of in-group goals. Moreover, the members of the in-group are different from each other and some members have more status than others. The typical characteristics of this population would be interdependence, while at the same time dutiful.

Types of questions related to Vertical Collectivism included:

- I would do what would please my family, even if I detested the activity.
- I usually sacrifice my self-interest for the benefit of my group.
- We should keep our aging parents with us at home.
- Children should feel honored if their parents receive a distinguished award.
- I would sacrifice an activity that I enjoy very much if my family did not approve of it.
- Children should be taught to place duty before pleasure.
- I hate to disagree with others in my group.
- Before making a major trip, I consult with most members of my family and many friends.

The means of each question were 6.6 (2.1), 4.5 (1.9), 4.6 (2.2), 7 (2.9), 4.1 (2.1), 4.7 (2.4), 4.1 (2.2), and 5.8 (2.1), respectively. The highest scoring question was, “*Children should feel honored if their parents receive a distinguished award*” followed by, “*I would do what would please my family, even if I detested the activity.*” The lowest scoring questions were, “*I would sacrifice an activity that I enjoy very much if my family did not approve of it,*” and “*I hate to disagree with others in my group.*”

Survey: First Section

Horizontal Individualism received a mean score of 6.4 (0.8), whereas Horizontal Collectivism had a Mean score of 7.1 (0.6). Table 4.2: Horizontal-Vertical Individualism-Collectivism presents the data. Participants answering Horizontal Individualism questions ranged from 5.1 to 7.8, while participants answering Horizontal Collectivism questions ranged from 6.3 to 8.3. Vertical Individualism received a mean score of 4.7 (1), whereas Vertical Collectivism had a mean score of 5.2 (1). Participants answering Vertical Individualism questions ranged from 2.9 to 6.5, while participants answering Vertical Collectivism questions ranged from 4.1 to 6.8.

Table 5.1: Horizontal-Vertical Individualism-Collectivism.

	Minimum	Maximum	M	SD
Horizontal Individualism	5.1	7.8	6.4	0.8
Horizontal Collectivism	6.3	8.3	7.1	0.6
Vertical Individualism	2.9	6.5	4.7	1
Vertical Collectivism	4.1	6.8	5.2	1

Survey: Second Section

The second section of the survey was comprised of scenarios that follow the first 32 questions. This provided an additional method for the measurement of horizontal-vertical, IND-COL. The scenarios were scored by taking into account the percent of time that HI, HC, VI, and VC responses were given rank one, and the percent of time they were given rank two.

As a group, the participants chose Horizontal Individualism answers most often as their first choice to the scenarios (43.5% of the time). This was followed by Horizontal Collectivism (21%), Vertical Collectivism (17.7%), and Vertical Individualism (16.1%) respectively. Moreover, as a group, the participants chose Horizontal Collectivism most often as their second choice to the scenarios (38.7% of the time). This was followed by Horizontal Individualism (24.2%), Vertical Collectivism (22.6%), and Vertical Individualism (12.9%). Three of the participants did not choose a second choice to the scenarios, as they thought only one of the choices was a best fit for their decision.

I wanted to ascertain whether other influences had an impact on the levels of the participants IND-COL level. Specifically, analysis was run on the amount of time spent living in the U.S., marital status (i.e. nationality of husband), participant’s education level, and the age of the participants. Table 4.3 displays data used to examine these influences.

Table 5.2: Participant Demographic Data.

Name	Months in the U.S.	Age	Education Level	Husband Nationality	H.I.	H.C.	V.C.	V.I.	1 st	2 nd
Chiko	3	26	Vocational	American	5.5	7	5.4	4.3	H.C.	H.C.
Natsumi	10	29	High School	American	5.1	6.5	5.6	4.1	H.C.	H.I.
Shiori	12	36	4-Year Degree	Japanese	6.8	7.5	4.1	5	H.I.	V.I.
Mizuki	14	40	Graduate	Japanese	6	6.5	6	2.9	H.I.	
Kana	48	42	4-Year Degree	American	7.4	7.5	4.4	3.8	H.I.	H.C.
Asako	60	30	4-Year Degree	Japanese	7.8	6.3	6.8	6.5	H.I.	V.C.
Yukiko	62	34	Vocational	Japanese	6.9	7	4.1	5.5	H.I.	V.I.
Noriko	66	31	Graduate	Japanese	6.8	7.3	4.3	5.8	H.C.	H.C.
Miki	72	36	Junior College	American	6.8	7.9	5.4	4.6	H.I.	
Izumi	84	35	4-Year Degree	Chinese	5.9	8.3	4.4	4	V.C.	H.C.
Aya	108	40	Vocational	Iranian	5.8	7	6.6	5	V.C.	

Months in the U.S. and IND-COL

Upon analysis, the time participants have spent in the U.S. seems to have minimal bearing on the participant’s levels of IND-COL. Participants who have lived in the U.S. for less than 12 months have a mean Horizontal Individualism score of 5.8, Horizontal Collectivism score of 7, Vertical Collectivism score of 5, and a Vertical Individualism score of 4.5. However, participants who have lived in the U.S. between 13 – 60 months have a mean Horizontal Individualism score of 7, Horizontal Collectivism score of 6.8, Vertical Collectivism score of 5.7, and a Vertical Individualism score of 4.4. These participants also chose Horizontal Individualism as their number one choice in the scenarios. Moreover, participants who have

lived in the U.S. for over 61 months have a mean Horizontal Individualism score of 6.4, Horizontal Collectivism score of 7.5, Vertical Collectivism score of 4.9, and a Vertical Individualism score of 5.

The data suggests that participants who have lived in the U.S. for over 61 months have higher Vertical Individualism scores (usually associated with the U.S.) than those who have lived in the U.S. for less than 60 months. Mothers who have lived in the U.S. for less than 60 months have higher Vertical Collectivism values (traditional Japanese characteristics) than those who have lived in the U.S. for longer.

These results indicate that the longer the participants have lived in the U.S. the more individualistic they become. Interestingly, only one of the mothers who have lived in the U.S. for longer than 60 months is married to an American, indicating that influences outside of the family may be factors in the mothers' individualism.

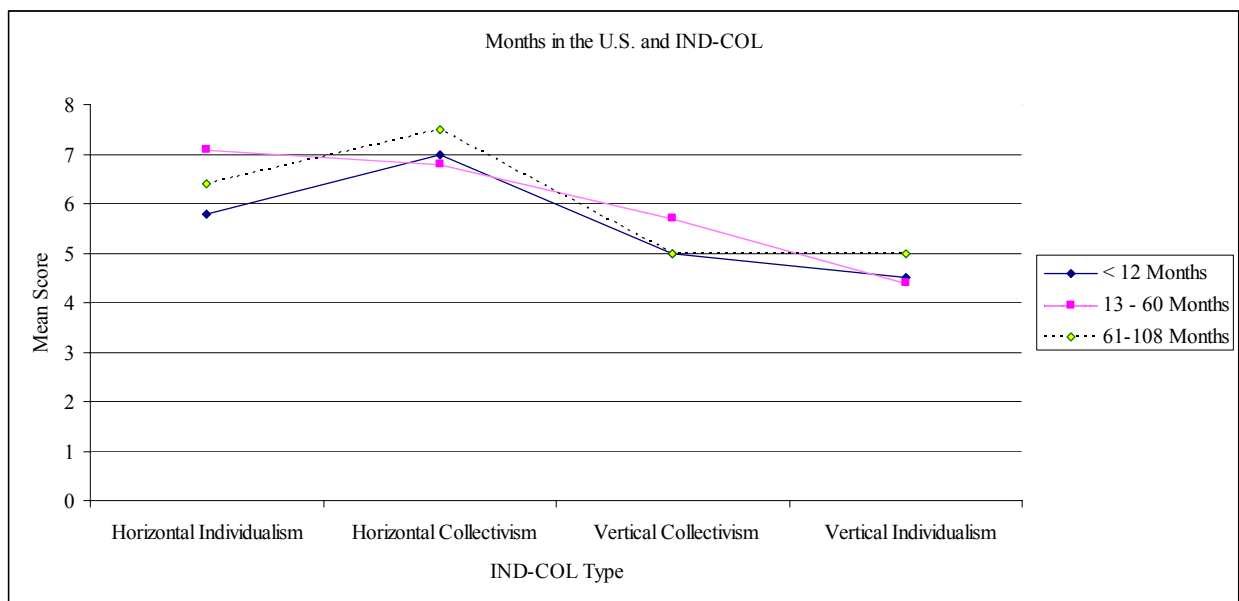


Figure 5.1: Illustration of Participants Months in the U.S. and IND-COL

Age and IND-COL

An analysis of whether age has an impact on the level of the participants IND-COL revealed that there was no significant relationship between the two. Participants who were between the ages of 25 – 30 had a mean Horizontal Individualism score of 6.1, Horizontal

Collectivism score of 6.6, Vertical Collectivism score of 5.9, and a Vertical Individualism score of 5. The participants who were between the ages of 31 – 36 had a mean Horizontal Individualism score of 6.6, Horizontal Collectivism score of 7.6, Vertical Collectivism score of 4.5, and a Vertical Individualism score of 5. Furthermore, the participants who were over the age of 40 had a mean Horizontal Individualism score of 6.4, Horizontal Collectivism score of 7, Vertical Collectivism score of 5.7, and a Vertical Individualism score of 3.9. The data does suggest that participants who are over 40 have lower Vertical Individualism values than their younger counterparts. Whereas the participants who are under the age of 30 have higher Vertical Collectivism values than their older counterparts, those between the ages of 31-36 show stronger values in Horizontal Collectivism in comparison to the other age groups.

Two-thirds of the mothers between the ages of 25-30 are married to Americans. This might offer a reason why their Vertical Individualism score is higher than their older counterparts. However, their Vertical Collectivism score, which is traditionally associated with Japanese, is higher than any other age-group. Two-thirds of this group have only recently immigrated to the U.S., and may still have strong Japanese value traits.

The group which consisted of 31-36 year olds has the most extreme differences in the levels of IND-COL. Three quarters of mothers in this group have lived in the U.S. for over five years, and this may in part offer a reason for the Vertical Individualism score, which was higher than mothers over forty. However, the Horizontal Collectivism score of 7.6 was the highest score attained. A reason for this could be three quarters of the mothers are married to Asian men (two Japanese, and one Chinese) rather than Americans.

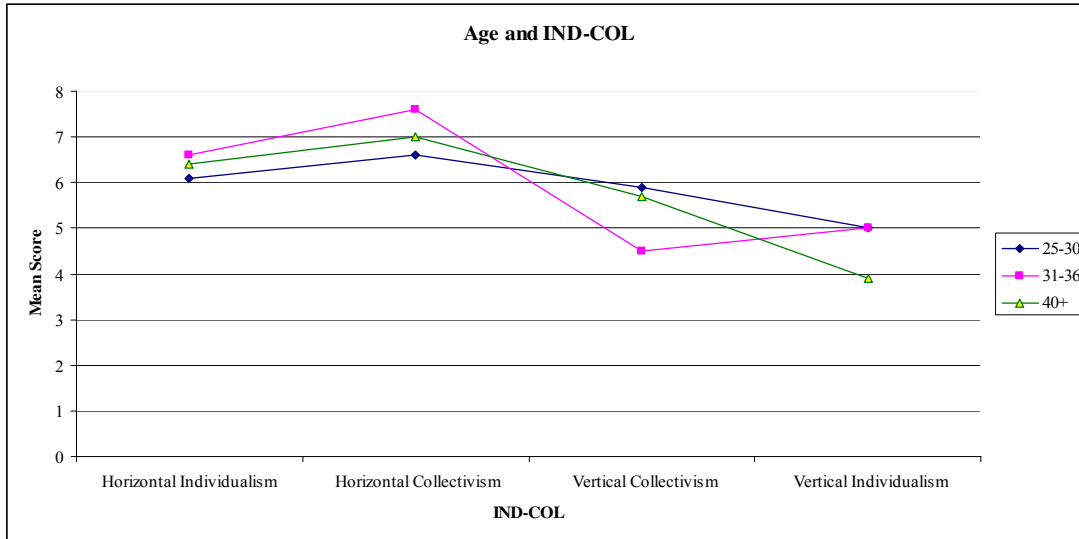


Figure 5.2: Illustration of Participants Age and IND-COL

Education Level and IND-COL

To examine if there was a relationship between the participants level of education and the degree of IND-COL two categories were used. The participants were split into two groups; Four-year degree and higher/Not yet achieved Four-year degree. Participants who had a Four-year degree had a mean Horizontal Individualism score of 6.8, Horizontal Collectivism score of 7.2, Vertical Collectivism score of 5, and a Vertical Individualism score of 4.7. Furthermore, participants who had not received a Four-year degree had a mean Horizontal Individualism score of 6, Horizontal Collectivism score of 7, Vertical Collectivism score of 5.4, and a Vertical Individualism score of 4.7.

With the exception of Horizontal Individualism the scores are all very similar. These data could suggest that as the mothers have become more educated (bachelor's degree/graduate degree) their thought processes have become more individualized rather than collectivist.

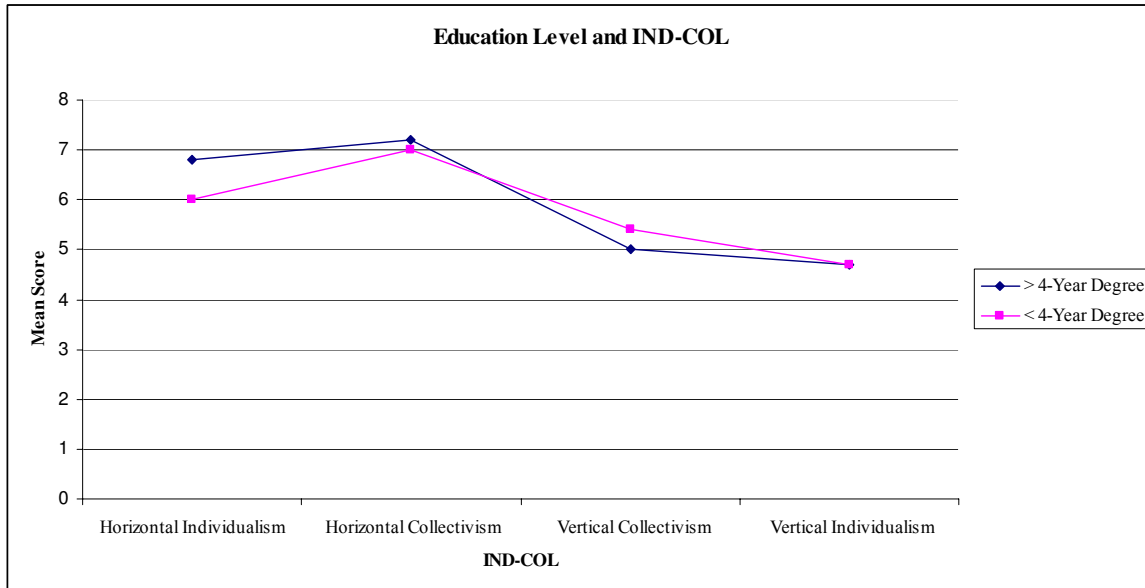


Figure 5.3: Illustration of Participants Education Level and IND-COL

Marital Status and IND-COL

The participants were divided into three categories for this analysis: (a) Japanese married to Japanese, (b) Japanese married to American, and (c) Japanese married to non-Japanese/American (Iranian and Chinese). Participants who were married to other Japanese had a mean Horizontal Individualism score of 6.9, Horizontal Collectivism score of 6.9, Vertical Collectivism score of 5, and a Vertical Individualism score of 5.1. The participants who were married to Americans had a mean Horizontal Individualism score of 6.2, Horizontal Collectivism score of 7.2, Vertical Collectivism score of 5.2, and a Vertical Individualism score of 4.2. Finally, the participants who were married to non-Japanese/American had a mean Horizontal Individualism score of 5.9, Horizontal Collectivism score of 7.7, Vertical Collectivism score of 5.5, and a Vertical Individualism score of 4.5.

Interestingly, the mothers who are married to American men have higher Vertical Individualism scores than their counterparts who have Asian husbands. The mothers who are married to Japanese men have the higher Vertical Individualism value traits. This is also very similar to the Horizontal Individualism value traits. The women who are married to Japanese men have higher Horizontal Individualism scores than the other groups, and in addition, have lower Horizontal/Vertical Collectivism. The reasons for this are unknown, but as the mothers

begin to assimilate in the U.S. they may find themselves becoming more individualistic to try and fit into their new culture.

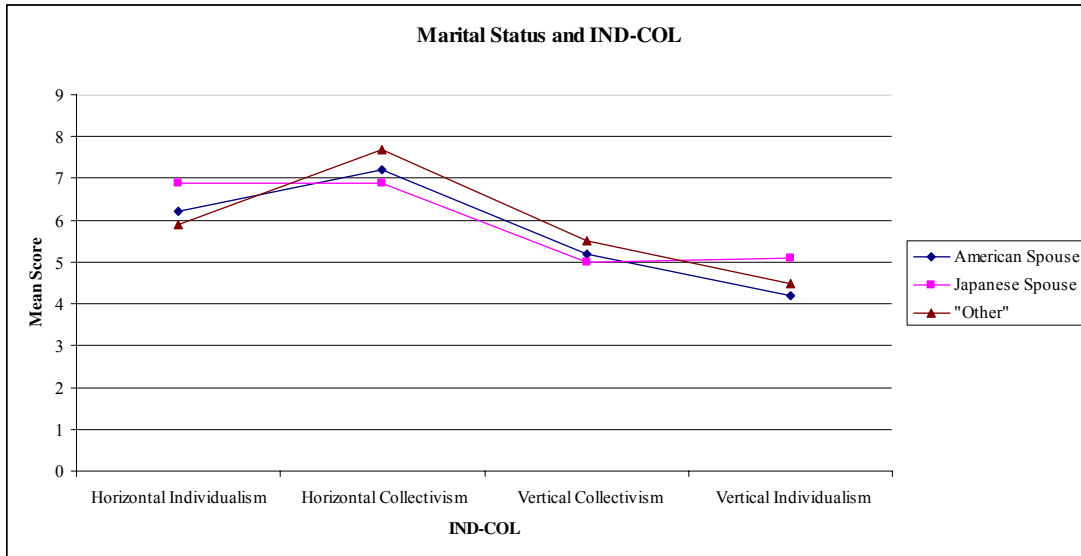


Figure 5.4: Illustration of Participants Marital Status and IND-COL

Mother IND-COL Characteristics

Aya

Aya is originally from a small town close to Mount Fuji. She is from a traditional Japanese family where it is not unusual for the extended family to live together. The only exception in Aya’s family was her father, who worked in a larger city (Tokyo) and traveled home at the weekend. Aya stated,

In the past I have my mother, my brother, who is older. My mother has only one grandson, my son, who is Masa. My hometown is based on the Mount Fuji... my ancestors lived in Gotemba, so, that’s why; my father had land there, so he used to work in Tokyo, and we moved when I was in elementary school.

The two highest scores Aya received on the surveys (Horizontal Collectivism 7, Vertical Collectivism 6.6) reflected the traditional Japanese background she grew up in. Aya attended the

same school where her entire family went, and although she didn't take part in traditional female activities, she competed in customary Japanese activities while at school,

My childhood? I was a naughty girl, I liked the sports, I belong to the Kendo club, and I also go to the Kendo club every Monday. I went to high school in Gotemba. My grandparents went there [to the same school], my uncle, my grandparents, my father, and my cousins went to the same school.

During the in-depth interview with Aya, she expressed how much her son liked it in Japan. Aya stated, "Yes, but he likes the Japanese school more. He said it was easier. We were supposed to send him but we moved so we couldn't. Yet still he says he likes Japan. Because, I think of the language." Aya's son was born in the U.S., and has only known the American culture (individualism). However, despite Masa's limited time in Japan, it is the hope of Aya that her son will move back to Japan and take over the business that is in Gotemba,

Oh the time away, it is sad, like a lot of the Japanese parents, so only one grandson. My mother only has one grand child, and this is mine, so in that case he has to take over something in Japan. So, I hope he likes Japan, and he wants to take over something in Japan.

During the observations, Aya demonstrated levels of Horizontal and Vertical Collectivist character values. While the children played, Aya would go outside and watch them while the other mothers talked or prepared lunch for the rest of the group. Although not a regular attendee to the motherly meetings, Aya as an elder of the group had the respect of all the mothers. When the other group members arrived at the house they were all very respectful, as they bowed their heads and conversed with Aya for long periods of time.

Chigusa

Chigusa is from one of the most traditional areas in Japan, the Kanto region. The Kanto region is the most highly developed, urbanized, and industrialized part of Japan (Tokyo and Yokohama are in this area). Chigusa described the population of Kanto as, "Sophisticated, reserved and formal." This is in keeping with Tokyo's history and modern status as the nation's capital and largest metropolis. Chigusa came to the U.S. with her husband and two children (both girls). The reason they are in the U.S. is to follow her husband's goal of receiving a graduate degree at a university here, "My husband is researching at a university, at Florida State University – for management, for marketing." Of all the participants, Chigusa valued

Collectivism values much more than the Individualism values. In the four characteristics (Horizontal Individualism, Horizontal Collectivism, Vertical Collectivism, and Vertical Individualism) she scored 6, 7, 6, and 2.9, respectively. These scores are reflected in her comments when we discussed American Culture, “I like Japanese system, but American is free, and relaxing is very good for humans. So, no stress mixing together. Mix [of the two] is better.”

Shiori

Shiori is from the same region of Japan as Aya. She was born in Ise, Mie Prefecture. Similarly to Aya, she has a large family who live together in the same house (father, mother, little sister, little brother, and grandpa). As the oldest child, she was expected to follow in the traditions of her family and help to raise the other children. She described her childhood as, “I was elder; older than the other children, so I need to help my mum. Er, Yes. I was, I take care of my brother and sister.” In the four characteristics reflected in the survey data (Horizontal Individualism, Horizontal Collectivism, Vertical Collectivism, and Vertical Individualism) Shiori scored 6, 7.5, 6, and 5, respectively. Horizontal Collectivism was the value most demonstrated by Shiori, and this was highlighted in the conversations we had about the Japanese/American education systems. Shiori commented that, “Japanese education is good point is, I think moral. Moral education is good. Because there is not moral education in America schools. We have one hour per week where we teach moral education.” Shiori believed that American schools should be more similar to the Japanese education system, where duties and obligations are highlighted during the moral education lessons.

Later in the interview Shiori and I talked about American and Japanese culture and the positives/negatives for her and her family living in the U.S. Shiori commented, “American culture is good for to make it.... But the Japanese culture, for normal person they can write, speak, talk about. Many differences.” Shiori was alluding to the IND-COL differences she perceives in her day to day experiences. She believes that the individual in the U.S. can be creative, show initiative, and demonstrate what they can do. However, in Japan, it is more common for individuals to only write or speak about issues. People are not usually unique from their in-group and show their independence. This point was concluded with,

Kids can express their feelings clearly. That is a good point. American kids like to express good point about themselves, and in group things they can be fully expressed. With confidence. If they can do something good they have confidence about it.

Miki

During my observations and data collection, all of the mothers met at Miki's house on a monthly basis. Miki is from Yokohama, 20 miles outside of Tokyo where she lived with some of her family. Her religious background is Catholicism and her family, unlike others in the group, did not live together. Miki recollected,

My father is catholic, but my mum is from Yokohama, I have a brother and a sister, and they live in Tokyo... My brother is younger, sister is older, and I used to work for the Matilda construction company and I was doing accounting [in Tokyo].

The survey data scores (Horizontal Individualism, Horizontal Collectivism, Vertical Collectivism, and Vertical Individualism) for Miki were 6.8, 7.9, 5.4, and 4.6, respectively. The highest score that Miki received was for Horizontal Collectivism and this was also evident in the interviews and also during the observations. Moreover, Miki illustrated this further in her comments that as they get older she wants her children to "Respect to others" she continued by saying, "For caring what people think. If you do something that has an effect on others I want them to feel more; not only you, but more for others." During the interview, Miki talked about her concerns with her children living in the U.S., and not having the same access to the Japanese language and culture which she grew up. However, at the same time she wanted her husband's family to be a part of the children's life and to make a special point of not speaking Japanese when his family was around. Miki said,

I try. Yes, but the situation is not helpful to my husbands' family when they are in... so, we tend to speak in English then. I kind of feel bad that they don't understand that. They don't get upset, but I don't want them to feel bad. I want them to get involved.

As the owner of the house where all of the mothers met, I was expecting Miki to be dominant and to act the *hostess* to all of the other mothers. For example, making lunch, tea, and taking care of her guests' needs. However, this was not the case during the observations. Throughout the observations Miki would prepare lunch for her guests with the other mothers, but she would not interfere when the other mothers started to work and prepare food themselves. When the doorbell rang Miki did not answer the door, but instead let any one of the other mothers greet the arriving guests.

Izumi

Izumi was born in Kanazawa, which is a city in Ishikawa prefecture. Her background is slightly different than the other participants as she worked in the family business from a very young age. She told me,

I grew up in Kanazawa, and my parent's house had a Japanese garden that was open to public. So, my mother and father were always working. They were very busy, so sometimes I helped and learnt how make Green Tea. I regularly met with kids and went to Junior high school. For university I went to Osaka, and worked a little bit for 2 years. And then I went back to Kanazawa, worked in an office and came here. My background is mostly in Kanazawa.

Izumi's scores on the survey (Horizontal Individualism, Horizontal Collectivism, Vertical Collectivism, and Vertical Individualism) were 5.9, 8.3, 4.4, and 4, respectively. As with the other participants, Izumi's highest score was for Horizontal Collectivism. Although Izumi had very strong Horizontal Collectivist values and was raised as such, she did express how she likes the individual initiative that the individualistic culture she lives in enjoys. For example, during the interview when we discussed the differences in communication between Japan and the U.S., she remarked,

Most different culture, is communication between Japanese and America. I like the way of American communication, because when I, in Japan I have to be concerned with who is older.... Use the polite words, and kind of not polite to say "no". I have to find another way to say "no" [makes arm gestures to suggest a round-about way to say "no"].

I like to let her know about ways to communicate with people. Yes, saying "no" is nothing to do with polite/impolite. That is a major point. America know how to say "no". For example, the answer is no, but if there is a reason the other people understand, they forgive. I have been living in the United States for seven years, and that point is very different from Japanese.

Noriko

During the interview with Noriko, she expressed instances of individualism, which were not prevalent among the other participants. When asked to talk about her relationship with her family she commented,

My parents tried to force me to be a doctor, er, because my father is a doctor he erm, wants me to be like him. So, my twin sister is a doctor, and my older sister is not a

doctor, but she went to a doctor program for medicine and... But only me didn't go to medical school, so my parents didn't like me and er, very complicated family I have. Unusual family. I am really sad about it.

It was clear from the interview that Noriko felt very strongly about her independence, while at the same time being torn about not fulfilling her duties and obligations to her family. She continued with her story,

Especially my dad tried to force me to be a doctor when I was 10. He said, "You are going to be a doctor. If you are able to be a doctor, you would be able to do anything. There was one an astronaut, a Japanese astronaut who used to be a doctor.... See". I couldn't think what I wanted to do in the future, because he talked to me he told me to be a doctor, be a doctor. So I couldn't think about myself, in the future at all, so I er, I failed the entrance examination for medical doctor. The system is different than here. After high school we have to immediately go to medical school if we want to be a doctor. So er, very smart people can pass the entrance examination... I tried but couldn't, so I studied another year, and thought what I wanted to do. I had a lot of conflicts with my parents at that time and so, I didn't know why I wanted to be a doctor... I chose a different way from my sisters and my parents, but it is kind of similar – I thought if I do research and find something good for the medical field, my father will allow me to choose a different way, but I fear, I found out I didn't good at researching, so really, unhappy.

Noriko's values were evident in the scores in the survey (Horizontal Individualism, Horizontal Collectivism, Vertical Collectivism, and Vertical Individualism) as follows: 6.75, 7.25, 4.25, and 5.75. Unlike her in-group peers, Noriko had a higher Vertical Individualism score than Vertical Collectivism. However, Horizontal Collectivism was the highest value characteristic she scored, and during the observations was demonstrated the most.

As the interview developed and Noriko spoke about her current family, she spoke about the reasons why she did not want to fulfill her family duties. Noriko said,

Before I had Amaya I thought I need to do something because I thought I didn't do anything about for myself, and I had a hard time until I taught Japanese. Now I am happy to stay at home to be a mother of two kids.

The need to go and do something for herself is typical of an individual associated with an individualistic country, rather than one living in Sapporo, Hokkaido. Noriko described Sapporo as a,

Big city, but around Sapporo a lot of nature there. In summer I went to mountain; climbing and to the same mountain in winter- I went skiing a lot. And, the summer is very short, but from the kindergarten we went by the sea. We went to grandparents house a lot in the summer to go to swimming. I caught a lot of little crabs.

Noriko and I talked about the positives of living in the U.S. and the differences between Japan and the U.S. I asked if there were any aspects of the American culture that she would like Amaya to build. Noriko explained,

In Japan we try to be the same to others. So, I think it is good part of Japan and bad part of Japan. So, American people say what they think clearly to others. So, that part of culture (is this culture) (yes). I want her to learn.

During the interview with Noriko, although she valued Horizontal Collectivist attributes, she demonstrated individualistic characteristics and hoped her daughter would also exhibit these characteristics in the future. However, when asked if Noriko wanted Amaya to keep her Japanese culture and language she applied in the affirmative.

Kana

Kana lived in Kure, Hiroshima prefecture. Kure is within driving distance to Hiroshima, although Kana lived in the countryside. She describes her hometown as,

Really developed by that time...we were in the middle of the mountain at that time. Got rid of the mountains to develop the town... To make big, big space – flat lands. I was kind of surrounded by nature, and it was quite good.

Kana's scores on the survey instrument (Horizontal Individualism, Horizontal Collectivism, Vertical Collectivism, and Vertical Individualism) were 7.4, 7.5, 4.4, and 3.8, respectively. During the interview, Kana revealed that she left Japan to study in London and later returned to Japan after her first marriage failed. Even though she spent a lot of her time outside of Japan, she still values Horizontal Collectivist characteristics over all others, however, Horizontal Individualism was also valued strongly. In the interview Kana and I discussed what brought her to the U.S., seeing as she had lived in England and moved back to Japan. She

admitted that it was a difficult choice, as she did not like the thought of living in the U.S.; Kana explained,

There is no history. Not like, European history, and a country without a long history, or without history didn't really attract me at all. And also, only American people I knew back in Tokyo, they were just too much. They talked about themselves, they don't listen at all... always about me, me, me. I thought all the people were like that. But then... so I wasn't comfortable.... the people who needed money [wealth] came over here. That was the drive for people to come over here. And those people... and that is actually, that theory destroys the world. Always, always looking for more and more for themselves, mine, mine. I am living here, so I am part of it, so, I have no right to criticize. But, that side doesn't appeal to me.

In the interview I wanted to know if there were any American values that she wanted her son to inherit. Kana thought for a moment, and replied,

He can choose what he wants to learn, he, there are different kinds of schools, also there are also options, erm, there are not many options in Japanese schools. There is no creative thinking in Japan schools. There is no interest for children to find out what they want to do, and they have a packed curriculum, whatever they have to learn, they are not really given an opportunity to explore their own interest.

While wanting her son to value autonomy and individual initiative, Kana also wanted him to keep his duty and obligations to the elder generation as he gets older, "Respect to others, care about other. Wherever we go [in the U.S.] people don't care about others". However, as well as wanting her son to keep his Collectivist traditions, Kana also wants him to value autonomy,

He should be able to recognize the difference, and also recognize the different cultures all over the world. So, he would not be only one. I want him to have objective mind. He can be whatever he can be, but he doesn't have to join whatever.

Natsumi

Like many of the participants, Natsumi lived with her extended family in their shared home. She lived in Ichimono City, located in Yamaguchi prefecture, with her parents, an older brother, a younger sister, a younger brother, and her grandmother. She described her family as, "a big family and they are always close to each other. So, I am always being with them, but now I miss them." Natsumi's scores on the survey instrument (Horizontal Individualism, Horizontal

Collectivism, Vertical Collectivism, and Vertical Individualism) were 5.1, 6.5, 5.6, and 4.1, respectively. Of all the participants Natsumi had the lowest Horizontal Individualism score and one of the lowest Vertical Individualism scores. In the interview, Natsumi often talked about her family and how she misses them now that she is living in another country. However, despite living in an individualistic country, she strongly values family, her collective identity, and duties and obligations, which align with collectivistic values. Natsumi elaborated, “I’m always being with the family all the time so I want Sean to be like that... maybe one day.”

Natsumi has only been living in the U.S. for 10 months, so I asked her how she found the group of Japanese mothers. She explained,

Everybody sticks together, and if they find someone [Japanese] who doesn’t hang around with us they try to get them in. They are being so nice... do you know what it is? If I had any problem, it was so easy to be in, and I’m so thankful for what they have done.

Chiko

This experience of the in-group welcoming a new mother into their collective identity was not isolated to Natsumi. The final interview with Chiko also revealed the in-groups group solidarity and the *We* consciousness often identified with Collectivist values. Chiko has been in the U.S. for three months and admitted, that when she was given the opportunity to meet with the group, “Everybody is a nice person, and I wasn’t scared to meet them”.

Of the participants in the study, Chiko had a completely different background than all of them. The other participants had a secure family environment in which they usually lived together. However, Chiko’s family was unique; she explained,

I have parents, older sister, and older brother. I lived with my grandparents. Her parents worked a lot, and it was like her grandparents were her parents. I did not stick together with her parents. I still feel comfortable to speak with my grandparents, but not with my parents. After I graduated high school, I left home and moved into my own house. My father likes to go to ocean, and I like oceans and animals. So, when I was living by myself I worked, but wanted to work with animals. My parents let me do whatever I wanted.

Chiko’s received scores on the survey instrument (Horizontal Individualism, Horizontal Collectivism, Vertical Collectivism, and Vertical Individualism) as follows; 5.5, 7, 5.4, and 4.3. These data suggest that the value that Chiko most identified with was Horizontal Collectivism.

During the interview, I asked Chiko about living in the U.S., and what she would like her son to learn whilst living in the U.S. She replied, “I want my son to have Japanese characteristics, be more Japanese than American. I don’t really care about American culture”.

Values associated with Collectivist cultures include the desire for stable and predetermined friendship, group solidarity, and emotional dependence. However, Chiko’s values did not fit this predetermined list. In the conversation, Chiko admitted that she won’t stay in Tallahassee and will move around the U.S., “Perhaps, I won’t stay here in Tallahassee. Since my husband has to get a job, we will move.”

The emotional dependence Chiko exhibited with her child during each and every observation highlighted the strong collectivist bond between a Japanese mother and her child. In the observation many of the mothers were happy to place their child in a baby swing or in the care of the other mothers. However, Chiko kept her baby strapped to her for most of the observations.

All but one of the participants chose Horizontal Collectivism as their strongest value. Furthermore, this was highlighted during the interviews when they talked about their family and experiences while in Japan. Each of the participants emphasized common goals with each other, which is one of the predominant descriptors of Horizontal Collectivism.

Summary

In this chapter, a discussion of how the data was analyzed was presented. Then, in the second section, the characteristics of the participants were described and discussed followed by an analysis of the participant’s degree of individualism-collectivism (IND-COL). The demographic data of the participants in the study showed that the group consisted of women who were very different. Some of the participants were very recent to the U.S. (3 months) while others had been living in the country for six years. However, despite the range of time in the U.S., there were no discernable differences in relation to IND-COL value traits. Additional data analyses further illustrated this information. The Horizontal IND-COL character values were very similar when cross-tabulated with the age groups. The Vertical IND-COL analyses were different as they illustrated differences between the 31-36 year olds and the other two age groups (Vertical Collectivism) and differences between the 40 years and older group with the other two (Vertical Individualism). Education levels and marital status (spouse nationality) showed no

considerable difference between the levels of IND-COL between the participants.

CHAPTER SIX

LANGUAGE ACQUISITION

In this chapter, the participant's experiences and barriers related to language acquisition will be discussed. Using data ascertained from interviews, observation, and the focus group interview, the mothers and their children's stories will be explained. The first section includes a description of the children's language acquisition in preschool. Then in the second section, the English proficiency of both mothers and children is analyzed. The third section presents an analysis of the content of the early childhood classroom. Finally, communication between the mothers and preschools is addressed.

Children's Experiences with Language Acquisition

One of the most common themes to emerge from the participant interviews while we talked about their children's experiences in Early Childhood Education was language acquisition. Although the children were of different ages, each of the mothers expressed a similar goal for their children; they wanted their child to be able to speak English. When I talked about this with Aya, she mentioned, "Yes, but my son's English is not so good so there is an ESL teacher in the class. So, he is lucky. He is there for helping understanding foreigner." The other children in the study were not as fortunate as Aya's son because none of the other schools had a teacher who specialized in working with English as a Second Language (ESL) students helping them.

Amaya, Noriko's daughter developed very good peer relationships at the preschool she attended. While she was there she played consistently with children from Israel, Germany, Japan, and American. I was intrigued to learn how they communicated with each other as each had their own specific language. Noriko elaborated,

In English [now]. But, when she was two they were speaking their own language. Not language, but they made up some language and they talked. Because they don't speak English at all, and they didn't speak English so they made up a language that they could communicate with.

As we continued with the interview, Noriko expressed her dissatisfaction of Amaya's early language acquisition. When she was young, Noriko expected her daughter to naturally acquire English as she was immersed in the language everyday. However, that did not happen in this case. She revealed,

I think because she has been here since she was born – I think it is natural for her to learn English. It is very difficult... I forgot about what happened in the past. She plays with a lot of American kids when she was small, but she never learned English from them at all. So, just only what I taught to her. For example, "Bye Bye", "Thank you" (laughing). Some English she learns... "Mine" from some kids... "Where are you going?" She didn't learn much from other parents who speak English. I thought I needed to teach her English, if I wanted her to speak English when she was small. But, when she gets older she picks it up with a lot of children and teachers.

It was noted by the mothers that their children's language acquisition at preschool was minimal. Earlier research (Ashworth & Wakefield, 2004) has indicated that the "transition from home to school, whether it occurs at a preschool or kindergarten, marks an important turning point in terms of language development" (Ashworth & Wakefield, 2004, p. 29). Ashworth and Wakefield (2004) contend that non-speakers of English may not be as inclined to speak English at home because they are already understood at home when they speak Japanese. Furthermore, the children may only hear limited English words at school, which are not relevant in their home environment.

Amaya and her peers were particularly creative with their language acquisition. As noted by her mother, Amaya and her peers were from different countries and none of them had a language in common. Therefore, to communicate the children developed their own language so they could play and interact together. This aligns with previous research that posits children develop their own view of the world, and language development goes hand in hand with that. The need to develop language is mainly so they can interact with their friends, and as the children mature so does the language development (Ashworth & Wakefield, 2004).

Peer Interaction

The experiences of the Japanese children at preschool and their interactions with their peers differed greatly. For example, Amaya and Hideki, although attending the same preschool, have had two very different experiences while being in attendance. Amaya has enjoyed interacting with the other children in the school, and has made friends with children from India, Germany, Japan, and the U.S. Noriko elaborated on the story,

She erm, plays with other children from other countries. With different languages... the children speak different languages at home. When she was two she was friends with an Indian girl, one American German girl. The three of them were together all the time. In the second year, two other Japanese came, so she played with 2 Japanese kids and the American German girl together. She is very social... when I was working she stayed until 4pm and she met a lot of American kids there... made friends with the American kids there. The preschool teachers said she made the most friends at preschool.

Hideki, on the other hand has not had the same positive experience as Amaya. The teachers have commented to Kana that he seems withdrawn and is quiet in the class. Kana, elaborated,

I asked if he had any friend and he said, "No, nobody". Yes, the teacher has told me several times that Hideki is really shy and I should get in touch with the other mothers of the kids who are in the same class. To have a play date and get used to each other and we have done that, actually. He is fine when we do the play date together, but he doesn't really interact with the other kids.

Hideki is now starting to stutter in both English and in Japanese when he is engaged in conversation with his family and friends. At preschool he is quiet and shy, and he is also starting to become withdrawn when he meets his Japanese peers. During an observation at Miki's house, the mothers decided that they would have a gift swapping afternoon as it was close to Christmas. After all the children had arrived they sorted themselves into small groups (the young girls were playing with dolls, while the older children played outside on tricycles and motorized toys). However, while the children were playing outside on tricycles and motorized toys Hideki was hiding behind the sofa away from the other children and mothers. Kana confirmed the observations,

He stutters in Japanese as well, and the kids are really quick, they probably nobody is really waiting [for Hideki to finish his sentences] to listen to him fully, but he just gets into the mood and it doesn't really matter. Probably, when he cannot really, really, communicate well. They get the idea and do their thing – so it is no problem, probably, but yes, he thinks he is just playing on his own quite a lot of the time.

As a result of Hideki not participating with his peers at preschool or with his peers in out-of-home care, Kana was thinking of sending him to a different preschool. The reasoning behind this was, “All the kids in the neighborhood- Indian Head is kind of open... open-minded young families with kids, so we tend to see the same people... I think if he is given time, say one-on-one he can get on with anybody.” However, at a later interview, Kana revealed that she and her husband decided not to change Hideki's school environment. After researching more about Hideki's speech problems and reading articles on the internet, they decided it would not be the best idea,

But, there would be an issue, that I told you about – the stuttering. I did a little bit of research about that, and when little kids have stuttering problems, maybe changing the environment could be a bad idea. There should be more structure. Either this kids are under too much pressure, or stress. I'm not too worried, but his stuttering is not getting better.

Aya was very happy that her son was interacting with the other children in his class. However, she expressed that it was probably his size that made the other children want to be his friend,

His teacher says that he is speaking English, and he is speaking quietly with another student, but because of the accent. The cut off date is, in Florida, October... so he was supposed to be upgrade, but in Florida he is one of the biggest boys in the kindergarten. So that might make it easier for him to get along with the class.

The other mothers expressed in less detail how their children were interacting with their peers. However, they did mention that the friends their children had were very kind and helped them a lot. Furthermore, while the Japanese children played together during the play-groups they would often speak Japanese to each other, rather than English. When I asked Natsumi about this she commented,

So sometimes the kids speak English so they cannot have any conversations, but some can speak English and Japanese and we are trying to get them to speak Japanese while we are all together so now he's ok to play with but I'm not sure after that.

Child-Teacher Interaction

During the interviews, the mothers mentioned the interactions between their children and the teachers in the classroom. Again, similar to the peer interactions, the relationship between the children and the teachers differed. At The Ashtonian Preschool the teachers had experiences of working with Japanese children and families before. Noriko, explained that the teachers even took the time to learn a simple Japanese song,

Preschool teachers had a lot of time with Akihito because he didn't speak English at all, so the teachers started singing Japanese songs in the morning times. So all kids know one Japanese song.

Noriko thought that because of their previous experience with Japanese families, The Ashtonian Preschool would be a good program as her daughter is very outgoing and requires a lot of attention from her teachers,

She is very social, she likes to get attention from the teachers, erm.. even though she doesn't speak English well she does a lot of gestures to get the teachers attention. She loves the teachers a lot.

Not all the children or families have had a pleasant experience at The Ashtonian Preschool, however. Kana thought that the teachers were not attentive enough to the needs of the children (especially her son). She did remember that she had tried to speak with the teachers, but they just brushed her off as they were too busy,

The teachers are always busy, and we don't really have a lot of time. I just drop him off and pick him up. That's it. Once the preschool told me that I should probably speak with the teacher [Marjorie], but she didn't really have a lot of time. She has 30 kids, looking after them, and that is quite a lot.

Other mothers who commented on the interactions between the children and teachers further clarified that they were usually good, even though language was a clear problem. Shiori commented, "It was a good relationship, but sometimes, my kids couldn't speak what they want

to tell the teachers, and I helped them. My husband wrote a letter a lot to the teachers to tell them what they wanted.” Miki also commented that she thought it was great that at The Ashtonian Preschool they specifically reached out to the Japanese families by learning a Japanese song, “At the school – they learn Japanese songs, so they can teach all the children in their class the language. I thought that was kind of cool.”

My children, although not at the extremes of the mothers in this study encounter similar language difficulties when conversing at home and at school. British English and American English have many obvious similarities, but on the other hand there is much dissimilarity too. Simple cultural words and phrases such as “chips, biscuit, and football” can be quite confusing for young inquisitive minds.

Teaching English

A few of the mothers iterated that one of the problems they face is how to teach their children both Japanese and English. This issue is further intensified with the mothers who are married to Americans. Chiko, Natsumi, Kana, and Miki are all married to an American husband. All four of these mothers had relatively high Horizontal Collectivism and low Vertical Individualism (see Table 4.3: Participant Demographic Data). However, Chiko and Natsumi have been in the U.S. for less than a year, and display low Individualism character traits. On the other hand, both Kana and Miki (who have lived in the U.S. for over four years) have much higher Individualism character traits, as established in both sections one and two of the survey.

Rather than being able to speak Japanese at home and English at school, some of the husbands according to the mothers, are not happy having their children speak a different language. Natsumi divulged, “I’m only teaching him Japanese-English, so I hope he can get, how do you say, right pronunciation.... my husband still tells me like, “My Son is speaking kind of different words... what is it?” So...” This problem of Natsumi is not only prevalent in the mothers who have been living in the U.S. for the shortest amount of time. Miki, who has been living in the U.S. for over six years also sees this as a problem for her children, and has spoken with the teachers at the preschool about this issue,

Maybe 45% English 65% Japanese. But, I don’t know. Sometime she gets confused with speaking the two. Because my husband doesn’t speak any Japanese so we communicate in English at the house, so, I try to speak Japanese. But, I can definitely see the difference in only English speaking kids and my daughter. Because when I had a conference with

the teacher she asked me if she was delayed.... Compared to the other kids she was not talking well.

Although the mothers wanted their children to attend preschool to learn English, this was not the priority for all of the mothers. Natsumi indicated that although she wanted her son to speak English with the correct pronunciation, she also wanted him to learn to play with children of the same age. To be sociable, and to be able to interact with children who were not necessarily Japanese. She explained further when she said,

First of all I want him to play with the kids that are the same age as him. And, I want to put him in a crowd to be like nice to them, and to do the same things that they do... yes. Maybe if he had chance I want him to learn English too.

Although learning English was not a priority for a few of the mothers, they did agree that it was very important. Before moving to the U.S. permanently, Shiori and her family made brief visits so they could become acclimated to the country. The previous visits to the U.S. consisted of only speaking limited English, such as “No”, “It’s mine”, and “Sorry”, but now Shiori believes learning the language is important,

I think it is important for them to speak Japanese at first, because they will become confused. They will relax at home. But this time, they need to study English. Before time was just play with friends, but this time to study English they have test, and for math, and I have figured out to study English, and have English game at home.

Izumi has had the most problems with her daughter’s language acquisition. Before Izumi and her family moved to Florida they lived in Pennsylvania, and her daughter attended preschool there. However, she did not speak English at the preschool and Izumi believed it was because, “she did not like it there”. As she has become older and more confident in her new country, Izumi’s daughter has fully embraced learning and speaking English,

I think from friends at The Ashtonian Preschool. She has free time, and usually my daughter is very shy... she doesn’t want to talk with anyone. But, her friends hold her hand and say, “come here, let’s play”. They bring her to them... so she started to like to go to school. Then her Japanese is overtook by her English. After that she does not speak Japanese to me. Her priority is playing with her friends, and that is much more fun. She come back home, and her mother has to say “No” to a lot of things and she doesn’t like it. So she learns English at school, and her father, my husband doesn’t speak Japanese.

Some educators may believe that learning two languages at the same time confuses the child and delays language development (Tannenbaum & Howie, 2002). It was noted by Kana that this was a potential concern for her, especially as her son started to stutter. However, simultaneous second language learning has been found to be natural, with children becoming quite proficient by the end of pre-school years (Arnberg, 1987). It was obvious from the interviews and observations that the mothers desperately wanted their children to be able to speak English; it was unclear how they wanted this to occur though. Most of the mothers had resigned themselves to the fact that English language acquisition would come naturally, but on the other hand one or two were forcing it with unhappy consequences.

Learning English

Language is one mean by which immigrants can become socialized in the U.S. (Tannenbaum & Howie, 2002). Through language, an immigrant's cultural heritage can be received and through the use of language can be retold countless times and passed to future generations (Skutnabb-Kangas, 1981; Sung, 1985). The mothers all intimated that they saw language as the most important advantage for their children's exposure to the U.S. They wanted their children to be able to succeed within the U.S. society, and also live fulfilling lives within their Japanese culture. Since it is difficult to separate language from culture, parents felt that losing the mother tongue was losing their important cultural values. Therefore, immigrants often face the task of trying to maintain their mother tongue and communicate with their children in this language.

The mothers mentioned that quite often language acquisition was being learned from peers and classmates at school. Mizuki commented that although her daughter has a friend who helps her with English, her older daughter at middle school is not so lucky. Her eldest daughter has different classes with different children, and as a result she has found it extremely difficult to make friends and to learn English,

She [youngest daughter] has a friend who is very kind, so everyday her friend helps her; very happy situation. But her older sister has no friend, so she has no communication. So she is everyday same class, same period – first period, second period, same members. But

middle school change every period... mix friends, so she doesn't know anybody. It is difficult to make a friend.

To counter the children's English language acquisition the mothers use the play-group time to only speak Japanese. For some of the children this works great, as Miki elaborated, I don't know if she as an inference for something... if she communicates with other friends, but we are lucky because we can get together, and she knows that when she plays together with other Japanese kids she has to use Japanese. That is how she will use Japanese more.

For some of the other children though, the play-group can be stressful. In the observation of the children at Miki's house not all of the children played together. The younger children often played in solitary play, while the older children rarely spoke to each other. When I asked Izumi about this, she revealed,

Often she cannot understand the kids that day. But she can understand what I am saying... a little bit. The kids speak too fast, and what the children say doesn't make sense... even in English. Something difficult is happening with her. I just need to try and fix.

English Proficiency

Most of the mothers commented on their child's English proficiency or language acquisition during the interviews. Not all of the mothers, however, believed learning English was such a good idea. As their children began to learn English and became more affluent in the language, the mothers recognized that their children's Japanese was declining. Although Aya was delighted that there was an ESL teacher in her son's class helping him, she was also wary of him losing his Japanese. She declared, "If I don't keep an eye on him, I think so. He will lose his Japanese."

In the in-depth interview, Izumi reiterated Aya's concerns regarding her son losing his Japanese. In fact, the situation with Izumi has become more serious. Her daughter no longer speaks Japanese to her or her family, and even though Izumi converses with her daughter in Japanese she replies in English,

Yes, I worry. I cannot force it, but I am trying to find a way for her to learn Japanese with... now she is rejecting Japanese. She doesn't want to speak Japanese. Even if I speak with her in Japanese she replies me back in English. She already knew her English was better, and she isn't very good at speaking Japanese. So I buy her Japanese anime, and I try textbook... Japanese kids study, I order... November 2009, I and my daughter went back to Japan for about a month and I was hoping her Japanese would get better, because everyone was speaking in Japanese, even me. But, at that time she kept on speaking English to her cousin. She has two cousins. She wanted me to translate what they said. The two cousins in Japan want to speak English. My sister now wants to learn them English. They are listening to English songs in the car, and the cousins try to speak English and communicate with her. She did not learn that much.

Some of the mothers believed it was their responsibility to teach their children English, and as a result felt pressured and worried about how to teach them correctly. Natsumi indicated that she would first have,

Conversation, as much as I can do, and then work, some CD's... cartoon which are good for kids. I'm trying to teach him a lot of stuff, as much as I can, but... you know so many words that I don't use for normal life... so it's kind of hard, but maybe when he is 4 years or 5 years I'm going to start teaching him from the textbook – Hiragana or Katakana. But now, it's conversation and TV.

Natsumi did have a plan already set out for her son. Before he learns English she wants him to be able to speak Japanese, and then he can learn it

I want him to speak Japanese good first, and then he can get some English. I know that he'll speak English so well, because he has to go to an American school. But, Japanese is a little difficult to what they say so I want to put him so much Japanese first and then English. So, I'm just waiting to start... yeah, that's what I heard.

Kana, more than the other mothers thought it was her responsibility to teach her son English. She was therefore particularly hard on herself when she realized that she was cross-teaching him,

Erm, less and less, that is my role at the moment. Is to speak English alot – it seems like it is more comfortable speaking English [for him]. Although I am speaking to him at home in Japanese, of course, but sometimes I get lazy and sometimes English is a lot

quicker and straightforward, than, than... we have actually a language problem with stuttering a lot.

The barriers related to English proficiency did not just evolve around the children. Two of the mothers (Miki and Chiko) discussed their problems with not being able to communicate in society. Miki stressed that at home only English is spoken as her husband cannot speak Japanese at all, "Because my husband doesn't speak any Japanese so we communicate in English at the house." Therefore, Miki is feeling the stress of only being able to speak Japanese when she sees her friends. Chiko's description of her problem was an issue of surviving in the U.S. Chiko, having only been in the country for three months, is struggling more than the other mothers with language. She explained,

When I went to the grocery store by myself with the baby, the staff helped me get the shopping cart. I tried not to speak as much as possible, "Thank You" that's all. I know I have to try, but it is scary to do it. But, yes, I have to try.

Content of the Early Childhood Education Classroom

It is acknowledged that compared to their American peers, Japanese mothers are highly involved in their children's education and influential in promoting student achievement (Stevenson & Stigler, 1992). Many of the mothers did not know what occurred within the boundary of the ECE classroom. Although Aya intimated that the work they did in the classroom was more difficult, this was probably because of language, "He likes the Japanese school more. He said it was easier... Yet still he says he likes Japan... Because, I think of the language."

The only mother who really discussed the content of the ECE classroom was Izumi. She commented on the subjects and topics which her daughter specifically studied in preschool, "Before she went to kindergarten she went to a VPK program, so in the VPK program she learned all the alphabet, and words, and maybe small sentences, all kinds of math, and science. Teaches about galaxy and different things." Moreover, Izumi was concerned with the lack of math activities in the classroom. She confessed,

Math is kind of fallen behind compared to Japan. Education. But, my only complain is math. Maybe when she grows up, maybe sciences behind I heard. That maybe a problem. I don't know, maybe my daughter will like math and science... it depends.

Mizuki, was also worried about the content of the ECE classroom. To help her child, the teacher gave her daughter homework so she could be successful at school. However, the content of the homework was difficult for both Mizuki and her daughter, “Yes, and it is so hard. Homework – she doesn’t understand the word in the sentence; very hard. It is for me also... I have to help to them. So hard. Difficult for me.”

In this study the experiences of the immigrant children were told through the voices of their mothers. The mothers explained what their experiences were like in Japan when they were younger, and often compared their experiences to those of their children.

Through the interviews, it became clear that the mothers did not know what occurred in the classroom of a Florida preschool. Although VPK was alluded to, the mothers did not mention activities that their children did, or talk about volunteering in the classroom. It has been suggested that in-depth orientations be held for immigrant families (Naughton, 2004). Naughton (2004) specifically recommended that programs should hold two types of orientations for families. The first should focus on programs creating positive relationships with families. This would enable the families to feel appreciated, while at the same time learning what their children are engaged with during preschool. The second type of orientation should consist of a series of parent-teacher meetings held throughout the preschool year, to help families become more involved in their child’s education and get ready for entry into the school system.

Communication

Similarly to their mothers’ ECE experience, the children’s encounters were both negative and positive. Some of the children such as Amaya had a great experience in preschool, whereas Hideki’s were not as positive. This was interesting because both of the children attended the same preschool, and are very close in age. However, the mothers of both children expressed different types of communication with teachers and other administrative personnel at the preschool. Amaya’s mother discussed the teachers singing a Japanese song during circle time and making Amaya feel welcome. Hideki’s mother mentioned her frustrations at not being able to speak with the teachers for a long enough period of time. Such communication frustrations, however, were not isolated to Hideki’s mother.

Interactions

During the interviews, it was elicited from the participants that they were often frustrated at the lack of communication between teachers, administrative staff, and themselves. Previous studies have highlighted that immigrant families and programs that work together to create meaningful partnerships to support children's development and learning, usually have positive results (Tobin, Arzubiaga & Mantovani, 2007). Participants commented further that there were no opportunities for both program staff and parents to really communicate, to learn more about each other, their child's strengths and needs, and potential parent roles.

CHAPTER SEVEN

CULTURAL DIFFERENCES

In this chapter, the cultural differences that emerged from the data in the study are addressed. First, is a description of the preschools the mothers attended as well as an examination of the mothers' earliest childhood memories of attending preschool. In the section the children's experiences from the mother's perspective is addressed along with a comparative analysis of my own children's experiences in preschool. This is followed in the third section with a comparison of Japanese and Florida Early Childhood Education Programs. The final section addresses the mothers' thoughts of living in the American culture and cultural depreciation.

Preschool

Preschool Type

The early experiences of the participants varied from mother to mother. However, most of the participants commented on what type of preschool they attended. In Japan, there are two kinds of preschool - licensed preschool (*youchien*) or child care centers (*hoikuen*) (Boocock, 1989). Children will attend one of these types of preschools depending on the socio-economic status of their parents. For example, licensed preschools serve mostly the children of mothers who stay at home, whereas, child care centers were created for employed mothers and enroll children whose ages range from infancy to age five. However, similarly to the U.S., the curricula of these preschools are often similar in nature and can be faith-based (usually Shinto, Buddhism, and Christianity). The participants described their experiences in these preschools; Kana explained,

I went to a Buddhist kindergarten or daycare that when I was 2 year old... even though my mother wasn't working... you're supposed not to send your kids when you are not working, but somehow I got in. My brother was going there so I wanted to join. I was quite outgoing, and I enjoyed the school so much.

At this preschool, Kana enjoyed participating in activities you would find in an American preschool. For example, she played with dramatic play materials and read books; these activities evolved around the story of Buddha,

Playing with the other kids and we performed a little play from time to time. Like a story... the parents would come here... all related to Buddha's story. It was quite fun. And I liked some events, some Buddhist events... like cooking the sweet tea, over the little Buddha statue and we had some little cakes and sweets. It is kind of a nice memory. I have quite a lot of memories from that time. I remember quite a lot.

Kana was not the only participant to attend a Buddhist preschool. Miki also attended a similar preschool, although her recollection of the environment was not as vivid,

It was run by a temple, and maybe I had a classmate... maybe 1 or 2 teachers, but in the second year I only had 1 teacher... Mine is a temple just because many home close... maybe the cost of the kindergarten and the temple. The main thing is attendance; I have never seen that Jewish temple. They are Christian or Buddhist temples, that's why.

Two of the participants (Shiori and Izumi) attended a Christian faith-based preschool.

During the interview with the Focus Group, they remembered what they used to do when they were in preschool. Preschool was not a period for writing "ABC's" or other types of academia, but was playful and fun. Their comments included,

My parents sent me to nursery school. We used to sing, and the teachers did activities, painting as well as crafts. We were given some textbooks. Not only crafts, but some educational things. It was a lot of fun. They had quite a big pool, and we all went into the pool. It was a tiny nursery school, but a quite big pool... it seemed bigger than the school.

Shiori described the preschool as, "I went to preschool for Christian. My grandfather was Christian, I went to Christian Preschool... My brother went to same preschool, but my sister went to other kindergarten." She remembers the activities at the preschool, but thought that the teachers were strict, "Yes, I went to church and what time for wake. I found music, and play. Teachers is little, but [translation dictionary] tutor, very hard."

The experiences of Izumi were a little different than Shiori. Izumi described her activities as, "Mostly I played, sing a song. It was a Christian school, so we prayed before we eat, before 3 o'clock, before... I remember at Christmas time. Mostly, we played, sing a song, drew pictures, played with blocks." As she thought more about the preschool she attended, Izumi commented

on how little academic work she did, especially compared to her friends who attended other schools,

Some of my friends went to a different school for study besides kindergarten to get into a good elementary school. They had exam, so they had to study because of that. Writing letters, or math (easy math), addition, subtraction, they were doing that. My mother was not interested in study. Letting me study, so I didn't study at all in kindergarten. Then when I went to elementary school I started studying. I remember, when I entered elementary school, I did not know math. All the kids already knew how to do math. I would be looking around.

Preschool Memories

During the interviews I asked the participants what their earliest memory was from their childhood or attending preschool. The responses from the participants were a mixture of happy and sad memories. Natsumi described her earliest memory as,

I got into a fight with a classmate and she started to cry cause we were trying to get the toys, which we wanted to play but there was only one thing. So, then she started to cry and she peed on herself, but then she started crying more and I felt freaking bad. The only early memories I have are from preschool.

Although Kana did not remember getting into a fight at preschool, she did remember her first day, which was also a not positive experience,

Me crying, really, really, really, crying for the first day of the daycare – the Grand entrance of the preschool. I remember there were places to put the shoes and sandals. Then, yes, the teachers were “wow” and no other teachers were looking at me, and no other kids were looking at me. I was crying. I just didn't want to go on that first day. Probably I was two years old.

The experiences of Noriko and Shiori, however, were both positive, fond memories. Noriko remembered waiting for her mother to come home with equipment to take to her first day,

The earliest memory is at the entrance of the house, I er, was waiting for my mum to come back home. She came back home with new bag of the kindergarten. And she said, “You're going to kindergarten soon, and you're using this bag, and hat, and clothes”.

The description from Shiori related to the activities she used to do at the preschool, such as,

Shopping game, er, I took some nuts outside and er, I brought some snacks, empty snacks – just box, and we put nuts... shopping game. It was very fun. And, fingers [manipulative activities]. Many practice fingers like origami, aritori, we make some knitting.

The mothers' early experiences in ECE were not too dissimilar than my own. Although I never attended preschool, the primary school I attended at the age of five was very similar to the schools the mothers described. Every day, there would be a religious connotation (either through hymn or prayer) followed by a day of crafts, reading, art, or sports. My earliest memory in primary school was *Sport's Day*. Each class would participate in mini field and track events with participation from parents cheering their child in the different activities; a positive experience.

Children's Early Experiences

Early Childhood Classroom

Throughout the duration of the interviews, it became apparent from the participants that the children who were attending preschool were in one of three schools. The first preschool was The Ashtonian Preschool with a capacity of just under 100 children. The Ashtonian Preschool has been accredited since 2005 by the United Methodist Association of Preschools, a nationally recognized faith-based accrediting association. The preschools' operating hours are 7:45am until 5:30pm Monday through Friday. The second preschool the participants mentioned was ABC Preschool. This preschool is bigger than The Ashtonian Preschool, as it has a capacity of 150 children. ABC Preschool, although licensed by the Department of Children and Families it does not hold accreditation. The preschools' operating hours are 7:30am until 4pm Monday through Friday. The final preschool is Kodomo Christian Preschool, not licensed by the Department of Children and Families, but accredited by the National Association for the Education of Young Children. Moreover, the school day is much shorter than The Ashtonian Preschool and ABC Preschool as the school day runs from 9:00am until noon. Interestingly, all of the preschools the participants sent their children to, or are interested in sending their children to, are faith-based/religious preschools.

As a part of the experiences of the children in early childhood settings, I wanted to know what the mothers knew about the early childhood classroom their children were attending. From the responses, it was clear that not all the mothers were entirely sure of what was taking place in the classroom. For example, Aya responded,

So, the each class there are between 16 and 20 students, so, then only one Korean boy, and one mixture boy, who is my son... Japanese and Iranian... I heard, until 1pm they study, but after 1pm they are playing, singing, it is a lot of things.

Aya knew quite clearly the class demographic, but was unsure of what they did in the classroom. However, this was not necessarily typical of the responses. Both Noriko and Izumi had positive responses to what their children did at the preschool. Noriko replied,

They let the kids do whatever they want when they are 2 and 3, but now they teach kids alphabet and cooking and dancing and singing. So, when Amaya entered there she was two and she didn't like wearing clothes, and especially she didn't like wearing shoes and socks (laughing). So, they then go outside without shoes... I like that part the most. For two years old they er, that they have playground playtime, then 30 minutes of singing. Then drawing and other activities, and snack time, and story time, and playground time. Three hours in the morning only. I don't know what they do in the afternoon there. Three and four years old, they, er. (Amaya whispers in Noriko's ear) They also have birthday parties (laughing). And for older kids there they go to different class rooms and teachers. They learn cooking, dancing, and have playground, circle time, and art and crafts. They do different things.

According to Izumi, her daughter also had good, positive, experiences,

In the VPK program she learned all the alphabet, and words, and maybe small sentences, all kinds of math, and science. Teaches about galaxy and different things. Now she is in kinder, she started to read and writes a journal... she studies three months only. Now she wants to read a very easy chapter book. The title is John... Funny story. About school bus, or mean boy, something about that. So, kind of amazing – when I was in kinder we did not do that kind of study. I thought it was too early, but early education is more effective I feel. She really doesn't have much homework right now. She wants to do something, so I think it's really good.

Other participants were not so forthcoming with their description of the preschool, with Kana stating, “The school is good, clean and spacious, and kind of very organized.”, and Miki mentioning “She goes to Kodomo preschool. It is on John Knox and Meridian. They have a pumpkin patch. It is a good preschool, very good.”

As the mothers did not elaborate further with the description to what was actually occurring in the preschool classrooms it was difficult to ascertain if the mothers were happy with the content of the classroom. None of the mothers expressed discontent with the actual classroom experience, as that was directed at the administration rather than at the content.

Japan-U.S. Early Childhood Education Program Comparison

In Florida there are two state-run programs that assist with families wanting child care assistance. The first is the School Readiness program, while the other is the Voluntary Prekindergarten program. The School Readiness program offers families financial assistance for childcare through a variety of services. These services include extended-day, extended-year, and school-age care to support parents in becoming financially self-sufficient (Agency for Workforce Innovation-Office of Early Learning, 2010). The School Readiness program was developed to examine the level of physical, social, emotional, and intellectual development of the child, and to involve parents as much as possible. Each school readiness program provides a developmental screening for children and referrals to specific health and educational specialists. These services work in cooperation with other programs such as Head Start, Early Head Start, and the Voluntary Prekindergarten program.

The second program, Voluntary Prekindergarten (VPK) began as a constitutional amendment passed by Florida voters in November 2002 and signed into law January 2, 2005 (Agency for Workforce Innovation-Office of Early Learning, 2010). It was designed to prepare every four-year-old in Florida for kindergarten and build the foundation for their educational success.

The goal of VPK is to give each child an opportunity to perform better in school with quality programs that include high literacy standards, accountability, appropriate curricula, substantial instruction periods, manageable class sizes, and qualified teachers. All eligible four-

year-olds are entitled to participate in one of the VPK program options (Agency for Workforce Innovation-Office of Early Learning, 2010).

When I queried the mothers on the Florida system, specifically asking them what they knew about the ECE programs in Florida, they were not forthcoming. Most of them knew there was something, but they were not aware of what it actually was. For example, Aya replied, “They have a VPK system, and the most of the students are American” without any further information provided. However, Aya did continue to add,

But he likes the Japanese school more. He said it was easier. We were supposed to send him but we moved so we couldn't. Yet still he says he likes Japan. Because, I think of the language...I wanted to [Put him in preschool in Japan], but the, last year, I wanted to take him to Kindergarten but I didn't. So, he went to the karate class. Three days a week – he liked it.

When I asked this question to the focus group, the group divulged that they knew there was Voluntary Prekindergarten, but didn't know what that entailed, “The only thing I know is that they pay –actually. Pay for us for them. So if the kids want to go then it is free... I don't really know.”

The mothers were more forthcoming with the experiences that their children had recently experience in Japan. Noriko's daughter recently went back to Japan with her father for a few weeks. During that time, they decided they wanted Amaya to attend a Japanese preschool. Noriko explained,

Amaya recently went back to Japan and attended nursery school for a few days. The pictures are very different (children's drawings). Japanese preschool wear the same clothes (uniforms) and er, (Did Amaya have to wear a uniform?) Yes, they lent her... Ritsu took a picture of the preschool, and they were making rice cake. They were standing very neatly (side by side). All of them were round the table, but standing neatly making rice cakes. I thought that was very strange.

The Focus Group described the preschools in Japan in more detail,

There are different ministries, and there are different schools. The nursery school is governed by the welfare – this supports the parents that are working, and need their child to be in care for long hours. Another one is kindergarten and this is governed by the education. And the different colleges for the different teachers in the schools... The child

to go to nursery schools both parents have to be working because there are huge waiting lists. The parents want to send their kids to nursery school, but there are not enough.. you cannot send the child to nursery if only the mother is not working because... (both have to work).

Shiori thought for a long time while she considered the differences between Japanese and U.S. ECE programs. After deliberation she declared,

Japanese education is good point is, I think moral. Moral education is good. Because there is not moral education is America school. We have one hour per week where we teach moral education... American school good point is many discussions, they have chance to discuss, and speak their opinion to other people, which is very good for them. But, teachers try to organize to keep easy.... Easy teaching. Try to students, keep calm. And they gave me keep attitude every day. When they yell, I don't like that.... Because my son's friends. One of my son's friends, cannot solve a problem, so he hits a desk... "so you cannot play outside today and you're a red card".

Expectations-Perceptions of Preschool

Although many of the mothers had no idea of what they could expect in a preschool in Florida, they still had their expectations of what their children should be doing. Previous literature has suggested that Japanese mothers are overly focused on academic achievement and are negligent in supporting their children's social and emotional development (Holloway, 2000a; Inoue & Ehara, 1995). However, the mothers in this study refute this claim. In the interviews I asked the mothers what their expectations/perceptions of preschool are, and Natsumi replied, "First of all I want him to play with the kids that are the same age as him. And, I want to put him in a crowd to be like nice to them, and to do the same things that they do... yes." Both Kana and Miki agreed with Natsumi when they said, "It's a lot of help and attention I want. It is really difficult [Kana thinks they don't give her son a lot of love and attention]" and

I looking for more enjoyable and her teachers... I guess for the kids to have freedom to play with friends, and be more polite a little. Also, I don't think discipline is better, what they need to do in their. Keep their hands on the table, but somehow, and she didn't want a mothering figure, and to take care of the individual child – I really like that.... at

Kodomo. [At Kodomo] there is so much time for individual care – if one kid has an issue they make time for that, and I really like that.

The information expressed by the Focus Group on the expectations of preschools in Florida was very similar to the individual interviews. They wanted the teachers to, “[like] Reading, being polite, I liked to play with kids, with paint. Singing, dancing.” During the reading periods of the day they would like the teachers to “focus on the content of the story, like how much fun the kids can get. Like the Dr. Seuss books, when something sounds silly, but you can remember all the different vocabulary.”

The perceptions of preschools and ECE were not always positive. During the Focus Group interview and in the in-depth interview with Kana, reservations were made about the quality of ECE. Firstly, the Focus Group commented that

I think there has to be preschools. This is quite a difficult question. My husband wants me to do the homeschooling, as he doesn't trust other people to look after them. But the reality is, the mothers need a little bit of a break. It gets too much sometimes, when there is only two of us. You need something... I think that it is because of the kids personality. My daughter is quite independent, so she can... I think it depends on the kids.

I was raised to think it was very important for raising sociability.

Kana's comment of, “I was raised to think it was very important for raising sociability” aligns with work conducted by Tobin, Hsueh, and Karasawa (2009). The authors suggest that, “the main reason children in contemporary Japan need preschool is to have opportunities to experience a level of social complexity lacking at home” (p. 109). The comments made by Kana reflect her high Horizontal score reflected in the survey. A graduate from a four year university in Japan, having lived in London married to a British man, and now married to an American, Kana feels the strain of being a traditional Japanese mother living in the U.S. more than any of the other mothers.

The comments made by the Focus Group that they “need a break” from the children aligns with Holloway (2000a) and Inoue and Ehara's (1995) research that Japanese mothers neglect their children's schooling and their development in pursuit of their own leisure or employment. Kana further clarified that her husband is actually the reason she doesn't think preschools in Florida are a great idea. She stated,

My husband, I don't know why, I know why, he doesn't like daycare. He says, "Daycare is a bad place, it is a place for dumping kids" That's how he looks at daycare. I'm not saying all the daycares are bad, because some are really good; anyway I don't really think about daycare.

American Culture

Immigration from any country to the U.S. has its difficulties, but the decision to move from a collectivist culture to an individualistic country is extremely difficult. When I recalled my experiences of moving from England to Japan and then to the U.S. my only recollection of culture shock was from the move of Japan to the U.S. I explained to Kana that I thought culturally England was similar to Japan as the British are reserved, and the country is a lot smaller; making it easier to travel to places. When I asked Kana about living in the U.S. she responded,

Here is no history. Not like, European history, and a country without a long history, or without history didn't really attract me at all. And also, only American people I knew back in Tokyo, they were just too much. They talked about themselves, they don't listen at all... always about me, me, me. I thought all the people were like that. But then... so I wasn't comfortable.

It was interesting for me to hear how Kana had met Americans in Japan, as a lot of the Americans I met in Japan also exhibited similar characteristics, and although she did not like the citizens she had met still decided to immigrate. I also wanted to know what she perceived the differences of the two countries to be. She elaborated,

There are a lot of differences. Main difference is, the people who needed money [wealth] came over here. That was the drive for people to come over here. And those people... and that is actually, that theory destroys the world. Always, always looking for more and more for themselves, mine, mine. I am living here, so I am part of it, so, I have no right to criticize. But, that side doesn't appeal to me.

The U.S., I pointed out, was not only habited by people looking for money and wealth. I asked Kana which American characteristic traits she wanted her son to encompass. She replied,

I really don't like the young people's culture, if you are not in the crowd, then you are out, that kind of mentality, I don't want him to be part of that. Feeling insecure, or timid because of that. He has to learn the opposite... Respect to others, care about other.

Wherever we go [in the U.S.] people don't care about others. Yes, politeness, culture – the way we do something... sometimes I think it is too much [Cultural traditions of Japan]. When you give something, you have to give something back... you worry about what others think – it is a totally different way of thinking.

Chiko, who has not lived in the U.S. for very long, had a different perspective on the barriers of the American culture. To my surprise, Chiko proclaimed that she was most worried about food and eating. Chiko explained,

I'm thinking when he goes to school. He doesn't like American food, so he's going to have a Japanese lunchbox, so the children might make fun of him about it. Also, when he goes to a friend's house he won't know how to eat that food – American food.

It was this kind of uncertainty that has provided a barrier to Chiko's early time in the U.S.

Chiko told me the story of when she went to the grocery store by herself with the baby, and the staff helped her get the shopping cart. While she was at the store she tried not to speak English at all, and only uttered, "Thank You". It was easy for me to empathize with Chiko in this situation as I had similar experiences while living in Japan. Not being able to read grocery labels, I would buy juice instead of milk, and horse when I assumed it was beef. I expressed my experiences to Chiko about what happened to me while I lived in Japan. Such experiences, no matter how small can shape the way you view that culture. For example, when you enter a department store or grocery store in Japan you are greeted with loud cries of, "Sumimasen", which is used when expressing a feeling of gratitude for entering the store; as a *gaiokujin* it was impossible to know what that cry meant.

Availability of Center-Based Care

As mentioned in Chapter One, the availability of finding quality preschool and choosing which school to send children, has been cited in previous studies as a potential barrier for immigrants (Capizzano, Adams, & Sonenstein, 2000; Kirmani & Yeung, 2008; Matthews & Ewen, 2006; Schumacher & Rakpraja, 2003). The participants in this study were no different.

However, the mothers did elaborate that family and the in-group they are part of has helped tremendously with finding center-based care. Miki explained,

I had, I moved to this area, so I didn't know about it. But, my husband is from here so he knows about it [a family child care home] from 10 years ago. We have family, but most of the family works, so they are looking for long-term day care. So, they didn't have any spaces. So, I started looking for by myself. Then, I go to some school, but I am not sure about it, so ask to my husband, and my husband has a friend so he asks her, and she gives me three names. One of them is ABC, one is The Ashtonian Preschool, and one is Kodomo... I went to the Kodomo to see, and I really liked it, and I liked some of the people, and it is from my house a little hike, but I really liked it. The kids are singing, I was waiting 10 minutes, and the kids were saying, "Hey". I went to a Montessori, it is near my house... I liked them, but not quite true. I think it is a good school but not a lot of what I wanted... I looking for more enjoyable and her teachers... I guess for the kids to have freedom to play with friends, and be more polite a little. Also, I don't think discipline is better, what they need to do in their. Keep their hands on the table, but somehow, and she didn't want a mothering figure, and to take care of the individual child – I really like that.... at Kodomo. [At Kodomo] there is so much time for individual care – if one kid has an issue they make time for that, and I really like that.

The participants inadvertently commented how little they knew of center-based care and the options that were available to them. When I asked Izumi about how they found her daughter's preschool she replied,

My husband's colleague already at that preschool, so she recommended that school. She already taking care of it when we were in Pennsylvania. My husband took a look at it when we were in Pennsylvania, and we really liked that school.

Kana sent her son to preschool because Amaya attended the school, while Natsumi doesn't plan on visiting schools, but would rather go to a school based on recommendation, "I have the Japanese community so some people can teach me this place must be this, that place must be that. So, that's the only one I can figure out, or maybe I have to go there to look."

Culture Depreciation

Children

A cultural barrier that was mentioned by the mothers was their children losing their heritage. Many of the children in the study were born in the U.S., and have therefore never known what it would be like to live in Japan. Noriko, for example indicated she wanted Amaya to become more outgoing and be able to speak her mind, which she identified as both a positive and negative of being Japanese, “In Japan we try to be the same to others... American people say what they think clearly to others. So, that part of the culture I want her to learn.” However, at the same time she realizes that while Amaya is learning how to be outgoing and autonomous she is also losing her Japanese identity.

The mother who was most concerned with her child losing their Japanese heritage was Izumi. Izumi expressed how at first she wanted her daughter to assimilate into American culture, but she did not expect her to completely discard her Japanese culture. Initially, it was Japanese language,

Then her Japanese is overtook by her English. After that she does not speak Japanese to me. Her priority is playing with her friends, and that is much more fun. She come back home, and her mother has to say “No” to a lot of things and she doesn’t like it.

To try and counteract her daughter’s lack of Japanese, Izumi took her back to Japan for a short while. However, she rejected the language there and spoke English with her Japanese cousins, foregoing cultural activities such as tea-making. Izumi’s future plan is to try different techniques to bring her daughter back into the Japanese culture.

I worry. I cannot force it, but I am trying to find a way for her to learn Japanese with... now she is rejecting Japanese. She doesn’t want to speak Japanese. Even if I speak with her in Japanese she replies me back in English. She already knew her English was better, and she isn’t very good at speaking Japanese. So I buy her Japanese anime, and I try textbook... Japanese kids study, I order.

Mothers

The children losing their heritage were only half the story when the mothers spoke of cultural depreciation. Some of the mothers were also concerned that they were losing their

Japanese identity because of a lack of involvement with Japanese society. Natsumi especially noted,

Yes, we sometimes have play dates like once a week or once every two weeks so, I always go there to let them play. But, other than that maybe if we have tea with us, or if you wanna hang out with us then I just go. But other than that I don't have any contact with them.

A paucity of meetings with other Japanese mothers was not the reason Kana cited for a cultural depreciation. Kana stated that she thought she had become lazy with her language retention and quite often in conversation would combine Japanese and English together, "I get a little lazy sometimes, and have Japanese and English mixed together." Kana was also quite critical of the in-group meetings, which the other mothers identified as crucial for them to live happily in the U.S. Kana believes that during the meetings the conversations are superficial and do not enhance or contribute to her cultural or language development,

If you say words out of context it can be wrong. I don't here words anymore so I am forgetting words. We don't make use of the different ways of saying words, and of course they are all different generations, I am with the old style. The way that I speak sometimes is different than younger. But, I if he is going to learn Japanese I want him to learn it all, not only the young people's talk. But, the way in which you talk, when you are in different people's company in Japan. The polite way, or the other different way. Maybe I'm just thinking too much, again... unconsciously.

CHAPTER EIGHT

CONCLUSIONS AND RECOMMENDATIONS

This final chapter discusses the findings of the study examining Japanese immigrant parents' views on early childhood education (ECE) settings in the United States. In doing so, the participants' degrees of individualism-collectivism (IND-COL) are addressed. In addition, the influences which drive Japanese immigrant mothers' decision making are examined. Also discussed are the barriers Japanese immigrant mothers face in making decisions about ECE programs as they relate to language and culture. The chapter's final section includes recommendations for further research, implications for practice, and limitations of the study. Closing the chapter is a summary of the research study.

The purpose of this study was to explore Japanese immigrant parents' views on parental participation in ECE settings in the U.S. The study was guided by the following research questions:

- To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care?
- What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?
- What are the barriers related to language and culture that Japanese immigrant mothers face in making decisions about early childhood education and out of home care?

These questions determined the multi-method case study approach including survey, a focus group interview, one-on-one interviews, and observations that were used in this research.

Japanese immigrant children and their families represent a significant proportion of families served by preschools and pre-kindergarten programs nationwide. Yet, little is known about how Japanese parents and mothers in particular, use and make decisions about preschool education. In 1870 it was estimated that there were as few as 73 Japanese immigrants living in the U.S. Over a century later, there has been a dramatic increase in numbers to over 290,000 Japanese immigrants in the U.S. Between 1990 to 2000 there was a 20% increase of Japanese immigrants as the population grew to over 345,000 (U.S. Bureau of the Census, 2000). Despite

this continuous increase in the Japanese immigrant population, there is still limited research available regarding family features that are linked with family selection of preschool programs, particularly for Japanese families with young immigrant children. Therefore, the study's findings should help advance current knowledge in the field of Japanese immigrant children and families in ECE. Furthermore, the findings should help identify ways to improve the instructional practices of preschool teachers working with Japanese immigrant children. For child care providers, policymakers, and researchers, a better understanding of the parent decision-making processes of immigrant Japanese families with young children could help maximize ECE opportunities for similar families. It is suggested that the theoretical lens of individualism and collectivism could foster this understanding.

Theoretical Framework

Research that has examined cultural patterns using similar typologies as positioned in this study includes the works of Fiske (1992) and Rokeach (1973). However, the individualism and collectivism framework used to understand Japanese immigrant parents' views on parental participation in ECE settings was developed from the Triandis (1995) theory of Horizontal and Vertical Individualism and Collectivism.

As explained in chapter one, the individualism most prevalent in the U.S. is defined as the *aggregate mode* (Hofstede, 1980; Kim, 1994; Spence, 1985). In this model, the individual is the entity of analysis, and is autonomous from other members of the society. Individuals who are in this society share values, goals, and aspirations, and these characteristics define the boundary of the group. Moreover, the values of the group are rarely discussed because they are usually accepted and never questioned (Kim, 1994). The collectivist model used in this study, illustrates a firm and distinct collective group, and relatively loosely defined individuals within that group (The participants all originated from Japan). Kim (1994) articulated this type of collectivism as the *undifferentiated mode*. The undifferentiated mode is defined by "firm and explicit group boundary coupled with undifferentiated self-group boundary, at the cultural level, the culture and personality school represents the undifferentiated mode (e.g. modal personality)" (p. 25). This study was posited with these definitions of the aggregate and undifferentiated mode.

Furthermore, it was critical for me to understand how Japanese immigrants, so used to living in

a collectivist country, live happily in another country, which is so different than what they are used to. It is with these concepts in mind, that the following conclusions were drawn.

Conclusions

Analysis of the data collected suggested that the participants' level of IND-COL did not affect the way they made choices regarding ECE. Although the variation of time spent living in the U.S. was quite discernable, there were no differences in relation to IND-COL value traits. Further analyses of the data illustrated this information; The Horizontal IND-COL character values were very similar when cross-tabulated with the age groups. The Vertical IND-COL analyses were different as they illustrated differences between the 31-36 year olds and the other two age groups (Vertical Collectivism) and differences between the 40 years and older group with the other two (Vertical Individualism). Education levels and marital status (spouse nationality) showed no considerable difference between the levels of IND-COL between the participants. What was apparent from the data analysis was that although the levels of IND-COL were not statistically different, there were obvious differences between the levels of Horizontal and Vertical.

Practice Implications

This section focuses on practical implications of the study by examining areas that the mothers expressed as barriers, or problems that prevented them from fully participating in ECE programs and activities. Then, further to this examination, a practical strategy is suggested as ways to circumvent the barriers.

Barriers Related to Language and Culture

Barriers, cited by the participants in this study included English proficiency, content of the classroom, culture depreciation, availability of center-based care, and the American culture. Research shows that families of immigrants are concerned with education and are willing to

participate in the education their children receive at school (Lareau, 1990). Historically, barriers to family engagement have been grouped into three categories:

- Logistics
- Family attitudes
- Institution-based barriers (Henderson, Marburger & Ooms, 1986).

Logistics

Earlier studies on immigrant families have cited limits on time, economic insecurity, work schedules, child care needs, safety concerns regarding the program's location, and unavailability of information translated into the appropriate languages as examples of logistical barriers (Edwards, Fear, & Gallego, 1995). Of these barriers, unavailability of information (no information was made available in Japanese) is the one logistic obstruction participants felt was an issue for their children to attend preschool. None of the mothers were familiar with the Florida preschool/childcare system, and none were forthcoming with descriptions of classroom activities.

Family attitudes

Bermudez and Marquez (1996) listed three problems that support barriers related to family attitudes. Firstly, there is the feeling of uncertainty with mothers because they may not be familiar with the expectations of the preschool and teachers. Kana's experience supports this claim. Secondly, families may be impacted by their own negative experiences with educational systems. As mentioned earlier, the experiences of the mothers in preschools in Japan were both negative and positive. Negative experiences such as feelings of loneliness or crying on the first day of school may have an impact on placement choices. For example, mothers may feel more inclined to place their children where they know there are other Japanese children.

Finally, immigrant families may feel that they lack the language skills to interact with preschool staff or carry out developmentally appropriate activities, such as reading to their children (Bermudez & Marquez, 1996). This, I believe, was certainly true with some of the mothers in this study as they did not feel comfortable with their own English speaking skills and as a result did not know how to communicate with preschool staff effectively.

Institution-based barriers

Earlier research has identified institutional barriers, including a lack of ability to communicate in families' languages, use of specific language to establish distance between the

educational program and the family, a lack of consideration of families' schedules when planning activities, a lack of personnel dedicated to parent engagement, and a lack of positive attitudes towards the role of language and cultural diversity in the children's development (Decker, Gregg, & Decker, 1994). During the interviews, the mothers did not specifically mention a lack of the teacher's Japanese language as a barrier. In fact, their inability to speak English was regarded as more of a concern than the teacher's inability to speak Japanese. However, the lack of the children's culture in the classroom (for example, not including the mothers in preschool activities) is certainly an issue that should be addressed by the staff.

Family Engagement

The U.S. educational expectations may not correspond with immigrant families' experiences or values. It was expressed by Shiori that she was concerned by the apparent lack of moral education in the U.S. educational system. Moreover, communicating with preschool program staff may be difficult due to language barriers (Cotton & Wikelund, 1989). Research has suggested that family engagement has a more positive impact if it begins early in a child's educational experience (Cotton & Wikelund, 1989). Common methods of program-family communication have included sending newsletters to parents, holding teacher-parent conferences, and asking parents to volunteer in the classroom. However, these activities are only beneficial to a certain degree since they do not take into account what happens in the home of the child and only focus on classroom/school activities (Boethel, 2003).

An earlier study (Henderson & Mapp, 2002) that focused on supporting active, family-centered strategies, found that programs successful in engaging families from diverse backgrounds should follow practices that:

- Focus on building trusting mutual relationships among teachers, families, and community
- Recognize, respect, and address families' needs, as well as class and cultural differences, and
- Embrace a philosophy of partnership where power and responsibility are shared.

Teacher-Parent Interactions

Communication

Analysis from this study has suggested that communication between immigrant parents and preschool staff is the key to enhancing a child's participation in an ECE classroom. Teachers and parents, for example, could plan parent-child activity sessions to be carried out within the school where English would be spoken. These joint activities might prompt more utterances in English, for mothers as well as for the children (Mushi, 1999).

Partnerships and Opportunities

Families and programs should work together to create meaningful partnerships to support children's development and learning (Mushi, 1999). Immigrant parents and program staff should create a variety of opportunities for both program staff and parents to learn more about each other, their child's strengths and needs, and potential parent roles. For example, volunteering in the classroom, or making decisions about programmatic issues, or advocating for their children's education would help create partnerships that both parents and teachers could benefit from.

Family Engagement Strategies

Historically, family engagement efforts in many preschool programs have been designed from a program perspective. For example, efforts in the past have included sending newsletters to parents, holding teacher-parent conferences, or asking parents to volunteer in the classroom (Boethel, 2003).

A potential strategy preschool programs serving immigrants can use to gain an understanding of the cultural differences among the Japanese mothers and themselves, is to build partnerships with the informal parenting networks already involved in the immigrants' lives, such as community groups (for example, the Asian Coalitions in the state) and child care providers. This approach could help preschool staff overcome language barriers and provide culturally sensitive ways to reach families. For instance, one researcher found that community groups have been helpful for many Chinese ELLs, whose parents' involvement is limited by work constraints and language barriers (Louie, 2004).

Family Education and Training

Family engagement may be enhanced by offering training and educational workshops for parents and family members on topics such as the preschool program's goals, school readiness,

and transitioning into kindergarten (Sosa, 1997). This would be a benefit for the participants in this study, as the mothers did not share the same understanding as defined by the state of what school readiness means.

Preschool programs can engage parents in their child's development and learning by offering educational classes and trainings that meet their needs and interests. An example that works is Head Start, because it is a requirement within Head Start that programs have an active family engagement agenda (Sosa, 1997). Other preschool programs have experienced similar success by offering trainings in advocacy skills, leadership, how to conduct effective parent-teacher conferences, topics related to parenting in general, and English as a Second Language.

Support Key Programs for Immigrant Families

Although it welcomes immigrants, the U.S. does not have programs in place that can provide a helping hand to newcomers, unlike nations such as Canada, France, Israel, Sweden, and Denmark (Takanishi, 2004). Recommendations from Takanishi (2004) regarding key programs likely to support immigrant families and their young children include:

- Establishing early education and family literacy programs
- Improving teacher preparation to work with diverse children
- Encourage parental engagement in preschools, and
- Improve outreach and services to all preschoolers in immigrant families.

Establishing early education and family literacy programs. For immigrant children whose first language is not English, preschool programs that prepare children for English language instruction in the elementary school grades could be essential in promoting school readiness (Yaden, Salazar, & Brassell, 2003). With this in mind, it has been suggested that family literacy programs should be designed to engage parents by offering English language instruction and workforce skills for adults (American Educational Research Association, 2004).

Improve teacher preparation to work with immigrant children. Currently, there is not a lot of in-service or pre-service training/professional development that assists teachers in learning how to work with new immigrant children (Bowman, Donovan, & Burns, 2001). As well as strong professional development programs, a strong curriculum informed by research and incentives for well-qualified and experienced teachers to teach culturally diverse students would improve the education system for young immigrant children.

Encourage parental engagement in schools. Efforts to engage parents in supporting the education of their children are critical, but face many barriers. For example, school cultures can work against large scale parent engagement because they are usually focused on how parents can help them (the school) rather than vice-versa (García-Coll & Szalacha, 2004). Also, teacher education programs typically do not prepare teachers to reach out to and engage parents as partners in the education of their children. The long and non-traditional work schedules of many immigrant parents, and language barriers between parents and educators, can add to the difficulties. García-Coll, and Szalacha (2004) believe that teacher preparation programs that provide skills to engage parents in the education of their children from an early age must be a higher priority in the ECE field. Moreover, involving more community-based efforts that involve parents in their children's schools and education can help tremendously.

Improve outreach and services to all preschoolers in immigrant families. Currently, there are few outreach efforts to immigrant and racial/ethnic minority families. These efforts are usually made by already developed programs such as Head Start/Early Head Start. However, these types of programs are lacking in high-need communities (Takanishi, 2004). If more outreach and services are made to immigrant families, especially in Florida, it is likely to result in increased services to immigrant and minority children who have the right to services under the Individual with Disabilities Education Act (Takanishi, 2004).

Recruiting and retaining suitable staff. It has been identified that culturally and linguistically diverse families respond more positively to program staff who reflect their cultural backgrounds or who speak their native languages (Bruns & Corso, 2001). Conversely, in the case of the participants in this study, finding Japanese-speaking teachers, or teachers who understand Japanese culture is very difficult. None of the mothers, however, mentioned they volunteer in the classroom, or have been asked to help with activities. Although barriers may prevent program staff from mirroring the cultures and languages of participating families, experts urge programs to aim for such matching in order to increase trust between programs and families (Bruns & Corso, 2001).

Building Relationships

Communicating through Writing

The mothers identified a lack of communication with the teachers as a barrier in helping their children succeed in preschool. A formal way of bridging this lack of communication is through the written medium. In addition to notes, newsletters, and helpful articles, many immigrant families communicate through email and could be contacted this way.

Creating a Sense of Community

Another strategy for overcoming barriers with immigrant families is creating a sense of belonging (Gonzalez-Mena, 2007). This could incorporate such policies as having an *Open-Door* procedure and/or involving parents in activities that occur at the preschool. In some classrooms, it is common for the teacher to introduce family tree boards where the children bring in pictures of who is in their family.

Ongoing Conversations with Families

Although language has been cited as problems for both parents and teachers, face to face contact is still very important. During the morning at drop-off, or later in the day at pick-up, teachers should make time to speak with parents directly. Even if it were something small, the families would be of the opinion that they are appreciated and a part of the preschool.

Family Participation

Empowering immigrant parents should be one of the key goals in introducing family participation into a preschool program (Gonzalez-Mena, 2007). Involving parents in such activities as being a board member, volunteering in the classroom, and so on should be something the schools strive towards. However, if the parents are forced to participate this defeats the stated goal of empowerment; so communication with the families concerning their level of involvement is paramount. Epstein, cited in Gonzalez-Mena, (2007) alludes to the following categories that family participation should follow,

- Parent-education activities
- Communications between schools and families
- Volunteer opportunities
- At-home learning activities
- Decision-making opportunities

- Community collaborations

Focusing on Fathers

As a male and a father working in the field of ECE, there are certain barriers that often have to be met with and overcome to have successful relationships with teachers, administrators, and peers. Staff at a preschool should consider fathers as an influence that can greatly affect the children in the program, rather than struggle to include them at all. It has been suggested (Levine, 1993) that there are four barriers, which prevent fathers from becoming more involved in their child's preschool education. Firstly, the father often does not want to show that he is inadequate at handling young children. Secondly, there is sometimes push-back from the staff regarding father involvement. Thirdly, the mothers are ambivalent in regards to father involvement. Finally, the preschool is not set up appropriately to include fathers, in what is a female oriented field. To include fathers, especially immigrant families where the culture is completely different than their own, preschools have to be very intentional about including them.

Limitations

One may argue that this study was limited because I was not fluent in Japanese and therefore missed nuances or important information during the observations. Another limitation of this study may be that participants knew that I lived in Japan for four years and had a strong understanding of practices relating to the early childhood education programs, which existed in that country. Therefore, this may have influenced some of their comments or actions during interviews and observations.

According to Merriam (1998), participants who know they are being observed tend to “behave in socially acceptable ways and present themselves in a favorable manner” (p. 104). As far as this issue is concerned, throughout the data collection process I was looking for signs of the above. Furthermore, before data collection took place, I interacted with the participants at Asian Coalition of Tallahassee functions and festivals. Moreover, as a participant - observer, I had a great deal of interaction with the children and the mothers at each site.

The issue of not being able to observe multiple conversations and nuances at the same time was another concern. To counteract this problem, videotaping by a doctoral student from the School of Teacher Education was sometimes employed. Being a participant observer,

however, it was not easy for me to adjust the video camera occasionally. It was sometimes difficult to record every single interaction, conversation, or act. Furthermore, the small sample size is a clear limitation for the statistical analysis and apparent differences could emerge with a larger sample.

Further Research

This study explored the phenomenon of Japanese immigrant children and mothers experiences in early childhood education. The complexity of this phenomenon should be examined through multiple lenses. Below are recommendations for future study:

1. A comparable study is suggested with other Japanese immigrants. Similarly, this study could be carried out among other types of settings such as metropolitan and rural areas for comparing attitudes toward ECE.

2. An explanation of why parents responded in the manner in which they did could contribute to the strength of the study. Interviews with those parents who participated in the study would help us to better understand how diversity is perceived at the next level.

3. A longitudinal study that examines the impact of IND-COL on children's education is suggested.

4. A quantitative study that focuses on IND-COL is advised. It would be interesting to compare the cultural values of Japanese mothers living in other areas of the U.S.

5. One area that could be investigated more vigorously would be to observe the children in the preschool settings. Although interview data was important in understanding parents' perceptions of the ECE classroom, it would have been helpful to examine the evidence empirically.

6. Finally, the study examined IND-COL levels at the individual level of analysis. Future research should be directed at examining HI, VI, HC, and VC at the cultural level of analysis.

Personal Reflections

When I was explaining my research study to the participants, the single most important reason I gave was, “I want the voices of Japanese immigrant families living in Florida to be heard.” As I was writing my dissertation, I was always cognizant that I put the participants’ voices at the forefront of the study as I tried to tell the story of how 11 mothers and their children are represented in the early childhood education system in Florida. It is my hope that I have completed my main objective.

It is my expectation that the results of this study will be used to facilitate further studies and to promote equity in the current and future systems. Many studies have suggested that communication between teachers, administrators, and parents are the most productive means of achieving a better and richer education for young immigrant children in preschool (for example, Tobin, Arzubiaga & Mantovani, 2007; De Gioia, 2009). Hopefully, practitioners can look at the conclusions of this study and revise their teaching styles appropriately.

As I was drawing to a close with my final chapter, Japan was rocked by an earthquake and subsequent tsunami that has changed the country and the participants in this study unequivocally. I want to finish this dissertation by sharing a thought for all the families that lost their lives at that time, and for those who continue to fight to stay alive.

雨降って地固まる

After the rain, earth hardens

APPENDIX A

APPROVAL MEMORANDUM

Office of the Vice President For Research
Human Subjects Committee
Tallahassee, Florida 32306-2742
(850) 644-8673, FAX (850) 644-4392

APPROVAL MEMORANDUM

Date: 10/25/2010

To: Christian Winterbottom

Dept.: EDUCATION

From: Thomas L. Jacobson, Chair

Re: Use of Human Subjects in Research
Japanese Immigrant Parents's™ Views on Parental Participation in Early Childhood Education
Settings in the United States

The application that you submitted to this office in regard to the use of human subjects in the research proposal referenced above has been reviewed by the Human Subjects Committee at its meeting on 09/08/2010. Your project was approved by the Committee.

The Human Subjects Committee has not evaluated your proposal for scientific merit, except to weigh the risk to the human participants and the aspects of the proposal related to potential risk and benefit. This approval does not replace any departmental or other approvals, which may be required.

If you submitted a proposed consent form with your application, the approved stamped consent form is attached to this approval notice. Only the stamped version of the consent form may be used in recruiting research subjects.

If the project has not been completed by 9/7/2011 you must request a renewal of approval for continuation of the project. As a courtesy, a renewal notice will be sent to you prior to your expiration date; however, it is your responsibility as the Principal Investigator to timely request renewal of your approval from the Committee.

You are advised that any change in protocol for this project must be reviewed and approved by the Committee prior to implementation of the proposed change in the protocol. A protocol change/amendment form is required to be submitted for approval by the Committee. In addition, federal regulations require that the Principal Investigator promptly report, in writing any unanticipated problems or adverse events involving risks to research subjects or others.

By copy of this memorandum, the Chair of your department and/or your major professor is reminded that he/she is responsible for being informed concerning research projects involving human subjects in the department, and should review protocols as often as needed to insure that the project is being conducted in compliance with our institution and with DHHS regulations.

This institution has an Assurance on file with the Office for Human Research Protection. The Assurance Number is IRB00000446.

Cc: Ithel Jones, Advisor [ijones@fsu.edu]

HSC No. 2010.4674

APPENDIX B

INFORMED CONSENT

詳細説明に基づく同意書

私はいかなる強制もなく任意で「アメリカにおける初期児童教育環境への親の参加に対する日本人移住者の親の見解」という研究課題への参加者となることに同意いたします。

この研究はフロリダ州立大学初期児童教育の博士課程の学生であるクリスチャン・ウィンターボトムによって行われます。彼の研究課題の目的がアメリカでの初期児童教育における親の参加に対する日本人移住者の親たちの考えを調査することであるということを理解しています。この課題に参加すれば、アメリカでの初期児童教育に対する私の意見について

質問を受け、自分の子供とのやりとりを観察されることを理解しています。

インタビューは60分で、音声記録されることを理解しています。3か月間、月に4時間観察されビデオ記録されることを理解しています。研究者と彼の大学院助手のみが記録文書と音声・映像記録へのアクセスを持ち、それらが2016年8月までに破棄されることを理解しています。

私の参加は完全に任意であることを理解しています。クリスチャンへの質問の私の答えはすべて法律に許される程度まで秘密にされ、対象者暗号番号で確認されます。私の名前はどの結果にも載せられません。研究から書かれるどの論文にも仮名が使用されます。

この研究への参加に同意しても危険の可能性はまったくないことを理解しています。しかし、観察されている間に不安を感じた場合いつでも参加をやめることができます。

この研究課題に参加することに利益があることを理解しています。第一に、関係者が要因を特定できる情報を与え、フロリダで生活する日本人移住者家族に関するよりよい政策立案

がなされるでしょう。またこの知識が教師を助け日本人の子供たちが教室に溶け込めるよりよい準備ができ、教育実践を改善することができるでしょう。

偏見や罰則や与えられている利益の損失なくいつでもこの同意を取り消すことができることを理解しています。私にはこの研究に関して質問し答えを与えられる権利が与えられています。質問があれば満足いくまで答えられています。

フロリダ州立大学のクリスチャン・ウィンターボトム氏または彼の指導教官である教育学部のイセル・ジョーンズ博士へ連絡しこの研究や私の権利についての質問の回答を求めることができると理解しています。この論文の結果は請求次第私に送られます。

私はこの同意書を読み理解しています。

(対象者)

(日付)

APPENDIX C

INFORMED CONSENT

保護者の同意書

保護者様,

私はクリスチャン・ウィンターボトムと申します。フロリダ州立大学で初期児童教育の博士課程に学ぶ学生です。私はアメリカにおける初期児童教育環境への親の参加に対する日本人移住者の親の考えを調査する研究を行っています。お子様にこの研究に参加いただければ幸いに思います。といいますのも、お子様に参加いただくことが初期教育の専門家の発展を促す提案をする助けとなり、また政策立案者、教師、研究者に知識を与えることになるであろうからです。加えて、この研究の教育学的重要性は初期児童教育における移住者の子供たちという分野の既成の知識を進歩させるでしょう。

この研究では、具体的に次のような手順がとられます。

1. 使用される言語と相互の影響を記録する目的で、お子様の友達や親御様とのやりとりを3ヶ月間、月におよそ4時間観察いたします。
2. 上記の手順でお子様が危険、不安やストレスを感じることはありません。この研究に参加することで将来受けられる利益は、関係者に情報を与えフロリダに移住する日本人家族に関するよりよい政策立案ができる要因を確認する情報を提供することです。さらにこの知識は教師が日本人の子供たちを教室に溶け込ませる準備がよりよくできることを助け彼らの教育実践を改善させることができます。
3. 合計15名の子供たちがこの研究に参加する予定です。

この研究へのお子様の参加は完全に秘密にされます。結果に関する情報は、親御様の事前の同意がなければ、いかなる形でも公表されることはありません。すべての映像・音声の記録は私のみの使用に限られます。映像・音声の記録は2016年8月に破棄されます。

この研究へのお子様の参加は完全に任意です。親御様またはお子様はいつでも同意を取り下げることができます。お子様と確認できる部分に限り参加の結果を親御様にお返しすること、記録から削除することもしくは破棄することができます。

この研究が完了すれば、私は喜んで結果を保護者様にお知らせいたします。

しかしながら

、お子様やこの研究に参加した他の子供たちに関するデータの利用を提供することはできません。もし何かご不明な点があれば、ご連絡ください。

クリスチャン・ウィンターボトム

School of Teacher Education

Florida State University

Tallahassee, FL 32306

この研究への参加者としての扱いにご不満な点があれば、お電話かお手紙でお知らせください。

*Vice President for Research, 3012 Westcott North, Florida State University,
Tallahassee, FL 32306-1330, Telephone: (850) 644-9694*

すべてのご不満のお申し立ては秘密にされます。

私は研究の説明を受け、子供が参加することに同意いたします。子供の参加は完全に任意であることを理解いたします。

保護者署名

日付

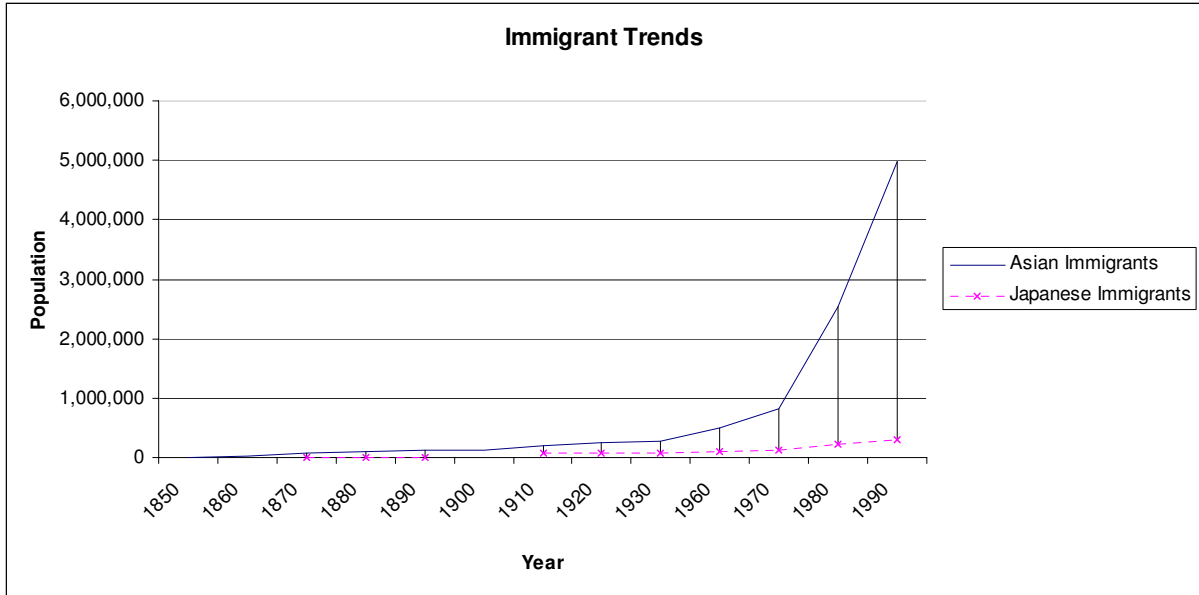
子供の名前

日付

FSU Human Subjects Committee Approved On 10/21/10. Void after 10/12/11. HSC# 2010.4674

APPENDIX D

IMMIGRANT TRENDS



APPENDIX E

PILOT STUDY DATA – FIRST SECTION

		Horizontal Collectivism										
	M	5.1	6.0	6.3	6.5	6.9	7.3	7.4	7.5	7.6	7.8	7.9
Nationality	American	0	1	1	0	0	1	1	0	1	0	1
	Japanese	1	0	0	1	1	0	1	1	0	1	0
		Horizontal Individualism										
	M	4.6	5.1	5.8	6.5	6.8	6.9	7.0	7.1	7.4	7.8	
Nationality	American	0	0	2	1	1	0	0	1	1	0	
	Japanese	1	1	0	0	0	1	1	0	1	1	
		Vertical Collectivism										
	M	3.8	4.6	5.3	5.6	6.0	6.1	6.5	6.6	7.1	7.3	
Nationality	American	0	0	1	1	1	1	0	1	0	1	
	Japanese	1	1	0	0	2	0	1	0	1	0	
		Vertical Individualism										
	M	3.0	3.5	3.9	4.8	5.1	5.8	6.4	6.6	7.0	7.4	
Nationality	American	1	1	2	1	0	0	1	0	0	0	
	Japanese	0	0	0	1	1	1	0	1	1	1	

APPENDIX F

PILOT STUDY DATA – SECOND SECTION

		Horizontal Collectivism											
		%	42	45.1	45.2	51.6	58.1	64.5	67.8	74.2			
Nationality	American	1	1	1	0	0	2	1	0				
	Japanese	0	0	2	1	1	0	1	1				
		Horizontal Individualism											
		%	35.5	42	45.1	54.8	54.9	58.1	61.3	64.5	67.7	71	77.4
Nationality	American	0	0	0	1	0	0	0	1	1	1	2	
	Japanese	1	1	1	0	1	1	1	0	0	0	0	
		Vertical Collectivism											
		%	25.9	32.3	35.5	38.7	45.1	45.2	48.4	51.6	54.9	58	
Nationality	American	1	2	1	1	0	0	0	0	0	1	0	
	Japanese	0	0	0	0	1	1	2	1	0	0	1	
		Vertical Individualism											
		%	25.8	29.1	32.3	38.7	41.7	41.9	45.2	48.4	51.6	54.8	
Nationality	American	1	1	0	1	1	0	0	0	0	1	1	
	Japanese	0	0	1	0	0	1	1	1	3	0	0	

APPENDIX G

IND-COL SURVEY

A) このアンケートは匿名で行われます。また正しい答えも間違った答えもありません。私はあなたがこれらの記述に対して同意するのか、そうでないのかを知りたいだけです。もし、あなたが強く同意する場合には空欄に9を、もし強く同意しない場合には1を、どちらでもない場合は5を記入して下さい。

また、もし、質問があなたに適切ではない場合は⑤と記入して下さい。

記入する数値の意味は下記の通りです。

強く同意しない 1 2 3 4 5 6 7 8 9 強く同意する

質問

1. 私は誰かと話をする時に、直接的で率直な態度を好む ()
2. 私の幸せは、私の首位の人々の幸せに強く依存している ()
3. 嫌なことでも、家族が喜ぶならする ()
4. 勝利が全てだ ()
5. 人は他人の生活に依存せずに生きて行くべきだ ()
6. 自分に起きることは自分の振る舞いの結果だ ()
7. ふだん、自分のグループのために自分を犠牲にすることが多い ()
8. 誰かが自分より上手くやると苛立つ ()
9. グループ内の協調性を重視している ()
10. 自分の仕事は他者よりも自分のほうが上手にこなしたい ()
11. 私は隣人と些細なことを共有することが好きだ ()
12. 他者と競い合う状況で働くことを楽しめる ()
13. 年老いた両親と自宅で一緒に暮らすべきだ
14. 同僚が上手くやることは自分にとっても大切なことだ ()

15. 他者とは異なり独特な振る舞いをすることが、いつも楽しい ()
16. 親戚が経済的に困っているとき、自分のお金を使ってでも助けたい ()
17. 両親が名高い賞を受賞した場合、子供は誇りに思うべきだ ()
18. 私は基本的に自分のことは自分です ()
19. 競争は自然の摂理だ ()
20. 同僚が賞を受賞したら、自分も誇りに思う ()
21. 私は個性的だ ()
22. 私は他人と一緒にいることが楽しい ()
23. 他者が自分よりも上手にやった場合、より奮起する ()
24. 自分の趣味を家族が良く思わない場合、それをがまんする ()
25. 一人の時間が好きだ ()
26. 競争がなければ、良い社会は生まれない ()
27. 子供は喜びよりも自分の努めを先に学ぶべきだ ()
28. 他者と協力することは喜びだ ()
29. グループ内で他者に同調しないことを、私は我慢できない ()
30. 自分の成功を強調する人達がいるが、自分はそうでは無い ()
31. 長い旅行の前に、多くの家族や友達から意見を聞く ()
32. 上手くできたのは、自分の能力のおかげだ ()

(B) ある状況を想像して下さい。そして、4つの選択肢があります。その状況下で最も同意できる考えに1を、次に2、さらに次ぎに3、最後のものに4を記入して下さい。

33.

あなたと友達達は成り行きでレストランに夕食を食べにいくことになりました。その夕食代の支払い方法は？

- ・誰が何を頼んだかに関わらず、等分する ()
- ・各自がいくら払うかを自分で決め、もし足りなかった場合は出し多額が少ない人から

徴収する（ ）

- ・グループのリーダーが払うか、もしくはリーダーがそれぞれが払う額を決める（ ）
- ・それぞれがオーダーした額を払う（ ）

34.

みんなであるスポーツをしています。しかし、全ての参加者が自分以外の参加者全員と対戦する時間はありません。この日の対戦方法として適切だと思うものは？

- ・勝った人が残って次の対戦相手と戦い、最後に残った人が優勝（ ）
- ・参加者をレベル別に分け、それぞれのカテゴリ内で対戦する（ ）
- ・くじで当たった対戦者と1日対戦し続け、最後に、全ての参加者に参加賞を与える（ ）
- ・まず、くじによって対戦者を決めます。参加者は各試合の結果によってポイントを獲得し、最も多くポイントを得た選手が優勝。なお、ポイントは対戦相手のレベルに応じて決定し、上級者に勝てばより多くのポイントが得られる。（ ）

35.

自然災害により町に被害が出たため、政府は被災者に経済的支援を打ち出しました。どのような分配方法が良いでしょうか？

- ・失ったものが大きい被災者がより多くの支援を受ける（ ）
- ・全員が同額を受け取る（ ）
- ・医者や教員などコミュニティ内での影響力の大きい者が、失業者などより多く受け取る（ ）
- ・全国的に有名なものがより多くの支援を受ける（ ）

36.

街で大きなイベントが開催されることになり、4名の人から一緒に参加しようと誘われた。しかし、あなたは一人としか過ごせません。どなたを選びますか？

- ・ 親戚（ ）
- ・ あなたの仕事関係でもっともステータスの高い人（ ）
- ・ 周囲を楽しくすることが上手な人（ ）
- ・ 政治的につながりが強い人（ ）

37.

あなたは社交イベントの招待状を4枚もらいましたが、それらは同時に行われるため、一つにしか出席できません。どれを選びますか？

- ・ 最もステータスが高いメンバーが集まるであろうイベント（ ）
- ・ 最も仲のよい友達からの招待を受ける（ ）
- ・ 親戚からの招待を受ける（ ）
- ・ 最も公共的な招待状を受ける（ ）

38.

あなたは職場のために美術品を買おうとしています。どれを買うか決める際に最も重視するものはどれですか？

- ・ 投資として価値があるもの（ ）
- ・ 同僚が好きなもの（ ）
- ・ あなたが気に入ったもの（ ）
- ・ 専門知識がある人から進められるもの（ ）

39.

重要な政治的ポストのための選挙において、誰に投票するのか決める際に最も重視することは？

- ・ 最もステータスが高い候補者（ ）
- ・ 政治的に最も力のある候補者（ ）
- ・ 親戚（ ）
- ・ あなたの心を最もつかんだ候補者（ ）

40. あなたは中古車を買おうとしています。最も重視することななんですか？

- ・信用できる親戚が売ってくれるクルマ（ ）
- ・最もお値打ちなクルマ（ ）
- ・あなたの親友であるプロのメカニックが勧めるクルマ（ ）
- ・最も美しいクルマ（ ）

41.

あなたの職場で口論が起き、あなたは自身の立場を決めなければなりません。どのよう
にしますか？

- ・あらゆる情報を整理して自分の気持ちを決める（ ）
- ・あなたのボスと相談し、彼らの立場を支持する（ ）
- ・あなたの友人に相談してから決める（ ）
- ・将来的にあなたが最も得をするであろう立場を取る（ ）

42. つぎの人のなかで、あなたが仕事のために雇うのは？

- ・気楽に上手くやっけていけるであろう応募者（ ）
- ・以前、競争相手のところで働いていた応募者（ ）
- ・親戚（ ）
- ・周囲から尊敬されている応募者（ ）

43.

あなたはある人と仲違いしてしまいました。それを解くために、あなたがとる行動は？

- ・弁護士に依頼する（ ）
- ・裁判官に必要な情報を全て示し、その判断にしたがう（ ）
- ・あなたが納得する方法が見つかるまで相手と話し合う（ ）
- ・双方に共通して最も信頼のおける仲間に相談し、その判断に従う（ ）

44. あなた自身をひと言で表現するなら、どれを選びますか？

- ・ 個性的 ()
- ・ 競争的 ()
- ・ 協調的 ()
- ・ 忠誠的 ()

45.

あなたはある団体に加入しようとしています。その団体に入るかどうかを決めるのに重要なことは何ですか？

- ・ 加入者が楽しんでいる団体 ()
- ・ 最も名声の高い団体 ()
- ・ 身近な人がすでに入っている団体 ()
- ・ 両親が勧める団体 ()

46. 新しい服を買う時、どれを買うか決めるのに最も重要なことは何ですか？

- ・ あなたの個性にあったもの ()
- ・ 社交的な場で印象的なもの ()
- ・ 友人達と似たようなもの ()
- ・ 両親が勧めるもの ()

47.

新しいビジネスを始めるにあたって、協力者を捜しています。あなたが最も重視するパートナーの条件は？

- ・ 同じようなビジネスに興味を持っている者 ()
- ・ すでに別のビジネスを成功させている者 ()
- ・ 親友 ()
- ・ 身近にいる中で最も成功をおさめてきた年配者 ()

48. 職場でクーラーの温度設定を行うのに適切な人は？

- ・ 社長 ()
- ・ その部屋で最も暑いと感じてる人 ()
- ・ その部署で最も仕事に貢献している人 ()
- ・ くじ引きで勝った人 ()

49.

様々な立場の社員に対してボーナスを振り分けています。どのように分配しますか？

- ・ 功績を優先 ()
- ・ 均等 ()
- ・ 必要される人物を優先 ()
- ・ 年功序列 ()

50. 離婚率を下げるための、あなたの意見は？

- ・ 愛のために結婚するべきだ ()
- ・ 価値観が近いものと結婚するべきだ ()
- ・ ステータスが高く、離婚するとそのステータスを失うような相手と結婚するべきだ ()
- ・ 両親の進めに応じて結婚するべきだ ()

51. 人生の意味を理解するためには？

- ・ 両親に注意を払う ()
- ・ 友人と話し合う ()
- ・ 一人で考える ()
- ・ 知識人の意見を取り入れる ()

52. 幸福は何によってもたらされますか？

- ・ 名声を得る ()

- ・友人達との付き合い（ ）
- ・プライバシーが守られる状況（ ）
- ・競争に勝つこと（ ）

53.

あなたは長い旅行に出かけたいと考えていますが、あなたの不在によって周囲に迷惑をかけてしまいます。行くかどうか決めるにあたって誰に相談しますか？

- ・相談しない（ ）
- ・両親（ ）
- ・配偶者もしくは親しい友人（ ）
- ・行きたい土地に詳しい人（ ）

54. あなたは巨額の宝くじに当たりました。そのお金をどうしますか？

- ・独り占め（ ）
- ・親しい友人と分け合う（ ）
- ・両親と分け合う（ ）
- ・パーティーを開いて、みんなで楽しく飲み食いする（ ）

55.

著名な写真家がお値打ち価格であなたの写真を撮ってくれます。どんな写真を撮ってもらいますか？

- ・あなたと親しい友人3名の写真（ ）
- ・有名人と一緒に写真（ ）
- ・一人だけ（ ）
- ・せっかくの機会だけど、普段からあなたを助けてくれる周囲の人々と一緒に写真（
）

56.

広告業界に努める友人が全国放送されるCMのコピーを書いてほしいと依頼してきました。それは何をアピールするためのコピーですか？

- ・ 友達に会うためのレンタルスペースの広告（ ）
- ・ 地域サービスに関する広告（ ）
- ・ リラックスできる旅先の広告（ ）
- ・ 高級車の広告（ ）

57. この4冊の本のうち、あなたが最も興味をいだくのは？

- ・ 友達の作り方（ ）
- ・ ビジネスで成功する方法（ ）
- ・ お金をかけずに楽しく過ごす方法（ ）
- ・ 仲良い家族の作り方（ ）

58. どのような仕事が重要な仕事だと思いますか？

- ・ あなたと友達を繋げてくれる仕事（ ）
- ・ あなたに名声を与えてくれる仕事（ ）
- ・ 達成感を得られる仕事（ ）
- ・ 地域を助ける仕事（ ）

59.

巨額の宝くじに当たりましたが、税金を減らすために、その一部を使ったほうがお得です。あなたはどのようにしますか？

- ・ お金を必要としてる人に直接わたす（ ）
- ・ ニュースで紹介されるように、最も人目につくような方法（ ）
- ・ あなたが満足できるような団体に渡す（ ）
- ・ マザーテレサのような著名な慈善家に渡す（ ）

60.

あなたの社員を昇級させる場合に、最も重要なのは次のどれですか？他の条件は同等と
考えて下さい。

- ・ 会社への忠誠心 ()
- ・ 経営から得た教訓を生かせる
- ・ 自分で考えて行動できる ()
- ・ 周囲と協調して仕事を進められる ()

61.

フォーマルなイベントのために服を買う場合に、どのようなものを選ぶとあなたは満足
しますか？

- ・ あなたの好み ()
- ・ 両親の好み ()
- ・ 友達の好み ()
- ・ 大勢が溜息をもらすようなエレガントなもの ()

62. 次のうち、あなたを最も満足させるのは？

- ・ 自分自身のことを考える ()
- ・ 他人のためになることをする ()
- ・ 誰かと一緒に過ごす ()
- ・ 競争相手をやっつける ()

63.

あなたの会社で経営者と組合が衝突しました。それを解消するために、あなたが一番良
いと思う方法は？

- ・ 弁護士に依頼する ()
- ・ 裁判官にすべてをゆだねる ()
- ・ 双方が納得するまで話し合わせる ()
- ・ 双方が納得するような尊敬される人物に意見を集約し、その決定にしたがう
()

APPENDIX H

FOCUS GROUP INTERVIEW QUESTIONS

1. I would like you to tell me about the early childhood education programs that are available in Florida/ Japan. How would you describe them?
2. How were you raised to think about early childhood education?
3. If you were a preschool teacher what would you teach the children?
4. Tell me about your ideas about education for young children.
5. Do you think a society should have preschools?
6. Tell me about what you think are the most important things for children to learn in preschool?
7. What kind of activities do you think children should be doing at preschool?
8. What do you think are the most important characteristics of a good preschool teacher?
9. Tell me how you find out information on enrolling your child in preschool.
10. Tell me about the process for enrolling your child in preschool.

In-Depth Interview Questions

1. Could you start by helping me get oriented to your early family situation, and where you lived? If you could tell me where you were born, whether you moved around much, and what your family did at various times for a living?
2. I'd like you to describe your relationship with your parents as a young child... if you could start from as far back as you can remember?
3. Now I would like to ask you to choose five adjectives or words that reflect your relationship with your parents starting from as far back as you can remember in early childhood.
4. Now I wonder if you could describe to me your experience of growing up in your hometown.
5. What is your earliest memory of your childhood?
6. Did you have any difficult experiences growing up while living in Japan?
7. What were your first experiences with education when you were a child in Japan?
8. Tell me more about the early childhood education system in Japan.
9. Tell me about your experiences with the education system in Florida.
10. What is your role for your child's education?
11. In your family, what forms of support do you provide for your child's education? Please describe.
12. From your past experience, what kind of difficulties do you think your child will experience in an American school?
 12. a. What will you do to help your child resolve the situation?
 12. b. Do you have any concerns about your children's education?

[If the child is in preschool]

13. Please describe his/her current pre-school.
14. Was s/he enrolled in a different school prior to this school?
15. How do you describe his/her relationship with teacher(s)?
16. How do you describe his/her relationship with classmate(s)?
17. How do you describe his/her motivation towards overall learning?
18. Has there been any special preparation for the U.S. life?
19. Does s/he have English language learning experiences in Japan? If so, what kind of experiences?
 - How do you describe his/her abilities in the following areas:
 - English conversation
 - English literacy
 - Japanese conversation
 - Japanese literacy
20. What do you think your child feels or thinks about the following topics:
 - English language
 - American culture
 - English language learning
 - Japanese language
 - Japanese culture
 - Japanese language maintenance
 - Conversation in general
 - Literacy in general
 - Drawing in general
21. Did s/he have English language learning experiences in Japan? If so, what kind of experiences?
22. Does s/he have opportunities to learn Japanese while living in the United States? If so, what kind of opportunities?
23. Does s/he receive any special support for English language learning?

APPENDIX I

IN-DEPTH INTERVIEW QUESTIONS MATRIX

In-Depth Interview Questions Matrix

Interview Questions	Research Questions Answered
Could you start by helping me get oriented to your early family situation, and where you lived? If you could tell me where you were born, whether you moved around much, and what your family did at various times for a living?	To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care.
I would like you to describe your relationship with your parents as a young child... if you could start from as far back as you can remember?	To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care.
Now I would like to ask you to choose five adjectives or words that reflect your relationship with your parents starting from as far back as you can remember in early childhood.	To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care.
Now I wonder if you could describe to me your experience of growing up in your home-town.	To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care.
What is your earliest memory of your childhood?	To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions

Did you have any difficult experiences growing up while living in Japan?

What were your first experiences with education when you were a child in Japan?

Tell me more about the early childhood education system in Japan.

Tell me about your experiences with the education system in Florida.

What is your role for your child's education?

In your family, what forms of support do you provide for your child's education? Please describe.

From your past experience, what kind of difficulties do you think your child will experience in an American school?

- What will you do to help your child resolve the situation?
- Do you have any concerns about your children's education?

concerning early childhood education and out-of-home care.

To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care.

To what extent do varying degrees of individualism and collectivism influence Japanese immigrant mothers' decisions concerning early childhood education and out-of-home care.

What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?

What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?

What are the barriers related to language and culture that Japanese immigrant mothers' face in making decisions about early childhood education and out of home care?

What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?

What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?

[If the child is in preschool]

Please describe his/her current pre-school.

Was s/he enrolled in a different school prior to this school?

How do you describe his/her relationship with teacher(s)?

How do you describe his/her relationship with classmate(s)?

How do you describe his/her motivation towards overall learning?

Has there been any special preparation for the U.S. life?

Does s/he have English language learning experiences in Japan? If so, what kind of experiences?

How do you describe his/her abilities in the following areas:

English conversation

English literacy

Japanese conversation

Japanese literacy

What do you think your child feels or thinks about the following topics:

English language

What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?

What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?

What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?

What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?

What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?

What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?

What are the mothers' perceptions of the experiences of Japanese immigrant children in early education and out-of-home care?

What are the barriers related to language and culture that Japanese immigrant mothers' face in making decisions about early childhood education and out of home care?

What are the barriers related to language and culture that Japanese immigrant mothers' face in making decisions about early childhood

American culture

English language learning

Japanese language

Japanese culture

Japanese language maintenance

Conversation in general

Literacy in general

Drawing in general

Did s/he have English language learning experiences in Japan? If so, what kind of experiences?

Does s/he have opportunities to learn Japanese while living in the United States? If so, what kind of opportunities?

Does s/he receive any special support for English language learning?

education and out of home care?

What are the barriers related to language and culture that Japanese immigrant mothers' face in making decisions about early childhood education and out of home care?

What are the barriers related to language and culture that Japanese immigrant mothers' face in making decisions about early childhood education and out of home care?

What are the barriers related to language and culture that Japanese immigrant mothers' face in making decisions about early childhood education and out of home care?

APPENDIX J

DEMOGRAPHIC SURVEY

個人主義・集団主義 調査

回答者情報シート

Demographic Information

アメリカに住んでどれくらいですか? _____
How long have you lived in the U.S.?

母親

Mother:

年齢 _____ (歳)
Age year

最終学歴	・ 中学校	_____
Highest level of schooling	Junior high school	
	・ 高等学校	_____
	High School	
	・ 専門学校	_____
	Vocational School	
	・ 短期大学	_____
	Junior College	
	・ 4年制大学	_____
	4 Year College	
	・ 大学院	_____
	Graduate School	

婚姻状況	未婚	既婚	離婚	その他 ()
Current Marital Status:	Single	Married	Divorced	Other

父親

Father

年齢 _____ (歳)
Age year

最終学歴	・ 中学校	_____
Highest level of schooling	Junior high school	
	・ 高等学校	_____
	High School	
	・ 専門学校	_____
	Vocational School	
	・ 短期大学	_____
	Junior College	
	・ 4年制大学	_____
	4 Year College	
	・ 大学院	_____
	Graduate School	

婚姻状況	未婚	既婚	離婚	その他 ()
Current Marital Status:	Single	Married	Divorced	Other

家族の総収入
Current family income level

・ 300万円未満	_____
Less than ¥3,000,000	
・ 300万円以上、500万円未満	_____
Between ¥3,000,000 and ¥5,000,000	
・ 500万円以上	_____
Over 5,000,000	

子供の人数 (人)
Number of Children

年齢 (歳)	男・女	年齢 (歳)	男・女
Age:	Male/ Female	Age:	Male/ Female
年齢 (歳)	男・女	年齢 (歳)	男・女
Age:	Male/ Female	Age:	Male/ Female
年齢 (歳)	男・女	年齢 (歳)	男・女
Age:	Male/ Female	Age:	Male/ Female

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BIOGRAPHICAL SKETCH

Christian Winterbottom was born in Ashton-Under-Lyne, Manchester, England on January 28, 1974. He graduated from the University of Bedfordshire with his Bachelor's degree in 1995, and followed his ambition of teaching and living overseas when he moved to Japan in 2000. In 2004, Christian moved to Panama City, Florida with his wife and pursued a Master's degree in Early Childhood Education at Florida State University.

While working on his Master's degree, Christian worked for the Early Learning Coalition of Northwest Florida, working on a federal funded research grant with the Children's Forum. After completion of his Master's degree in 2007, he was accepted in the Early Childhood Education doctoral program at Florida State University.

While Christian was a doctoral student, he worked full time at the Children's Forum as well as teaching at Florida State University. Furthermore, he was also a research assistant as well as a student teacher supervisor.

Christian had the privilege to present various papers in national and international conferences and also had several publications. He was granted with various scholarships and awards for his work throughout his studies.

Education and Qualifications

Ph.D. Early Childhood Education, The Florida State University	Summer 2011
M.S. Early Childhood Education, The Florida State University	April 2007
B.A. English, University of Bedfordshire	Oct. 1995

Professional and Teaching Experience

University Supervisor, Student Teachers The Florida State University	2009 - 2011
Graduate Teaching Assistant, (EEC 4907 Observation and Participation) The Florida State University	2008 - 2011
Director, Child Care Evaluation Services, Children's Forum, Tallahassee	2007 - 2011
PERKS/ Program TA Specialist, Early Learning Coalition of Northwest Florida, Inc. Panama City	2005 - 2007

Instructor, (CHD 2220 - Child Growth and Development), Gulf Coast Community College, Panama City	2006
Instructor, (CHD 1320- Curriculum and Guidance), Gulf Coast Community College, Panama City	2006
Instructor, (CHD 1430 Early Childhood Teaching Practicum), Gulf Coast Community College, Panama City	2005
Instructor, Early Education and Care, Inc. Panama City	2004 - 2007
Education Specialist, Early Education and Care, Inc. Panama City	2004 – 2005
Teacher Trainer, GEOS Corporation, Nagoya, Japan	2002 – 2003
ESOL Instructor, GEOS Corporation, Shizuoka, Japan	2000 – 2003
Basic English and Mathematics Instructor, Technical College, Ashton-Under-Lyne, England	1998 – 1999

Academic Services

University/ Department

Search Committee Member, Early Childhood Education Faculty Position Florida State University	2007
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Editorial Review

Review manuscripts for Positive Guidance 101 Textbook Pearson Publishing	2011
Review manuscripts for Positive Guidance 101 Textbook Pearson Publishing	2010

Publications and Presentations

Publications:

Winterbottom, C. & Lake, V.E. (In Press). “I alone can make a difference”- Service-learning for all ages. *Child Care Exchange*.

Lake, V.E. & Winterbottom, C. (2010). *Expanding the Classroom Curriculum: Integrating Academic and Service-learning Standards to Improve Students' Academic Knowledge and Increase Their Social Competency* in Kattington, L.E., Handbook of Curriculum Development (2010).

Winterbottom, C. (2010). "Gold Seal Quality Care Program: A Side-by-Side Comparison of Florida Approved Accreditation Programs." www.dcf.state.fl.us/childcare/goldseal.shtml.

Unpublished manuscripts:

Winterbottom, C. (2007). *Reflecting on the importance of early childhood education*.

Unpublished master's thesis, Florida State University, Florida.

Winterbottom, C. (2007). *Examining the social interactions between two toddlers during play*.

Unpublished master's thesis, Florida State University, Florida.

Conference Presentations:

Lake, E. V., & **Winterbottom, C.** (2011, June). NAEYC's 20th National Institute for Early Childhood Professional Development: *Service-Learning and Young Children: What it looks like, how to implement it, and the impact on children*.

Lake, E. V., & **Winterbottom, C.** (2011, April). American Educational Research Association Conference: *Preservice Teachers and Service Learning: The Academic Content Taught, Prevalent Type of SL Implemented, and Impact on Children*.

Winterbottom, C., & Lake, E.V. (2011, March). Marvalene Hughes Research in Education Conference: *Preservice Teachers and Service Learning: The Academic Content Taught, Prevalent Type of SL Implemented, and Impact on Children*.

Winterbottom, C. (2009, October). The Child Development Education Alliance's Sixteenth Annual Conference, Growing with Families: *Service-Learning: Linking Service Learning to Standards*.

Lake, E. V., & **Winterbottom, C.** (2009, July). One Goal Conference: *Integrating Service-Learning and Early Childhood Education*

Winterbottom, C. (2009, June). North Florida Regional Voluntary Pre-K Conference: *Service-Learning: Linking Service Learning to Standards*.

Lake, E. V., **Winterbottom, C.**, & Jones, I. (2008, November). Florida Institute on Service-Learning & Engaged Scholarship: *The Impact of Service-Learning with Young Children*

Lake, E. V., Jones, I., Valente, J., & **Winterbottom, C.** (2008, November). Florida Institute on Service-Learning & Engaged Scholarship: *Integrating Service-Learning and Early Childhood Education*

Esposito, B., Kalifeh, P., & Winterbottom, C. (2008, July). One Goal Conference: *Directors, The Gatekeepers to Quality*

Winterbottom, C. (2006, May). Bridges to Early Learning: *The Floor is Where I Learn*

Winterbottom, C. (2005, June). Bridges to Early Learning: *How to Talk to Babies*

Winterbottom, C. (2005, March). Smooth Sailing: *Help: I don't Speak English*

Conference Posters:

Winterbottom, C., & Jones, I. (2010, September). *Multicultural comparison of the beliefs and practices of Japanese and American mothers*. European Early Childhood Education Research Association.

Jones, I., & **Winterbottom, C.** (2010, September). *Service learning with young children*. European Early Childhood Education Research Association.

Adinolfi, S., Eldridge, M., Hendrickson, R., & **Winterbottom, C.** (2006, March). *Service learning project*. Poster presented at the 17th Annual National Service Learning Conference, Philadelphia, PA.

Association Memberships

National Association for the Education of Young Children 2005 – Present

Awards/ Scholarships

2010 Elizabeth Bell Endowed Scholarship	\$4500
2010 Julia Schwartz Endowed Scholarship	\$4500
2009 Elizabeth Bell Endowed Scholarship	\$8000
2008 Julia Schwartz Endowed Scholarship	\$3000
2006 Julia Schwartz Endowed Scholarship	\$1500