

**What Motivates Volunteers?:
Organizational Analysis of the Japanese American Museum of San Jose**

**A Project Report
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The Faculty of the Department of Anthropology
San Jose State University**

**In Partial Fulfillment
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Master of Arts in Applied Anthropology**

**by
Chika Minami**

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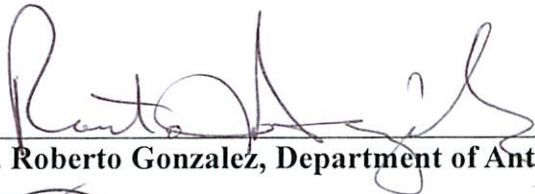
San Jose State University
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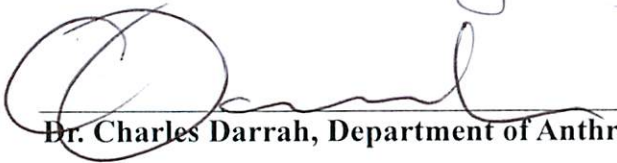
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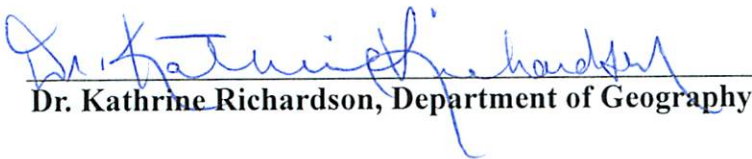
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Abstract

What Motivates Volunteers?: Organizational Analysis of the Japanese American Museum of San Jose By Chika Minami

For any ethnic minority community, preservation of its heritage is an important issue. Many Japanese American communities are working on various types of preservation activities such as the creation of Japanese American organizations, development of Japantowns, and offering public programs to share their experience before, during, and after WWII. Yet the transformation of local communities, such as changes in population and environment, is one of the challenges of historic and cultural preservation facing many Japanese American communities. In this situation, history museums have a large role in recording historical facts and disseminating the importance of them. This project examines what factors attract volunteers to work at Japanese American Museum of San Jose (JAMsj). To look at variations of volunteer work at JAMsj and make comparisons among these variations, I focus on different groups of volunteers working on different tasks within JAMsj: policy makers, construction team members, docents, receptionists, museum store staff, and card makers. By using an ethnographic approach, I explore how their personal experiences, attitudes, and behavioral patterns affect their motivations for volunteering. The goal of this project is to present a research report and a plan for a public event to JAMsj's Board of Directors and the JAMsj's Volunteer Coordinator to suggest possible strategies which will encourage current and prospective volunteers to be more involved in JAMsj's mission. The significance of this project is that the research results can contribute to development of JAMsj and preservation of the local Japanese American history and culture. Also, this project provides an example of applying ethnographic research to organizational settings.

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Introduction

From the 1880s to 1940s, many Japanese American communities developed both in metropolitan and rural areas across California. They formed areas called Japantown or Nihonmachi, where various services including community facilities, language schools, religious organizations, bathhouses, markets, medical institutions, and others were offered specifically for Japanese immigrants and their descendants so that they could survive in the foreign country. However, it was difficult for these communities to prevent what they had in Japantowns and Japantowns per se from being demolished during and after WWII. Today, there are only three Japantowns that remain in California: Japantown in San Francisco, Los Angeles, and San Jose (California Japantowns N.d.).

San Jose Japantown is distinct in terms of its ability to survive and thrive in the post-WWII period. Despite the fact that 53 businesses were forced to shut down during the mass internment of Japanese and Japanese Americans, 100 families and 40 businesses came back to San Jose Japantown to reestablish their lives after internment. This kind of phenomena is rarely seen among other Japanese American communities (Powell 2012: 106). Additionally, today's San Jose Japantown is not simply commercialized but still functions as an area that has social and cultural roles for the local Japanese American community (Dubrow and Graves 2004: 159). One example is the fact that some buildings located in San Jose Japantown constructed in the pre-war period are maintained by the efforts of the local Japanese American community. Some of these historic buildings are now utilized as social gathering points. Issei Memorial Building on 5th Street and Jackson Street, for example, used to be Kuwabara Hospital, which was one of the oldest medical centers for Japanese immigrants since the early 1900s (Dubrow and Graves 2004: 143). After this hospital was closed in 1934, the Japanese association called San Jose Nihonjinkai

raised \$5,000 to protect the building from destruction and to keep it as the representation of Japanese legacy. Even after the internment, released Japanese internees came back to this area and renamed this building as Issei Memorial Building in 1983. Currently, this building symbolizes the passion of the Japanese American community for preserving its memory and heritage. Also, this building is the meeting place for different Japanese organizations including the Japanese American Citizens League and the Japanese American Senior Center (Dubrow and Graves 2004: 159).

Although San Jose Japantown is the central part of the local Japanese American history and culture, this area is going through social and cultural transformation. In San Jose Japantown, there is the Japanese drum team called San Jose Taiko, which is trying to incorporate ethnic diversity among the team members, as San Jose is becoming a multi-cultural city. Although their drum performances had preserved the authentic Japanese style, they are now introducing various types of sounds, such as instruments from different cultures and techniques from different music genres, into their performance. This allows both Japanese and non-Japanese team members to go beyond their traditional way of performing and to express the ethnic and cultural hybridity among the team and in the local community (Powell 2012:111-114).

The coexistence of the historical context of Japanese descendant community and today's ethnic and cultural diversity in San Jose Japantown is one of the issues relevant to the operation of the Japanese American Museum of San Jose (JAMsj). Through ethnographic research at JAMsj, I examined what kinds of factors attract and motivate volunteers to work at this museum. This research revealed that it is important to provide current and prospective volunteers with more opportunities to learn the Japanese American experience in order to motivate them to be part of the museum. No matter what types of work current volunteers are engaging in, one of

their major motives in the decision to volunteer at JAMsj is to obtain knowledge on Japanese American history and culture.

This research also revealed that JAMsj could target a wide variety of people as a source of prospective volunteers. Most JAMsj volunteers are Japanese descendants, and they got involved in volunteer work through their personal networks or family relations. This means that JAMsj has the potential to expand their volunteer networks beyond their internal connections to the outside. For example, they might build partnerships with other ethnic groups such as Chinese American community, which shares some of history with Japanese American community because their ancestors resided next to San Jose Japantown in the pre-WWII period. They might also recruit culturally and generationally diverse volunteers at the local universities or colleges. Thus, this research suggests that JAMsj might focus both on sharing the Japanese American experience with volunteers, not just with visitors, and on incorporating the local ethnic and cultural diversity into their volunteer networks in order to maintain the museum's operation in the long run.

There is another finding from the analysis of JAMsj's organizational structure. Based on the comparison among different groups of volunteers at the museum that are working on different tasks, it can be said that intimate relationships among group members help volunteers to be more enthusiastic about being at the museum. Intimate relationships can be built through frequent meetings and informal interactions among group members. This group solidarity might result in productive and efficient volunteer work and make individual volunteers feel comfortable at the museum. These ideas might strengthen current volunteer networks within the museum, which are already said.

In consultation with some of JAMsj's Board of Directors and JAMsj's Volunteer

Coordinator, I decided to create a useful tool for improving volunteer recruitment and coordination in the future based on these research results. One deliverable for them is a research report that includes the summary of the research results and the suggestions about how JAMsj can encourage current volunteers and how they can recruit prospective volunteers in efficient ways. Another deliverable is making a plan for a volunteer fair in April 2014. The volunteer fair is one of the public events that JAMsj periodically holds. The volunteer coordinator asked me for insights into organizing this event based on the research results. Therefore, I created a handout for visitors to this event to show what JAMsj's volunteer work is like and what kinds of merits are expected out of volunteering at JAMsj.

This project is significant because it may contribute to preservation of the local Japanese American heritage. JAMsj is a vital resource for the Japanese American community in San Jose and even in the greater Bay Area. Although this project is limited only within JAMsj and may not be generalizable for nationwide Japanese American communities or other Japanese American museums, situating the data within its peculiar local context is important for appropriately capturing the uniqueness of the locality affecting the relation between the organization and its environment.

Also, a significant aspect of this project is that it produced deliverables that can be utilized by JAMsj for their volunteer coordination and recruitment in the future. JAMsj is currently doing fabulous work in their organizational operation, but they are interested in finding ways to keep their work successful in the long run. There is the discussion on planning political transformation, which brought up an analytical concept of "studying through." This concept means framing actors and events in wider historical contexts and thinking of potential effects that these actors and events have on the future (Wright and Reinhold 2011: 101-102). The research

report and the plan for a volunteer fair for JAMsj should contribute not only to immediate improvement but also to positive effects on future maintenance of the museum.

Additionally, applying an ethnographic approach to organizational analysis is a good opportunity to demonstrate how anthropologists can contribute to “real world” problem-solving. The approach used for this project can be called collaborative research, in which anthropologists and community leaders get the opportunity to put their skills to use (Van Willigen 2002: 101-103). Some JAMsj core volunteers showed interest in the research results and supported conducting the research. JAMsj’s need for the research and the potential for immediate use of the research results were a strong motive for this project. In addition, ethnography, which requires researchers to be immersed in their field sites, is an effective way to build rapport with other JAMsj volunteers.

Literature Review

Anthropological perspectives toward museums can provide insights into the roles of museums in diverse communities. For instance, Takaragawa (2002) conducted ethnographic research on networks and interactions among employees, volunteers, and visitors at Japanese American National Museum (JANM) in Little Tokyo in Los Angeles. She states that even though Little Tokyo is the area where Japanese American community no longer settles due to the demographic dissipation, the existence of JANM is a significant memorial symbol of Japanese American identity. One of the purposes of establishing JANM in the early 1980s was actually to protest homogenization of the Japanese culture into the US mainstream (Takaragawa 2002: 37-38). Museums function as educational space, but also make the local history visible and increase public awareness of the local history.

Many anthropologists have also argued that museums should be “contact zones,” which is space “in which peoples geographically and historically separated come into contact with each other and establish ongoing relations” (Clifford 1997: 192). “Contact zones” allow communities to hear voices from every stakeholder and discuss to make sure historical facts. For example, in contact zones, museum operators and indigenous people who tend to be marginalized have equal power to express their opinions about cultural expression at museums. Takaragawa (2002) also points out that different stakeholders at JANM should share equal power to represent the Japanese American experience due to the fact that docents are highly dominant in having authority to narrate Japanese American history (Takaragawa 2002: 42). Additionally, “contact zones” help different generations within a community to have dialogues to fill gaps in knowledge about their history (Peers and Brown 2003: 4-5). This concept is particularly relevant at ethnic history museums in the US because the generational gap is one of the biggest issues among

today's Japanese Americans and potentially in other ethnic groups as well. Moreover, conversations about historical facts at museums can develop reciprocal relationships between museum operators and local communities and help to pursue appropriate interpretations and representations of historical facts. These conversations enable them to learn from each other about historical facts (Peers and Brown 2003: 8-9). Through collaboration with local communities, museums can also achieve their ongoing commitment to include socially marginalized cultures (Schultz 2011). That is, museums can be practical interactive space, not just one-sided educational space.

Furthermore, museums have the potential to engage with current issues relevant to local communities. Moyer (2004) examines the case of the Bowne House Outreach Education Program in Flushing, New York and states the significance of placing local history within the modern context as a means of ongoing education. The Bowne House has been a symbol of religious tolerance since the 17th century and is still utilized as a spot to learn contemporary issues about tolerance and acceptance of ethnic diversity in the region. To promote community involvement, this outreach program included local teachers and students. The program practitioners and these local participants conducted analysis of maps, historical documents including census records, letters, demographic data, and archaeological artifacts excavated in this region. This process eventually increased community interest in facing face these issues.

Another example of ongoing education that museums can offer is the video "Looking Like the Enemy," a JANM exhibit which points out racism in past and present US society by showing not just Japanese Americans who had been on the battlefields as US soldiers, but also by paying attention to other ethnic groups who had contributed to the US military, such as African American units during the Civil War and Filipino American soldiers during WWII

(Fujitani 1997: 106). This video urges visitors to consider the Japanese American experience during WWII within the broader context, to internalize it, and to relate it to the contemporary world.

Furthermore, according to Bouquet (2001), who describes the impossibility of segregating the academic and practical roles of museums, contemporary museums in which people are not just learning but also practicing ongoing cultural production, have the potential to shape the future. Activities occurring at museums disseminate knowledge about the past and address issues in the present. These activities characterize the scenes in museums and in the future (Bouquet 2001: 15).

Based on the various roles that museums can play in communities, it can be said that JAMsj has served crucial functions within community. Firstly, JAMsj is interactive space both for volunteers and for visitors. Docents usually play a role in creating educational environment for visitors by giving museum tours. Yet, while leading tours, docents also learn from visitors. Visitors are always welcome to jump in docents' tours to share their first-hand experience of farming in the pre-war period or internment during WWII or unique stories that they heard from their parents or grandparents. Store staff members also have a lot of opportunity to interact with visitors, not just sell their commodities. Store staff members sometimes hear visitors' recommendations of books about the Japanese American experience and order these books to sell at the store. Thus, visitors' opinions are reflected on what they have at the store, which is also part of representation of Japanese American history and culture.

Secondly, JAMsj tries to internalize Japanese American history into individual visitors, not simply treating their history as the past. For example, docents try to expand and generalize Japanese American experiences toward other ethnic communities or the broader society. These

JAMsj activities are based on the statement that the racial discrimination and segregation that Japanese descendants underwent must not happen again in the contemporary and future world. One docent said, “We are not blaming what the US government did to Japanese and Japanese Americans in the past. We want people to relate the Japanese American experience to their own experiences.” Thus, JAMsj addresses messages toward current society, not just have aims to preserve their heritages.

There are various previous studies on Japanese American communities and their efforts to preserve their heritage. Some of these studies argue that the efforts for Japanese American historic and cultural preservation are part of the process of identity reconstruction. According to these studies, these efforts encourage Japanese Americans to remember their ethnic history and identity as minority in the US society (Smith 2008: 389; Takaragawa 2002: 38). Another study implies that these efforts for preserving their ethnic heritage result in adding new knowledge and increase the public awareness of their history in particular areas. There is the first nationwide survey of Japanese American communities across California, which focuses on extant historic structures that were associated with Japanese American organizations and businesses. The details about most of these structures were unknown to local people. Yet, this survey disclosed what kinds of businesses these structures were used for and what kinds of roles these structures had before the war occurred. The survey practitioners are trying to share their research results and their values with the broader society through collaborations with people or institutions who got interested in their project (Graves and Shiraki 2008).

Also, some studies illustrate how Japanese American heritage impacts local communities, both Japanese and non-Japanese. Smith (2008) explored the Buddhist Temple in Little Tokyo established in the pre-war era. Mainly Japanese immigrants and their descendants in this area

were affiliated to this temple in this era. Yet, in response to the decrease of Japanese American congregants due to Japanese American assimilation to the US society, the Buddhist Temple started to expand their mission and become more open to non-Japanese populations. Today, although this temple still provides the public with the opportunity to learn Japanese culture such as Japanese language classes, they maintain strong connections to various non-Japanese ethnic groups (Smith 2008:400-403). Cannady (2013) investigated Tule Lake internment camp site and pointed out that the barbed wire fence, one of the remains in the camp site, has given the local residents negative feelings. Many local residents have felt stigmatized and embarrassed to live around this camp site because the fence still continues to symbolize the forced exclusion that Japanese internees had faced and the feeling of hatred directed towards the Japanese population (Cannady 2013:21-22). In response to this situation, Japanese Americans who were interned or had family members in Tule Lake are making efforts to commemorate their history and help people to interpret the landscape of Tule Lake. One accomplishment is that they organized pilgrimage events to this camp site. Although it might be difficult to get rid of the social stigma of Tule Lake as a place of residence, this type of program might provide an opportunity for the local residents to learn about the history of their neighborhood and capture its landscape from an alternative perspective.

Thus, these case studies describe the influence of the presence of the Japanese American heritage on Japanese American communities and other local communities. Yet, the literature does not mention how people could grow their interests in preservation of the local ethnic heritage and involvement in preservation activities. Through conducting this project on motivational factors affecting JAMsj volunteers, I would like to add insights into the process of networking among local people who are actively involved in the local historic and cultural preservation activities.

Since all JAMsj staff members are volunteers, it is important to trace previous studies on volunteerism in organizational settings. Many scholars have discussed why people are motivated to join volunteer work and how they are motivated to be involved in volunteer work organizations. Pearce (1993) reviewed several different surveys of volunteerism and summarized the major characteristics of persons who tend to be volunteers from a sociological viewpoint. These features are formed with certain types of personality, socioeconomic status, and circumstances of individuals. Based on a survey of 443 participants and the application of the mediation model, Kwok et al. emphasize the importance of examining experiences during volunteer work and how these experiences affect volunteer satisfaction rather than motives of starting volunteer work (Kwok, et al. 2013). To understand voluntary organizations holistically, Snyder and Omoto (2008) utilize the Volunteer Process Model, which is useful for psychological and behavioral analysis of volunteers' motivations at different levels (individual, interpersonal, organizational, and socio-cultural contextual) and at different stages of volunteering (antecedents, experiences, and consequences) (Snyder and Omoto 2008: 7-8).

This project also focuses on elements such as volunteers' personal backgrounds, activities, and experiences at JAMsj, networks with other volunteers, and relations to the local community. Additionally, I look into how the ethnicity of individual volunteers interrelates with their motivations for volunteering in relation to JAMsj's mission and the local historical context. I also look into how their interests in Japanese American heritage or the local heritage influences their participation in JAMsj's mission. Based on the California-based survey of second- and third-generation Japanese Americans, Fugita and O'Brien (1991) concluded that Japanese Americans have a high capacity for maintaining internal ethnic solidarity in the face of structural assimilation to the US society. This argument implies that structural assimilation does not

necessarily disrupt ethnic cohesiveness. Yet this argument also shows that Japanese cultural aspects help them to conserve cohesive ethnic community to some extent. For example, they are flexible and tolerant about the acceptance of unfamiliar cultural elements if these elements are perceived to be beneficial for their group survival (Fugita and O'Brien 1991: 181). Thus, I would like to take into account how being Japanese or Japanese American influences involvement in JAMsj.

Also, I would like to focus on ethnic and generational variation among people interested in JAMsj's mission and Japanese American heritage in San Jose. For future operation of the museum, it is important to consider how young people get interested in their mission. For example, Asian American youth identity and culture are known for their hybridity. Different Asian American communities and other minority groups have been inspired by one another and created new syncretic identities and cultures (Lee and Zhou 2004: 314). Thus, it might also be insightful to look at the intersections between JAMsj volunteers' motivations and Asian American or minority identities and cultures.

On the other hand, Pearce (1993) points out the fact that volunteers' motives for joining voluntary organizations do not necessarily correspond to the organizational goals according to her review of sociological studies (Pearce 1993: 24-25). This argument can be applied to my analysis of JAMsj volunteers. Although JAMsj has a clear mission to collect, preserve and share Japanese American art, history, and culture, it cannot necessarily be said that all registered volunteers always keep this mission in mind. Also, when looking at a variety of groups of volunteers at JAMsj, it is clear that individual volunteers' objectives for joining JAMsj vary. Therefore, it is important to consider a range of reasons why they participate in volunteer work.

Research Plan

Background: Volunteering and Identifying Issues

In the spring semester of 2013, I was looking for a job opportunity outside the campus. I found that JAMsj was offering volunteer opportunities, so I visited to speak with some volunteers. They were friendly and informative. Also, most of them looked like Japanese descendants, and I felt like I was back in my home country at that moment even if we were talking in English, not in Japanese. I liked that feeling and decided to sign up to work there as a docent, receptionist, and museum store staff member. Since I understood that JAMsj is working well in the community as a place for the local historic and cultural preservation and as a place for interactions among local people, I wanted to contribute to JAMsj's sustainable organizational operation by using my educational background.

Through volunteering and researching at JAMsj, I discovered some interesting issues about volunteer coordination and recruitment facing JAMsj. First, some of JAMsj leading volunteers are concerned about generational shifts. The decline in number of "primary-source-people" who had first-hand experiences related to critical parts of Japanese American history such as the internment or resettlement is usually brought up both at JAMsj and in the broader Japanese American community. They have to consider strategies to preserve their heritage by passing it down from generation to generation. One of policy makers at JAMsj talked about new educational programs for local elementary schools that JAMsj is planning to start. For this program, they are trying to introduce tablets as new electronic learning tools to catch young people's attention. Also, the use of tablets is supposed to make it easier for students to ask their teachers and JAMsj questions about exhibits that they saw at JAMsj. Involving young people is important in recruitment of volunteers as well. One of the docents, who majors in history,

mentioned the need for more young adults or young historians who can actively be involved in storytelling about the Japanese American experience. He was hoping to have connections to the closest universities which have young scholars in the field of Japanese American or Asian American history.

Secondly, JAMsj core volunteers are sometimes overworked. These core members are enjoying volunteer work at JAMsj and willing to take leadership, but they are sometimes stressed out with their large amount of work. The head of store staff members is one of volunteers who thinks, "I am doing too much." She was trying to break down her tasks and share them with more volunteers. She is now looking for persons who can be in charge of managing the accounting system. Therefore, she wanted to have a chance to talk to other store staff members about this topic.

Thirdly, staying connected with current volunteers is another difficulty facing JAMsj. To expand volunteer networks, recruiting new volunteers outside the museum is important. However, keeping connections with registered volunteers and making them feel excited to show up at JAMsj is equally needed. One docent, who is in charge of docent training, feels the need to reorganize the contact list of trained docents to make sure who is actually available to docent and who is not. One policy maker also shared the fact that she does not see many registered volunteers at JAMsj anymore. She usually tries to make sure that volunteers feel wanted and appreciated by the museum and do not get bored with volunteering. Consequently, she expressed the interest in investigating reasons why they left JAMsj.

Because of these issues, I decided to disclose bases of JAMsj volunteers' motivations for volunteering, which might be useful to vitalize their operation and activities and to prevent the museum from facing the lack of volunteers in the future. What kinds of factors positively affect

JAMsj volunteers' motivations became the main research focus. As possible factors, I tried to analyze volunteers' personal backgrounds and attitudes toward the museum and local community. Additionally, to see how different work behaviors at JAMsj affect volunteers differently, I recruited several different groups of volunteers to analyze policy makers, construction team members, docents, receptionists, museum store staff, and card makers.

JAMsj's Outline

JAMsj is a non-profit organization located in the middle of Japantown in San Jose. Its mission is "to collect, preserve and share Japanese American art, history and culture with an emphasis on the greater Bay Area" (Japanese American Museum of San Jose 2013). JAMsj originated from a research project on Japanese American farmers in Santa Clara Valley conducted from 1984 to 1986. The project was carried out by collaborations among specialists in different fields including local politics, history, photography, and filmmaking. This project collected local family histories, photographs, and documents including autobiographies. It was eventually published as a book called "Japanese Legacy" (Lukes and Okihiro 1985: vii). Then, these records were utilized for education in some school districts in San Jose (Japanese American Museum of San Jose 2013).

The exhibition space started from the top floor of the Issei Memorial Building in San Jose Japantown. In 2010, the Japanese style building, which is today's JAMsj, was built, and the exhibits were moved into this new building. Some of the construction team members, one of the groups of volunteers that this project focuses on, contributed to the completion of this building. This building has two floors: while a reception desk, an office, the museum store, exhibition space, a bathroom, and the volunteers' room are on the first floor, the community room for events, meetings, and other activities is on the second floor. The museum is open from 12:00 pm

to 4:00 pm, Thursday through Sunday.

JAMsj interacts and collaborates with local people and other institutions. The majority of their exhibits such as family photos, agricultural equipment used by Japanese farmers in the pre-war period, and artwork created by Japanese internees in the camps were donated from local people. The museum also holds a variety of public events about Japanese American history and culture such as film screenings, panel discussions, and book clubs. In these events, they collaborate with event supporters such as filmmakers, scholars, and book authors. Furthermore, they sometimes work with churches or organizations in their neighborhood. For example, for the JAMsj Winter Boutique, which is its biggest annual fundraiser in November, staff members ask the Buddhist Temple staff to use their buildings which have enough space.

Groups of Volunteers at JAMsj

JAMsj expects volunteers to participate in work in which they are interested. Different teams of volunteers do different types of work: policy makers, construction team members, docents, receptionists, museum store staff, and card makers.

- *Policy makers:* This group has leadership in decision making about JAMsj operation and creation of JAMsj policies. It is composed of 18 members. Each has his or her own position such as president, vice president, financial director, secretary, director/curator, and development director. They regularly have a board meeting once a month.
- *Construction team members:* This team has five members. Two of these five members contributed to the construction of the current JAMsj building. They now design new exhibition space, rotate exhibits, expand storage, and create furniture. They usually work when the museum is closed (9:00 am to noon, Monday through Wednesday).
- *Docents:* Their main duty is to give museum tours to visitors walking through the exhibition

space. They need to be trained by the docent trainer before leading tours. They learn Japanese American history and culture and memorize the information relevant to the exhibits. They also practice giving tours by shadowing and supporting other docents' tours. At least one docent is supposed to be at the museum when the museum is open.

- *Receptionists*: They greet visitors, collect museum admissions from visitors, count visitors coming in, and answer the phone. During the museum's operating hours, one receptionist is placed at the reception by the front door.
- *Museum store staff*: There are now 25 to 30 store clerks. They sell variety of goods such as books and DVDs on Japanese American history and culture, picture books for kids, jewelry, toys, and so forth. Also, they sell hand-made cards that are produced by card makers. They have to manage the cash register. During the museum's operating hours, one or two store clerks work.
- *Card makers*: This group is composed of 15 to 20 people. They usually meet from 1:00 pm to 4:00 pm on Fridays. They use the community room on the second floor to work on crafting together. Their major hand-made products are iris folding cards. However, they occasionally make other types of cards or handicrafts such as original Christmas ornaments.

Application of Open Systems Model

For analysis of JAMsj volunteers who belong to different groups, Harrison's (2005) open system (OS) approach is applied to each group. The OS frame is based on the idea that people are an essential system resource: they may bring their skills, knowledge, experiences, and energy that turn out resources for organizational maintenance and growth. Therefore, this approach is appropriate for this project on people who are contributing to the organization. Moreover, the OS frame is helpful to diagnose not just the entire organization but also units or divisions within the

organization (Harrison 2005: 29). Therefore, the OS frame guides the comparisons among different units within an organization. For this project on JAMsj, the OS frame helped to reveal interrelations between volunteers' and each group's characteristics. It also helped to understand similarities and differences among different groups.

There are the components of the OS frame applicable to JAMsj's organizational structure and JAMsj volunteers: inputs, behaviors and processes, technologies, structure, culture, environment, and outputs. The table shows these components and factors categorized into these components, which possibly affect JAMsj volunteers' motivations. The interview questions for JAMsj volunteers were designed to uncover these components and factors. I analyzed how these factors might have intensified their volunteers' motivations.

Table 1: Possible factors affecting volunteers' involvement in JAMsj

Components of the OS Models*	Factors
Inputs	<ul style="list-style-type: none"> • Self-identified ethnicity • Personal background • Attachment to Japantown/San Jose • Knowledge • Skills
Behaviors and Processes	<ul style="list-style-type: none"> • Interactions with visitors • Collaboration with other volunteers • Collaboration with other groups • Individual work • Displaying exhibits • Holding public events • Learning history and culture • Group meeting • Chatting • Email
Tools, Equipment, and Technologies	<ul style="list-style-type: none"> • Computers • Cashier • Craft materials • Exhibits • Books • Telephone • Construction tools
Structure	<ul style="list-style-type: none"> • Regular work schedule

	<ul style="list-style-type: none"> • Positions • Rules • Spaces
Culture	<ul style="list-style-type: none"> • History • Jargon • Spontaneous events
Environment	<ul style="list-style-type: none"> • Visitors • Donors • Exhibits • Artists • Book authors • Other organizations • Geographical location
Outputs	<ul style="list-style-type: none"> • Preservation of history and culture • Place for sharing experiences • Place for learning • Exhibition space • Community solidarity • Networks

- *Inputs:* Although factors of this category range from financial and physical assets to human resources, the research focuses more on human resources. That is, volunteers' ethnic identities, life experiences, educational backgrounds, and skill sets are the focus.
- *Behaviors and processes:* This category includes behavioral patterns that volunteers practice while they are volunteering. Some factors are duties of each group of volunteers or ways of communicating among volunteers, and some are informal activities, such as chatting with other volunteers.
- *Tools, equipment, and technologies:* This category comprises physical resources that are necessary to accomplish their duties in each group of volunteers. For example, receptionists and museum store staff need to manipulate computers and telephones. Construction team members and docents are familiar with the exhibits.
- *Structure:* This category refers to routine behaviors such as standard work procedures, assigned responsibilities, and regular meetings.

- *Culture*: Culture in this context means shared assumptions and values within each group of volunteers. These shared norms can define the identity of each group. Identities might be expressed through prevailing practices, jargons, and historic development of each group.
- *Environment*: This category is divided into two subcategories: internal and external environment. The former refers to interactions especially with other volunteers, other groups of volunteers, and visitors. The latter refers to interactions or allies with individuals or organizations outside the museum.
- *Outputs*: This category comprises both quantitative and qualitative outcomes that each group of volunteers produced. For instance, card makers' outputs are materials such as hand-made cards and other handicrafts. Docents provide visitors with educational information as their output.

Methods

I conducted semi-structured interviews with 15 interviewees. I asked interviewees for the appointments via email or directly. Interviews were usually conducted at JAMsj. When JAMsj was not open or not available, a coffee shop in Japantown and Dr. Martin Luther King Jr. Library was used. I provided each interviewee the consent form that was created following the IRB's template. The time of each interview depended on the interviewee, but the average was about 40 minutes. The interviews were led by the set of questions that were created in collaboration with some of JAMsj's Board of Directors. These questions are also created by referring to Harrison's (2005) example of a general orientation interview.

The concept of stratified sampling was applied when sampling. Stratified sampling is to sample from subpopulations within a sampling (Bernard 1994: 117-118). I recruited different groups of volunteers as subpopulations within JAMsj. Also, I sampled at least one leader,

instructor, or observer from each group as a key informant. Since key informants are expected to have extensive knowledge on their own groups and fellows, their narratives should help to capture a large picture of each group (Pelto and Pelto 1978: 71-73). Additionally, I tried to interview with the wide variety of volunteers in terms of age group as much as possible. The informants range from twenties to retired people (see Appendix B).

Although informants' voices from interviews are a main source of data for this research, participant observation was also conducted. As many anthropologists have argued, participant observation may supplement data from interviews because informants do not necessarily recognize and explain all their aspects of cultures (Pelto and Pelto 1978: 73). Participant observation was conducted around the reception, museum store, exhibition space, and community room during the time when I was volunteering. Volunteers' behaviors and informal talks with and among volunteers were recorded.

After data collection, I conducted coding for data analysis. First, all the records of the interviews were transcribed. Then, I looked through the hard copies of these transcripts and took notes on the margins to identify themes and issues that were mentioned by the interviewees. These themes and issues were organized in the Microsoft Excel spreadsheet. According to Meyer and Avery (2009), Excel is one of the useful tools for qualitative data analysis. It helps to organize huge amounts of data and still focus on its nuances, which is not usually examined in quantitative research (Meyer and Avery 2009: 91-92). For example, filtering was useful to review what kinds of codes I created or to sort data into certain groups. Lastly, I analyzed relations among these codes focusing on similarities and differences among the volunteer groups.

Following Meyer and Avery (2009), I organized the information on the informants and data with different categories. As Figure 1 shows, the first half of the spread sheet is mostly

about informants' basic information, such as date of interview, group of volunteers which each informant belongs to, name of each informant (an initial), place to interview, city where each informant currently lives, occupation, period of volunteering, frequency of volunteering, and self-identified ethnicity. In the second half, there are the categories of "Talk," "Theme," "Content," "Positive," and "Issue." These categories helped to organize informants' narratives and figure out relevant and significant parts of their narratives. If parts of talk describe positive factors promoting informants' involvement in volunteering at JAMsj, "Y" is put into the column of "Positive."

Figure 1: Data analysis with Excel

1	Date	Volunteer Group	Speaker	Interview Place	Current City	Occupation	Period	Frequency	Ethnicity	Talk
71	130906	Construction	Gl	JAMsj community ro	Santa Clara Valle	Retired (Desigr	4 years	3 days a week	JA Sansei	We are t
72	130906	Construction	Gl	JAMsj community ro	Santa Clara Valle	Retired (Desigr	4 years	3 days a week	JA Sansei	Uh, I do
73	130728	Docent (Trainer)	Ri	JAMsj community ro	San Jose	Retired (Police	3 years	Once a week	JA Sansei	I've bee
74	130728	Docent (Trainer)	Ri	JAMsj community ro	San Jose	Retired (Police	3 years	Once a week	JA Sansei	Well, I li
75	130728	Docent (Trainer)	Ri	JAMsj community ro	San Jose	Retired (Police	3 years	Once a week	JA Sansei	Well, yo
76	130728	Docent (Trainer)	Ri	JAMsj community ro	San Jose	Retired (Police	3 years	Once a week	JA Sansei	Well, th
77	130728	Docent (Trainer)	Ri	JAMsj community ro	San Jose	Retired (Police	3 years	Once a week	JA Sansei	And inte
78	130728	Docent (Trainer)	Ri	JAMsj community ro	San Jose	Retired (Police	3 years	Once a week	JA Sansei	Word of

1	Talk	Theme	Theme	Theme	Content	Content	Content	Content	Positiv	Issue1	Issue2	Issue3
2	Well, we just feel that, you know, he has so many other	Volunteers' skills and knowledge			Using volunteers' talents					Distribution of responsibilities		
3	Yes, because as a retired educator {} teach history, an	Education	Work background		Retired educ	Teaching JA	Museum's ro	Exhibits as e	Y			
4	I was recruited by someone who I knew, Dr. Sakamoto,	Word of m	Work background		Education ci	Importance of education						
5	and then, I started to be a docent, yeah, because I didn't	Learning e	Difference among diff		Policy maker and docent				Y	Limitation of understanding the r		
6	Yes! They teach us a lot! You know, it's a two-way stre	Learning experience			Interaction with visitors				Y			
7	Ok, I have always believe, even when I was working in	Volunteers' skills and knowledge			Tapping people's resources							
8	So in my professional life, I was a teacher, principle, dire	Work background			Understrnading big picture					Limitation of understanding the r		
9	And people come to me and ask me that... different ques	Work backg	Volunteers' skills and		Being asked	Psychologist volunteer						
10	We make sure that it is quality literature and historically	Polynopy to	JAMsj mission		Making our	Distinction between JA and	hapanese culture			Ambiguity of the museum		

Needs Assessment

Before conducting research, I collaborated with two of JAMsj's Board of Directors to develop the interview questions. We had several meetings for making the research plan and interview questions. I shared my idea of the application of the OS frame and made sure meanings of each concept in this frame with them. Then, they suggested me to add questions that they think are significant to ask JAMsj volunteers.

This collaborative work allowed me to hear what JAMsj would like to know about JAMsj volunteers through interviews and reflect their perspectives on the series of questions. Specifically, they are interested in processes of how people discovered JAMsj and their volunteer opportunities. They would like to know where and how JAMsj gets known by people in general. Also, they would like to know their first driving force for visiting JAMsj. Therefore, I asked informants, "How did you find JAMsj?" "Why were you looking for this kind of place?" or "Who suggested you to volunteer at JAMsj?" These questions are relevant to the creation of strategies for better volunteer recruitment. The information obtained from these questions would reveal the current prospective volunteer networks, effective ways to recruit new volunteers, and major initial motives of joining JAMsj's mission.

Also, they suggested to add the questions about volunteers' perceptions about JAMsj in relation to the local community. They are interested in how volunteers think about JAMsj's role in the local context: in what way they think JAMsj is contributing to the local community, why they think JAMsj is not playing certain roles within the local community, and so forth. This perspective is also important when considering JAMsj volunteer recruitment and coordination. One reason is that JAMsj's significance in the community is an important motivational factor for some volunteers. On the other hand, some volunteers do not strongly recognize particular roles

of JAMsj within the community. Their motivational factors of volunteering are more likely to be other aspects of JAMsj, such as a place for gaining volunteer experiences or interacting with people.

Lastly, they also hoped to hear volunteers' negative opinions about volunteering at JAMsj. It is difficult for JAMsj to hear negative voices from current volunteers, but they think that these voices must be helpful for the clarification of concerns, issues or problems that volunteers have and the improvement of their volunteer recruitment and coordination. Therefore, during the interviews with the informants, I was trying to make them feel better to mention anything that they come up with by emphasizing the use of anonymity and of the data only for this research.

Research Findings

By coding interview data, I summarized the positive factors affecting JAMsj volunteers' motivations (see Appendix B). Using the table, I figured out the factors seen in each group of volunteers and categorized them into the components of the OS models. From this table, it is possible to see the characteristic of each group in different stages or aspects of volunteering processes. This table also makes it easy to review all the factors and similarities/differences among the groups of volunteers. I would first like to add brief explanations to this table. Then, I would like to highlight several significant research findings, which are more relevant to the suggestions about volunteer recruitment and coordination that I made for JAMsj from ethnographic viewpoint.

Overview of Positive Factors

- Inputs

Many volunteers explained that they were inspired to begin volunteering at JAMsj due to their Japanese American identity or networks of family members and friends. Some volunteers started volunteering because remembering the past is important for themselves and the community. Some were encouraged by their family members or friends in Japanese American community to participate in JAMsj. Additionally, some volunteers had strong attachment to Japantown area or San Jose and hoped to contribute to this area. Another input from volunteers is their work background. Part of their motivations is to contribute to JAMsj by using their expertise based on their career background.

- Behaviors and processes

Many volunteers brought up having experience of learning Japanese American history and culture as an attractive point of volunteering at JAMsj. Before starting volunteering at

JAMsj, some volunteers expected to learn something about this subject no matter which group of volunteers they decided to belong to. Also, they are having various chances to learn this subject in different ways during volunteering.

There are other factors categorized into this component, which differ depending on the group. As for policy makers, they are often motivated by activities which are highly relevant to JAMsj's mission such as facilitating public events where they can share the Japanese American experience with the public. As for construction team members, they are excited to see the museum expand with their efforts. Docents are willing to help visitors study history. Additionally, they are glad to improve their public speaking skills. Many card makers come to the museum to enjoy learning card making techniques.

Another positive factor is interacting with visitors, which was mostly mentioned by docents, receptionists, and store staff members. For these groups, visitors have the potential to make them feel excited to be at JAMsj. For example, docents are often learning from visitors, not just teaching them. Also, receptionists think that visitors provide them with the opportunity to develop their communication skills.

- Tools, equipment, and technologies

For construction team members and card makers, getting to know how to use new tools for construction or craft making is part of their excitement of volunteering at JAMsj. They usually learn new techniques from the leader of each group. Then, they can develop their confidence in working.

Also, construction team members feel excited to introducing the new technology, tablets, for the new educational program. They are trying to digitalize the information on the exhibits and input into the tablets so that program participants can learn more details through these machines.

- Structure

Group structures also differ depending on the group of volunteers. For example, some groups including construction team members and card makers usually do group work while other groups including docents, receptionists, and store staff members work individually. Among construction team members and card makers, group work was brought up as one of the attractive features of volunteer work.

Levels of time commitment is also vary. Docents mentioned that their short concentration time for docenting is one of the good parts. Their work hour is just during the operation hour of the museum. They do not need to come early before the museum is open and stay longer after the museum is closed. Moreover, it is possible for them not to stay at the museum during the whole operating hour if they have to leave. They can decide by themselves how many hours they are volunteering.

- Culture

Construction team members and card makers are unique in terms of group culture and group identity. Their culture and identity were based on their intimate internal relationships built through close interactions among group members. These friendly atmospheres in groups make group members feel more comfortable to stay at the museum.

- Environment

Many volunteers expressed that Japantown community including institutions and churches located in this area is one of the most important outsiders or collaborators for JAMsj. Visitors could also be important outsiders who receive JAMsj's outputs and collaborators to share JAMsj's mission. These stakeholders often make JAMsj volunteers feel responsible to be part of the museum.

- Outputs

There were seen different forms of outputs that make JAMsj volunteers motivated to be more involved. Some outputs are informational and invisible contributions, such as educational environment that docents create, while some are material and visible contributions, such as construction team's completed work and card makers' products, to the museum or broader community.

JAMsj's Mission and Diversity

First, one of the major JAMsj volunteers' motives for volunteering is that they would like to learn something about Japanese American history and culture. This motive was seen in any group of volunteers even though the activities that the groups are doing range from historian work to office work. It is obvious that docents would like to learn details about the Japanese American experience since they have to learn and teach it to visitors. Yet, the other groups of volunteers also have this kind of interests. For example, one receptionist told me that what brought her to JAMsj is the desire to share the Japanese American experience with her grandchildren. She felt this desire when she was not able to answer questions about Japanese American history from her grandchildren. She is third-generation Japanese American, who was born in the internment camp. Although she was little at that time and unsure about the details of the life in the camp, she has heard the stories in the camp from her grandparents and parents. However, the information that she had was not enough to answer all the questions from her grandchildren. Then, she decided to get information that is more detailed on this topic from the museum. She was first trained to be a docent so that she can intensively learn the Japanese American experience, but she ended up working at the reception because of her work background as a secretary. Another receptionist, a college student studying Asian American

history, also came to JAMsj to learn history, but she was expected to learn not just Japanese Americans history but also the broader local history in San Jose. She mentioned how she could contextualize Japanese American history in relation to other Asian American populations who lived around San Jose Japantown such as Chinese American community.

After people started to volunteer at JAMsj, no matter which group of volunteers they belong to, they have various opportunities to consciously and unconsciously learn something about Japanese American history and culture. These opportunities and learning processes vary depending on to which group of volunteers an individual volunteer belongs. One of the ways to learn is interacting with other volunteers. One construction team member described the time when he talked to the construction team leader, a 92-year-old second-generation Japanese American, who was born in a farming family and experienced the internment and resettlement in his twenties. During setting up exhibition space and handling exhibits, this construction team leader introduced his own insights into exhibits and shared his unique experiences related to exhibits. "I wish I could record those conversations or make oral history," this construction team member who I interviewed with said. "He is a walking history book."

Another learning process is interacting with visitors. Educational conversations with between visitors and volunteers can occur everywhere within JAMsj, not just in the exhibition space. For instance, when I was working at the store, I sometimes talked to visitors who dropped by the store after exploring the exhibition space. "How was the exhibition? Dis you enjoy it a lot?" I usually asked them, and some visitors started to talk what made them impressed or what made them shocked among the exhibits or parts of museum tours. Conversations expand in this way, and I could learn something new from chatting with them as well. One store staff member explained how interactions with visitors are informative to her. She said, "I feel like I learn

something from all the visitors who share the conversations with me.” She enjoys hearing stories from Japanese American visitors who went through critical events before, during, and after WWII and hearing second-hand stories about Japanese American visitors’ family members. In addition to Japanese American visitors, JAMsj have visitors with different backgrounds or fields of expertise including scholars specialized in history and people working for social justice for minority groups. These kinds of visitors also provide JAMsj volunteers with comprehensive information and inspire further their curiosity about Japanese American history and culture.

Thus, learning Japanese American history and culture is a common factor promoting and keeping JAMsj volunteers’ motivations across different groups of volunteers. However, it can also be said that their motives to be part of the museum differ depending on the individual volunteer’s background and consequence. For example, for volunteers who have lived around San Jose Japantown since they were little or for volunteers who have been affiliated to churches or institutions in this area, one of their major reasons for participation in JAMsj is that they would like to “give back to the community.” There is one docent, who has been in contact with Japantown since he was a kid. He also has been a member of Methodist church located in Japantown. He explained that one of his core values of contributing to JAMsj is that he can “give back and serve people in Japantown.” By volunteering as a docent at JAMsj, he can create and provide educational environment for the local people. He is willing to have the role to make them think of what happened in the past and why it is important in the present. He believes that this activity helps Japantown to stay authentic Japantown, which is not a commercialized ethnic place. He would like to see Japantown functioning for community interactions as it has been by today. Another volunteer working as a docent and policy maker also decided to commit to JAMsj when he realized that he had never got involved in the local community although he had lived in

San Jose for over 20 years. “I thought it’s time to do something for the community,” he said.

For some volunteers, JAMsj could also be a place to utilize their expertise, develop their skill sets, or building their careers. One policy maker, who was working as a school president before her retirement, is willing to utilize her knowledge on how to take leadership in organizational settings. Specifically, her meeting facilitation skill at JAMsj board meeting is based on her experience at school. Also, there is one receptionist with the background of working in hospitality field. She is using her knowledge and skills that she had built throughout her career and enjoying receptionist work at JAMsj. Another example is a volunteer, who is a 2.5-generation Japanese American working as an English-Japanese bilingual docent and policy maker. One of his driving forces of volunteering is that at JAMsj he found the field in which he can obtain something beneficial both for his job and for other activities that he engages in. His job is business consulting, and he supports Japanese companies to start their businesses in the US by bridging cultural gaps between these two countries. When consulting with his clients, Japanese language skill and familiarity with general Japanese culture are important to communicate well with them. He thinks that JAMsj is a good place to learn these elements. JAMsj often has Japanese groups of visitors. As far as I know, they have invited a group from Japanese Chamber of Commerce in San Francisco and groups from colleges and universities in Japan. In these situations, he is usually asked by a volunteer who in charge of group tours and outreach programs to take these Japanese groups around the museum giving tours in Japanese. He can learn more Japanese vocabularies and Japanese culture out of the interactions with Japanese visitors. He explained that his job and voluntary activities are all interrelated with one another. “Experience at JAMsj helps my job. Toastmasters (the bilingual public speaking club that he belongs to) helps docent work at JAMsj. My business network helps JAMsj too. They

have common themes,” he said.

Another source of motivations for JAMsj volunteers is feeling sense of belonging. Many volunteers would like to belong to something related to Japanese American community or the local community through volunteering at JAMsj. The majority of JAMsj volunteers are Japanese American. Many of them already have networks of family and friends within the museum. These networks of people with similar ethnic backgrounds help volunteers to feel at home. Yet, there are also many non-Japanese American volunteers, who are feeling sense of belonging by volunteering at JAMsj. One receptionist, who is a Japanese lady from Japan, found JAMsj’s volunteer opportunity when she was looking for a place of Nikkei, which means either Japanese or Japanese American. She has lived in San Jose since 2005. She said, “I just wanted to get into the local community, which is Nikkei hopefully, because I realized that I have never done that since I came here.” She also expressed her interest in learning history, so JAMsj was the best fit for her. Additionally, there is an article in JAMsj’s newsletter about a Latin American volunteer. This article describes the intersection between this volunteer’s family history and Japanese farmers’ history in San Jose Japantown in the pre-war period. This volunteer’s family used to own the pear orchard around this area, and this family was a neighbor of Japanese farmers. She has also lived closely to Japantown, and this is why she is involved in JAMsj. This article also points out the local multi-cultural aspect and JAMsj’s possibility to get attention from various ethnic groups.

Lastly, meeting new people and being socialized are also factors attracting JAMsj volunteers to gather at the museum. Almost all volunteers who I interviewed with brought up people and atmosphere at the museum when they were talking about the best parts of volunteering at JAMsj. JAMsj volunteers and visitors were usually described as friendly and

nice. Work environment at JAMsj was described as fun, low-key, and congenial.

What was remarkable among these various motives of volunteering at JAMsj is that there was diversity in terms of volunteers' objectives related to their career backgrounds or desire to achieve self-growth. The literature review already pointed out the emergence of diversity and hybridity in culture and identities through interactions among different individuals or communities in the modern society. Yet, at voluntary organizational settings, relevance to people's careers and self-development can be considered as a significant motivational factor affecting volunteers.

Thus, JAMsj volunteers and types of their motivations are diverse. That is, while JAMsj's mission, which is preserving and sharing the local Japanese American heritage, is a crucial attraction to volunteers, JAMsj has different meanings and roles to individual volunteers. In terms of recruiting and building networks with volunteers, it is important for JAMsj to emphasize their mission and at the same time recognize this diversity in objectives and cultural and ethnic backgrounds that JAMsj volunteers have in order to incorporate the wide range of people as supporters.

Related to this topic of JAMsj's mission and diversity among volunteers, I would like to refer to the recent changes of Japantown facing JAMsj and the issue about the symbolization of the local Japanese American community. One policy maker pointed out that Japantown is recently becoming the multi-ethnic and multi-cultural area. "Some people think that there are only Japanese in here, but absolutely not," she said. In Japantown, they have Mexican, Korean, and Hawaiian restaurants and cafes as well as authentic Japanese restaurants. They also have several hip-hop apparel shops on the main street of Japantown. Moreover, in this area, there are religious institutions such as a church for Hispanic population and a church providing the

services to the members who respect Ethiopian Orthodox Christianity. This policy maker is excited to see this ethnic and cultural diversity and learn different cultures in the neighborhood. Also, these different ethnic and cultural groups could be prospective collaborators of JAMsj. This fact supports the importance of incorporating diversity among people who get interested in JAMsj's mission.

This policy maker was also hoping to maintain what JAMsj has to do as a symbol of the local Japanese American community. According to her, people sometimes misunderstand the point of this museum and bring donations which are nothing to do with the Japanese American experience. She said that JAMsj always appreciates donations, but JAMsj need to determine if each of them is appropriate to display and relevant to their mission. It would be pleasant for JAMsj to be aware of JAMsj volunteers' common interest in learning Japanese American history and culture, which contributes to pursuing the museum's goal.

Group Solidarity

From the comparison among the groups of volunteers at JAMsj, there is another significant finding about group behaviors and its influence on group members' involvement levels. The finding is that strong group solidarity contributes to encouraging participation of volunteers in the group. In this context, group solidarity means physically and mentally intimate relationships among group members. This idea comes from the distinctive group characteristics of construction team members and card makers in terms. First, construction team members and card makers work with the whole group members every week while volunteers in the other groups work in shifts. Moreover, through group work, card makers and construction team members enjoy learning certain skills and techniques from other group members. As for construction team members, they learn various skills and techniques for construction such as

woodworking and designing. According to one construction team member, although there are group members with different levels of expertise in construction, each member can learn what he need to learn in his own pace. Also, it is possible for them to learn from the team leader experienced in the field of construction. One construction team member said, “The members who have no experience in woodworking are getting used to the equipment [for construction work]. And he (the construction team leader) always gets his input and helps us fix before we proceed or when we have a problem. He is really experienced. I gained a lot of confidence by using tools that I’ve never used before and completing big projects.”

Card makers’ work situation is similar to construction team members’. Card makers work at the tables sitting side by side in a circle. They pick up templates of card design that they like and putting small pieces of colorful papers together as they like. According to the card makers’ leader, who is making these templates and instructing the technique of iris folding for card making, although there is a minimum required procedure for making cards, card makers can work on whatever they would like to create. Some ladies are interested in doing new things. For example, they like to make seasonal items like original Christmas ornaments. These people learn new skills and techniques of crafting. On the other hand, some like to repeat the same things. They pick up old templates and do them over and over again. Without any pressure, they can work in their own pace and learn something from making cards. Also, based on my observation, they often make suggestions for what others are making and learn from others.

These characteristics of construction team members and card makers can be the important source of their motivations to be involved in volunteering. There is a modern theory about motivation developed from psychological and business perspective. According to this theory, one of the significant elements that motivate people is mastery: work environment where people can

learn and develop their abilities through tackling tasks which are not too easy but also not too hard and receiving immediate feedback on their work (Pink 2009: 109-130). This condition was seen in work environment of these groups of volunteers.

Furthermore, working with other group members seems to be an important element to help volunteers to feel more confident and comfortable about volunteering at JAMsj. As construction team members and card makers, the other groups may also have productive learning opportunities and make sure what their duties are through frequent interactions among group members. For example, there is the shared assumption that being a docent is harder than doing other volunteer activities because of the qualifications and time commitment. There is a store staff member, who once took a docent training, but now is not giving museum tours. She explained that after the basic training, she tried shadowing other docents' tours for more practice, but she was not able to feel confident enough to give tours by herself. One receptionist told me that she was trying to be a docent, but she needed more time to brush up her public speaking and communication skills and to memorize enough information on the exhibits. Another receptionist is now hoping to be an English-Japanese bilingual docent, but she used to hesitate to be a docent because she is not Japanese American and was not sure if it is appropriate to represent and narrate their history by giving museum tours. Promoting intensive discussions and mutual education among docents might solve these concerns about docenting and turnovers.

From another point of view, one docent, who is well informed about Japanese American history, expressed the need for having meetings with other docents to make their museum tours consistent. "I feel like the docents we have at the museum don't communicate enough with each other. It would be good for them to get together more often, share knowledge, and be consistent among the docents," he said. "Sometimes I get worried when I drop in other docents' tours and

they say something that is not exactly right. But it's not in my place. I wouldn't want other docents to be interrupted. And this is not really a system to address inconsistency among the docents." This opinion also supports the importance of internal conversations within a group of volunteers.

Internal conversations to share the information and to educate one another can help other groups like receptionists and store staff members, who are working individually, to feel confident and comfortable about working on their duties. I heard from one receptionist overseeing the reception that she is having a hard time to catch up how every receptionist is doing and to share general information and updates on the museum so that receptionists can answer questions from visitors. She made a handbook for receptionist work before and left it at the reception desk, but it did not work well. Therefore, she might need an alternative way to inform all the receptionists what they should know.

Construction team members and card makers are also distinctive in terms of group culture and group identity. Their culture and identity seem to be created by friendships among group members. As for construction team members, they have informal gatherings as well as gathering in work hour. In the past, they used to hang out for a little while before they start working at 9am. They called it "coffee club." They got together at the café located in the middle of San Jose Japantown, grabbed some coffee, and enjoyed chatting. After that, they walk down to the museum for work. Nowadays, they are having "food club" instead of "coffee club." They usually punctuate or finish up their work around noon, so they walk to some restaurant in Japantown to get lunch together. The members are always looking forward to hanging out with each other on their work days, according to one construction team member.

Construction team members also build joking relationships among them. They have their

own rule that they have to confess their mistakes of work such as warps or gaps between boards by signing on the boards where they made these mistakes. If the mistake is small and ignorable, these signatures remain somewhere on the building of the museum and the furniture that they created. This episode was brought up when one construction team member was explaining how the members are close to one another. “You’ll see our signatures on the back of something. That means if you messed it up, you have to sign. You’re responsible for that mistake for hundred years from now. That’s how we joke,” he said. He thinks that this joking practice does not make the members stressed out. Rather, this makes them feel challenged and excited to work as construction team members.

As for card makers, they also have unique events, which are not directly related to card making and handicraft making and started spontaneously, within the group. According to the leader of card makers, they started to bring foods to share with the group on the days when they are making cards. They also started to share their handmade foods. This became the established custom among card makers. For instance, during the holiday season, they have a recipe exchange event, where each member brings handmade sweets and recipe for it, so that they can get new ideas for holiday sweets that they can make at home. Also, card makers planned the potluck, which was held at JAMsj not just for themselves but also for the whole JAMsj volunteers. One policy maker was impressed by this fact because they brought this up by themselves without any request from other volunteers such as policy makers or other core volunteers. It can be said that these spontaneous events imply the intimacy among card makers and add more enjoyment to their volunteer activity.

This intimacy among volunteers can also be described as social solidarity coined by Bourdieu (1986). Their close relationships within the group are contributing to the maintenance

of their stable involvement in volunteer work, which may result in the creation of work productivity and efficiency. Also, each group member is gaining other benefits out of their close relationships such as personal networks and satisfaction.

Based on these examples of construction team members and card makers and relevant conceptual discourses, I interpreted that group solidarity can stimulate JAMsj volunteers' motivations in different situations. Specifically, interactions among group members may offer guidance for success and achievement of tasks. Also, friendships resulted from frequent interactions provide them with the feeling of enjoyment.

Design of Intervention

Research Report

One of the deliverables that I produced for JAMsj is a research report. This report includes the brief summary of positive factors affecting JAMsj's volunteers' motivations. Additionally, based on the research results, it includes suggestions for betterment of JAMsj's volunteer recruitment and coordination. Some suggestions are about how to recruit new volunteers while some are about how to encourage current volunteers to be more involved in JAMsj's mission.

Also, after the creation of the report, I had a meeting with one of JAMsj's Board of Directors and JAMsj's Volunteer Coordinator. At the meeting, I talked to these core volunteers about the suggestions and got the feedback on each suggestion from them. The feedback includes the possible action plans based on these suggestions, the reasons why it is impossible or difficult to take actions based on these suggestions, and the ideas or insights into future research on JAMsj volunteers' motivations that may improve these suggestions or to create suggestions that are more sophisticated.

1. Learning opportunities for volunteers

One suggestion is to offer learning opportunities for volunteers, not just for visitors. This suggestion is based on one of the research findings that one of the major volunteers' motives of working at JAMsj is to learn Japanese American history and culture. To keep the internal volunteer networks stable, they may have events to learn more about the Japanese American experience such as learning sessions. Learning the Japanese American experience and discussing this topic together are also directly connected to the museum's mission. Therefore, this kind of sessions would be beneficial both for individual volunteers and for JAMsj's operation.

For learning sessions for volunteers, docents might be important supporters or facilitators. Since docents are willing to create educational environment for and interact with people, their passions can be applied to interactions with internal volunteers, not just with visitors.

An issue about this suggestion is that it might be difficult for JAMsj to take time to plan and have this kind of events. Yet, another way to offer learning opportunities is to share with volunteers the information on JAMsj's public events about the Japanese American history and culture. They can share this kind of information not only with the public but also with volunteers via email using the volunteer contact list. Spreading the information via email also enables to let inactive volunteers know what is going on at JAMsj.

2. Group meetings

I would like to suggest each group of volunteers to plan or frequently have group meetings. The reason for suggesting group meetings is that it can be said that group solidarity helps promoting volunteers' motivations based on the case of construction team members and card makers. Group meetings may increase involvement levels of volunteers especially who are usually working individually by allowing them to get to know and build friendships with other group members.

Group meetings also have the potential to solve some issues brought up by some JAMsj volunteers. First, by meeting with other group members, some JAMsj core volunteers in charge of too much work can have chances to distribute their responsibilities to them. Also, group meetings can offer group members with places to make sure what group tasks are and learn from other group members to make their work efficient and consistent. This kind of opportunities can also make them to feel confident in working on their tasks.

3. Advertisement of characteristics of each group

One suggestion for advertising volunteer opportunities at JAMsj to the prospective volunteers is that JAMsj may emphasize the positive features of each group of volunteers. Through the research, it is apparent that each group is unique in terms of work practice, relationship with other group members, and so forth. Yet, especially I would like to recommend emphasizing what people can obtain out of volunteering in each group. This idea is based on one of the research findings that learning and developing skills and techniques for their careers are a source of motivations for current volunteers. The detailed descriptions of the groups of volunteers would help prospective volunteers to know what each volunteer work is like and identify the best group for each of prospective volunteer's needs and objectives.

Additionally, JAMsj's newsletters and website, which are largest tools to disseminate the information on volunteer opportunities at JAMsj to the public, do not mention the detailed descriptions of the groups of volunteers that I focused on for the research. Therefore, it might be useful to clarify and list the advantages of joining each group so that JAMsj can advertise them in any situation.

4. Networks with local student communities

I would also like to suggest JAMsj to develop stable relationships with local schools such as high schools, colleges, and universities as sources of potential volunteers. There are several reasons why I suggest this point. First, these stable connections with local schools will help JAMsj to incorporate ethnic, cultural, and generational diversity within the museum. Additionally, these connections will contribute to solving the issue about passing JAMsj's mission down to new generations in the future. Having volunteering opportunities in the community will also benefit students especially if they would like to write strong resumes. In

addition to the development of their resumes, as the research findings shows, students may gain practical knowledge, skills, and networks, which might be useful for their future career building. Thus, recruiting high school or college students could be one of the efficient ways to expand JAMsj volunteer network.

Also, in academic settings, it might be easier to find people who get interested in JAMsj's mission. For instance, at colleges or universities, there are different departments focusing on different fields. JAMsj may find departments and majors that are sharing the common or similar interests or missions with JAMsj. For instance, San Jose State University offers History department, Asian American studies major, Social Justice Department, and so forth. Students at these departments and majors have the potential to get interested and involved in JAMsj's mission.

One example of networking with student networks through collaborative works with JAMsj is the student organization at SJSU, working on building the memorial for the Japanese American experience during WWII. This student organization asked JAMsj to be an official sponsor. This collaboration may provide a bridge between JAMsj and SJSU. For example, this student organization had a booth at the on-campus event that stated issues about poverty and homelessness in the US society. Therefore, the event practitioners and participants have the common interests in social justice, inequality, activism, social changes, and other similar topics. At this event, one of the JAMsj founders also supported this event as a collaborator of this student organization and made a speech about his story during WWII with many students and the other audiences. This event could be the opportunity where JAMsj can share Japanese American history and appeal the museum's presence in the local community to SJSU students. I also discussed this student organization's campaign and the benefits of collaboration with student

communities through JAMsj's newsletter article as well as this report (see Appendix E). Thus, through this kind of situations, JAMsj can be more visible to the local academic institutions and have chances to expand their volunteer networks to younger populations.

5. Use of Social Network Services

The active use of Social Network Services (SNS) for volunteer recruitment is another suggestion. JAMsj currently has their account on Facebook and on Twitter. They usually post on these webpages the information on their public events and other events around San Jose Japantown that they support or sponsor. They also post the updates of rotating exhibits at the museum. In addition to these kinds of posting, they can utilize these online services for volunteer recruitment. This suggestion is based on the importance of incorporating diversity among JAMsj volunteers. SNS would make it possible for anybody who has an account of either of these websites to easily disseminate and access the information on volunteer opportunities at JAMsj. I also expect many of the users of SNS to be from teens to young adults. Thus, the use of SNS is one of the strategies to promote effective volunteer recruitment and ethnic, cultural, and generational diversity within the museum.

Feedback

The volunteer coordinator was interested especially in providing learning opportunity for JAMsj volunteers and creating solidarity of each group of volunteers. She mentioned that educating volunteers would result in changing volunteers' dynamics and inspiring their interests in the museum's mission. She also mentioned that they could invite guest speakers for this kind of events. Furthermore, internal events which are open to all JAMsj volunteers will be the place for each group of volunteers to have group meetings. At these events, volunteers may assemble in their respective groups, have discussions on topics relevant to the groups, and build networks

with other group members. Having group meetings at the same place will also help the groups to communicate with another group. This communication is important because some groups have to collaborate with each other when volunteering.

Yet, there are some concerns and questions about these suggestions. First, she thinks that it will take time to plan this type of internal events. Since these events are supposed to be open to all JAMsj volunteers, JAMsj will need to make sure that they have enough space for a large group of people and need to take the time to organize and hold these events. Also, one question that the volunteer coordinator brought up is if younger volunteers are interested in these events. The majority of JAMsj volunteers are retired people. She anticipates the situation that younger volunteers are not excited about interacting with people in different age groups. Thus, to incorporate the age diversity among current volunteers, assessment of their needs is important to conduct before planning these events.

Both the Board of Director and the Volunteer Coordinator seemed interested especially in the voices from younger informants and the strategies to keep connections to younger volunteers. Therefore, we discussed one of the suggestions: the development of networks with local student communities. This suggestion is helpful for JAMsj as a starting point of targeting prospective volunteers. Yet, they wonder which educational levels can be the best field of effective volunteer recruitment. I suggested them to recruit college or university students, but it is also important to include other levels of students such as elementary and high school students and consider a recruitment strategy for each level.

When we were discussing career and skill development as a motivational factor, the Board of Director brought up the question about specific mutual effects between individual career and volunteer work at JAMsj. For example, how does the volunteer activity benefit each

volunteer's career building process? How does individual skill set benefit certain groups of volunteers or JAMsj's operation? Do volunteers develop their business networks with other volunteers or visitors at JAMsj? Some informants mentioned specific connections between their business or academic lives and volunteering at JAMsj. Yet, it is significant to conduct research further specifically on interrelations between individual career and volunteer work at JAMsj. This kind of research could provide useful information for encouraging volunteers' involvement in JAMsj's mission in different ways and expanding the role of JAMsj for the broader population with various objectives of being part of JAMsj.

Thus, the research report provide core JAMsj volunteers with the opportunity to look into the trend within the museum and discuss JAMsj's future volunteer recruitment and coordination. Additionally, they could have a time to consider specific action plans such as learning sessions for volunteers. Although there are many issues that should be considered before taking actions based on the suggestions that I made, this research report was used and will be used as a resource that offer new perspectives toward the museum and start the conversation on this topic.

Volunteer Fair

Volunteer fair is one of their annual public events, where anyone can join to find out what kinds of volunteer opportunities that JAMsj is offering. JAMsj volunteer coordinator is the main host of this event. Some other volunteers are also present at this event to talk with visitors about what they are doing as volunteers. Some visitors fill out the form and register to be JAMsj volunteers at this event. When I was working at JAMsj, JAMsj volunteer coordinator asked me if I was able to give some insights into the upcoming volunteer fair at JAMsj in April 2014. Therefore, in addition to the research report, I decided to make another deliverable for this event. I created a handout for visitors to this event so that they can figure out what the volunteer work

of each group of volunteers is like and feel excited about it. The handout includes the following elements based on the research results.

1. What JAMsj is

With this handout, I would like to clarify both JAMsj's mission, which is to collect, preserve, and share the Japanese American heritage, and their focus on the broader local historical context. One reason is that JAMsj's mission was the interest of most of the volunteers. At the same time, the emphasis on their interest in the broader local heritage is important to relate other parts of the local history to the Japanese American heritage and open the museum to the larger population. I would also like to clarify that JAMsj has a variety of opportunity for everybody to learn Japanese American and the local history and culture.

2. Merits of volunteering at JAMsj

Visitors to the fair should know the benefits of volunteering at JAMsj because they may positively develop visitors' interests in volunteering and motivations to be part of the museum. Although the merits differ depending on what they want out of volunteering and what they are actually doing as volunteers at JAMsj, the general benefits mentioned by current volunteers are that they can (1) feel sense of belonging to the community, (2) learn Japanese American history and culture, (3) meet new people with various backgrounds, (4) develop their skill sets, and (5) build their careers.

3. Different groups of volunteers

In the last section, I summarized the basic information on the groups of volunteers that I focused in the research such as each group's work hour, activities, and skills to learn. I omitted policy makers because people cannot become policy makers immediately at this event: people need approvals of other policy makers to join. This section might help visitors' quick

understanding of each group and better volunteer coordination.

Conclusion

I would like to mention limitations of this project and ideas for possible further research on JAMsj volunteers' motivations. First, this project has a limitation about the sample size and variation. According to one policy maker who I talked to, there are over a hundred registered volunteers including inactive volunteers. Therefore, although I was able to look into each of informants' narratives in depth, the data from 15 qualitative interviews could be limited for making statements about volunteers' situations. Also, this policy maker suggested me to interview with volunteers who left JAMsj to ask why they stop volunteering at JAMsj. Yet, I was not able to expand the samples to these volunteers. One reason is the difficulty to access them. Another reason is that I was conducting participant observation of current volunteers working at JAMsj. Therefore, I decided to focus on currently active volunteers as I determined at the beginning. However, as she pointed out, opinions and thoughts of these inactive volunteers are important for the improvement of their volunteer recruitment and coordination as well as positive factors promoting current volunteers' motivations. Thus, these people could be the samples of the future research. Additionally, the suggestions that I made for JAMsj should be evaluated to see if they effectively worked for their volunteer recruitment and coordination. That is, this project could be structured better if it is conducted in a long period and if it includes the plan for the evaluation.

In conclusion, this chapter answers the question: what was the anthropological significance for this project? First, this project was characterized by an ethnographic research, which is compatible with collaborative approach. This project can be called a collaborative research, in which researchers can utilize their research skills in order to solve problems or meet needs that communities have. In this collaborative process, rapport-building skills are also required for researchers (Van Willigen 2002: 102-104). This is what ethnographers usually do in

their fields: they involve interactions with research participants and inductive data collection in natural settings (LeCompte and Schensul 2010: 12-20). Throughout this project, I had practically learned the application of anthropological methods to the society.

Secondly, anthropology has traditionally been one of the open disciplines, which covers every single one of the aspects of human life in one society such as political systems, environmental conditions, kinship relations, religious beliefs, economics, and so forth. Additionally, interdisciplinary work cannot necessarily be achieved easily by anybody (Sillitoe 2004: 7, Strang 2009: 158-159). Since the research subject and targeted issues in this project were complicated and contained various components, it was necessary to looking through relevant resources from different fields, not just anthropology, and combine ideas together. Also, this attention to different fields was important when I was communicating with JAMsj to discuss and develop this project. One JAMsj core volunteer, who is a psychologist, gave me new insights from psychological perspective into this project.

Lastly, ethical consideration was one of the most important parts in this project. When anthropologists discuss the ethical research practices, confidentiality, consent to participate in research, and possible harms of research are mainly brought up. Yet, through this project, showing the respect not just for individual research participants but also their collective heritage is also ethically important. I believe that one factor that made it easier for me to get this project started was that JAMsj core volunteers, who helped me to structure this project, knew that I had been volunteering at JAMsj and understood their mission. I also know the general background of Japanese Americans because I was a docent. These JAMsj core volunteers assumed that I would be able to communicate in an appropriate way with JAMsj volunteers and discuss topics relevant to Japanese American history and culture in depth through interviews. Also, when I was

interviewing with Japanese American informants, I had been trying to show them the positive attitude toward learning from them more about the Japanese American heritage and the local history and culture. This attitude helped me to probe the informants' narratives and make our conversations more vital.

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Appendices

A. The Interview Questions for JAMsj Volunteers

Questions about Personal Information

1. Which group of volunteers do you belong to at JAMsj?
2. Where were you born?
3. Where do you live now?
Probe: How long have you been there?
4. How long have you volunteered at JAMsj?
Probe: How often do you volunteer at JAMsj?
5. What is your self-identified ethnicity?
6. What is your occupation?
Probe: If you are working, what kind of job are you doing?
Probe: If you are a student, what are you majoring in? What are you interested in?
Probe: If you are retired, what was your job?
7. How did you come to JAMsj?
Probe: If you heard from a person, who is that?
8. How did you find volunteer opportunity at JAMsj?
Probe: If you heard from a person, who is that?
9. Why did you start volunteering at JAMsj?
Probe: Why did you choose this group of volunteers?
Probe: Have your purposes of volunteering at JAMsj changed since when you started volunteering? If yes, how have they changed?

Questions about Work Roles, Technology, and Outputs

10. *What are the main outputs of this group of volunteers (ideas, services, products, etc...)?
11. Please describe the main work in this group of volunteers.
Probe: If the work includes interactions with visitors, can you share your experiences that represent this situation?
Probe: If the work includes handling exhibits or creating exhibition space, can you share your experiences that represent this situation?
Probe: If the work includes learning Japanese American cultures or history, can you share your experiences that represent this situation?
12. *What are the main rules or procedures in this group of volunteers that everyone is expected to follow?
13. What are the main skills, techniques, and technologies used to contribute to this group of volunteers?
14. *Are there opportunities to receive training for additional skills to work in this group of volunteers?
15. How do you usually contact other volunteers in this group (meetings, emails, chatting, etc...)?
16. Can you give me examples of when you feel that you contributed to this group of volunteers?
17. What are the main challenges or difficulties in working in this group of volunteers?

Question about Environment (Relations to other volunteers at JAMsj)

18. In what situations do you interact with other groups of volunteers?

19. *In what situations do you need to collaborate with other groups of volunteers?

20. How many hours do you usually spend at JAMsj in addition to volunteering?

Probe: For what purpose are you at JAMsj then?

21. How many good friends do you have at JAMsj?

Probe: Can you describe these friends?

Questions about Environment (External relations)

22. *How has JAMsj changed in the past few years?

23. *What are the main kinds of resource (volunteers, artists, exhibits, services, funds, information, etc...) this group of volunteers gets from the outside of JAMsj?

Probe: Which is the most important resource for this group of volunteers? Why?

Probe: How do you get these resources?

24. *What does this group of volunteers supply to someone outside of JAMsj?

25. How do you think is JAMsj contributing to the local community in Japantown in San Jose?

Questions about Personal Satisfaction

26. If you suggest your friends join this group of volunteers, how do you describe the work to them?

27. Please list the top-three things about this group of volunteers that make you feel most satisfied.

Probe: Can you give me reasons for them?

28. What do you expect to obtain while volunteering (learning about JA culture/history, learning about exhibits, building networks, etc...)?

29. Are you interested in joining other groups of volunteers?

Probe: If yes, which groups do you want to join and why?

*Questions not for all interviewees but for key informants (leader, trainer, etc...) in each group of volunteers

B. List of Informants

Speaker	Group	Current City	Occupation (Past Job)	Period of Volunteering	Ethnicity
1	Policy Maker	Santa Clara Valley	Retired (Educator)	25years	JA Sansei
2	Docent/Policy Maker /Construction	San Jose	Business consultant	3 years	JA 2.5-sei
3	Docent	San Jose	Retired (Police), Part-time	3 years	JA Sansei
4	Docent	Palo Alto	Retired (Social marketing)	-	Asian American, 3rd JA, 4th Korean American
5	Docent	Mountain View	Ph.D. student, Teacher	2 years	JA Yonsei, Shin-Nisei
6	Receptionist	San Jose	Self-employment Japanese teacher	1 year	Japanese
7	Construction	Santa Clara Valley	Retired (Designer)	4 years	JA Sansei
8	Receptionist	San Jose	Retired (School secretary)	3 years	JA Sansei
9	Receptionist	San Jose	Retired (Hospitality)	1 year	JA Sansei
10	Receptionist	San Jose	College Sophomore	2 years	Chinese Vietnamese
11	Store/Policy Maker	San Jose	Retired	8 years	JA Sansei
12	Store	San Jose	Retired	1 year	JA Sansei
13	Card Maker	San Jose	Retired (Computer testing)	5 years	Nisei
14	Card Maker/Store	San Jose	-	3 years	JA Sansei
15	Card Maker	San Jose	-	8 years	JA Sansei

C. Overview of Positive Factors

	Inputs	Behaviors and processes	Tools, equipment, and technologies	Structure	Culture	Environment	Outputs
Policy makers	-JA identity -Local resident -Work background	-Use of leadership -Learning JA history/culture	NA	-Board meeting once a month -Assigned responsibilities	-Passion in sharing JA history/culture	-Japantown community -Other organizations and individuals	-Organizational Operation
Construction team members	-Local resident -Work background	-Expansion of the exhibition -Learning JA history/culture	-Use of new construction tools -Digitalization of exhibits	-Working with other group members	-Informal gatherings -Jokes about mistakes	-Other group members -Other groups of volunteers -National Park Service	-Visible completion of work
Docents	-JA identity -Local resident	-Educating visitors -Interacting with visitors -Learning JA history/culture -Public speaking skills	NA	-Short concentration time	NA	-Visitors -Japantown community	-Educational environment for visitors
Receptionists	-JA identity -Local resident	-Learning JA history/culture -Interacting with visitors	NA	NA	NA	-Visitors	-General guides for visitors
Museum store staff	-JA identity -Local resident	-Learning JA history/culture -Interacting visitors	NA	NA	NA	-Visitors	-Making sales

Card makers	-JA identity -Local resident	-Learning how to make cards and other handicrafts -Learning JA history/culture -Chatting	-Use of new craft tools	-Working with other group members	-Voluntary potluck -Cookie/recipe exchange	NA	-Cards and other handicrafts
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D. Research Report

What Motivates Volunteers?: Organizational Analysis of the Japanese American Museum of San Jose Research Report

Research Objectives

1. To examine what kinds of factors attract volunteers to volunteer at JAMsj
2. To provide JAMsj with suggestions of possible strategies based on the research findings to maintain and develop JAMsj's operation

Background

For any ethnic minority community, preservation of its heritage is an important issue. Japanese American communities are also working on various types of preservation activities such as the creation of Japanese American organizations, development of Japantowns, and offering public programs to share their experience before, during, and after WWII. Yet the transformation of local communities, such as changes in local population and social environment, is one of the challenges of historic and cultural preservation facing many Japanese American communities. In this situation, history museums have a large role in recording historical facts and disseminating the importance of them. Therefore, the researcher decided to conduct research which may contribute to maintenance and development of JAMsj's operation.

Issues

1. Generational shifts: People with first-hand experiences relevant to the internment during WWII are decreasing.
2. Work distribution: Some volunteers are in charge of too much work.
3. Connections with current volunteers: It is hard to not just recruit new volunteers but also stay in touch with registered volunteers.

Methods and Analysis

1. In-depth interviews with 15 volunteers from 6 major groups of volunteers* (2-3 volunteers from each group)
 2. Participant observation at JAMsj
 3. Coding of interview data
 4. Use of different variables for analysis including:
Volunteer's personal background, self-identified ethnicity, attachment to the local area, type of volunteer work, relationships with other volunteers and visitors
- *Policy makers, construction team members, docents, receptionists, store staff members, and card makers

Research Findings

1. Overview of positive factors (See the table)
 - Volunteers' background: e.g. Japanese American identity, attachment to the local area, work experience

- Behaviors during volunteering: e.g. Learning Japanese American history and culture
- Tools/equipment/technologies
- Group structure: e.g. Group work
- Culture (shared assumption/group identity): e.g. Construction team's gatherings, card makers' events
- Internal/external environment: e.g. Japantown community, visitors
- Outputs

2. JAMsj's mission and diversity

One of the major JAMsj volunteers' motives for volunteering is that they would like to learn something about Japanese American history and culture. This motive was seen in any group of volunteers even though the activities that the groups are doing range from historian work to office work. Also, after people started to volunteer at JAMsj, they have various opportunities to consciously and unconsciously learn the Japanese American experience. These opportunities and learning processes vary depending on to which group of volunteers an individual volunteer belongs. One of the ways to learn is interacting with other volunteers. Another learning process is interacting with visitors.

However, it can also be said that their motives to be part of the museum differ depending on the individual volunteer's background and consequence. For example, I found the following sources of JAMsj volunteers' motivations:

- Giving back to the local community/Japantown
- Utilizing expertise/developing careers
- Feeling sense of belonging
- Meeting new people/being socialized

These factors are not necessarily directly related to JAMsj's mission. It is possible to say that JAMsj volunteers' ethnic/cultural/ social backgrounds are getting diverse.

3. Group solidarity

From the comparison among the groups of volunteers that I focused on, there is another significant finding about group behaviors and its influence on group members' involvement levels. The finding is that strong group solidarity contributes to encouraging participation of volunteers in the group. In this context, group solidarity means physically and mentally intimate relationships among group members. This idea comes from the distinctive group characteristics of construction team members and card makers. Specifically, they are:

- Working with the whole group members every week
- Having informal gatherings and internal events by themselves

These elements help group members to have intimate interactions with and learn something

from each other during volunteering. Friendships among group members and learning experiences would result in their motivations to show up at the museum.

Suggestions for the Future

1. Providing learning opportunities for volunteers as well as visitors
 - Based on a finding that volunteers in any group are excited to learn Japanese American history and culture
 - Directly connected to JAMsj's mission
 - Collaboration with docents
2. Having group meetings
 - Based on a finding that group solidarity increases volunteers' involvement levels
 - To solve the issue about the distribution of responsibilities
 - To solve the issue about the confidence in volunteering
3. Emphasizing characteristics of each group
 - Especially specific skills or techniques that people can obtain out of volunteer work in each group
 - Use of the website and newsletters

***Basic information of the groups of volunteers**

- Policy makers: They are taking a large part of leadership and responsibility in pursuing JAMsj's mission. They have a regular meeting with other policy makers once a month. To be policy makers, an approval of current policy makers is required.
- Construction team members: They are working Monday through Wednesday from 9am to around noon. They are involving in expansion of exhibition space and creation of furniture with other group members. They also get chances to learn new skills and techniques for woodworking and construction.
- Docents: They are giving museum tours for visitors. The docent training is required to take for every prospective docent. They intensively learn the Japanese American experience and the local history and culture. They also obtain public speaking skills. They can work anytime they would like during the museum operating hour.
- Receptionists: They are working in shift. One receptionist is placed per day. They learn communication skills through interactions with visitors and basic office work.
- Store staff members: They are working in shift. At least one store staff member is placed per day. They learn communication skills through interactions with visitors. They also learn how to manage the cashier.
- Card makers: They are working with other group members every Friday from 1pm to 4pm. They learn how to make iris folding for cards and other handicrafts.

4. Developing networks with local student communities
 - Based on the importance of incorporating ethnic, cultural, and generational diversity
 - To target certain departments or majors at colleges or universities, which share common or similar interests or missions with JAMsj
5. Utilizing Social Network Services
 - Based on the importance of incorporating ethnic, cultural, and generational diversity

Feedback from JAMsj

1. Educating Volunteers
 - Action plans: inviting guest speakers, having group meetings, bridging the gaps among groups
 - Concerns: Time and cost, needs assessment (interactions between younger volunteers and senior volunteers)
2. Connections to student communities
 - Future research: Examining recruitment strategies for different levels of education
3. Career Development
 - Future research: Intensive research on interrelations between career building and volunteering at JAMsj
4. Social Network Services
 - Action plan: Immediate collaboration with the social media team that is in charge of Facebook and Twitter account

From the end of May 2014, the entire project report will be available at the SJSU Department of Anthropology webpage (<http://www.sjsu.edu/anthropology/resources/gradarchive/>).

VOLUNTEER FAIR

Welcome to JAMsj!

- “The mission of JAMsj is to collect, preserve and share Japanese American history, culture and art with a focus on the Greater Bay Area.” (from JAMsj’s website)
- Sharing the local community heritage in San Jose and the Greater Bay Area
- Holding a variety of public events about the local history and culture (e.g. book clubs, film screenings, panel discussions...)

- For more information, access JAMsj’s webpage at <http://www.jamsj.org/>
- Check out JAMsj’s **Facebook** and **Twitter** too!

Why Volunteering at JAMsj?

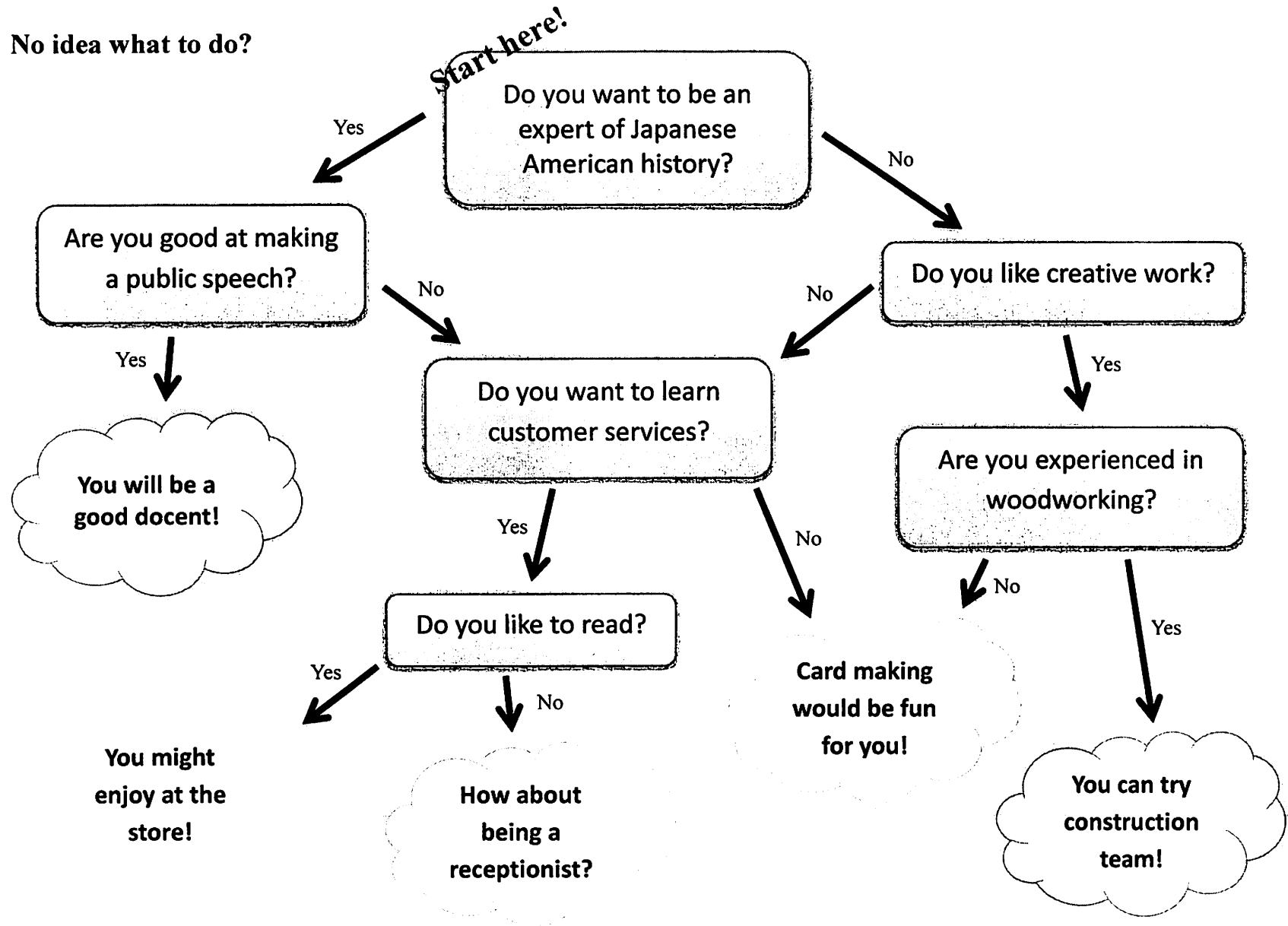
- Feeling sense of belonging to the local community!
- Learning Japanese American history and culture!
- Meeting new people with unique backgrounds!
- Obtaining /improving your skill set!
- Building your career!

Volunteer Opportunities

Construction	Docent	Reception	Museum Store	Card Making
<ul style="list-style-type: none">• Woodworking• Group work• Close relationship• Mon. thru Wed. morning	<ul style="list-style-type: none">• Public speaking• Intensive education• Interaction with visitors	<ul style="list-style-type: none">• Customer service• Office work• Interaction with visitors	<ul style="list-style-type: none">• Customer service• Cashier• Interaction with visitors	<ul style="list-style-type: none">• Craft making• Group work• Close relationship• Every Friday

...and more! Ask **Volunteer Coordinator** at [contact information]!
Share your ideas and use your talents, skills, and knowledge!

No idea what to do?



F. Newsletter Article on SJSU Student Organization

What Part did SJSU Play in the Incarceration of Japanese Americans? *By Chika Minami*

Do you know the role that San Jose State University (SJSU) played in the incarceration of Japanese Americans during WWII? After the attack on Pearl Harbor and the issuance of Executive Order 9066 by the U.S. government, the majority of Japanese Americans in Santa Clara Valley were forced to gather and be processed at the men's gymnasium, which is now the Spartan Complex on the SJSU campus. This fact is not very well known by SJSU students even though it occurred right on campus.

Students for Public Art as Social Justice (SPASJ) is a student activist team trying to increase public awareness of this event. This group is mainly composed of SJSU students from the sociology class, "Social Action," offered by Dr. Scott Myers-Lipton. Our goal is to build a freestanding memorial on the SJSU campus to commemorate the Japanese American experience during WWII so that the similar tragedies will never be repeated.

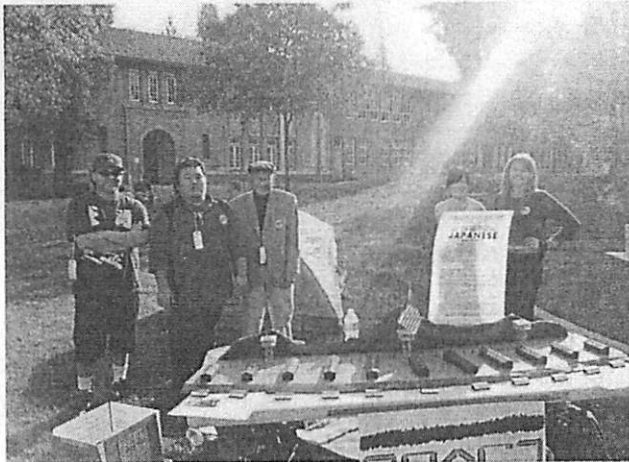
Since October 2013, SPASJ and the Japanese American Museum of San Jose (JAMsj) have discussed this issue and shared ideas to achieve our goal. To reach this goal, collaboration with the local Japanese American community, as well as with JAMsj, is vital. We need to validate the historical facts and to hear the community's opinions about what kind of memorial it would like to have.

This collaboration can also provide a bridge between SJSU and the local Japanese American community. Jimi Yamaichi, a pioneer against injustice done to Asian Americans and a founder of JAMsj, is one of the most significant supporters of our campaign. His latest contribution was at the event, "Poverty Under the Stars," held under the Tommie Smith and John Carlos statue on the SJSU campus to highlight the issues of poverty and homelessness. SPASJ participated in and had a booth at this event. Yamaichi generously offered his display depicting the incarceration camps for the booth. He also made a powerful declaration of freedom in front of a large audience.

In addition, during the event he spoke with students and visitors, sharing his own experiences at the incarceration camp at Tule Lake. Many listened intently to his conversations and asked penetrating questions about life in camp.

We believe that this collaborative work will produce benefits not just for SPASJ but also for JAMsj. For JAMsj, it could be an opportunity to expand its activities and networks, especially with young and culturally diverse SJSU students and faculty members.

SPASJ always welcomes new member--from both inside and outside SJSU. Like JAMsj, we have various volunteer opportunities available. Our current plans include holding fundraising events, communicating with possible sponsors, participating in a grant competition, and meeting with SJSU President Mohammad Qayoumi to convince him of the importance of creating a memorial. For more information, please feel free to email us at SPASJ2013@gmail.com or check out our Facebook page at <https://www.facebook.com/SPASJSU2013>.



SJSU team including our own Jimi Yamaichi & Chika Minami
Photo courtesy Chika Minami



SPASJ encampment
Photo courtesy Chika Minami