

**Interim Report on the Educational Belief of Families
With Japanese Marriage Migrants:
Analysis of Life Stories in Five Asian Countries**

Yukinori WATANABE

Sachiyo FUJITA-ROUND

Xiaolan QIU

Wonsuk SUN

Seoungho RYU

Soyeon YANG

Phetcharee RUPAVIJETRA

Jiraporn CHOMPIKUL

Ploypailin RUPAVIJETRA

Glenn TOH

Interim Report on the Educational Belief of Families With Japanese Marriage Migrants: Analysis of Life Stories in Five Asian Countries

Yukinori WATANABE
Sachiyo FUJITA-ROUND
Xiaolan QIU
Wonsuk SUN
Seoungcho RYU
Soyeon YANG
Phetcharee RUPAVIJETRA
Jiraporn CHOMPIKUL
Ploypailin RUPAVIJETRA
Glenn TOH

1. Introduction

Yukinori Watanabe

This is an interim report on a research project titled “The educational belief of families with Japanese marriage migrants: Analysis of life stories in five Asian countries” (April 1st, 2020–March 31st, 2024) supported by the JSPS KAKENHI Grant Number 20H01648. Although the project objective was to compare the narratives of Japanese parents and their spouses in target countries—China, Korea, Philippines, Thailand, and Singapore—limited access to both sides due to the coronavirus (COVID-19) pandemic delayed this part of the project. However, the research team has reached a methodological agreement after pilot interviews during the first year as scheduled, interviewed in a total of 39 people, and held 4 internal seminars to share the preliminary findings, which satisfied the minimum requirements expected for the project for the first 2 years (2020-2021). While waiting for restrictions on international travel to be eased to conduct interviews as planned, the project may have to alter the course of research if necessary.

In this report, Section 1 explains the summary and future direction of the project, Section 2 draws on the backgrounds of the project, and Section 3 gives the reports from China, Korea, Philippines, Thailand, and Singapore respectively. The author of each report is named beside the heading and their affiliations are referred to in 1.5, Project Members.

1.1. Project name

The educational belief of families with Japanese marriage migrants: Analysis of life stories in five Asian countries (越境する日本人国際結婚家庭の教育意識－アジア五か国でのライフストーリーから)

1.2. Project Period

2020 April 1st to 2024 March 31st

1.3. Project Objectives

1. To depict and describe the process of marriage migration of Japanese nationals to Asia by using the life story method
2. To compare and analyze the self-forming process of Japanese parents and their spouses that occurs in a transnational and local context
3. To reveal how the educational belief of families with Japanese marriage migrants to Asia is constructed

1.4 Overview of the project

While the inclusion of nationals living abroad has been regarded as an important issue among countries with a declining population, Japanese marriage migrants residing in Asia have been drawing more attention as a new migration phenomenon. In this study, we focus on families of Japanese marriage migrants in five Asian countries (China, Korea, Thailand, the Philippines, and Singapore). We will collect life stories from not only Japanese migrants themselves, but also from their spouses in their native language with the help of overseas' collaborators. By analyzing their educational views from their narratives, we aim to reveal the characteristics of this new migration phenomenon. However, in this study, we will not converge on a single theory or model in analyzing stories collected. Instead, we intend to construct a system that enables all research collaborators to study from their specialized perspectives (Education, Bilingualism, Sociology, History, Public Health, etc.) so that we can illustrate different aspects of the phenomena. The study of intermarried families is heavily gendered, and the majority of the study is from wives' and mothers' points of view. Few studies include spouses', more specifically fathers' views compared with those of mothers. Even fewer studies aim to compare multiple countries. We believe this study is unique for its subjects, size, and methodology, which will bring us to a new phase in the field.

1.5 Project members

Principal investigator	Yukinori WATANABE (Sagami Women's University, Japan)	Methodology, Interviews (Japanese nationals in China, the Philippines, Singapore)
Co-Investigator	Sachiyo FUJITA-ROUND (International Christian University, Japan)	Bilingualism, Interviews (Japanese nationals in Korea, Thailand)
Co-Investigator	Wonsuk SUN (Osaka University of Economics and Law, Japan)	Immigration Policy, Interviews (Japanese nationals in Korea, the Philippines, and Koreans in Korea)
Co-Investigator	Xiaolan QIU (Shanghai Academy of Social Sciences, China)	Interviews (Chinese spouses), Coordination of study in China
Co-Investigator	Seungho RYU (Kangwon National University, Korea)	Interviews (Korean spouses), Coordination of study in Korea
Co-Investigator	Soyeon YANG (Kangwon National University, Korea)	Interviews (Korean spouses), Coordination of study in Korea
Co-Investigator	Jiraporn CHOMPIKUL (Mahidol University, Thailand)	Interviews (Thai spouses), Coordination of study in Thailand
Co-Investigator	Petcharee RUPAVIJETRA (Chiang Mai University, Thailand)	Interviews (Thai spouses), Coordination of study in Thailand
Co-Investigator	Glenn TOH (Nanyang Technological University, Singapore)	Interviews (Singaporean spouses), Coordination of study in Singapore
Co-Investigator	Osamu WATANABE (Teikyo University of Science, Japan)	Interviews (Japanese nationals in Thailand, Singapore, China)
Co-Investigator	Takehisa MASUKO (Tainan University of Technology, Taiwan)	Interviews (Filipino spouses), Coordination of study in the Philippines

1.6 Project phases

The project consists of three phases:

1. First phase: Building method (2020 May to 2021 March)

In this phase, the team build a shared method of conducting interviews and analytical focus through pilot interviews and feedback sessions

2. Second phase: Conducting interview and sharing findings (2021 April to 2023 March)

In this phase, each collaborator conducts ten formal interviews within two years and shares the findings as we make progress.

3. Third phase: Producing outcome (2023 April to 2024 March)

In the third phase, the team will publish research outcomes on any possible media as well as host open seminars in at least two different countries.

1.7. Interview Outcomes: 2020-2021

Number of interviews in each country

	Japanese	Spouse of Japanese	Other	Total
China	1	5	1	7
Korea	4	4	0	8
Philippines	5	0	0	5
Thailand	1	8	0	9
Singapore	5	5	0	10
Total	16	22	1	39

1.8. Seminars

1. February 25th, 2021. The educational belief of families with Japanese marriage migrants: Analysis of life stories in five Asian countries (Cases in Thailand) 2020. By Phetcharee RUPAVIJETRA, Jiraporn CHOMPIKUL, Ploypailin RUPAVIJETRA
2. May 10th, 2021. Understanding Education Trajectories in Japanese-Singaporean Mixed Marriages. By Glenn TOH
3. August 4th, 2021. Summary of Interviews with Korean-Japanese Families in Korea: Life Stories and. Educational Belief. By Wonsuk SUN, Seunggho RYU, Soyeon YANG
4. October 20th, 2021. Language Plans and Educational Strategies Adopted by Families Formed through Sino-Japanese International Marriages. By Xiaolan QIU

1.9. Conference

Japanese Studies Association Southeast Asia

December 17th, 2021. The Educational Views of Marriage Migrants in the Philippines: The Life Stories of Japanese Fathers. By Yukinori WATANABE

1.10. Evaluation Up to This Point and the Next Stage of the Project

Due to the pandemic, the project has been moderately delayed. By utilizing video conference, however, the research team has reached a methodological agreement through pilot interviews and feedback sessions as scheduled, interviewed in a total of 39 people, and held 4 internal seminars to share the preliminary findings thus far, which satisfied the minimum requirements expected for the first 2 years. The interview narratives and preliminary analysis revealed the different aspects of the lives of Japanese marriage migrants and their families. The next stage of the project includes the team's intention to collect more narratives along, and compare and contrast narratives of both spouses, as well as findings from different countries, to fulfill the project goals.

2. Background

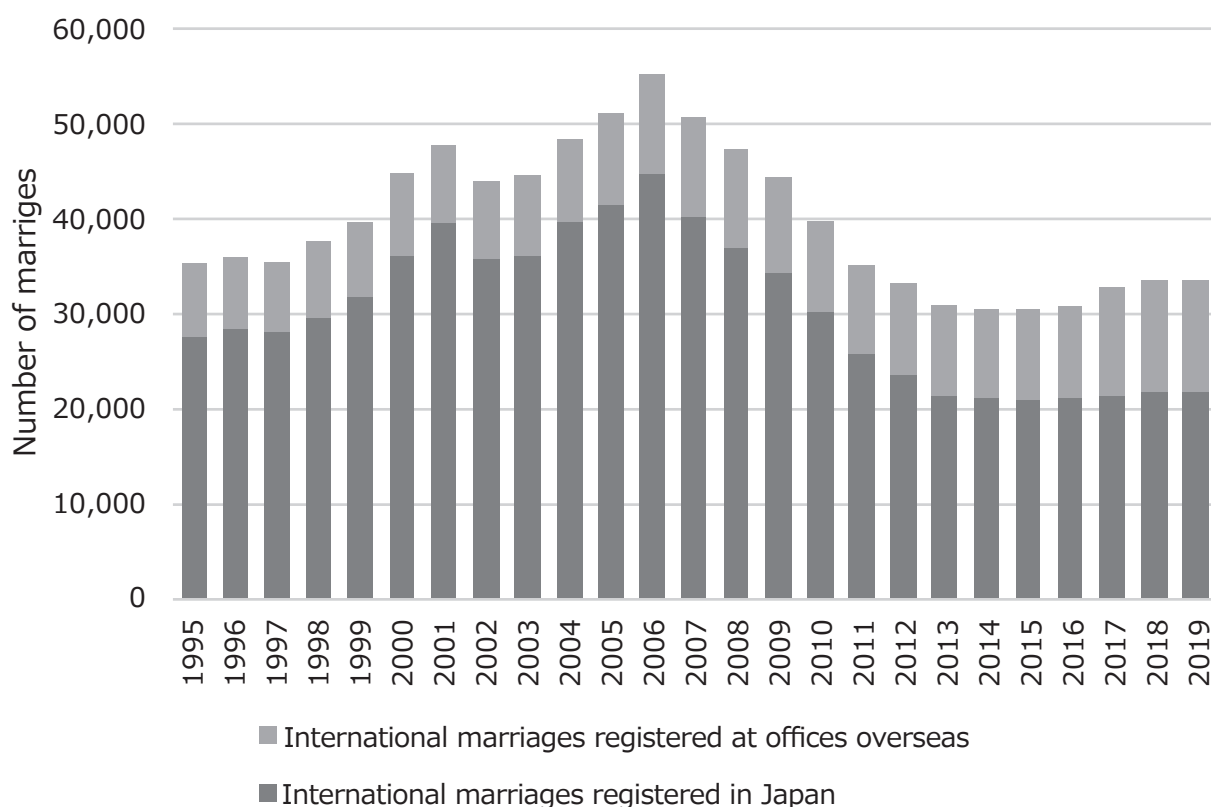
2.1. Statistical information

2.1.1. International marriage of Japanese: different trend by place of registration

While the overall number peaked in 2006, the number of international marriages registered overseas office has not changed much (9,315(2014)-11,622(2018)), suggesting the Japanese intermarriage overseas is increasing its presence in Japanese intermarriage marriage.

Figure 1 Number of International Marriages by Place of Registration and Proportional of International Marriages in the Total Number of Marriages (1995–2019)

	International marriages registered in Japan	International marriages registered at offices overseas
1995	27,727	7,592
1996	28,372	7,543
1997	28,251	7,316
1998	29,636	8,011
1999	31,900	7,859
2000	36,263	8,585
2001	39,727	8,022
2002	35,879	8,113
2003	36,039	8,506
2004	39,511	8,903
2005	41,481	9,730
2006	44,701	10,418
2007	40,272	10,468
2008	36,969	10,321
2009	34,393	9,983
2010	30,207	9,613
2011	25,934	9,259
2012	23,657	9,560
2013	21,489	9,498
2014	21,131	9,315
2015	20,984	9,412
2016	21,189	9,567
2017	21,464	11,353
2018	21,852	11,622
2019	21,919	11,491
Total	760,947	232,060



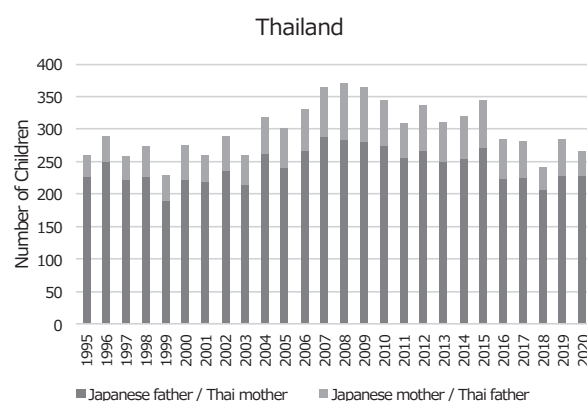
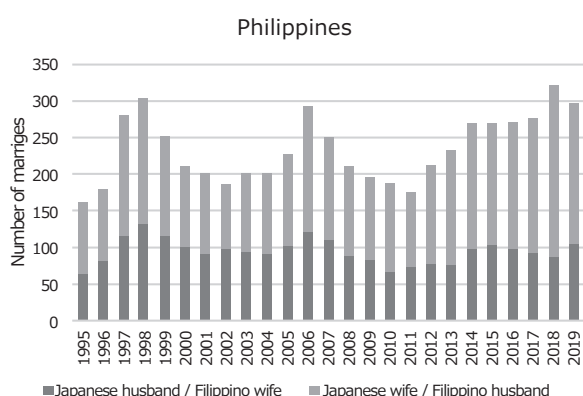
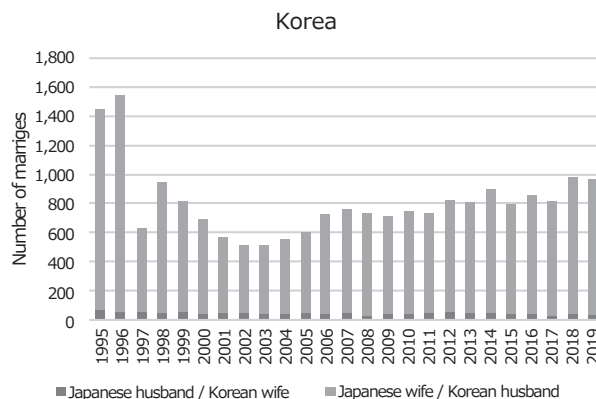
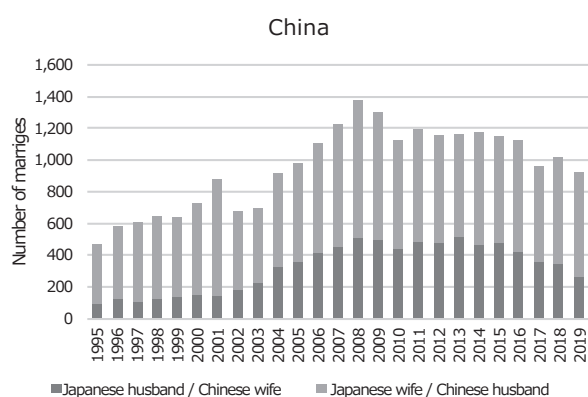
Source: Vital Statistics, Ministry of Health, Labour and Welfare, Japan

2.1.2. Gender balance of intermarriage: migration pattern of Japanese marriage migrants

These tables and graphs show the migration pattern of Japanese to four major countries that statistics are available. Korea accepts very few Japanese husbands while the other three countries present more balanced patterns. In Thailand, there are more Japanese husbands than Japanese wives, which is unique considering majority of literature on intermarriage suggests that marriage migration tends to be a feminized phenomenon.

Figure 2 Number of international marriages by place of registration (major four countries)

Nationality	Japanese husband / Chinese wife	Japanese wife / Chinese husband	Japanese husband / Korean wife	Japanese wife / Korean husband	Japanese husband / Filippino wife	Japanese wife / Filippino husband	Japanese husband / Thai wife	Japanese wife / Thai husband
1995	97	368	76	1,374	64	97	54	67
1996	120	453	54	1,492	81	97	50	89
1997	104	505	55	580	116	164	62	86
1998	125	516	47	901	134	169	82	77
1999	139	500	53	763	116	136	73	83
2000	153	575	36	652	101	109	78	93
2001	151	726	51	514	91	111	84	93
2002	182	496	49	459	98	89	98	79
2003	228	472	39	467	95	106	86	113
2004	329	594	46	508	92	109	119	104
2005	357	619	47	546	103	123	116	111
2006	418	691	45	677	121	170	155	114
2007	456	768	48	708	111	139	148	102
2008	509	866	33	703	87	123	153	117
2009	500	800	42	667	83	114	148	101
2010	442	682	43	704	68	120	153	88
2011	485	705	52	679	74	101	119	76
2012	481	671	60	768	79	133	149	101
2013	517	642	47	760	77	156	141	76
2014	472	701	52	848	100	170	169	85
2015	478	667	41	751	105	164	189	93
2016	429	697	44	814	99	172	156	79
2017	360	603	38	779	93	183	189	74
2018	346	667	44	936	89	233	188	80
2019	267	651	29	928	106	192	173	87
Sub total	8,145	15,635	1,171	18,978	2,383	3,480	3,132	2,268
Total	23,780		20,149		5,863		5,400	



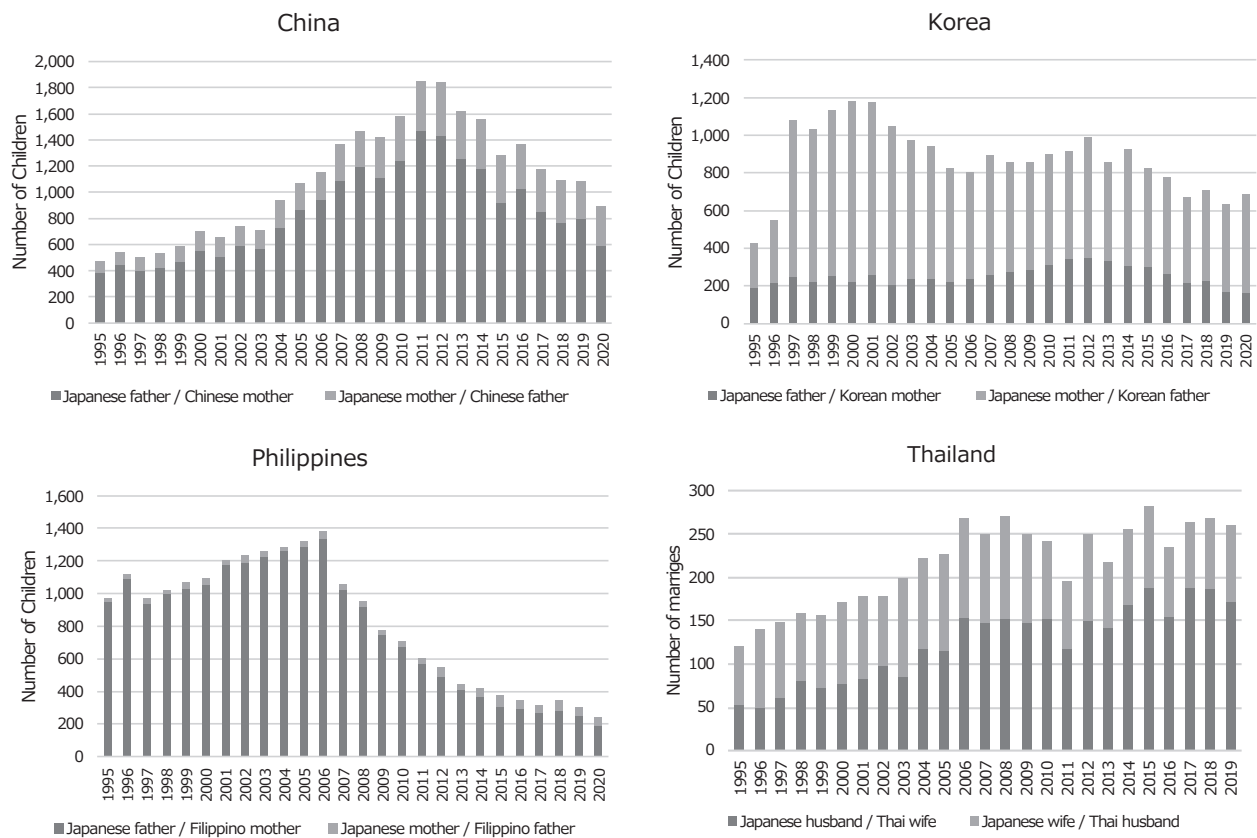
Source: Vital Statistics, Ministry of Health, Labour and Welfare, Japan

Children of a Japanese and foreign partner: Apparent marriage inconsistency

The following tables and graphs show the number of children born to Japanese and foreign partners and registered in overseas offices. It is noticeable that the proportion of sex balance has shifted from intermarriages, and the presence of Japanese fathers has significantly increased. The reason for this shift can be inferred as follows. Some Japanese mothers may have returned to Japan to give birth to take advantage of the support of their parents, which is a common practice among expectant mothers in Japan and Japanese medical care services. To receive the benefit of the national health insurance, they must register themselves as residents in the local office, which results in registering their newborn children in Japan. Another possible reason is that these statistics do not show marital status, meaning that their parents may not have married when registering their children.

Figure 3 Number of children born to Japanese and foreign partners by country of registration

Nationality of parents	Japanese father / Chinese mother	Japanese mother / Chinese father	Total	Japanese father / Korean mother	Japanese mother / Korean father	Total	Japanese father / Filippino mother	Japanese mother / Filippino father	Total	Japanese father / Thai mother	Japanese mother / Thai father	Total
1995	389	85	474	191	233	424	953	14	967	228	32	260
1996	447	90	537	215	330	545	1,091	21	1,112	251	39	290
1997	408	93	501	250	827	1,077	938	33	971	223	35	258
1998	425	107	532	228	800	1,028	996	24	1,020	227	46	273
1999	466	113	579	255	874	1,129	1,035	33	1,068	191	38	229
2000	555	140	695	226	953	1,179	1,057	33	1,090	223	52	275
2001	504	150	654	259	916	1,175	1,172	28	1,200	220	39	259
2002	589	150	739	212	839	1,051	1,190	38	1,228	236	52	288
2003	570	133	703	242	731	973	1,230	28	1,258	215	45	260
2004	735	203	938	240	701	941	1,261	26	1,287	262	57	319
2005	866	203	1,069	222	600	822	1,286	29	1,315	242	60	302
2006	946	206	1,152	237	566	803	1,336	36	1,372	266	64	330
2007	1,093	267	1,360	262	627	889	1,025	26	1,051	288	76	364
2008	1,193	271	1,464	273	575	848	916	35	951	284	85	369
2009	1,118	302	1,420	287	566	853	756	22	778	281	83	364
2010	1,240	341	1,581	312	586	898	671	32	703	274	70	344
2011	1,470	373	1,843	347	565	912	570	33	603	256	52	308
2012	1,431	409	1,840	354	634	988	494	54	548	267	69	336
2013	1,254	365	1,619	334	523	857	412	33	445	250	60	310
2014	1,179	373	1,552	307	615	922	369	43	412	255	65	320
2015	918	359	1,277	310	518	828	311	65	376	272	72	344
2016	1,034	332	1,366	268	509	777	293	47	340	224	60	284
2017	854	317	1,171	217	454	671	270	42	312	225	57	282
2018	770	319	1,089	230	480	710	284	62	346	207	34	241
2019	797	287	1,084	175	456	631	251	54	305	229	57	286
2020	601	285	886	162	522	684	191	45	236	228	37	265
Total	21,852	6,273	28,125	6,615	16,000	22,615	20,358	936	21,294	6,324	1,436	7,760



Source: Vital Statistics, Ministry of Health, Labour and Welfare, Japan

2.2. Reviews of academic research on Japanese bilingual families Sachiyo Fujita-Round

Being bilingual is a nuanced and layered form of language life. Each person is a potential bilingual (Fujita-Round, 2019: 170). This assertion holds whether a person is classified as majority/minority, indigenous or migrant, or a language learner on the road to the possession of another language. In globalized society, each person is a potential bilingual or multilingual (henceforth, 'bilingual' is not limited to two languages but also includes 'multilingual').

2.2.1 Japanese marriage migrants and their families in Asia

The present project investigates Japanese marriage migrants and their families in Asia. In this context, the family as a unit can be treated as the domain of bilingual language use and the locale of intersecting cultures. Each parent has a different language background, but their children are exposed to more than one language in the family from birth. Within the family, in the case of intermarriage couples and children, the experience of this language acquisition difference in two generations can be the key to understanding parental language choice and educational beliefs.

In a previous study by Watanabe et al (2019), based on a similar setting to the

present project, the parental experience of studying abroad as a student was articulated as one of the major influences on the educational strategy for children of intermarried Japanese in China, Philippines, South Korea, and Thailand. Japanese parents living in the country of their spouse have acquired the language of the society (Chinese, Tagalog, Korean, Thai, and their vernacular languages) mostly above the age of 18 years old in formal higher education, or after marriage. In the latter case, couples use English as a medium of communication and the local vernacular for the Japanese parent is the third language. This indicates that parents had the experience of learning the vernacular as a foreign language/second language at school, not at home like their own child in the intermarriage family. In other words, the process of becoming bilingual is different between parent and child.

2.2.2 Definition of 'becoming bilingual'

In the literature on bilingualism, the 'linguistic view of the bilingual person' and 'the age factor of becoming bilingual' will contextualize the direction of the present project in this short review. The definition 'becoming bilingual' has been dynamically changing. Researchers in contemporary disciplines, such as applied linguistics, sociolinguistics, language education, etc., pinpoint earlier definitions of 'bilingual' and the discourse of 'bilingual' in the 20th century. They draw upon the examples of 'native like control of two or more languages' and 'equal fluency in both languages' in Bloomfield (1933) as examples of the strict definition of a linguistic phenomenon. Such essentialist descriptions contrast with more fluid approaches such as, 'the practice of alternately using two languages' in Weinreich (1953) and later adaptations (Baker and Jones, 1998; Garcia, 2009; Mahootian, 2020; Yamamoto, 1991).

Current understanding of the bilingual individual extends from earlier attempts which tended to delineate the bilingual person only from the perspective of linguistic 'competence' and the 'balance' of a dual linguistic ability. More radically, earlier definitions, it can be argued, treated a bilingual person's ability as two 'native speakers.' These earlier definitions were clearly derived from the discipline of linguistics. This was when sociolinguistics emerged to formulate more dynamic platforms to discuss language use in various social domains. The linguistic view of bilingual persons must be reconstructed so as to fully comprehend the language implications of the who, what, how and why of the bilingual person living in the 21st century. In this sense, the current project draw upon the reality of the life of bilinguals in two generations, situated in Asia. The source material comprises the narratives of Japanese marriage migrants and their spouses.

2.2.3 Bilingual language development

As mentioned earlier, language acquisition is experienced differently by

intermarried parents and children. This is explained as the different experience of language development during infancy. Considering the age factor of becoming bilingual, there is a dual distinction in relation to language acquisition: simultaneous and sequential bilingualism. The former bilingual acquires two languages as their first language, the latter acquires one language first until around three years old, then acquires a second language (Baker & Wright, 2021; Garcia, 2009; Yamamoto, 2014). In psycholinguistics, de Houwer (2021) defines bilingual language development (in her term, 'Bilingual First Language Acquisition,' BFLA) in three phases: 'infants', 'toddlers and preschoolers', and 'schoolchildren'. This is aligned with, (1) infancy until about age 2, (2) early childhood until about age 6, and, (3) middle childhood to about age 11 (de Houwer, 2021: 1).

The process of becoming bilingual is different between parent and child. In the context of marriage migration and bilingual child rearing, parents encounter their new life event in having their own child, at the same time encounter the need to decide on language use for their children. As we saw in the findings in Watanabe et al (2019), intermarried parents are sequential bilinguals whereas the potential bilingualism of their children will be simultaneous. In this point, the parents encounter the challenge of raising and educating the first language of the child. However, parents are rarely trained language educators or bilingual scholars. When the child is born, they raise the child without knowing the bilingual language development described earlier, half expecting to be able to raise bilingual children 'naturally'. Children do not become bilingual 'naturally.' We know this from numerous bilingual case studies around the world. The literature on bilingualism, however, is mostly based on research involving English in combination with other languages.

2.2.4 Contribution to bilingualism in Asia

In this project, the narratives of Japanese marriage migrant/intermarried parents can bring out new perspectives on bilingualism. The focus uniquely involves the language combination of Japanese and Asian languages such as Chinese, Korean, Thai, Tagalog as well as English - languages of Asia. Together with bilingualism, the interview-based narratives form a basic mode of understanding of experience and it is "one of the most constitutive genres of human linguistic communication" (De Fina & Tseng, 2017:381). Investigation on ongoing migration is important for understanding the phenomenon such as multilingualism and multiculturalism. As Maher (2017:131) stated, "multiculturalism and multilingualism together form not only a backdrop to an understanding of globalization, migration, and transnational identities, but also a platform to enable all persons to participate in society".

Adopting a micro-analytical approach, this project aims to extend our understanding of intermarriage families in Asia in order to reveal the new realities of language life in Asian countries.

3. Country Report

3.1. Report on China

Xiaolan Qiu

Language Plans and Educational Strategies Adopted by Families Formed through Sino-Japanese International Marriages

Family language plans refer to clear and open plans formulated by family members regarding language use in the family and literacy practice in early childhood education. They can be explicit and observable, or produced unconsciously under the influence of ideology, beliefs or other factors (Zhang, 2017). There is scanty research on language plans adopted by families formed through Asian transnational marriages. Topics on how these families design and implement language education plans for their children, and what sort of problems and challenges confront them are worthy of in-depth investigation.

3.1.1. Research Background

1) Development of Chinese-Foreign Marriages and the Scope of Statistics

Although marriages between Chinese citizens and foreign nationals are commonly referred to as international marriages in daily life, international marriages are not specified as an individual category in China's official statistics on marriage registrations but instead classified under the category of "Chinese-foreign marriages." According to its definition, "Chinese-foreign marriages" refer to marriages of China mainland citizens with foreign nationals (including Chinese that have acquired foreign citizenship), or with citizens of Hong Kong, Macao or Taiwan. Therefore, "Chinese-foreign marriages" include both the union between China mainland citizens and foreign nationals (including Chinese that have acquired foreign citizenship)-also referred to as international or transnational marriages, and the union between China mainland citizens and citizens of Hong Kong, Macao or Taiwan. This is because spouses in the second type of marriage are normally governed by two legal systems of marriage and subject to disparate marital laws and regulations despite that both are Chinese. On this account, such marriages also typically fall into the scope of "Chinese-foreign marriages."

The number of Chinese-foreign marriages has been continuously on the rise since China's reform and opening up. According to statistics released by the Ministry of Civil Affairs of the People's Republic of China, the number of Chinese-foreign marriage registrations started to grow steadily from 1980 onwards and had risen significantly since the 1990s, surpassing 30,000 in 1993, 40,000 in 1995, 50,000 in 1997, 60,000 in 2000, and reaching a peak of 78,000 in 2003. After 2006, the number of Chinese-foreign marriages

dropped slightly and has since entered a relatively stable period, remaining at approximately 50,000 per year. According to statistics, 49,000 Chinese-foreign marriages were registered in 2019, and the number declined slightly to 17,000 in 2020 due to the impact of the COVID-19 pandemic.

2) Numbers of families formed through Sino-Japanese international marriages and children in these families

Japan has long topped the list of countries relating to Chinese-foreign marriages. This is partly because China and Japan are geographically proximate, bear similarities in culture, and dietary habits. Spouses in Sino-Japanese marriages are more likely to blend and get along in their everyday life. Moreover, Japan was among the first countries to form substantive partnerships with China in its effort to develop foreign economic cooperation after the reform and opening up. Such an initiative drove personnel flows and exchanges between the two countries, while also promoting the formation of international marriages between Chinese and Japanese citizens. Data released by China's Ministry of Civil Affairs on Chinese-foreign marriages do not include specific statistics on countries (regions), hence unable to provide exact numbers of Sino-Japanese international marriages registered in China. The general situation can, however, be understood from relevant statistics issued by Japan. According to demographic dynamics survey data published by Japan's Ministry of Health, Labor and Welfare, among international marriages registered in Japan in 2019, 5,460 marriage registrations involved a Chinese spouse, of which 917 involved a union with a Chinese husband and 4,723 involved a union with a Chinese wife; among international marriages registered outside Japan in 2019, 918 marriage registrations involved a Chinese spouse, of which 651 involved a union with a Chinese husband and 267 involved a union with a Chinese wife. Historically, among international marriages registered in Japan from 1995 to 2019, as many as 235,905 marriage registrations involved a Chinese spouse; among international marriages registered outside Japan during the same period, up to 23,780 marriage registrations involved a Chinese spouse.

The multitude of Sino-Japanese international marriages naturally contributed to the birth of children in families formed through transnational marriages with one Chinese parent and one Japanese parent. According to Japan's demographic dynamics survey data, 886 newborns were given birth outside Japan to one Chinese parent and one Japanese parent in 2020, of which 285 had a Chinese father and 601 had a Chinese mother. Historical trends show continued growth in the number of newborns in families formed through Sino-Japanese international marriages since 1995, peaking in 2011 and subsequently decreasing. On the whole, a total of 28,125 newborns were born outside Japan to a Chinese and a Japanese parent between 1995 and 2020, among which 6,273 had a Chinese father and 21,852 had a

Chinese mother.

3.1.2. Research Focuses

In recent years, the number of Sino-Japanese families choosing to become permanent residents in Shanghai and other cities in China has gradually mounted. These families are comprised of a Chinese citizen whose native language is Chinese and a Japanese citizen whose native language is Japanese. The couples tend to encounter more complicated problems and more challenges than ordinary families in respect of child education due to differences in culture, language and living habits.

The current study examines Sino-Japanese families residing in China with a particular emphasis on their children's language choices. Through interviews, this study achieves a better understanding of the language plans and language education strategies these families adopt for their children, and the factors influencing such plans and strategies.

The interview survey in this study was conducted through direct communication with respondents both online (via video calls) and offline. A total of six respondents from families formed through Sino-Japanese international marriages received in-depth interviews (Figure 4).

Figure 4 General Information of Respondents

	Mr. T	Ms. N (Mr. T's wife)	Ms. W	Ms. Little W (Ms. W's daughter)	Mr. S	Ms. C
Date of Interview	2020.11.22	2020.12.5	2021.6.15	2021.6.19	2021.8.13	2021.10.7
Status	Husband to a Japanese wife	Wife to a Japanese husband	Wife to a Japanese husband	Daughter to a Chinese mother and a Japanese father	Husband to a Japanese wife	Wife to a Japanese husband
Age	46	36	56	27	35	51
Place of residence	Shenzhen	Shenzhen	Shanghai and Tokyo	Tokyo	Shanghai	Tokyo
"Gender/Age of child"	"Daughter, 5 Daughter, 3"	"Daughter, 5 Daughter, 3"	Daughter, 27		Daughter, 5	Son, 21
School choice	"Eldest daughter: Japanese school Second daughter: Japanese kindergarten"	"Eldest daughter: Japanese school Second daughter: Japanese kindergarten"	"International schools (kindergarten, elementary school, middle school, and high school) in Shanghai Private university (undergraduate and master's degrees) in Japan; Studied one year in the United States"	"International schools (kindergarten, elementary school, middle school, and high school) in Shanghai Shanghai University (undergraduate and master's degrees) in Japan; Studied one year in the United States"	Public kindergarten in Japan → International kindergarten in Shanghai	Public elementary school in Shanghai; International school (middle school) in Shanghai; International school in Japan (high school); Private university in Japan
Occupation	Managerial position at a Japanese enterprise	Full-time mother	Trading company owner	Major research institute in Japan	General manager of Shanghai Branch of a Japanese enterprise	Employee of a Japanese enterprise (part-time)
Note	Sending children to English tutoring classes	Sending children to English tutoring classes	Selecting Shanghai as the child's place of residence and study before university	Living and studying in Shanghai before attending university	Having the entire family move to Shanghai in 2021	Arranging for the child to live and study in Shanghai and Tokyo alternately before middle school

The content of interviews primarily covered the following aspects:

The first aspect pertains to background information, including respondents' family composition, education level, occupational background, children's gender, age, and school type, language use at home, and children's language learning and proficiency level.

The second aspect involves family language education strategies, including the awareness and attitude toward children's language plans, principal factors influencing such plans, what efforts have been made and what approaches have been adopted in respect of children's language education, and, in practice, what language education strategies and acts chosen by parents have had an effect on children's language development and what specific influence has been generated.

3.1.3 Principal Conclusions

1) Language awareness and planning

According to the findings of the survey, language plans adopted by families formed through Sino-Japanese international marriages for their children are the result of multiple factors combined, including parents' attitudes toward children's identity, their perceptions of family background, and their predictions about future development.

First, parents' attitudes toward their children's identity had a direct effect on their language plans for their children. If parents established their children's identity as Chinese, they would generally choose Chinese as their children's first language. On the contrary, if parents positioned their children's identity as Japanese, they would select Japanese as their children's first language.

Second, parents' perceptions toward families formed through transnational marriages would be reflected in their language plans for their children. For example, all parents interviewed in this study agreed that children born into a family formed through a Sino-Japanese international marriage should inherit the cultural backgrounds of both parents and should therefore learn the languages of both parents and achieve a high proficiency level in both Chinese and Japanese language skills.

Finally, parents' predictions about the future would affect their language planning for their children. For example, according to the findings of the interviews, many parents in families formed through Sino-Japanese international marriages identified a mastery of multiple languages as an advantage for children's future development and accordingly included cultivating multilingual competence in children as a critical part of their language plans. Their focus on multilingualism was primarily reflected in the fact that, in addition to arranging Chinese and Japanese learning for their children, all parents interviewed unanimously expressed that their children should learn and master English as a global language. Some parents even planned to have their children learn more different foreign

languages to enhance their advantages in future career development.

2) Language education strategies

The survey has found that parents in families formed through Sino-Japanese international marriages employ multiple methods to support and help children develop bilingual or multilingual ability.

All parents interviewed reported having leveraged family bilingual or multilingual resources to help their children become bilingual or multilingual users. In this regard, families formed through Sino-Japanese international marriages have adopted varying strategies and approaches to create bilingual/multilingual learning environments for their children. Some families would formulate rules for language use at home, stipulating that parents use their respective mother tongues to communicate with their children in day-to-day life. Some families would provide children with specific language learning environments by sending them to a Japanese school or an English-speaking international school, selecting their place of residence according to their language plans for their children, or sending children to English tutoring classes. Some families would provision a diversity of language learning resources and support, for example, taking children to Japan during holidays every year, making Japanese satellite TV channels available, offering children books written in their mother languages, and providing language learning tutoring for children.

3) Educational implementation

The survey has also discovered that parental investment (e.g., time and energy) has a direct effect on children's bilingual or multilingual proficiency and competence in families formed through Sino-Japanese international marriages.

Households serve as an important venue for children in families formed through Sino-Japanese marriages to learn and master bilingualism or multilingualism during the process of language acquisition. Parents play a significant role in helping children develop bilingualism or multilingualism. According to the findings of the interviews, in families of which parents invested less time and energy in their children's language learning due to busy work or other reasons - despite having formulated clear language plans for their children - children tended to display unsatisfactory levels of language proficiency and competence and would mostly become monolingual users. In addition, the survey has also demonstrated that foreign parents' investment had a significant effect on a child's language proficiency and competence, directly influencing whether a child would become a monolingual or bilingual/multilingual user. What's particularly noteworthy is, the analysis has revealed that, Japanese parents, as foreign parents, exhibited greater anxiety and distress than Chinese parents in the process of children's language education. During the interviews, many foreign parents

expressed apprehension about the likelihood that their children might be unable to inherit and master their native language.

3.2. Report on Korea

Wonsuk Sun, Seongho Ryu, Soyeon Yang

Summary of Interviews with Korean–Japanese Families in Korea: Life Stories and Educational Belief

The Japanese community in Korea now numbers approximately 26,000 people (Korean Statistical Information Service, 2020). Among all marriages in Korea, the proportion of marriages with foreigners decreased to 7.2%, which shrunk 2.7 percentage points from the previous year. It is supposed that foreigners were prohibited from visiting Korea due to the coronavirus (COVID-19) pandemic.

International marriages have been on the rise since the mid-1990s, and these were unions between Korean men and foreign women. The proportion of Korean men in international marriages accounts for about two-thirds. It is assumed that the men in rural areas had difficulties when finding their spouses in Korea, so they had to look for wives from other countries, including East Asian countries.

Marriage between Korean men and Japanese women do not follow such a trend. According to our interviews, those Korean–Japan couples met or started dating in other countries such as Australia, while they stayed abroad for study or work. Especially in most cases, Japanese wives came to Korea for travel or study and started dating. After marriage, they lived in Korea due to economic issues. Husbands are responsible for their livelihood, and they had no choice but to live in Korea.

3.2.1. Interview Overview

- The methodology of this study adopts unstructured interview.
- The interviews were conducted using the Zoom program.
- We selected the interviewees through the Internet at random, who run YouTube channels about international marriage life.
- We shared our research topic and brief questions before the interview,
- We interviewed four couples: All of them were Korean husbands and Japanese migrant wives.
- We interviewed husbands and wives separately in their own language,
- We plan to have more interviews with couples who have children younger than 7, which would help us to analyze those migrant families in their 30s

Figure 5 General Information of Respondents

Name/ Interview Date	Family Members	Residential Area	Marriage and Family Life
Jaeseong Park (Husband) Sunahase Chisato (Wife) Dec 5, 2020, 1hr 20min (12:40pm–14:00pm), all together"	• Husband (Korean, age 36) • Wife (Japanese, age 33) • Son (age 2)"	Busan	• In 2014, first met at a café by chance in Seoul and started dating right after • Then Ms. Chisato stayed in Korea taking a language course and went back to Japan 10 days later after starting date • Kept the long-distance relationship by chatting on the phone, while he visited Japan 2–3 times a year • In 2015, she moved to Busan to live together and got married in 2016 • He has worked at a port-related company in Busan since 2013, and she concentrates on taking care of their son."
"Jungjae Lee (Husband): Dec 17, 2020, 1hr 40min Keiko Aino (Wife): Dec 22, 2020, 1hr 40min"	• Husband (Korean, age 36) • Wife (Japanese, age 37) • Daughter (age 4) • Son (age 2)"	Siheung si, Gyeonggi province	• First met at a friend's wedding ceremony held in Korea in 2012 • Since then, occasionally stayed in touch for about 4 years while living in Korea and Japan, and started dating in 2016 • After maintaining a long-distance relationship for about a year, they got married in 2017. • Decided to live in Korea for work: It was hard for the husband to find a nice job in Japan due to his poor Japanese skills, while the wife spoke Korean fluently. • Now he works at Korail Retail, an affiliated company of Korea Railway, and she concentrates on taking care of kids."
"Joohwan Kim (Husband): Jan 17, 2021, 1 hr (10 am–11 am) Nakata Miki (Wife): Jan 17, 2021, (11 am–12 am) 1 hr"	• Husband (Korean, age 33) • Wife (Japanese, age 38) • Two daughters (ages 4 and 2)"	Seoul	• First met in Australia while staying on a working holiday visa • Started dating after meeting again at a friend's wedding ceremony held in Korea • A year later, Mr. Kim went to Japan for work and a few months later decided to live together • Got married and stayed in Japan until 2018 • Came back to Korea as he found a job at the city of Gyeongju office • Now he works at the Environmental Preservation Association, a government-affiliated organization in Seoul, and Ms. Miki concentrates on taking care of kids."
"Boksik Kim (Husband): Aug 6, 2021, 1 hr (10 am–11 am) Yumi Takasaki (Wife): Aug 6, 2021, 1 hr (11 am–12 pm)"	• Husband (Korean, age 40) • Wife (Japanese, age 30) • Two sons (ages 7 and 2) • One daughter (age 5)"	Ulsan	• In 2011, they first met at a party, while the wife studied at Ulsan univ. in Korea. • He lived near her dormitory, so they used to spend time together and started dating soon. • She went back to Japan in 2013 after graduating from college and worked there for a year. • In 2014, they had a baby and got married. • The husband now works in a chemistry equipment supplier in Ulsan where he grew up and went to school. • The wife concentrates on taking care of kids."

3.2.2. Key Findings

1) Bilingualism and overseas experience as cultural capital: Belief in correlation between bilingualism and career success

Those Korean–Japanese parents believe multi-lingual ability can help kids find good jobs. In Korea, bilingualism and overseas experience are considered as social capital, so the parents also take the trend for granted and try to educate their kids in both fluent Korean and Japanese. All of the interviewees talk to their children in their mother tongue, and one of the families even set the rule for children to speak in Japanese to let them not forget it.

"We think having parents from different countries would be advantageous for children because they will be able to speak both languages fluently and understand each country's culture in the future. First of all, I think those experiences and conditions are innate

benefits in their whole life.“

“The only reason I let my children use Japanese only at home is that I think speaking both languages will help my children get a nice job in Korea. Above all, my wife want to communicate with them in her mother tongue.”

2) No longer value nationality

All of the interviewees think nationality does not matter at all anymore. They seem to put more emphasis on kids' happiness rather than national identity or traditional way of thinking regarding nationality. The parents hope their children regard themselves as Japanese as well as Korean; some of them even said that they want their kids to have an identity of a “global citizen.”

“Nationality itself doesn't matter at all in this modern world. It only indicates the place where a person was born. I don't agree that people should have the same national identity simply because they or their parents were born in the same country. I think it is absurd to have a strong national or ethnic identity. If my children ask me about their nationality, I will answer them, ‘you are just a global citizen.’”

“Most of all, I want my kids to be happy with the fact that they have parents from different countries.”

3) Father's Job opportunities have a decisive influence on residence choice

Most of the interviewees preferred educating their kids in Japan or other countries, if possible, but finally decided to send their kids to Korean school for economic reasons. Some of them want to move overseas, especially to Japan, to give their children chances to experience other cultures and to learn fluent foreign languages. However, they chose to live in Korea only for their father's job opportunities.

“If I can earn more or as much as money in other countries, I don't mind where my family lives. If possible, I want to move to Australia. Actually, before coming back to Korea, my wife and I thought about it. However, I gave up the thinking because I've already lived in Japan as an alien and recognized there should be a barrier to success in life only because I am not a native.”

“We think having parents from different countries would be advantageous for children because they will be able to speak both languages fluently and understand each country’

s culture in the future. First of all, I think those experiences and conditions are innate benefits in their whole life. “

“I think it is not easy to decide to go to Japan only to educate my son while giving up my stable job and potential career success in Korea. Regarding college education, I don’t have a detailed plan yet. I think it depends on financial conditions and the child’s aptitude or academic capacity, so I think I can’t decide without careful deliberation. By all means, my son’s opinion matters most.”

4) Japanese migrant women’s unemployment

All of the Japanese migrant wives quit their job to take care of kids. Those women are all well educated, like having B.A. degrees and professional careers in Japan. Even though they can speak Korean very fluently, it was not easy to find opportunities in Korea.

5) Respecting children’s choice

Basically, they don’t want to pressure their kids with grades. Moreover, they want to respect kids’ opinions and thinking. Even regarding nationality choice issues, they think it depends on kids’ thinking.

“I think nationality and identity are separate issues. I don’t care which citizenship my children to choose when they grow up. I only think my kids need to choose their nationality depending on where they attend schools and start their careers. “

“Now I plan to raise my kids in Korea until they become 20 years old, but if the girls want to study abroad in middle or high school, I will try my best to support them.”

“I am still not sure how to answer when my children ask me questions about those issues regarding identity or nationality. I will just try my best to raise my children who can judge right and wrong with rational thinking and understand cultural differences. I hope them have balanced thinking and act wisely. “

6) Teaching children migrant parent’s mother tongue could be a kind of survival strategy

Some migrant Japanese wives are concerned about teaching their kids fluent Japanese. For them, helping children speak fluent Japanese seems to be the only way to prove their worth. Furthermore, it could be supposed that migrant mothers worry that they cannot keep a close relationship with their children in the future due to the language issue.

"If I have any chance to go abroad, I will take my children to Japan. It's because I want to give my kids as many chances as possible to experience Japanese culture and language."

3.3. Report on Philippines

Yukinori Watanabe

Japanese Marriage Migrants in the Philippines amid the Pandemic

3.3.1. Study Context: Japanese in the Philippines

The number of Japanese nationals residing in the Philippines was 16,990 in October 2020, 4.3% down from the previous year, and half (8,208) lived in Manila. The Philippines has the 17th largest Japanese population in the world and sixth in Southeast Asia after Thailand (81, 187), Singapore (36,585), Malaysia (30,973), Vietnam (23,437), and Indonesia (19,191). The number of children born between Japanese and Filipino partners registered overseas offices in the last 26 years was 21,294 (Figure 3). This number may not reflect the number of children living in the Philippines since a considerable number of expectant Japanese mothers go back to give birth and register their children in Japan to take advantage of the support of their parents and Japanese medical care service.

There are three options for schooling: Japanese, local, and international. The Japanese school located in Fort Bonifacio in Manila celebrated the 50th anniversary of its founding in 2018. It has elementary and junior high schools with 116 and 31 students, respectively. Because the school is accredited by Japan's Ministry of education and science and follow curriculum guideline, or *Gakushu Shido Yoryo* (学習指導要領), it is considered that students receive the same level of education as in Japan. However, connection to a senior high school is always a big problem because it is only up to junior high school. There is a supplementary school that opens on weekends in Cebu. It has two streams: the textbook class, which uses Japanese textbooks and learning its contents, and the Japanese class, which aims to learn the Japanese language. Local schools include public and private schools; however, most Japanese are rather skeptical about education in public schools and send their children to private ones. Curricula vary and are diverse, but are often considered sufficient to master English in exchange for virtually zero exposure to the Japanese language and culture at school. One of the prominent attractions of local private schools are much lower tuition fees than international schools. International schools are available in many cities. Schools offer accredited curricula, such as the International Baccalaureate, American, British, Australian, Singaporean, and many others. Although they are highly popular owing to their high standard of education with English as the language of instruction, tuition fees are not

affordable for many families.

3.3.2. Overview of Interviews

Interview participants were selected from previous projects (Watanabe et al. 2019) based on the following three conditions: (1) being married to a Filipino person, (2) having experienced parenting in the Philippines, and (3) still living in the Philippines at the time of the survey. Interview invitations were sent to all nine participants in 2018, five of whom agreed to join this time. However, one participant moved back to Japan between the beginning of this research project and the time of the interview (see Figure 6 for more details). The interviews were semi-structured with broad questions about life situations (education, job, marriage), language education, and school choice. The participants were invited to speak relatively freely to explore their views on education. The interview was conducted on a video conference system (Zoom), which lasted 1–3 hours.

Figure 6 General Information of Respondents

	Ms. Hiruno	Mr. Honda	Ms. Yamada	Mr. Miki	Mr. Umino
First interview	2018/5/31	2018/7/6	2018/10/27	2018/10/27	2018/10/28
Second interview	2021/12/2	2021/10/26	2021/11/22	2021/10/27	2021/11/25
Status	Japanese wife	Japanese husband	Japanese wife	Japanese husband	Japanese husband
Age	30s	40s	30s	50s	50s
Place in 2018	Manila	Cebu	Manila	Manila	Bulacan
Place in 2021	Manila	Fukuoka	Manila	Manila	Bulacan
Child(ren)	10/boy, 13/step-daughter	7/girl	9/boy	19/girl, 10/boy, 5/girl	5/girl
Age(2021) / sex					
School choice	Japanese school	Local school in Japan	Japanese school	Japanese school	Private kindergarten
	Private school (daughter)				
Job	NGO	Freelance	International Hotel Chain	Business consulting firm	Savings & FX
Remarks	Sent children to father's home town (Mar. 2020 - Oct. 2021)	Moved to Japan in Feb. 2021 (father), in Aug. (daughter & wife)	Was in Japan at the time of interview to seek job opportunities	First daughter is in Japan for Uni.	Montessori education school

3.3.3. Preliminary Findings

1) The Philippines as a Steppingstone in Obtaining Global Mobility Through English Education

While affordability and proximity of the school were important, sending children to the Japanese school in Manila was recognized as raising them as Japanese. It was also

notable that choosing local (private) schools or international schools was understood as preparing them to function on a global stage through education in English with the possibility of further migration to a third country such as the United States, Canada, or Australia. This was particularly evident when comparing Mr. Honda's narrative between 2018 and 2021.

"Living in the Philippines is good because children can learn English easily. Once they master it, they can go anywhere in the world to study or work. You know, it is a common practice in the Philippines. Many Filipinos can work overseas because they speak English." (Mr. Honda, 2018)

"Now, my daughter speaks good English. She can improve her English even after we have moved to Japan when we speak English at home. When I consider all things, I come to realize that it does not have to be in the Philippines. I also worry about the standard of education in the Philippines, especially in middle school. If we delay the move, she may not be able to catch up with other children in Japan. It will be a great disadvantage even if she speaks perfect English then." (Mr. Honda, 2021)

2) Financial Stability and Business Environment Amid the Pandemic

The pandemic made them think about priorities in their lives. Parents are still struggling to determine the best strategy for their children. Some are affluent enough to maintain life and delay the decision to change. They save money by relocating and changing schools for lesser tuition and endure the difficulty. It seems their optimism makes them appreciate being in the Philippines even more during the pandemic. In contrast, others were forced to leave the country and migrate to Japan because their business was "dried out."

"Many of my friends have left the Philippines or are considering it because there have been no tourists or new companies entering the Filipino market. This means that there are no jobs for them. People at the Japanese school who still stay here are either rich or work for a big company or organization headquartered in Manila. (Ms. Hiruno)

"Good thing about remote working is that I can spend more time with my family. I talk to my kids in Japanese a lot more than before." (Mr. Miki)

3) The Impact of COVID-19 on Schooling

Due to the pandemic, the schools were closed, and they went online. Children cannot even visit a shopping mall nearby. Furthermore, they did not know when the situation would improve. While children education remains one of the most important issues, they are

asked whether their lives are financially sustainable and feel safe in the community in the Philippines; neither question was considered seriously before the pandemic. Either way, they are in a position to choose the place to live, and they see it as their advantage. Sex differences were not observed in this respect. The Japanese mothers were in the same situation. They were the prime parents in terms of family income, and they suffered as much.

“When we watch TV, kids are playing outside in Japan. They must be smiling under the mask. I feel sorry for my boy, as he cannot do the same. The Japanese school is now online, and it does not matter where we access it. Living in the Philippines does not offer many advantages. In addition, my business evaporated. That’s why I am seriously considering moving to Japan.” (Ms. Yamada)

“I still wonder what is the best for my child. We never know how the pandemic or social restrictions will turn out tomorrow. So, I sought job opportunities both in the Philippines and in Japan in the last couple of months. I recently received an offer in Manila. I think this is a sign of stay.” (Ms. Hiruno)

3.3.4. Future Directions

Preliminary findings revealed the similarity to the narratives of Japanese marriage migrants in other countries, as well as the unique features of parents in the Philippines. It seems that their narratives on education were constructed around English education. More precisely, although English is an official language in the Philippines, English is understood more as an asset to allow their children to migrate further than to secure future opportunities in the Philippines. Based on these results, it is important to compare and contrast the narratives of Filipino spouses and findings from other countries to fulfill the project goals.

3.4. Report on Thailand

Phetcharee Rupavijetra, Jiraporn Chompikul, and Ploypailin Rupavijetra

The Educational Views of Japanese Marriage Migrants in Thailand

3.4.1. Context of the Study: Japanese in Thailand

Thailand and Japan have long historical relations and celebrated the 130 anniversary of Thailand–Japan diplomatic relations in 2017. The president of the JETRO Business Support Centre in Thailand (BSCT) pointed out that a total of 73,000 Japanese people lived in Thailand in 2017, especially in Bangkok with 53,000 people. Bangkok is the

city with the largest number of Japanese people. In addition, approximately 5,400 Japanese companies operate in Thailand. The number of Japanese restaurants has increased four times in the last 11 years. Currently, there are 3,004 places (available at <http://clicknews.link>). The COVID-19 pandemic started in early 2020, and the travel and investment between Thailand and Japan have mostly stopped.

This paper examines narratives about socially negotiated adjustments on international marriages and decisions made in the view of each family on education. This study focused on Thai people married to Japanese, raising children in Thailand, the language used in each family, their future expectations for their children, and how they maintain the relationship between Thailand and Japan.

According to a demographic survey conducted by the Japanese Ministry of Health, Labour and Welfare, 2019 (cited in Watanabe, 2022), the data showed that there were 11,491 cases. In 2019, 173 of Japanese husbands and Thai wives (during 1995–2019, a total of 3132 persons); for Japanese wives and Thai husbands in 2019 found 87 persons (during 1995–2019 found 2268). For children of Japanese fathers in 2020, 67 people (from to 1995–2020 were 1,436 persons), Japanese mothers, and Thai fathers in 2020 found 228 persons (during 1995–2020, there were 6,324 persons).

In Thailand, schools are divided into four forms: (1) state schools, which are supported by the Ministry of Education, and the schools have to thoroughly follow the regulations of the Ministry of Education. The schools are located in urban, suburban, remote, and mountainous areas; however, they are under university with the faculty of education. The faculty of education can establish a school called demonstration school, in which teachers and curriculum can be modern and flexible. (2) Private schools: These schools are also under the Ministry of Education, but the management of private schools is relatively autonomous, and most private schools open English programs, international programs, or other languages, and the education fee can be high. (3) Local schools: schools under local government are called municipal schools, and (4) international schools are known for their high education fees. Many children of foreign ex-pats and wealthy Thai families study here. Japanese schools are categorized into this group.

The Japanese school, Thai-Japanese Association school located at 258 Soi Rongrien Yeepun, Rama 9 Rd., Bangkok, was established under the ownership of the Thai–Japanese Association to provide compulsory education for young Japanese children whose parents work in Thailand. The school was established in 1926, ceased operation after WW2, and reopened as an affiliated institution within the Japanese embassy in 1956. The Thai government has granted a license to the Thai-Japanese Association School since July 24th, 1974, established as a special international school in accordance with the Private Education Act, under the supervision of the Private Education Commission, Ministry of Education. The

school provides education from primary school to junior high school. In 2021, 2,354 students attend the school with 216 teachers and staff (Taniguchi, 2021, p.1).

There is another Japanese school in an industrial city, Si Racha, Chonburi province, 120 km southeast of Bangkok. This Japanese Association School opened in 2009, and 447 students are currently studying there with 56 teachers and staff (Sakai, 2021, p1).

In Thailand, parents who live in Bangkok and in other big cities prefer to send their children to private schools because they think private schools primarily provide better classrooms and more facilities on campus, for example, many computers for students and air conditioners in the classrooms. Other attractive points of private schools for Thai parents are English courses taught by native speakers every day. Thai parents see the importance of English skills for their children's future careers.

3.4.2. Overview of Interviews

Figure 7 The basic information of the five key informants

Cases	A	B	C	D	E
Sex	Female	Female	Male	Male	Female
Age	38	47	45	42	58
Education	BA	Diploma degree in Vocational education	BA	Ph.D	Ph.D
Occupation	Own business (jewelry)	Housewife no work	Own business (tourism and renting)	Manager at JP company	Professor at uni.
Age of spouse	Male 50	Male 68	Female 45	Female 39	Male 57
Spouse occupation	Own Business (jewelry) in BKK	Consultant for JP company in BKK Thailand	Housewife	Housewife	Professor
No. of children	1	1	3	2	3
Age of children	1 Girl 12 years	1 Boy 10 years	2 boys 13/9 years 1 girl/7 years	1 girl 9 years/ 1 boy 4 years	2 girls/20/18 years 1 boy 16 years
Place of meeting spouse	In Bangkok, Thailand	In Bangkok, Thailand	In USA	In Japan	In Australia
School of children	1 daughter Grade 6 = 58,400 baht / semester"	1 child Grade 5 Yooyen Withaya school = 30,000 baht/ semester	2 children Grade 4 and 1 = 58,400 baht for each, 1 son Grade 7 = 382,550 baht plus/ semester	2 children Grade 4 and kindergarten at Wannaswangchit School = 34,000 baht for primary = 30,000 baht for Kindergarten	1 son grade 11 at Suankurup Rangsit school = 20,000 baht/semester 2 daughters: The third year Architecture student = 22,000 baht, and the first year Pharmacy student = 66,000 baht/ semester
Language used at home	A child speaks Thai with mother and Japanese with father	A child speaks Japanese with both father and mother	Children speak English at home, Japanese with mother	Children speak Thai with father and Japanese with mother	Children speak Thai and English with mother and Japanese with father

3.4.3. Preliminary Findings

In this study, the critical basis of intermarriage between the Thai and Japanese has surfaced: love and their own decisions. All spouses are able to accommodate both cultures at home and are willing to learn from each other. Thinkram's study (2009) on the spouse selection of Thai women found that most of them make decisions on their own; both Thai and foreign spouses are in the process, while in some cases, their seniors or relatives initiate and participate in the decision-making process. In contrast, Kraikrueng (2013) studied three women living in Thailand and identified different factors affecting their decision to marry foreigners: the avoidance of hardship and unsuccessful love with Thai men.

All parents provide the education of their children locally at private Thai schools, while they are open to sending their children to Japanese schools or international schools to increase children's future job opportunities in Thailand and overseas.

Key informants in our study tend to send children to private schools. The major reasons raised in the interview were that, in comparison with state schools, management, facilities, and accessibility are better at private schools. They are also in favor of English and other language courses, such as Chinese, Japanese, and French, taught by native speakers. Therefore, parents believe it is a good opportunity for their children to be in an environment where they can study English and other languages in the future.

As for the home language and choices of schools/universities, it was observed that the parents and their children together made their decisions. Their children grew up among Thai and Japanese cultures in an international and global environment.

3.4.4. Future Directions

Five participants during the first phase of the study were working in the central part of Thailand (Bangkok and Pathumthani), where diverse educational options are available. In the second phase, participants from other parts of Thailand should be selected to gain a holistic understanding of the educational view of Thai-Japanese couples across Thailand.

3.5. Report on Singapore

Glenn Toh

3.5.1. The Japanese Community in Singapore

Modern Singapore was founded as a British colony in 1819. Since the 1860s, there has been a population of Japanese people either settled or domiciled in Singapore (The Japanese Association, 2015). The Japanese community in Singapore now numbers some 30,000 people comprising mainly of management executives, professionals, entrepreneurs, and their families relocated from Japan on account of the parents' work. These families are for the most part temporarily domiciled in Singapore. Once the period of their overseas

postings is over, these families return to Japan. Apart from business expatriate families, there are Japanese people who are married to Singaporean citizens as well as Singaporean permanent residents. These families regard Singapore as home and being generally settled, are less likely to move on account of the parents' employment.

Statistical data from Singapore show that the interethnic marriage rate of 18.4% in 2010 and 18.2 percent in 2020 has remained relatively stable (Department of Statistics, 2020).

3.5.2. Schooling in Singapore

1) Schooling in Japanese-medium schools

There are five Japanese-medium schools in Singapore, one kindergarten, two elementary schools, one junior high (middle) school and one high school affiliated to a private university in Tokyo (see Toh, 2021). All of these schools follow a curriculum or course of study designed by the education ministry in Japan.

2) Schooling in the Singaporean state system and the mother-tongue requirement

The medium of instruction in Singaporean state schools is English. Apart from English, the education ministry mandates that each child learns a second language. The choice of the mother-tongue has been a controversial issue (Chua, 2003) and is tied into the ethnicity of the child's parents. A child of Singaporean-Chinese parents is slated to learn Mandarin, a child of Singaporean-Malay parents Malay and a child of Singaporean-Indian parents Tamil. Among other issues, the second language policy is liable to create difficulties for children of mixed or transnational parentage because the term mother-tongue carries with it connotations of maternal influence in the determination of a child's second language learnt at school (see Chua, 2003).

3) Other schooling options

Singapore, being a 'regional nerve center for international education' (Toh, 2021, p. 60) has international schools which follow the American, Australian, British, and Canadian among other systems. Independent of the state education system, these international schools are considered private education institutions (Toh, 2021). SkillsFutureSG, a Singapore government agency maintains a list of PEIs in Singapore, ensures the quality of schooling and certification, and provides guidelines for potential students and private education businesses (SkillsFutureSG, 2020).

3.5.3. Interviews with Couples in Mixed Japanese-Singaporean Marriages

The interviews were conducted online using the Zoom platform. Each interview

was for about 70 to 80 minutes and covered the following areas in the project guidelines but modified to cater to the unique aspects of life in Singapore and other challenges and possibilities vis-à-vis the Japanese, Singaporean and international systems of schooling available.

3.5.4. Key Findings

Data from five families with children of varying ages were gathered in 2021.

1) Family 1

‘Cheong-Hirayama’ Family

Husband: 50s, Singaporean (born in Malaysia)

Wife: 50s, Japanese

Place of Residence: Singapore

Daughter: 27 (did university in the US; now works there)

Son: 24 (in the US finishing university)

Daughter: 21 (hoping to enter university in Singapore)

The Cheong-Hirayama family originally came from Malaysia and are now settled permanently in Singapore. The couple met when they were both studying in the US. The two older children had their early schooling in Malaysia. When the family came to Singapore, Singaporean state schooling was the most logical option in terms of cost and curricular compatibility. All three children performed well in the Singaporean system. The older two went back to the US for their tertiary studies while the youngest, who grew up in Singapore, entered a local university.

2) Family 2

‘Lam-Yonekubo’ Family

Husband: 30s, Singaporean

Wife: 30s, Japanese

Place of Residence: Singapore

Daughter: 6

Daughter: 2

Both children are Singapore-born. The parents have decided to send their elder daughter to a state school in their neighborhood, which consists of mainly government housing blocks. All Singapore schools teach in English. At home, the couple communicate in English. The other language, in terms of priority, is Mandarin Chinese. Ms Yonekubo initially tried to

speak in Japanese to her daughters. Her husband believes that the children's main languages will be English and Mandarin with a 'touch of Japanese'. Japanese appears not to be an immediate priority.

3) Family 3

'Fukushima-Tong' Family

Husband: 40s, Japanese

Wife: 30s, Singapore

Place of Residence: Singapore

Daughter: 9

Daughter: 6

The couple communicate in English. Mr. Fukushima acknowledges that his Mandarin is limited, as is his wife's Japanese which, he feels is better than his Mandarin. Both children go to a local state school and the Japanese weekend supplementary school run by the *Nihonjin Kai* to have them familiarized with Japanese language and culture. The children also have online *katei kyoshi* lessons taught by a *kaiwa* tutor based in Japan. Before the pandemic, the family went to Japan regularly to let the children practice Japanese with their grandparents.

4) Family 4

'Park-Yamashita' Family

Husband: 40s, Japanese Singapore Permanent Resident

Wife: 30s, South Korean Singapore Permanent Resident

Place of Residence: Singapore

Daughter: 9

Son: 4

The couple communicate in English. Mr. Yamashita speaks basic Korean and Mandarin. Ms Park has a working knowledge of Japanese. Their nine-year-old goes to a suburban school Singaporean state school. Their four-year-old goes to a local kindergarten and will join his sister in her school. The family has no plans for their children to go to university either in Japan or Korea. Their priority is for both children to be accepted into Singaporean society.

5) Family 5

'Chuan-Yamaguchi' Family

Husband: 50s, Singaporean Chinese

Wife: late 40s, Japanese

Place of Residence: Singapore

Son: 14

Son: 12

Ms Yamaguchi has been in Singapore twenty-four years. She speaks English and a little Mandarin. Her husband and sons speak practically no Japanese. The sons go to a Christian mission school and the parents have no plans for them to learn more about Japanese culture. Their plan is for their children to complete their education in Singapore. Trips to Japan have been infrequent and Ms Yamaguchi interprets for her family whenever they are in Japan.

3.5.5. Discussion

The interview findings reveal that decisions relating to children's schooling in mixed Japanese Singaporean families are a result of active negotiations between the children's parents. Such forms of negotiation which take place between mixed couples are in turn influenced by their background as well as experiences relating to their education, qualifications, employment, personal dispositions, cultural and cross-cultural exposure, proficiency and interest in Japanese, English, and other languages. The decisions taken are, moreover, related to the way economic and cultural capital may be mobilized towards the acquisition or preservation of the same, given the necessary social spaces and affordances that support such forms acquisition or preservation (see Bourdieu, 1996).

With the availability of schools from kindergarten to high school level, there is the realistic option for children from mixed marriages to be educated entirely in the Japanese-medium while following a curricular course of study put out by the Japanese education ministry (see Toh, 2021). Not unexpectedly, decisions concerning whether to have mixed children educated in the Japanese-medium will bear on their identity formation, often recognized to be linked to the language medium (often Japanese or English) and ethos in which they are schooled (see Kanno, 2003).

Acknowledgment

This work was supported by KAKENHI (20H01648).

References

Baker, C. & Jones, S. P. (eds.) (1998). *Encyclopedia of Bilingualism and Bilingual Education*. Clevedon : Multilingual

- Matters.
- Baker, C. & Wright, W. E. (2021). *Foundations of Bilingual Education and Bilingualism, the 7th edition*. Bristol: Multilingual Matters.
- Bourdieu, P. (1996). *Physical space, social space, and habitus*. Oslo: University of Oslo.
- Chua, B. H. (2003). Multiculturalism in Singapore: an instrument of social control. *Race and Class*, 44 (3), 58-77.
- De Fina, A. & Tseng, A. (2017). Narratives in the study of migrants. *The Routledge Handbook of Migration and Language*. Abingdon, Oxon: Routledge, 381-396.
- De Houwer, A. (2021). *Bilingual Development in Childhood*. Cambridge: Cambridge University Press.
- Department of Statistics, Singapore (2020). *Statistics on marriages and divorces, 2020*. Singapore: Ministry of Trade and Industry.
- Ding, P. (2019). Family Language Policy and Planning in Transnational Marriages in China [J]. *Chinese Journal of Language Policy and Planning*, (3), 42-50.
- Fujita-Round, S. (2019). Bilingualism and bilingual education in Japan. *The Routledge Handbook of Japanese Sociolinguistics*. Abington, Oxon: Routledge, 170-183.
- Garcia, O. (2009). *Bilingual Education in the 21st Century*. West Sussex: Wiley-Blackwell.
- Kanno, Y. (2003). *Negotiating bilingual and bicultural identities: Japanese returnees betwixt two worlds*. Mahwah, NJ: Lawrence Erlbaum.
- Kraikrueng, M. (2013). A Study of Marriage Life between Thai women and Foreign Men. *Master's Project (Guidance and Counseling Psychology)*. Bangkok: Graduate School, Srinakharinwirot University.
- Maher, J.C. (2017). *Multilingualism: A Very Short Introduction*. Oxford: Oxford University Press.
- Mahootian, S. (2020). Bilingualism. Abingdon, Oxon: Routledge.
- Sakai, K. (2021, April 26). Second Act: New and improved Si Racha school [新生シラチャ校の第二幕]. *Letter from Si Racha school [シラチャ学校だより]*. Retrieved from https://www.tjas.ac.th/img_news/540ad2e59e87e45bdd994a4ba1d33bc520210426155456_%E5%AD%A6%E6%A0%A1%E3%8%A0%E3%82%88%E3%82%8A%E3%80%80%E7%AC%AC%EF%BC%91%E5%8F%B7.pdf.
- SkillsFutureSG (2020, Dec 18). Information for PEIs and students. Retrieved from <https://www.ssg.gov.sg/cpe/pei.html>.
- Taniguchi, K. (2021, April). The Opening of a New School Year [新年度にあたり]. *Letter from Thai Japanese Association School (Bangkok) [泰日協会学校(バンコク日本人学校)学校だより]*. Retrieved from https://www.tjas.ac.th/img_news/a12f8daf27971e285282f3bbf4dc11ad20210426143931_%EF%BC%94%E6%9C%88%E5%8F%B7.pdf.
- The Japanese Association, Singapore (2015). *100 year history of Japanese community in Singapore, 1915- 2015*. Singapore: The Japanese Association.
- Thinkham, Y. (2009). Cross-Cultural Marriage of Thai Women with Japan Men. *Thesis in Development Sociology*. Khon Kaen University.
- Toh, G. (2021). *Japanese schooling and identity investment overseas: exploring the cultural politics of "Japaneseness" in Singapore*. London and New York: Routledge.
- Wang, L., & Zhi, X. Sh. (2020). An Analysis of the Types and Influencing Factors of Chinese American Parents' Language Ideology [J]. *Journal of Chinese Language Teaching*, (3), 28-36.
- Wang, P. (2017) Foreign-related marriages in contemporary China, 1979-2013. *The Handbook on the Family and*

- Marriage in China*. Cheltenham:Edward Elgar Publishing, 89-107.
- Wang, W. H., & Zhang, X. L. (2018). Research on Children's Language Development in Chinese Families [J]. *Social Sciences in China*, (4), 25-34.
- Watanabe, Y., Sun, W., & Fujita-Round, S. (2019). Foundational study on global marriage migrants: focusing on the discourse of Japanese intermarriage father living abroad [越境する結婚移住者の教育観に関する基礎調査 ---国際結婚した在外日本人父親の言説分析] [J]. *Sagami Women's University Journal of Cultural Studies*, Vol. 37, 57-77.
- Yamamoto, M. (1991). *Bilingual (Two Language User)* [バイリンガル(2言語使用者)] [J]. Tokyo:Taishukan Shoten.
- Yamamoto, M. (ed.) (2014). *Introduction to Bilingualism* [バイリンガリズム入門] [J]. Tokyo: Taishukan Shoten.
- Zhang, X. L. (2017). The Past, Present and Future of Family Language Policy Research [J]. *Chinese Journal of Language Policy and Planning*, (6), 12-14.

