

Culture, Community, and Commitment: The Nikkei Community Assessment, 1999-2002

A project designed and implemented by the
Japanese American Service Committee

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and
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Japanese American Service Committee

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I. INTRODUCTION

For more than fifty-five years the Japanese American Service Committee (JASC) has strived to serve the needs of the Nikkei¹ community in the greater Chicago area. From the post-World War II resettlement era, when the JASC assisted Japanese American citizens upon their release from internment camps, to the complexities of the twenty-first century, the JASC has always endeavored to present the highest quality programs and services for the community. Today our community is ever changing. With low rates of immigration, geographic dispersion, and the emergence of a multiracial, multicultural sector, the Nikkei community's needs, expectations, and desires are evolving in response to these changes.

During the past five years, the JASC has been undergoing a process of reassessment of the organization and its purpose. The agency has been rebuilding its infrastructure and resources to stabilize its longstanding social services and cultural programs. In order to understand and respond to the community's changes and to direct agency efforts more effectively, the JASC identified that it needed specific information about the community and its current and future needs, concerns, resources, and expectations. Because this type of information had not been collected from the Nikkei community in nearly twenty-five years, the JASC felt compelled to undertake this assessment project. (See Appendix A for a description of the 1978 JASC assessment and a 1998 Northern California Nikkei Community Assessment. Both studies serve as background for the current assessment.)

In the spring of 1999, the JASC received a two-year grant from the Retirement Research Foundation for the Chicago-area Nikkei Community Assessment (NCA). This project was designed to define the extent of demographic and socioeconomic changes in the community and how these changes impact it and the JASC's services and programs. The Retirement Research Foundation awarded the JASC this grant as part of their first Organizational Capacity Building Initiative, a program designed to improve the management and governance of nonprofit organizations serving the elderly in Lake, Cook, and DuPage counties. As the only Japanese American social service agency in the Midwest, the JASC was in a unique position to undertake this project with invaluable input and support from other Nikkei organizations, institutions, groups, and individuals.

Through this assessment project, the JASC sought to "take the pulse" of the community by collecting both qualitative and quantitative information. Data collection made use of a variety of techniques, including focus groups, a written survey, and community meetings. Reaching out to as many diverse components of the community as possible and securing their active participation were essential. Attempting this feat would not have been possible without the cooperation and support of many local Nikkei organizations, groups, and individuals. The JASC is grateful for their generosity.

This report opens the dialog in what we hope will become an ongoing conversation within our increasingly diverse and dispersed community.

¹ The term "Nikkei" refers to people of Japanese ancestry, both American-born and resident Japanese nationals.

II. NCA PROJECT OVERVIEW

The Nikkei Community Assessment (NCA) project was conducted in three phases: development of the assessment survey, distribution of the survey, and data analysis.

Development of the Survey

In developing the NCA survey, the project team used as a springboard a survey developed on the West Coast to assess the needs of the Bay Area Nikkei community (please refer to Appendix A for a description of this 1998 study). The preliminary NCA survey was also developed in consultation with local and national community researchers. In addition to some of the items included in the West Coast study, our preliminary survey included items that were deemed important and felt to be central issues pertaining to the Nikkei community in the Midwest.

Focus groups were conducted to identify additional areas for exploration and to identify items that may be problematic to respondents. Three focus groups were conducted in October 1999, each representing a different segment of the Nikkei community--young adults, married Nikkei with non-Nikkei spouses, and current caregivers. The group leaders, community-based volunteers trained to conduct these sessions, were matched demographically with the participants in their groups. Analysis of focus group data yielded important information in terms of how questions were worded and additional items to be included.

The revised survey was then pilot-tested in March 2000 with 12 people from the community who provided valuable feedback. The final survey, which was also translated into Japanese, was completed in May 2000. The English and Japanese versions of the survey were identical. (See Appendices B and C for the two survey instruments.)

Distribution of the Survey

Data collection was launched with a series of community meetings to describe the project and inform the public. The survey was distributed to the community from late spring through late summer of 2000 via mail and at various community festivals and events. A convenience sampling technique was used to distribute the survey to the Nikkei community. Two copies of the survey were mailed to randomly selected JASC members, all JASC youth group members, people who expressed an interest in the project, and all members of the Japanese American Citizens League, Chicago Chapter, who were not JASC members. In an effort to reach as many people as possible, each recipient was asked to give the second copy of the survey to a friend or relative in the community. As an incentive for participation, respondents were given a raffle entry for the JASC annual fundraiser. The Japanese-language survey was mailed to randomly selected members of the Japanese Chamber of Commerce and Industry of Chicago, all members of the Mid-America Japanese Club/Japanese American Association of Chicago, and all members of the English class at the Northwest Japanese Christian Church in Hoffman Estates, Illinois.

Sampling Strategy

While we definitely wanted to understand the needs and resources of the current senior population (those over 60), we also wanted to understand the future needs and resources of the Nikkei community. We felt that these future needs might best be expressed by those under 60—a group typically geographically dispersed and less involved in Nikkei organizations. The NCA

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project team knew from the beginning that it would be difficult to reach those who were not connected to any Nikkei organizations (the “nonaffiliated”). This is a challenge in many types of research. Moreover, we knew that it would be difficult to access the under-60 viewpoint. Our strategy was to reach out actively to those under 60 and to the nonaffiliated in the following ways:

- By asking our direct mail survey group to pass along an extra copy of the survey to those who were less involved in community activities and to those under 60, and
- By passing out the surveys at 16 community gatherings and at Nikkei-owned businesses over a six-month period in order to include individuals who may not belong to Japanese or Japanese American organizations or who may not be involved in the community.

Approximately 3,900 surveys were distributed in the manner described above.

Data Analysis

In total, 1,001 surveys were completed (847 in English and 154 in Japanese). Dr. Rebecca King of the University of San Francisco and Dr. Seán Ó Riain of the University of California at Davis conducted data analysis. These results were reviewed and discussed by the project team. This document reports on the key findings of this project.

III. A DEMOGRAPHIC PICTURE OF THE JAPANESE AMERICAN POPULATION IN 2000

As a first step in understanding the findings of the NCA, we wanted to know how many Nikkei live in the Chicagoland area. For this we turned to Census 2000, the national decennial count of America's population. (For details on Census 2000, see Appendix D.) Because our needs assessment data were collected midyear in 2000 right after the springtime collection of the Census, we are fortunate to have accurate and timely information.

The following section presents national and Illinois-statewide Census 2000 figures for Japanese Americans. Since our focus is on the Chicagoland Nikkei community, we are especially interested in the following counties: Cook, DuPage, Kane, Lake, McHenry, and Will. When specific Census 2000 information is available for the City of Chicago and the surrounding, "collar" counties, we will cite those figures.

Census 2000 Tabulations

The racial and ethnic categories used by the Census have changed greatly over time. Chinese and Japanese have been enumerated since 1870, but a major change in how Asians are counted began with the 1980 Census. Since then, the following six groups form the Asian "race" count: Asian Indian, Chinese, Filipino, Japanese, Korean, and Vietnamese. (For a discussion on the concept of "race" as used in Census 2000 and for enumeration of "Selected Detailed Asian Groups" see Appendix E.) These same six Asian groups are tabulated in the 1990 and 2000 Censuses. For the first time in 2000, there was a write-in area called "Other Asian" where respondents could list a specific Asian group not included on the Census form. However, the biggest change in Census 2000 is that it allowed everyone to "Mark one or more races to indicate what this person considers himself/herself to be."

With the new instruction to "mark one or more races," a respondent could be identified as, for example, "Japanese alone" (one race), or "Japanese" and "Chinese" and "Korean" (one race but two or more different Asian groups), or "Japanese" and "White" (two races), or "Japanese" and "White" and "Black" (three races) or any other combination and number of races and Asian groups. Because of these changes, race data from Census 2000 are not directly comparable with data from earlier Censuses.

For the first time, we are able to have a more complete understanding of our evolving multiethnic and multiracial community. This is particularly significant for the Nikkei community, which has high numbers of multiethnic and multiracial individuals even in comparison with other Asians. This change in collecting information makes a previously invisible part of our community visible.

Through the remainder of the document we will use the terms "Japanese Alone" for those who indicated a single ethnicity and "Japanese Plus" (Japanese +) for those who indicated multiple ethnicities or races. The maximum number of individuals who report all or some Japanese racial or ethnic identity equals the total number of persons who characterize themselves as either Japanese Alone or Japanese Plus. We will refer to this population of "Japanese alone or in combination with other races and Asian groups" as the "Japanese Inclusive" figure. In contrast,

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the “Japanese alone” figure is the minimum number of individuals who report all or some Japanese racial or ethnic identity.

The Asian Population: National Figures from Census 2000

From 1990 to 2000, the total population of the United States increased by about 13% to roughly 281.4 million people. In the same timeframe, the Asian population exploded. At a minimum, based on the “Asian alone” figure, the Asian population increased by 3.3 million to 10.2 million, a 48% increase. At a maximum, based on the “Asian alone or in combination with one or more other races” figure, the population reached 11.9 million, representing a 72% increase. In either case, the Asian population is one of the fastest-growing racial/ethnic groups in the country.

For the Nikkei population, how one defines who is Japanese determines whether the group is shrinking or growing. Based on the Japanese Alone number, the Nikkei population declined by about 6%, from a 1990 total of 847,562 to 796,700 in 2000. However, over the past 25 years or so Japanese Americans have had a high out-marriage rate (i.e., marriage to non-Japanese Americans). By the time of Census 2000, 352,232 people identified themselves as Japanese Plus (“Japanese in combination with one or more other races and/or detailed Asian groups”). The Japanese Inclusive figure (“Japanese alone or in any combination”) indicates that the Nikkei population grew by 35.6% to a 2000 total of 1,148,932. About 30% of that number is Japanese Plus (see Table III-1).

**Table III-1
Census 2000: Composition of US Asian Groups**

MAJOR ASIAN GROUPS	GROUP ALONE	GROUP IN COMBINATION WITH ONE OR MORE OTHER RACES AND/OR DETAILED ASIAN GROUPS
Asian Indian	88.4%	11.6%
Chinese	84.6%	15.4%
Filipino	78.2%	21.8%
Japanese	69.3%	30.7%
Korean	87.7%	12.3%
Vietnamese	91.7%	8.3%

Source: US Census Bureau, “The Asian Population: 2000” issued February 2002.

We can get a more detailed view of the Nikkei count when it is broken down into its component parts as shown in Table III-2.

**Table III-2
Census 2000: US Japanese Population by Detailed Group**

JAPANESE ALONE	JAPANESE +		JAPANESE INCLUSIVE (JAPANESE ALONE OR IN ANY COMBINATION)
	(JAPANESE WITH OTHER ASIAN GROUP[S])	(JAPANESE WITH ONE OR MORE OTHER RACES)	
796,700	55,537	296,695	1,148,932

Source: US Census Bureau, “The Asian Population: 2000” issued February 2002.

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By about 5 to 1, the number of Japanese who also belong to some other race or races (column 3) far outpaces the number of Japanese who also belong to some other Asian group or groups (column 2). The Nikkei population is becoming not just more multiethnic, but overwhelmingly more multiracial.

The Asian Population: Figures for Illinois and Chicago from Census 2000

In 2000, Illinois had the sixth-largest Asian population in the country with 473,649 people. Its Nikkei population, according to the Japanese Inclusive figure, numbered 27,702 compared with 21,831 in 1990. For Chicago, the Asian population totaled 140,517, of which Japanese Inclusive numbered 7,114. Table III-3 presents the Japanese Alone and Japanese Inclusive figures at various regional levels in the state.

**Table III-3
Census 2000: Illinois Japanese Alone and Japanese Inclusive Populations
Statewide and by Selected Region**

REGION	JAPANESE ALONE	JAPANESE INCLUSIVE (JAPANESE ALONE OR IN ANY COMBINATION)
State of Illinois	20,379	27,702
Selected Illinois counties		
Cook County	13,735	17,398
(City of Chicago)	(5,467)	(7,114)
DuPage County	1,511	2,251
Kane County	266	476
Lake County	1,493	2,151
McHenry County	194	353
Will County	291	602

As might be expected, about 85% of the Illinois Nikkei population (17,490 Japanese Alone or 23,231 Japanese Inclusive) live in Cook and the surrounding counties. But what might be a surprise is that even in Cook County, Chicago is no longer the home to most Nikkei. Only two fifths of the Japanese Alone (40%) and Japanese Inclusive (41%) live in the city; the rest are suburban Cook County residents. At the state level, just over one quarter of the Japanese Alone (26.8%) and Japanese Inclusive (25.7%) live in the city, leaving the other three fourths in suburban Cook, the surrounding counties, or in other areas of the state.

Figure III-1 shows the composition of the Illinois Nikkei population by age group.

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**ILLINOIS
Japanese Alone & Japanese +
by 10 Year Age Range
Source: 2000 US Census**

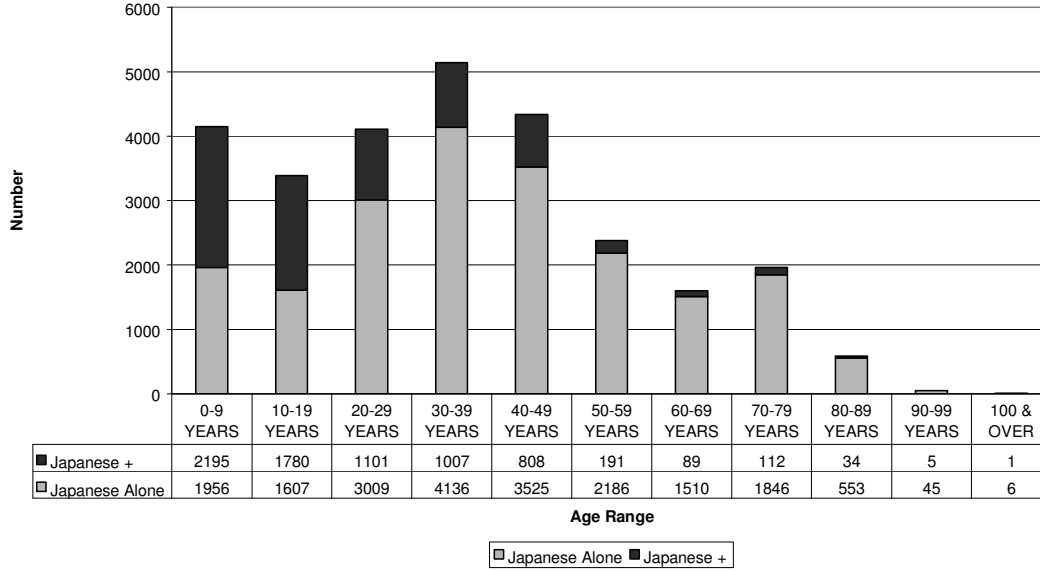


Figure III-1

A Closer Look at the Senior Population

Determining the current and anticipated needs of Nikkei seniors is of special concern to this study. Again, demographic data available in Census 2000 tell us how many Nikkei seniors live in the Chicago area (Table III-4).

**Table III-4
Census 2000: Japanese Alone and Japanese Inclusive Aged 60-85+ Years
in Cook County and Chicago**

JAPANESE ALONE				JAPANESE INCLUSIVE			
AGE RANGE	COOK COUNTY	CHICAGO	% LIVING IN CHICAGO	AGE RANGE	COOK COUNTY	CHICAGO	% LIVING IN CHICAGO
60 & 61	146	61	42%	60 & 61	155	66	43%
62-64	230	109	47%	62-64	255	122	48%
65 & 66	150	82	55%	65 & 66	158	85	54%
67-69	334	203	61%	67-69	351	214	61%
Sub-totals	860	455	53%		919	487	53%
70-74	686	435	63%	70-74	728	465	64%
75-79	718	488	68%	75-79	770	520	68%
Sub-totals	1404	923	66%		1498	985	66%
80-84	337	254	75%	80-84	356	265	74%
85+	139	109	78%	85+	153	122	80%
Sub-totals	476	363	76%		512	387	76%
Totals	2740	1741	64%		2926	1859	64%

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A cursory look at the above Census 2000 figures for Japanese Alone and Japanese Inclusive in Cook County and in Chicago shows that there are 2,926 seniors from age 60 to 85+ in Cook County; 1,859 of which live in Chicago. There is a bulge in the senior population of 70- to 79-year-olds in both groups. Seniors who are 70 and older are the current and near-term clients of local social service and senior housing in the Nikkei community. The numbers decrease for those between 60 and 69. Social service and housing agencies with large numbers of Nikkei senior clients should plan for a smaller pool of Nikkei elderly coming from current 60- to 69-year-olds, compared with current 70- to 79-year-olds. However, with 919 seniors in the 60 to 69-year-old age range in Cook County (and of those, 487 living in Chicago), there will continue to be a significant pool of seniors in need of support. The numbers of Nikkei seniors currently being served is very small compared with the total number of seniors in any age category.

A striking pattern within the senior population is the steady progression in the percentage of city dwellers as one moves up the age range. For the youngest group (60- and 61-year-olds) of Japanese Alone and Japanese Inclusive persons, 53%, live in the city. This rate increases consistently through the 85 and older group, of whom 76% live in the city. The oldest seniors tend to be city dwellers, while the younger ones live in suburban Cook County. The increasing geographic dispersion to suburban Cook County, especially among the youngest group of seniors, poses challenges to providers that serve a specific ethnic community.

Census 2000 Highlights for the Nikkei Population

- Nationally, Census 2000 shows that the Nikkei population has a significant proportion (30.7%) of multiethnic, multiracial individuals.
- Nationally, Census 2000 figures for “Japanese Alone or in Combination with One or More Races and/or Detailed Asian Groups” (Japanese Inclusive) best represents the Nikkei population.
- Nationally, between 1990 and 2000, the Nikkei population grew by 35.6% from 847,562 to 1,148,932 (using the Japanese Inclusive total).
- In Illinois, between 1990 and 2000 the Nikkei population grew by about 27% from 21,831 to 27,702 (using the Japanese Inclusive total).
- In Illinois, about 85% of both the Japanese Alone and the Japanese Inclusive population live in Cook and the five surrounding counties (DuPage, Kane, Lake, McHenry, and Will).
- In Illinois, just over one fourth of the Japanese Alone (26.8%) and the Japanese Inclusive populations (25.7%) live in the City of Chicago. The rest live in suburban Cook County, the surrounding counties, or in other parts of the state.
- In Illinois, about 84% of the Japanese Inclusive population are under age 60, compared with most Nikkei organizations, in which most active participants and donors are over age 60.

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- In Cook County, about two fifths of the Japanese Alone (40%) and the Japanese Inclusive (41%) populations live in the City of Chicago. The majority (60%) live in suburban Cook County
- In Cook County and Chicago, there is a bulge in the number of 70- to 79-year-olds among both the Japanese Alone and the Japanese Inclusive populations. Although the younger cohort of 60- to 69-year-olds will not match them in number, they still constitute a significant group.
- In Cook County and Chicago, the percentage of Chicago city dwellers gradually increases from 53% among the 60- and 61-year-olds to 76% among those 85+ years old. Older seniors tend to live in the city; younger seniors tend to live in suburban Cook County.

IV. DESCRIPTION OF THE NIKKEI COMMUNITY ASSESSMENT SAMPLE

The previous section presented a demographic profile of the Nikkei population from Census 2000. Now we will develop a profile of those who answered the NCA survey. (See Appendix B for a copy of the survey.) The NCA survey questions will be referenced by Q (question) and their number in the survey, in parentheses. For example, text referencing Question 1 from the survey will be indicated as (Q. 1).

When distributing the survey, we made every effort to reach out so that the results would reflect the opinions of the Nikkei community. With Census 2000, we are able to compare some characteristics with those in the NCA sample. For descriptions of race and ethnicity, we allowed for many options, and the results reflect the variety of terms that people use to describe themselves and their family members. However, since our questions were not phrased as they were in Census 2000, we are not able to compare our results in exactly the same way.

Gender

In the NCA sample, 42% of respondents were male and 58% were female (Q. 1), similar to Census 2000, which reported 44% male among the Japanese Alone population and 45.6% male among the Japanese Inclusive population.

Age

While we asked respondents to describe themselves by their parents' generation, we have found that the traditional generational terms (i.e., Issei, Nisei, Sansei, Yonsei, and Gosei) are losing their meaning in describing the Nikkei population. Therefore, we are reporting age responses rather than generational responses here. Census 2000 reported a nationwide median age of 35.3 years. Nationally, the median age for the Japanese Alone group was 42.4 years, and for Japanese Inclusive group it was 36.0 years. The Japanese Alone group is much older than the general population, while the Japanese Inclusive group is closer in age to the national average.

Our data on age were collected according to age range (Q. 2), so we cannot calculate a median age for the sample. However, we can examine the age ranges of those who participated in the study (Table IV-1).

**Table IV-1
Age Range of NCA Respondents**

AGE RANGE OF SURVEY RESPONDENTS	FREQUENCY	VALID PERCENT
16-21	27	2.7
22-29	39	3.9
30-39	111	11.1
40-49	178	17.8
50-59	153	15.3
60-69	117	11.7
70-79	257	25.7
80+	118	11.8
Not specified	1	1
Total	1,001	100.0

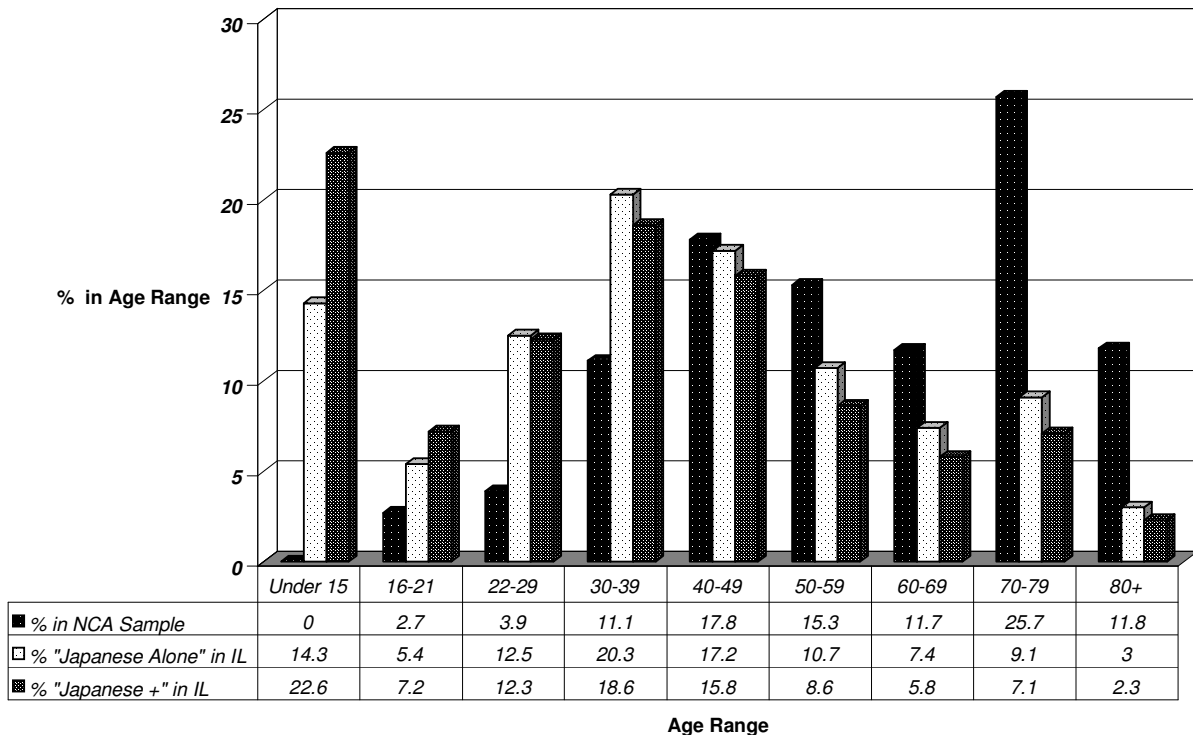
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We found that half (50.8%) of our respondents are younger than age 60. As mentioned in the overview, we purposely recruited “younger” respondents—those younger than 60—for several reasons. The first is that we are concerned about *future* planning for the JASC and other organizations, so the views of “younger” people might best point the way. The second reason we actively sought the participation of those under 60 is that the JASC membership list (one of our sampling databases) is heavily weighted with the “older” group (those over 60). It should be noted that this older segment of the Nikkei population is not only the most active in JASC activities but also play prominent roles in local Japanese American churches and voluntary organizations. The third reason we recruited younger participants is that we knowingly added more seniors when we made a special effort to include residents of Heiwa Terrace, a federally subsidized apartment building for low-income senior citizens, where the tenants’ average age is in the late 70s.

Despite our *relative* success in recruiting “younger” respondents, we have fewer subjects in this age range than were counted for the state in Census 2000 (Figure IV-1). Persons aged 15 to 59 accounted for about two thirds of the entire Japanese population in Illinois. Of particular note is that while those 16 to 29 years old make up 6.6% of the NCA respondents, they were, in fact, nearly one fifth (18%) of the Japanese Alone group and 20% of the Japanese Inclusive group for Illinois from the last Census. Clearly, the youngest NCA group is underrepresented. Similarly,

Figure IV-1

Age Range of NCA Sample (N=1001), "Japanese Alone" in IL (N=20,379) and "Japanese Inclusive" in IL (N=27,702)



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the NCA respondents differ in representation for those aged 70 to 79. While this age group made up about one tenth (9.1%) of the Japanese Alone group and 7% of the Japanese Inclusive group according to Census 2000, they represent one fourth (25.7%) of our respondents. Seniors as a group, but specifically the 70- to 79-year-olds, are vastly “overrepresented” in the sample due to our sampling method. However, since one of our primary foci is with the needs of the elderly, their strong representation guarantees that their concerns are heard in this study.

Marital Status

Although Census 2000 tabulations on the marital status of the Nikkei population were not available when this report was prepared, we found that the NCA sample seems generally comparable to the national picture, with 56% of respondents married (Q. 3) vs. a national figure of 54.4%. Nationally, 27.1% of the population aged 15 years and older were “never married,” which exceeds the NCA rate of 19%. In addition, the NCA sample has fewer divorced or separated respondents (8% vs. a national figure of 11.9%) and more widowed (16% in the NCA sample vs. 6.6% nationally).

Spouse’s Ethnicity

Among the 566 currently married respondents, about two fifths (43.5%) reported their spouse’s ethnicity as “Japanese American” (Q. 14). About one fifth each are married either to “White/European Americans” (22.1%) or “Japanese” (21.4%). These are the three main spousal identities. Marriages to Japanese Americans or Japanese account for about two thirds (65.6%) of all marriages; the remaining one third (34.4%) married “out,” i.e., to non-Japanese Americans.

Race/Ethnicity of Children

Given the relatively high rate of out-marriage for Japanese Americans, we were interested in how the 637 respondents who reported having children identified the racial/ethnic background of their offspring (Q. 15). For this question, respondents wrote in their child’s race/ethnicity. From the lengthy list of responses, it was our coding decision whether a response “indicates multiraciality/multiethnicity.”

Our respondents typically do not use the term “multiethnic,” and only 17 used the term “multiracial” to describe Child 1. Three called their first child “mixed,” two used the term “biracial,” and two used the term “hapa.” Many more listed the multiple backgrounds of their children. For example, Child 1 is “African/Japanese” or “Dutch Irish Japanese” or “Japanese and Jewish” or “Japanese/White.” About one-fifth of all reported children were coded as “indicating multiraciality/multiethnicity” (see Figure IV-2). The growing ethnic and racial diversity of the Nikkei community is a theme that emerges in many ways throughout this study.

Education

In the NCA sample, 54.7% of respondents finished college or had a graduate or professional degree (Q. 6). For the total United States population, Census 2000 reports that 24.4% have a bachelor’s degree or higher. Forty-four percent (44%) of Asians and Pacific Islanders aged 25 and older had a bachelor’s degree or higher in 2000. Our sample is highly educated, far outpacing both the national and the Asian and Pacific Islander rate of college completion.

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Employment Status

Of the 994 responses to employment status (Q.8), about half (49.7%) indicated that they are working full-time (33.8%) or part-time (6.5%), or are self-employed (9.2%). The other significant group are the 376 retirees who make up about two fifths (37.8%) of the sample.

Occupation

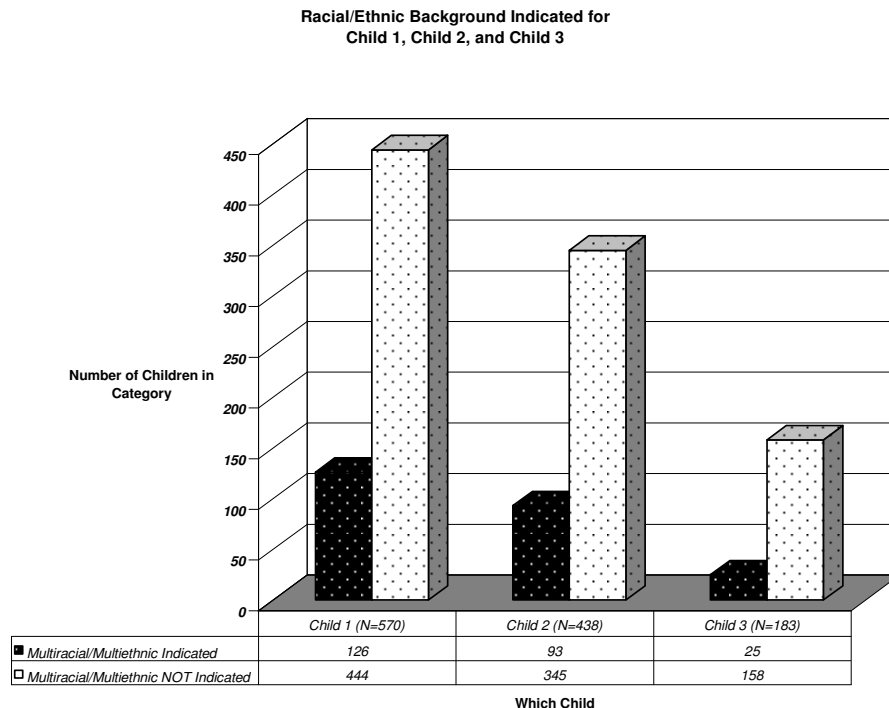
Professional/technical (35.4%) and manager/executive (20.8%) were the two leading occupational categories for the NCA sample (Q. 9). This hints at the fact that investment in education does pay off in the job market for most people in the sample. In addition, we found that most work in white-collar jobs.

Residence

Over half (55.9%) of the sample lives in Chicago, about one fifth (19.1%) lives in the Northern suburbs, and about 15% lives in the Northwest suburbs, with very small representation from the Western (5.2%), Southwestern (3.0%), and Southern (1.0%) suburbs (Q. 12). By contrast, Census 2000 shows that just less than one third (31%) of the Nikkei in the Chicagoland area (Cook, DuPage, Kane, Lake, McHenry, and Will Counties) lives in the city. Our sample therefore over-represents Chicagoans.

The vast majority (87.1%) of NCA respondents have lived in the Chicago area for more than ten years (Q. 13). Of these very long-term residents, nearly all (94.1%) expect to remain in the area (Q. 18). Given that the majority of the NCA respondents are also over 60 years old, this may also reflect the anticipation of most seniors to age in place.

Figure IV-2



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NCA Respondents' Household Income
by Income Range (N=786)

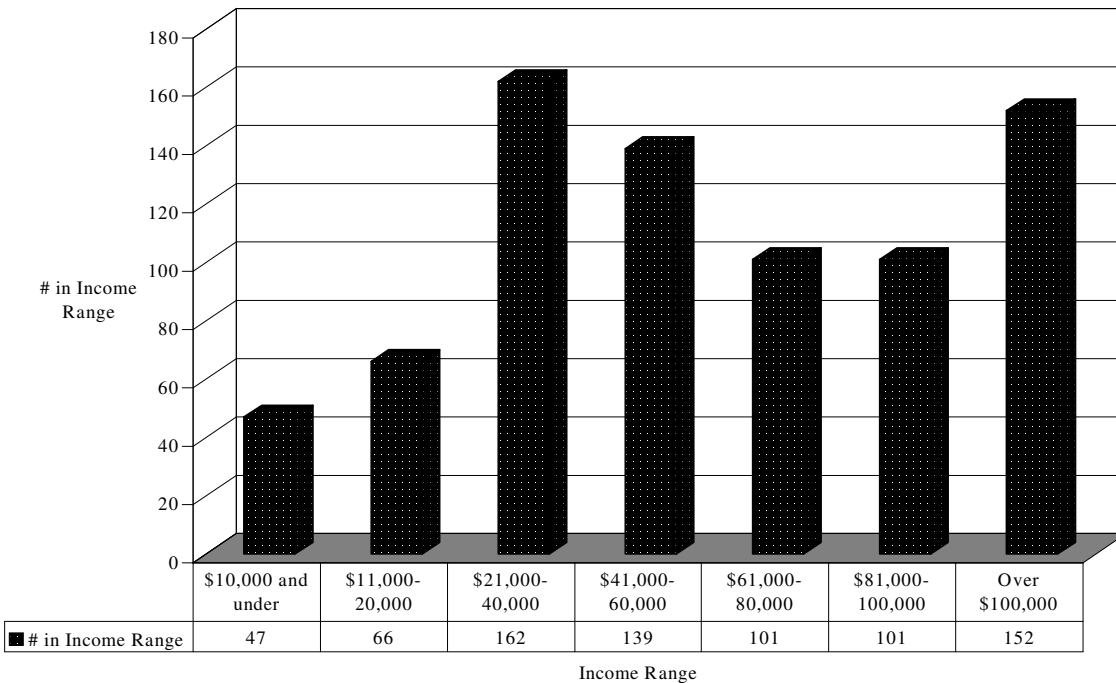


Figure IV-3

Income

According to Census 2000, the nationwide median household income was \$41,994. For all Asian and Pacific Islanders, the 2000 median household income was \$55,525. For the 769 NCA respondents who answered the income question (Q. 45), most (64.1%) reported household incomes of \$41,000 or higher per year; nearly half (46%) had household incomes greater than \$60,000. Still, the other third (35.8%) made less than \$41,000, with 6.1% of those who answered the income question having a household income of less than \$10,000 per year (see Figure IV-3). We have no income information from 232 respondents.

Income and the Elderly

In 2000, the poverty rate for Asians and Pacific Islanders was 10.7%. For one-person households, aged 65 years and older, the poverty threshold was \$8,259. For two-person households with one member who is 65 and older, the poverty threshold was \$11,824.

Of special concern to community agencies is the income profile of the older half of our sample. Altogether, we have 492 respondents aged 60 and over. More than one third (186/492 = 37.8%) of these respondents live alone. The other 306 live with others, such as a spouse or other family member. Although we do not know how many of our respondents answered both age and income questions, we do know that nearly one quarter (23.1%) of those aged 60 and older and living alone have incomes of \$10,000 or less, while only 3.9% of those aged 60 and older and living

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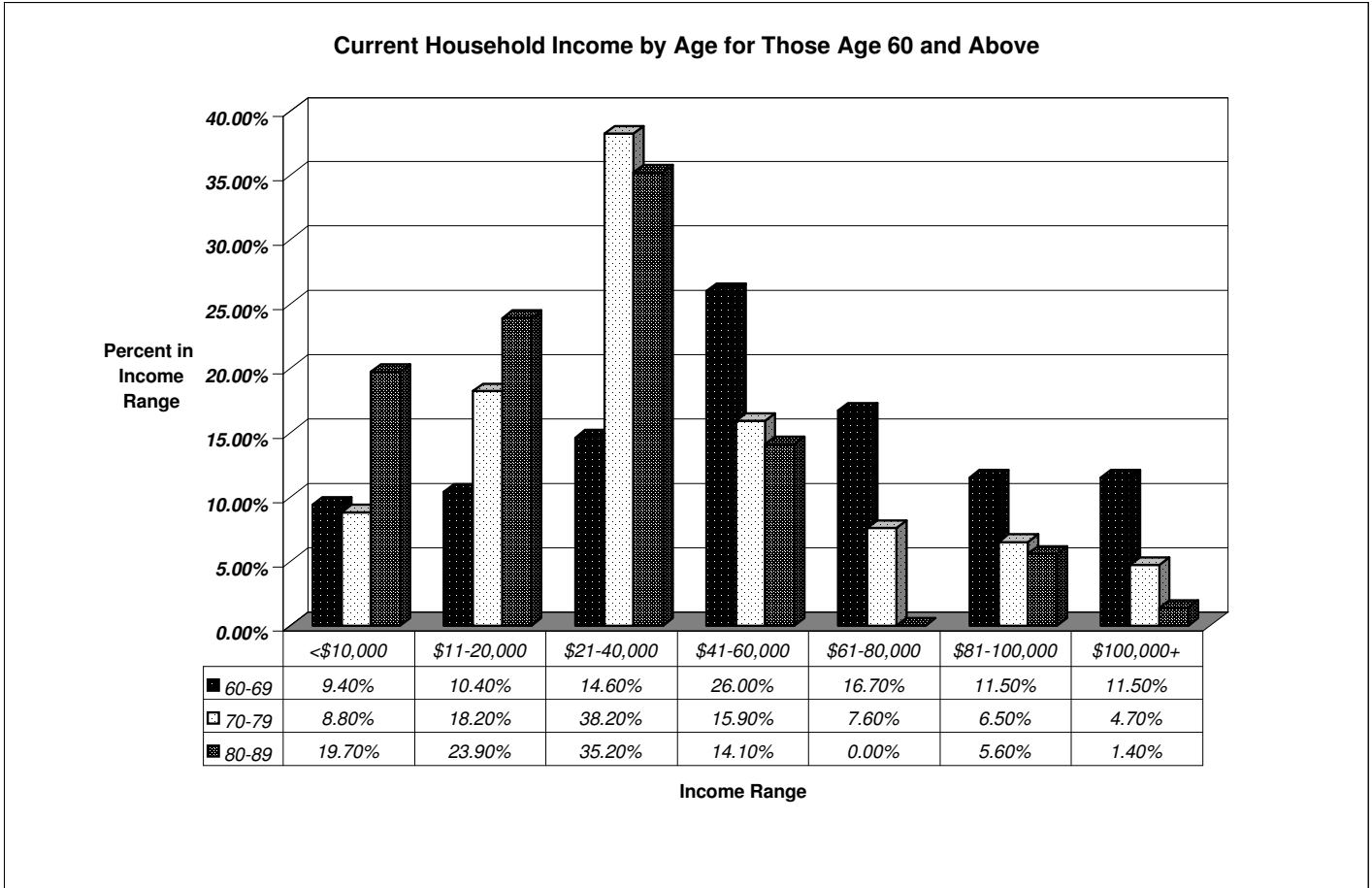


Figure IV-4

with others are in the lowest income category. Our community is one with a group of older members who have few financial resources and may be at risk of social isolation.

Current Household Income of Older Respondents

As can be seen from many of our survey questions, we are especially interested in how the older respondents are faring. Income is one item for which we can extrapolate the percentage of those in each age range (or age range by living situation). Again, we have income information from 769 respondents of all ages.

From Figure IV-4 we find that about one tenth (9.4%) of those 60- to 69-year-olds who reported income have a household income of \$10,000 or less, while nearly one fifth (19.7%) of those aged 80 to 89 are at the lowest income level. Generally, the older respondents report lower incomes than the younger seniors.

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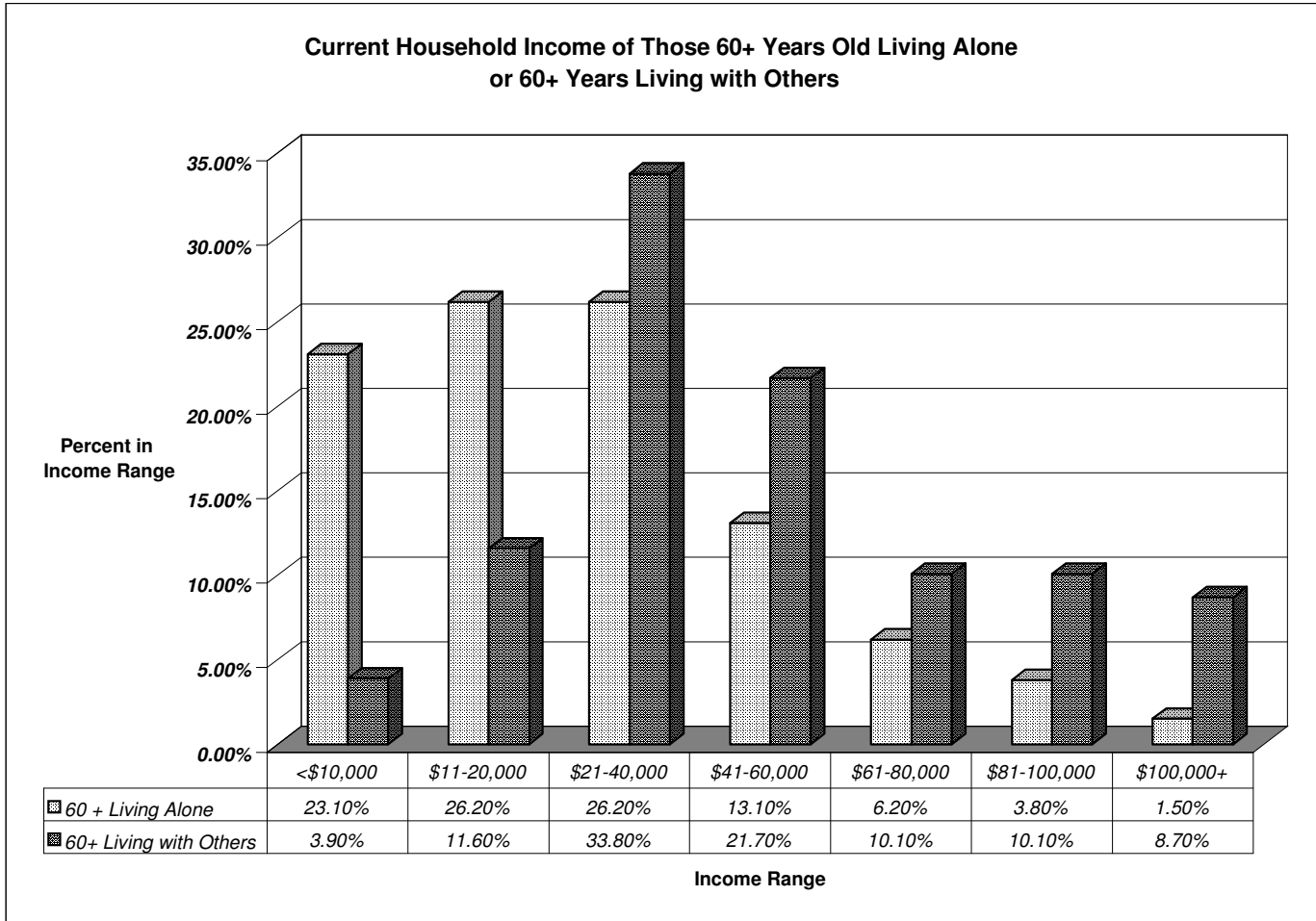


Figure IV-5

An even more striking difference within the senior respondents who reported income appears when one looks at income by age range by living situation (living alone or living with others) as is shown in Figure IV-5.

Those living alone fare far worse than those living with others. Nearly one fourth (23.1%) of our senior respondents who answered the income question and who live alone have incomes of \$10,000 or less. This figure drops to 4% for those living with others. Clearly, we have a group of older community members with fewer financial and social resources.

The implications for programming for seniors will be discussed further in the Social Services section.

Significant Characteristics of the NCA Senior Respondents

- Among those 60 and older, about one third (37.8%) live alone.
- Among the 191 single, never-married respondents, about one third (29.8%) are aged 60 and older.

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- In the city, about half (51%) of those aged 60 and older live alone. This rate shrinks to 25% and 28.6% in Northern and Northwestern Cook County suburbs respectively.
- Among those aged 60 and older and living alone, nearly one-fourth (23.1%) of those who reported income had incomes of \$10,000 or less; for those living with others, the rate was 3.9%.

Ethnic Identity

In contrast to the more objective descriptions of our sample in terms of gender, age, marital status, educational attainment, occupation, and income described in the previous section, we were also interested in how respondents define themselves ethnically or racially. This more subjective “measurement” might help us outline the boundaries of the Nikkei community. In question 5, we asked respondents to identify their ethnic/racial background. As in Census 2000, we wanted to present choices so that everyone could feel included.

The two most common identities of NCA respondents are: “Japanese American” (673 respondents, or 67.3% of the sample) and “Japanese” (204 respondents, or 20.4% of the sample). Less than ten percent (8.3%) identified themselves as “Asian American,” and even fewer (1.4%) called themselves “multiracial.” The low number of multiracial responses is in contrast to the Census 2000 finding that almost one third (30.7%) of the Japanese population identified as being of mixed ethnicity or race. Our result may be due to the small number of young people who responded to the survey. It may also indicate that the term “multiracial” has yet to become part of the vocabulary people use to define ethnic identity.

Of equal importance is the fact that almost one tenth (7.9%) of the NCA sample was non-Asian. The majority of non-Asian respondents identified themselves as “White/European American” (5.3%). It is important to remember that the sample includes non-Asians who felt invested enough in the community to complete the survey.

“Japanese” Ethnic Identity

Those 204 respondents who identified themselves as “Japanese” have a slightly different profile from that of the overall sample. About three fourths of those who completed the Japanese-language survey identified themselves as “Japanese.” About two fifths (40.7%) were male. Nearly three fourths (74.6%) are younger than 60, and most (70.6%) are married. Among the “Japanese,” those who live alone account for about one fifth (21.5%). Just over one fourth (27.5%) are temporary residents; the vast majority have ties to the United States either as citizens (30.4%) or permanent residents (42.2%) (Q. 11). About three fifths (61.9%) are employed full-time (46.5%) or part-time (4.5%), or are self-employed (10.9%). Because this is a younger group than the total sample, only 15.3% are retired, compared with about one third of the entire sample. About three fifths (59.8%) have lived in the Chicago area for over ten years; just under one fifth (17.2%) are newcomers to the area, having lived here for up to two years, and one tenth each have lived here for three to five years (11.3%) or six to ten years (11.8%). In the near term, just over one tenth (12.8%) plan on leaving the Chicago area in the next five years, and about three tenths (28.8%) plan to leave in the next ten years.

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NCA Demographic Groups by Percentage
(N= 1001)

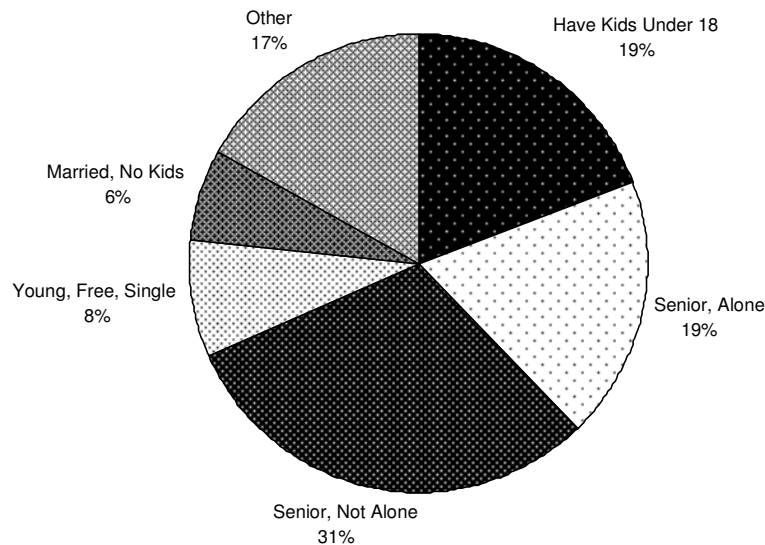


Figure IV-6

Generally, this Japanese population is more transient than Japanese Americans, but their citizenship status and longevity of residence reflects that decisions about programming should take their needs and interests into consideration.

Typology of the NCA Sample

At the beginning of this section, we presented an item-by-item demographic description of the NCA sample. Beyond that, our data analysts Drs. King and Ó Riain distinguished five important groups within the sample (see Figure IV-6) combining age and family status. These groups are: “Senior, not alone”; “Senior, alone”; “Have kids under 18”; “Young, free, single”; “Married, no kids”; and “Other.” Altogether, these five groups (not including the residual category “Other”) account for 86 % of all those who participated in the study. Drs. King and Ó Riain determined that these groups answered the survey in significantly different ways from each other. However, as previously indicated, because the NCA sample respondents do not demographically compare exactly to the Census 2000 findings, we do not know how reflective this typology is for the Chicagoland Nikkei community. Nevertheless, the groups may serve as a filter through which to examine results on interest and participation in community events, as well as social service needs and service delivery priorities. In those sections where these groups’ responses reflect significant differences, it will be noted.

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Summary of Key Demographic Characteristics of NCA Sample

- Gender: 42% male; 58% female.
- Age: Half (50.8%) of the NCA sample is younger than age 60.
- Marital status: Over half (56%) of the respondents are married. Nearly one fifth (19.1%) are “never married.” Nearly one tenth (8%) are divorced or separated. A significant proportion (16%) is widowed.
- Education: Over half (54.7%) have a college degree or higher.
- Employment status: Nearly half (49.7 %) are working full-time or part-time, or are self-employed. Retirees (376 people) represent about 37.6% of the sample.
- Occupation: Over one third (35.4%) are in professional/technical occupations. About one fifth (20.8%) work in managerial/executive occupations.
- Residence: Respondents are relatively long term, stable residents of the Chicago area with no plans on leaving the area.
- Income: Of the 769 people reporting income, nearly two thirds have household incomes of \$41,000 or more, compared with the Census 2000 median household income of \$41,994. Nearly one fifth (19.8%) reported household incomes of \$100,000 and above. Still, 6.1% of all who responded to the income question reported a household income of \$10,000 or less.
- Ethnic identity: The vast majority of respondents view themselves as either “Japanese American” (67.2%) or “Japanese” (20.4%). Almost one tenth of the sample identified themselves as either Asian American (8.3%) or chose various non-Asian identities (7.9%). Only 1.4% considered themselves to be multiracial. This is in contrast with the Census 2000 findings that about one third of the Japanese Inclusive population describe themselves as being of mixed ethnicity or race.

V. RESULTS OF THE NIKKEI COMMUNITY ASSESSMENT

One goal of the study was to collect information of value not just for the JASC, but also for other institutions and groups with a Nikkei base. For example, local churches, clubs, and civic organizations can see how interested and involved the community is in the programming they offer. From a fundraising perspective, organizations might want to know something about the kinds and amounts of support local respondents give to both Japanese American and non-Japanese American groups. And those agencies providing services can find out which services are desired and what are the barriers and incentives to seeking services.

Involvement, Participation, and Projected Interest in Japanese American Activities

As a preface to asking about specific types of activities sponsored by Nikkei groups or involving primarily Nikkei participants, we wanted to know how important it is to our respondents to be connected to Japanese American organizations. An overwhelming majority--almost nine tenths of the NCA respondents--felt this kind of connection to a Japanese American organization was, to varying degrees, important (Q. 25). Only 12.9% felt this connection was "not important." By contrast, 41.9% found this tie "somewhat important," 32.7% found it "important," and 12.5% found it "very important." Because the sample was drawn primarily from members of Japanese American organizations, the magnitude of the responses may overstate the significance for the general Nikkei population. In addition, the percentage of those who consider connection to Japanese American organizations to be important generally goes up with age. For example, 37% of those 16 to 21 years old said it was "important" or "very important" to be connected to a Japanese American organization, while 60.5% of 80+-year-olds rated these ties at the same level.

Program Areas

The NCA survey asked about involvement, participation, and anticipated interest in the following four areas (Qs. 27, 28, 31, and 33): Arts/Culture, Community Involvement, Professional Development and Networking, and Social/Recreational. These areas were analyzed considering income, education, gender, age, family status, and ethnic identity. Overall, levels of involvement, participation, and anticipated interest are highest in Community Involvement and lowest in Professional Development. People tend to have higher levels of interest but lower levels of actual participation and involvement in all domains. This may mean that it is important to link anticipated interest with active recruitment into current programs or development of new programs.

In addition to this "broad brush" description of overall current and anticipated interest and participation, the following trends were noted:

- Income consistently had no effect on involvement, participation, or anticipated interest.
- Family stage factors had little effect.
- The more highly educated groups (college or more) were more involved and interested in all areas other than Social/Recreational. Those with a high school to some college education were more involved in Social activities.

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- Women are generally more involved, particularly in Arts/Culture and Community Involvement.
- Teenagers were more involved in Social/Recreational activities.
- Young respondents anticipated being more interested in nearly every area. This may be because younger persons have more free time.
- Middle-aged people were more involved in Community events.
- Seniors were more involved in Social activities. Those living with others were more involved in Community events than those living alone—who appear to be quite isolated overall.
- Those with a “Japanese American” ethnic identity were more involved in Community and less in Arts or Professional.
- Those who identified themselves as “Japanese” were more involved in Arts and Professional, but not Community.
- Those who identified themselves as “Asian American” were more involved in Community and Professional.
- No ethnic identity differences were apparent in those who were involved in Social/Recreational activities.
- The “Japanese American spouse” response was associated with more involvement in Community and Social/Recreational.
- The “White/European American spouse” response was associated with less involvement in Community and Social/Recreational.
- Japanese-language speakers were both more involved and more interested in Arts, Professional, and Social/Recreational, but not in Community. They had higher levels of interest than actual involvement.

Programming Implications

The previous section outlined the level of current involvement, participation, and future interest in Arts/Culture, Community Involvement, Professional Development, and Social/Recreational activities. We also know something about likely participants and their areas of interest. Based on this information, we present examples of programs that are currently available and effective and those that need to be developed based on the needs expressed by the NCA respondents.

Arts and Culture

Examples include community history center, cultural classes, educational forums, or language school.

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- This is an area in which youth and college graduates had higher levels of anticipated interest. Organizations with these types of programs should reach out to youth and college student groups.
- It is important that Arts and Cultural programs and resources be accessible to the public, designed at varying degrees of difficulty, and marketed to schools and universities with information available through websites.
- Since those who identify themselves as Japanese are more involved and interested in this area, educational and cultural program development should focus on the point where the interests of the Japanese American community and the Japanese national community intersect. A good example of this is Tampopo-kai (a Japanese cultural program for preschoolers where parents and grandparents attend with the children), which attracts Japanese nationals and Japanese Americans.

Community Involvement

Examples include advocacy/human rights, church/temple, citizenship classes, community festivals, or community/neighborhood service projects.

Involvement, participation, and future interest were relatively higher in this area than in the other three categories (Arts, Professional, and Social/ Recreational). This is also the area in which more structured programs and activities and more formal organizations with established memberships can be found. Involvement and interest spanned all life stages. For organizations to maintain and increase participation and involvement:

- Current programs and events should include people of all ages and engage them in meaningful ways, especially children and youth.
- Women indicated more involvement and future interest. It would be important for community groups to appreciate and consider the contributions that women make toward the activities and governance of organizations.
- Those who were more highly educated indicated more involvement and interest for the future. Outreach to youth in colleges and universities may form ties that would continue into the future.
- Current members of organizations should be encouraged to invite other friends and family members to get involved and participate.
- It should be made clear that all people of all racial and ethnic heritages are welcome and included in the planning and presentation of programs and activities.

Professional Development and Networking (with Japanese Americans or Asian Americans)

This area includes participation in professional or affinity groups or programs directed toward Japanese, Japanese Americans, or Asian Americans.

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The Professional Development area attracted interest from youth, young people, and those with a Japanese or Asian American identity. Japanese Americans showed little involvement or interest. This is also an area where there are no formal organizations that are primarily Japanese American.

- It would be important to develop partnerships for programs and public relations with Japanese organizations that emphasize US-Japan relations--e.g., the Japan Information Center (Japanese Consulate), the Japanese Chamber of Commerce and Industry of Chicago, or the Young Professionals group of the Japan America Society.
- Organizations should consider not just the content of programs but also locations that may be of interest to younger people.
- Japanese American organizations would want to link with Pan-Asian professional groups--e.g., the National Association of Asian American Professionals (NAAAP) and the Asian American Alliance--for cooperative programming and to have information about them available to their members.

Social and Recreational Activities

Examples include self-improvement/fitness, sports associations, travel, or youth group.

This is an area in which youth or seniors showed stronger involvement and interest, and those in the middle years with children showed less. Despite their greater interest, there are few opportunities for youth in this area, beyond church and temple activities. The only other formal program that focuses on Nikkei and sports is the Sansei-Yonsei Athletic Association (SYAA), a basketball clinic for children and youth that involves high school and college students as assistant coaches. Other organizations that attract youth participation are martial arts centers.

- Non-religious organizations should consider increasing programs that reach out to children and youth.
- Organizations could increase programming that is family-oriented or multigenerational.
- Seniors living with others tended to be more involved and more interested than those living alone. It would be important for organizations to reach out to engage those seniors who are living alone.
- Since, as will be indicated later in the report, social interaction is important to participation, this would be an important area to study more thoroughly in the future.

Incentives and Barriers to Involvement and Participation

When looking at involvement, participation, and interest, it is also important to analyze those overarching factors that influence participation in Japanese American activities. It should be noted that for both incentives and barriers, respondents could "circle all numbers that apply." Therefore the percentages reported are of the number of responses rather than the number of

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respondents. Also, there was no opportunity to rank the importance of the incentive or barrier so the ranking that we describe reflects the number of times an incentive or barrier was circled.

Incentives to Participation

Over half (51.6%) of the responses indicated that “cultural heritage” was important to their interest and participation in a program (Q. 26). Second in rank was the opportunity to meet other Japanese Americans (31.5%). Overall, the ranked responses seemed to cluster around several themes.

- Educational emphasis: Cultural heritage (51.6%)
Historical/educational programming (25.5%)
- Social/emotional benefits: Opportunity to meet Japanese Americans (31.5%)
Personal/family benefit (23.7%)
Sense of giving back (25.1%)
- Cohort: Age specific programming (17.5%)
Mixed race/multiracial programming (13.5%)
- Social networks: Friends’ encouragement (14.8%)
Family encouragement (14.3%)
- Program logistics: Cost of program (5.0%)
Childcare provided (1.3%)

Clearly activities with an educational emphasis around aspects of cultural heritage and Japanese American history have the broadest appeal. It is likely that such events will attract other Japanese Americans attendees fulfilling a social goal. The benefits of participating can either be direct, as in “personal/family benefit,” or emotional, such as “sense of giving back.” Age-specific and mixed race/multicultural programming are of moderate importance. This may be reflective more of the sample than of the interests of the overall Nikkei community. Providing childcare and program cost seem to be very minor inducements, but the encouragement of friends and family matters.

Barriers to Participation

In contrast to factors that encourage participation are the barriers (Q. 31). While educational and social/emotional factors are the primary incentives to participation, scheduling and logistics are the primary barriers to participation. Generally, those who hear about events, feel welcome, and are asked to participate are senior respondents. Again, the deterrents to participation clustered around themes and are listed in rank order:

- Scheduling: Too busy with work (26.8%)
Too busy with family (19.7%)
Not offered nights/weekends (10.0%)

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- Logistics: Geographical location (21.6%)

- Communication: Don't hear on time (19.5%)
Don't hear at all (14.6%)
Never asked (11.8%)

- Program issues: Not interested (17.5%)
Participate in other groups (12.8%)
Similar close to home (2.1%)

- Social/ emotional factors: Family/friends don't attend (11.9%)
Don't feel welcome (4.7%)

- Program logistics: Cost (3.2%)
Lack childcare (1.9%)

Scheduling problems—such as competing demands from work (more common for those who are in their 20s through 50s and among those who identify as ethnically Japanese) or family (more common for those who are in their 30s through 40s, with kids under 18, and who identify as ethnically Japanese American)--and inconvenient times for programs were the major impediments to participation. Another obstacle to participation is an inconvenient program site, but this is mainly a factor for those who already feel unwelcome or who are not part of participating networks such as families or caregivers.

A major group of factors involves lack of communication because people either do not hear about an event or do not hear on time, or because they are not invited. Again, those who do not hear on time tend to be young and Japanese American, and have more education. Those who do not hear at all tend to be young and Japanese, have a white spouse, and have more education. They have children younger than 18, or they are young with no children, or married without children. This means that there is no problem in communicating with the older members of the community or with the Japanese speakers.

Those who do not feel welcome tend to be young (16 to 39). There was a small association with not being Japanese American. Those who were never asked tend to be young (16 to 39) and identify as Japanese.

The program content is ranked lower than the barriers listed above, with 17.5% of the responses indicating “not interested” in ethnic/cultural specific programs. Competing or duplicate programs are a minor reason for non-participation in ethnic/cultural specific programs, and cost and lack of childcare are almost nonexistent as barriers to participation.

Those who do feel welcome are senior members of the community, both those who live with others and those who live alone. This contrasts with previously presented findings that indicate greater lack of participation from seniors who live alone. While they may feel welcome, they may face challenges in participating. This may be due, in part, to lack of transportation or lack

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of connection with family and friends. It is important for organizations to think about formal and informal ways of connecting seniors living alone and finding ways to engage them and make participation more accessible.

Communication

When people do not hear about events on time or at all, they cannot participate. This proved to be an important barrier. Therefore, we wanted to know how people hear about events (Q. 32). For the entire sample, the most important ways to hear about events is, in order: direct mail, friends, organizational newsletter, church, family, the *Chicago Tribune* newspaper, and Japanese newspaper. It should be noted that the question and therefore the data may be biased toward existing sources and the predominant age of the sample. We asked, “What are good ways for you to hear about Japanese American community events and activities?” rather than what might or would be good ways to get information.

Another way to think about these data is to group items together based on shared characteristics. The following is one heuristic model of good ways for people to hear about events and activities in the Chicagoland Nikkei community:

Lines of Communication

• Mailed source:	Direct mail	58.6%
	Organizational newsletter	40.6%
• People:	Friends	42.7%
	Family	28.3%
	Co-workers	5.0%
• Institutional:	Church/temple	29.5%
	Community bulletin board	16.6%
• Mass media:	Newspapers	
	<i>Chicago Tribune</i>	25.3%
	Japanese language newspaper	23.6%
	Community newspaper	14.1%
	<i>Chicago Sun-Times</i>	12.1%
	<i>Chicago Reader</i>	8.1%
	Television	
Japanese-language television	5.5%	
• Electronic:	E-mail	22.0%
	Website	9.6%
	Listserv/online group	2.5%
• Other:	Telephone	11.9%

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For the entire sample, mailed information--either in the form of direct mail or as an organizational newsletter--is one of the best ways for people to hear about community events and activities. Direct mail is an especially effective way to reach the demographic group labeled "have kids under 18" and women. A second important way to hear about upcoming events is from friends, family, or co-workers. This type of communication through personal networks is an especially effective way to reach the demographic groups we labeled "young, free, and single" and those who are "married with no children." Family networks are effective ways to inform those who "have kids under 18." The third cluster of information is passed on through church/temple and community bulletin boards. Community bulletin boards are especially good ways to reach older people who live alone and Japanese speakers.

All of the ways mentioned above mean that individuals or their families and friends have to be connected to some formal organization in order to receive direct mail or newsletters, or to hear about it from others. In addition to reaching out to increase membership, organizations may want to make it easier for members to share information with others, e.g., including multiple copies of flyers for events in mailings to pass along or to post.

Mass media in the form of newspapers or, to a smaller extent, Japanese-language television is another source of information. Among those who are "young and free," the *Chicago Reader*, a free weekly publication, is a good way to get the word out. These ways are important to reach those who are not directly or peripherally connected to an organization. As might be expected, Japanese-language newspapers or television reach Japanese-language speakers.

Electronic communication by e-mail, websites, and listserv/online groups is another major source of information. These modes of communication reach many of the "young, free, and single" and "those with kids under 18." Finally, a portion of the sample (primarily the "young, free, and single") hears about events and activities by telephone. Interestingly, the "young, free, and single" is the group with the most potential ways to hear about community events and activities. However, it is not clear whether they do, in fact, hear about events.

Recommendations To Improve Involvement and Participation

Once organizations learn about incentives and barriers to participation due to scheduling, site location, and poor communication, they can work to improve in these areas.

- Communication and hospitality need to be improved for most other (non-senior) segments of the sample. Increase program announcements through mainstream media, free papers such as the *Chicago Reader*, websites and online groups that would more likely reach younger and busier Nikkei.
- The encouragement of family and friends to attend Japanese American activities is mirrored by the influence of lack of participation of family and friends in deterring attendance. Family and friends provide not only additional ways to learn about events but also provide important companionship at ethnic/cultural programs.
- Programs that can combine a strong cultural heritage component with opportunities to connect with other Japanese Americans will have the strongest appeal. Encouraging

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families and friends to invite others to participate may be an effective method to increase involvement.

- Consider having programs in multiple locations or at multiple times so that they are more easily accessible to those with scheduling or geographic issues.
- Increase outreach to seniors who are living alone and provide ways for them to stay involved and participate.

Social Service Priorities

For key Japanese American organizations such as the JASC, documenting the interest in and need for social services is an important aspect of the NCA survey. To that end, respondents were asked to rate the importance (“not important,” “somewhat important,” “important,” or “very important”) for each of ten specific services (Q. 34). In addition, they were given the opportunity to write in additional services they would like to have available in the Chicagoland Nikkei community.

For the entire sample, the services listed in Table V-1 were rated as “important” or “very important.”

**Table V-1
Social Services Rated “Important” and “Very Important”**

TYPE OF SERVICE	% SAYING SERVICE IS “IMPORTANT” OR “VERY IMPORTANT”
Senior services	74.9%
Health services	69.0%
Information & referral	64.0%
Youth services	56.5%
Legal services	56.4%
Counseling	52.5%
Childcare	40.7%
Vocational services	38.1%
Substance abuse services	31.0%
Citizenship classes	27.5%

The entire sample expressed widespread support for senior services, health care services, and information and referral. When we looked at the sample broken down by age (under 30 years old, 30 to 59 years old, 60+ years old), senior and health care services held the first and second places of importance. For the two oldest groups, information and referral held third place. But the youngest group (under 30 years old) thought that it was more important to have youth services than either counseling or information and referral in the Japanese American community. This may mean that to capture youth involvement in the community, agencies also need to provide programs geared to youth. When we examined the ranking of services by region of residence (city, Northern suburbs, Northwest suburbs), the results mirror those of the entire sample.

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Factors Affecting How Services Are Selected

In addition to the kinds of services desired, we asked respondents to rate the importance of specific factors affecting choice of service if they had to choose services for themselves (Q. 35). The items listed in Table V-2 were judged as “important” or “very important” by the total sample.

**Table V-2
“Important” and “Very Important” Factors in Choosing Services for Self**

FACTOR	% SAYING FACTOR IS “IMPORTANT” OR “VERY IMPORTANT”
Quality of service	88.1%
Location/proximity	78.3%
Hours	68.6%
Cost of services	60.5%
Parking provided	59.3%
Private access to service	48.5%
Transportation provided	40.4%
Diverse clientele	35.1%
Ethnic provider	33.0%
Language need	32.0%

We reexamined the same question by age of the respondent. “Quality of service” and “location/proximity” were judged as the top two factors for each age group (younger than 30 years old, between 30 and 59 years old, and 60+ years old). For the two younger age groups, “hours” was the third most important factor affecting use of service, while for the elderly, not surprisingly, it fell to fifth place. For the elderly, “parking provided” and “cost” were more important than convenient hours. Half (51.8%) of the oldest age group also considered “transportation provided” as an important factor affecting choice of service.

When we looked at the importance of these factors in choosing services for an elderly relative or a child, the results were appreciably the same as those used in choosing for oneself. The exception is in “transportation provided,” which more than two thirds (69%) identified as an important or very important factor when choosing services for elderly relatives. Taxi vouchers, medi-vans, or other transportation services can make a difference in determining which services are utilized.

Senior Services

Given the increase in the past five years in the use of social services to Nikkei seniors and with the understanding that, as a country, we are facing increasing needs of all seniors, we focused many questions in the survey around current and future needs of the elderly. In addition to rating the importance of various services, respondents also rated specific types of senior services. The percentages saying this type of senior service is “important” or “very important” are shown in Table V-3.

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**Table V-3
“Important” and “Very Important” Senior Services Ranked by Age Range**

TYPE OF SENIOR SERVICE	% SAYING SERVICE IS “IMPORTANT” OR “VERY IMPORTANT”	
	PEOPLE UNDER 60 YEARS OLD	PEOPLE 60 AND ABOVE
Adult day services	82.6%	76.5%
Assisted living	90.4%	83.3%
Home healthcare	87.1%	86.9%
Homemaker or home support services	86.6%	82.9%
Hospice	84.2%	86.5%

There is broad support for *all* senior services with no large distinction between age groups.

Senior services of all types, health care services, and information and referral are highly desired by NCA respondents. In addition, the demographic profile of the community suggests that segments of the population are already “at risk.” To recap previous findings, over one third (37.8%) of those 60 and older live alone. Of those aged 60 and older and living alone who reported their income range, nearly one quarter (23.1%) have annual incomes of \$10,000 or less. (The poverty threshold in 2000 for persons 65 and older was \$8,295.) Among those who are currently retired, nearly one eighth (12.3%) of those who reported their retirement income range have incomes of less than \$10,000. Another 19.4% have retirement incomes between \$11,000 and \$20,000.

While incomes at these levels make seniors eligible for social services at no charge or at a reduced rate, their social isolation and stoicism prevent them from accessing services and make them a significantly underserved group. It is difficult for many seniors to accept the assistance of non-family members through programs such as counseling, homemakers, or adult day services. Even when income and assets are available, fears of future emergencies, possibly stemming from previous experiences of losing everything through the Depression or the evacuation and internment during World War II, inhibit seniors from accessing such basic supports as health care and safe housing. The cultural values of stoicism, privacy, and independence make it even more difficult for seniors of Japanese heritage to be open to receiving assistance. If, in addition, there are language needs, it is evident that this population is more vulnerable to being underserved, to being mis-served due to lack of language and cultural competence, and to not being served at all.

The Most Vulnerable Elderly

When we looked at the most vulnerable elderly--whom we defined as persons who were 50 or older, with incomes of \$10,000 or less, and living in zip code 60640, an area that includes subsidized housing for low-income seniors--the priorities are strikingly different. For this group, quality of services falls to fifth place. Their ranking is shown in Table V-4.

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**Table V-4
“Important” and “Very Important” Factors in Choosing Services for Self
by the Most Vulnerable Elderly***

FACTOR	% SAYING FACTOR IS “IMPORTANT” OR “VERY IMPORTANT”
Transportation provided	88.0%
Location/proximity	86.9%
Cost of service	83.3%
Private access to service	81.9%
Quality of service	81.5%
Ethnic provider	80.8%
Language need	79.2%
Hours	65.2%
Diverse clientele	52.4%
Parking provided	47.3%

*Defined as age 50+, income <\$10,000, and living in zip 60640.

For this group, the importance of transportation (transportation provided) and especially communication (ethnic provider and language need) stand out as important factors that differentiate them from others in the sample.

Understanding the transportation need is pretty straightforward. We speculate that many do not have access to cars or do not drive. For them, “parking provided” falls to the bottom of the list of factors affecting service. But the relative importance of “ethnic provider” and “language need” was puzzling at first, given that many of the elderly are “Nisei” (second generation) and would have greater facility in English as they were educated in the US.

One way that we understood this result was to delve into Census 2000 results for a specific geographic area. Heiwa Terrace, a rent-subsidized apartment building sponsored by the Department of Housing and Urban Development for low-income seniors, is located in zip code 60640. In order for us to understand the needs of whom we considered to be the most vulnerable, both the English and Japanese versions of the NCA survey were distributed to the 200 apartments in the building. In September 2000, during our data collection phase, 235 seniors lived at Heiwa. Nearly all of the residents were Asian Americans. Among the tenants, 47% were of Japanese descent. Another 40% were of Korean heritage.

In Census geography, Heiwa Terrace is situated in Cook County, Illinois, Census tract 313, block 2. This area is bounded on the North by Foster Avenue, on the East by Sheridan Drive, on the South by Lawrence Avenue, and on the West by Sheridan Road. Of the 3,540 people enumerated in this block, 635 list their race as one of the various Asian groups. Among the Asians, 432 were 65 and older (129 men, 303 women). Elderly Asians account for over two thirds (68%) of all Asians in this area. In 1999, over half of all Asians in the area (330 out of 626 or 52.7%) had incomes below the poverty level. Of the 398 Asian households enumerated in this block, 315 (79.1%) were “linguistically isolated,” which means that they do not include persons over the age of 14 who speak only English, or that they lack household members who

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speaking both a non-English language and English. In other words, all household members over 14 have some difficulty with English.

So within zip code 60640, the Census identified an area with a high concentration of impoverished, linguistically isolated Asian elderly. Because we purposely recruited at Heiwa Terrace, we suspect that many of the 60640 responses come from Census tract 313, block 2, where linguistic isolation is a problem. Perhaps elderly who are limited in their English speaking ability have found it more challenging economically and also have chosen to stay in an area where language assistance is more available. We believe that this accounts for the relative importance of having language needs met and going to an ethnic provider for the particular subset that we call the most vulnerable elderly.

Caregiving

In addition to these senior concerns, the NCA survey was designed to assess the actual amount of caregiving being done by respondents (Q. 17) and their anticipated responsibilities in this area (Q. 20). Since those who are caregivers may underestimate their responsibilities, seeing these as part of what they should be doing, we provided examples, such as buying groceries or providing transportation as well as caring for someone in their home.

In the total sample, over half (50.8%) are not caregivers, and 30.0% do not anticipate becoming caregivers. Caregiving responsibilities of some sort seem to be equally distributed by gender; about half of the men (52.8%) and half of the women (49.6%) do not consider themselves to be current caregivers. For the future, about one third of the men (34.7%) and one quarter (26.7%) of the women do not anticipate caregiving.

Most caregivers are caring for (in rank order) children, spouses, and parents. For those 30 to 59 years old, about one third (34.2%) are caring for a child, and more than a tenth are caring for a spouse (14.7%) or a parent (13.3%). This is the “sandwich generation,” with responsibilities for both older and younger generations. Among those aged 60 and older, caring for a spouse (8.7%) is the most frequent type of assistance.

When respondents think about future caregiving, the majority of those younger than 60 anticipate having to care for a parent. Over two thirds (69.7%) of those under 30 and over half (53.8%) of those 30 to 59 anticipate having to care for aging parents in the future. About one quarter of the youngest group (27.3%) and the middle-aged group (26.0%) anticipate having to care for a spouse in the future.

Interestingly, future care is inversely related to age. Only a tenth (10.6%) of those under 30 do not anticipate future caregiving. For those 30 to 59 about one fifth (19.7%) see no caregiving in their future. For those 60 and older, two fifths (41.8%) anticipate no caregiving responsibilities in their future.

Large gaps exist between current caregiving and anticipated caregiving vis à vis aging parents. Perhaps this is an area that is difficult to anticipate and in which the impact on the caregiver is unexpected. To expand our understanding of this we looked at issues described in our focus groups.

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When phrasing our questions, we deliberately described some activities of caregiving, because many times the responsibilities of caregiving build slowly, starting with simple tasks such as picking up a prescription or picking up groceries. Particularly with caregiving spouses, responsibilities may shift subtly over time. The caregiver may feel that suddenly he or she is confronted with major decisions about health care, finances and legal documents. One focus group participant stated:

“There are a lot of programs at JASC that I wasn’t aware of until I found myself in a situation where I had to start looking into things ... in some cases it’s too late for the individuals to protect themselves and follow through on all the issues at that point in time, including companion service, nursing homes, day care programs.... What level of care, living trusts, financial assistance that you can receive. Even if you have the time and energy, a lot of times it is difficult to find all the answers on your own.”

Caregivers may find themselves confronting a language barrier with their own relatives at crucial times.

“We have a language problem because although she’s been in the country a long time, she speaks very little English. She really understands well and I speak very little Japanese. I just understand a word or two and I kind of guess the rest. When we were at the hospital a week and a half ago, she was getting x-rayed. The technician said, ‘Stay with me and hold the breath and don’t move.’ So I said, ‘Obachan, hold your breath and don’t move’ [laughter]. When she said, ‘You can tell her it’s OK now, relax,’ I said, ‘OK Obachan’ [laughter]. Things like that. I couldn’t think of the Japanese word for breathing so I do need a translator; especially when it comes to having to take her to the hospital.”

Role reversal seems to be particularly challenging in Nikkei families. The fierce sense of independence and stoicism of the senior can strongly inhibit a caregiver’s ability to make decisions. Until the caregiver spends extended time with the relative or a crisis occurs, it is natural to share the perception that everything is fine and to avoid challenging the senior even when it affects their health and safety.

“I guess the hardest part for somebody from the outside is to realize that he had to do certain things whether they like it or not, just to protect them. Sometimes you’re taking away their independence. Well, we had to take away the car from my wife’s uncle. If you give him the car, you don’t know if he’s coming back or not [laughter] and you know that that’s his only outlet, only independence....”

Caregivers may not realize that persistence with a consistent approach may be effective.

“I cared for my mother for over a decade, and I brought her once, a long time ago, and she just couldn’t adjust to [Adult Day Services]. So we dropped it. But then someone from the JASC suggested, she knows I cared for my mother, that I bring her. And so we tried it and I brought her for one day a week and slowly she adjusted to it. It took a long

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time but I couldn't have survived without day care here. I really couldn't have survived. And toward the end we were coming every day. And it was really a blessing.”

Future Senior Concerns

In the previous section, NCA respondents said that the availability of services such as senior care, health care, and information and referral were important to the Chicagoland Nikkei community. Among senior services, there was broad support for adult day care, assisted living, home health care, home support services, and hospice.

To gauge future senior services, respondents were asked how worrisome certain concerns might be as they grew older (Q. 21). Overall, those in the sample were concerned primarily with financial security, loss of family, religion/spirituality, and health limitations. The ranking of particular concerns for those aged 60 and older and either living with others or living alone differs a bit from the total sample. For the older respondents, “financial security” is not the top concern. Instead, loss of spouse/family and health limitations loom largest. Spirituality/religion and financial security are major concerns. Local clergy might find it useful to know that religion and/or spirituality are major concerns of all respondents in the study.

Social Service Implications and Recommendations

Social Service Context

Considering the Census 2000 data, we see the relative numbers of low-income Nikkei seniors reducing. There is also an increasing dispersal of Nikkei seniors beyond a concentrated geographic area. These two factors, combined with the lack of availability of funds for an ethnic-specific population, create a specific social service context. This means that, in order for Nikkei seniors to receive services that are low-income subsidized, they must receive them in a diverse context. While the Illinois Department on Aging (IDoA) provides ethnic-specific provider grants for senior services, most other funding sources require nondiscrimination in accessibility to services as well as staffing and governance. There is too great of a funding gap to risk prioritizing serving an ethnic-specific population over the ability to fund the social services at all. The JASC has been able to do this in their Adult Day Services and Home Support Services programs by providing high-quality services that include many cultural competencies, including Japanese. We have found that all seniors seem to thrive in an inclusive, multicultural setting that reflects the diversity in society.

However, there is also a need to provide cultural and language supports. It has been somewhat surprising that even Nikkei seniors without specific language needs have availed themselves of the JASC's social services to a greater extent over the last five years. Anecdotally, both the caregivers and the seniors seem to feel more comfortable due to the longevity of their relationship to the agency. In addition, they can access services without compromising the high quality of care. As the Nikkei community increases in its multicultural marriages and heritage, a diverse context would be optimum.

Social Service Delivery

The continuing geographic dispersal of the Nikkei community, including seniors, makes service delivery challenging. To expand use of services an agency would need to either increase transportation to a service or bring the services to a greater geographic area.

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The addition of a wheelchair-accessible minivan has allowed the JASC to broaden its service delivery area for Adult Day Services. This has increased the use of services and would indicate that offering a larger number of transportation options would favorably affect access and use of services. An agency would also need to consider providing or expanding the type of services that could be brought to a greater geographic area, such as homemakers, home health care, counseling and casework including eldercare planning, and community nursing (information and referral).

Social Service Expansion

Service gaps can be addressed by service expansion, information and referral, and cooperative programming. Expansion of services that could address a broad range of ages and life stages, such as counseling, casework, and community nursing, could also be delivered across a broader service area. These professionals would need expertise in many areas including experience with medical, educational and legal systems. Bilingual, Japanese/English capacity would be important in this area, as translation and interpretation may be factors when working with clients who have limited proficiency in spoken English and who must interface with complex systems.

A comprehensive and in-depth knowledge of resources would address service gaps that could be met through other agencies that specialize in lower-incidence issues for the Nikkei community such as physical disabilities. Information and referral combined with support groups may address the service gaps while providing a culturally competent support network. This is an important area for caregivers, as their duties make them more vulnerable to stress and illness, especially if they are caring for children as well as elderly relatives. There is an increasing need for an agency, rather than a relative, to provide care. More adult children live geographically far from their elderly relatives. Also due to economic and time pressures, there is less time and fewer people to take a caregiving role.

When it is difficult for one agency to provide all services, cooperative programs with a pan-Asian or a diverse client group might be a good solution. This might be helpful not just with a specific group, but also for services that require a large capital investment and high maintenance infrastructure, such as a multi-income assisted living facility.

Areas of Future Study

In order to target service gaps and use resources most effectively, further analysis of Census information as it becomes available would be helpful. For example, being able to identify geographic areas with higher concentrations of Nikkei seniors may help direct future social service delivery areas. Some social service areas would also need to be explored more fully to understand the need for a Japanese American provider. As there was a strong interest in youth services, it would be helpful to further explore the specific needs within this broad area.

VI. THE FUTURE OF THE NIKKEI COMMUNITY

Critical Issues Facing the Japanese American Community

Although there was a small Japanese American community in Chicago before World War II, the major growth started in the mid-1940s as former internees left the wartime concentration camps and made their way here. Their first order of business was to find housing and jobs. The Chicago Resettlers Committee (the precursor to the JASC) was established to assist with these tasks. Gradually, the Issei and Nisei resettled and rebuilt their lives here. From the late 1940s until about the mid-1960s, the bulk of the Nisei population married, established families, and eventually bought homes. The post-World War II Japanese American population migrated from initial areas of high concentration on the North Side of the city in the Clark and Division area or on the South Side around 43rd and Oakenwald or 63rd and Woodlawn to North Side neighborhoods such as Lakeview, Lincoln Park, Uptown, or Edgewater. From these North Side neighborhoods, the final move was to suburbs such as Evanston, Skokie, Morton Grove, Des Plaines, Mt. Prospect, and Arlington Heights. Today, the Japanese American community is geographically dispersed.

Marriage patterns also changed over time. Issei married nearly exclusively others from Japan or the very oldest among the Nisei generation. Likewise, most Nisei marriages were to other Japanese Americans. But by the late 1960s and onward, Sansei began to break this pattern by marrying persons of other Asian ethnicities or of other races. As was reported earlier, Census 2000 documented that about 30% of the Japanese American population is composed of people who are Japanese in combination with some other Asian ethnicity or some other race.

Geographic dispersal and high rates of out-marriage are widespread among Japanese American populations. The membership of most Nikkei organizations primarily consists of persons who are older than 60 and who provide the majority of support, both financial and volunteer. In many organizations, membership is shrinking, but it is unclear as to whether the needs are shrinking as well. In contrast to the age distribution in organizations, as described previously, the greater part of the Nikkei population in Illinois is younger than the age of 60. For this reason, there is much concern both in the Chicago area and elsewhere on the critical issues facing the Japanese American community.

Please note that the identification of issues is biased toward the ones that were listed in the question. In designing this question, we mistakenly left out the area of social services, and although the survey addressed this area extensively, we will not know how it ranks in comparison with the other critical issues. The identification and ranking of critical issues facing the Japanese American community was the focus of Question 46. Table VI-1 presents the results for the total sample and for three age ranges.

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**Table VI-1
Ranking of Critical Issues Facing the Japanese American Community**

CRITICAL ISSUE	RANKING WITHIN TOTAL SAMPLE	RANKING ACCORDING TO AGE OF RESPONDENT		
		<30 YRS	30-59 YRS	60+ YRS
Preserve cultural heritage	64.2%	71.2%	65.2%	62.5%
More Japanese American leadership	44.1%	45.5%	43.0%	44.8%
More inclusion of multiracial issues	37.0%	57.6%	38.7%	32.7%
Preserve community through social gatherings	34.6%	50.0%	37.6%	29.8%
Civil rights advocacy	26.1%	33.3%	26.7%	24.5%
Collaboration with Asian American groups	25.2%	27.3%	25.6%	24.5%
Other	2.2%	4.5%	3.2%	1.0%

Respondents could circle as many responses as applied and could write in “other” responses. For the total sample, 64.2% selected “preserving cultural heritage” as the top issue facing the community. This means that 642 respondents out of those who responded to this question selected this issue! Similarly, 441 respondents felt that “more Japanese American leadership” was a critical issue, 370 cited “inclusion of multiracial issues”, 346 thought that “social gatherings help preserve the community,” 261 saw “civil rights advocacy as a critical issue,” and 252 think “collaboration with Asian American groups is important for the community’s future.”

Concern about “multiracial issues” was related to age; it was largest among the under-30 age group. This makes sense when looking at the Census 2000 data that shows that more persons with multiple heritages are in younger generations. The ranking of “more Japanese American leadership” and “collaboration with other Asian American groups” did not differ much by age. All other factors (including “preserving cultural heritage”) weaken with age. Therefore, as people get older, the issues (as listed here) become less meaningful for them.

Among all issues, Figure VI-1 shows the contribution of each concern:

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Percent by Critical Issue Facing the Japanese American community

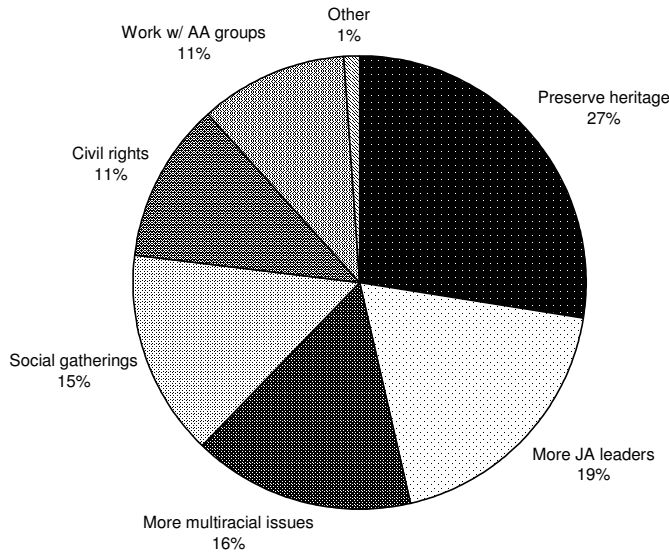


Figure VI-1

Addressing Critical Issues

In the final section of the questionnaire, we asked respondents to tell us *how* organizations can address those “critical issues facing the Japanese American community” (Q. 47) and to make any additional comments (Q. 48). For these open-ended questions, respondents wrote down their ideas and concerns. Many respondents further elaborated on what the critical issues were as well as how they could be addressed. These responses help us understand the complexity and richness of the important issues facing the Nikkei community. They also reflect the perspective and knowledge of the respondent. We quote extensively from the surveys (identifying the speaker only by identification number) to map out the dimensions of the concerns. These comments do not necessarily indicate the preponderance of responses in any particular area, but rather the range of responses.

Preserve Cultural Heritage

Content of Cultural Heritage: Arts, Food, Language, and Behavior

Cultural heritage is most often seen as Japanese culture, “language, cooking, craft, arts, etc. classes, annual festivals” (ID#42) or “ikebana, music, dance, and Japanese history” (ID#869).

To some, language is a critical part of preserving and connecting to cultural heritage as seen in the following comments:

“Without the language skills it becomes difficult to trace family history.” (ID#141)

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“...the problem of Japanese Americans losing touch with the Japanese language—we’re missing a big chunk of our heritage because too many Japanese Americans (including Issei and Nisei) think language is not very important to pass on...” (ID#815)

Still others saw more subtle aspects of emotion and behavior:

“Stress on our heritage such as courtesy, harmony, honor, etc.” (ID#600)

“We should maintain more carefully the basic Japanese way of life—live unifying with nature.” (ID#837)

Evolving Heritage

Other comments reflect our bicultural heritage. What does it mean to be Japanese American? What combination of Japanese culture and American culture combine to make us Japanese American? Change in the focus of defining “heritage” is evident in the following remarks:

“...While it is important to preserve our ethnic heritage it is also true that we no longer live in the original country. We should be as much Americans as we are Japanese...” (ID#394)

“I think it is not necessary to be extremely conscious of being Japanese American. It is better not to push the inheritance of old culture too much, isn’t it? I think it has too much distance from current Japan. If you do so, I think you will head in the right direction.” (ID#477)

“...We are America, a melting pot, but some cultures fight becoming part of it. We don’t need to let go of tradition, but we do need to change to become more well-rounded to deal with the changes that affect us and more importantly, our children.” (ID#675)

Others want to shift the focus away from World War II internment camp experiences.

“The primary reason I wish not to be involved with Japanese American activities is because the groups need to put the camps to rest. That’s all Japanese talk about and feed upon....Need to focus on the future which is a very different Japanese player and very different issues.” (ID#856)

“While it is very important that the evacuation ramifications stories be told, it becomes very tedious to hear the same people tell their same stories on panels, speakouts, etc....” (Q. 48, ID#246)

Sources of Heritage: Institutions and Family

Most comments point to organized classes and community festivals sponsored by, for example, the JASC, ethnic churches, or other institutions as the primary institutions that should teach and support cultural heritage.

Several respondents view the family as a primary source for preserving cultural heritage. For example:

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“I would like our grandchildren to have awareness of cultural heritage. My husband and I and also our daughter and her husband actively teach the heritage at home and take them to cultural units.” (ID#91)

The following quote suggests how difficult it may be for family to serve as a source of cultural heritage:

“I was born and raised in Hawaii. I was constantly surrounded by family and friends. Our cultural heritage emanated into my daily life. This has been very difficult here in the Midwest...Becoming a new mother has made my desire to perpetuate my heritage in my child. We are surrounded by my husband’s family and culture and also that of a very American culture. That is wonderful, but now all that I took for granted being raised in Hawaii comes sharply into focus. I want to be able to instill in my child this side of his heritage too.” (Q. 48, ID#912)

Target Audience for Programs: The Nikkei Community and Beyond

Nikkei community members are the obvious target audience for programs that preserve cultural heritage. However, several respondents remind us that the community at large should also be included.

“Need to not focus activities toward only Japanese Americans but towards everyone. Keep teaching Japanese culture but not exclusively.” (ID#860)

Target Generations As Audience of Programs

Children were the most frequently cited audience for programs and events that promote cultural heritage, as for example:

“Programs for children help them learn about their cultural heritage and issues both community and personal with ethnicity.” (ID#462)

“Small events and festivals are a good way to preserve our cultural heritage. Friday night *kamishibai* [Japanese storytelling using pictures] for small children is a good event for children to hear Japanese stories in a Japanese format.” (ID#548)

There is also concern that Sansei and following generations take an interest in preserving cultural heritage.

“Although I know quite a few Japanese-Americans it seems as if most of the people who are involved are 1st and 2nd generation. What will happen to our cultural heritage when the 1st and 2nd generations pass away?” (Q. 48, ID#325)

However, according to the following comment, future generations may have little interest.

“Ultimately, the Sansei, Yonsei and future generations will be integrated into the larger American society professionally and socially and will be comfortable in it. Any attempt

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to teach or show them their ethnic heritage will be difficult. Also, inter-marriage makes it difficult to impose upon a spouse and children his/her ethnic background.” (ID#287)

Format of Programs

In addition to classes, respondents suggested oral history programs, intergenerational program panels, newsletters, workshops, and hands-on demonstrations. One suggested, “...books, videos, website could enhance the quest for knowledge for my availability to attend programs is limited” (ID#330).

Site of Programs

“By creating situations that offer cultural awareness not only in the city but in various suburban locations.” (ID#587)

“JAs need a possible active cultural center not only for themselves but to the Chicago community as a statement of our heritage, our history in the Midwest.” (Q. 48, ID#66)

Another respondent preferred nondenominational sites for instruction:

“I would be interested in opportunities for my children to go to language school or learn Japanese dance or taiko without it being tied to a certain religion.” (ID#958)

Programming Implications for Preserving Cultural Heritage

For the future of the Nikkei community, respondents see the need to preserve cultural heritage in the following ways:

- Develop programs that maintain a Japanese cultural connection such as cooking, arts, language classes, dance, etc.
- Develop programs that emphasize the Japanese AMERICAN experience such as oral histories, intergenerational panel discussions, and workshops about the World War II experience of Japanese Americans who were interned, as well as those who were not.
- Get families involved. Foster programs that preserve cultural heritage both at the institutional level and at the family level.
- Welcome both the Nikkei community and the general public to programs.
- Reach out to children and youth in programs on cultural heritage.
- Offer programs in both the city and suburbs.

More Japanese American Leadership

Develop Leaders Among Younger Generations

There is general consensus on “involving young adults in leadership positions” (ID#57), “mentoring younger generation, leadership training on continuing basis” (ID#114), and “having youth leadership training programs” (ID #153).

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“Each organization must have more younger people otherwise they would be in trouble in managing from now on.” (Q. 48, ID#766)

Having a “dynamic strategic board” (ID#184) and “leaders must be paid to do an effective job” (ID#300) were additional suggestions for how organizations could address critical issues facing the Japanese American community.

Broaden Realms of Leadership

Leadership should not be limited to Japanese American organizations.

“We need more visible Japanese American or Asian American leadership in the political and legal area in order to have more influence on the important issues.” (ID#987)

Broaden the Leadership Pool

“I tend to think that people involved in Japanese organizations are always 100 percent Japanese descent. This is fine, but for a biracial person like me, it could seem intimidating.” (Q. 48, ID#621)

Programming Implications for More Japanese American Leadership

To recap, some ways to increase Nikkei leadership are:

- Recruit and mentor younger leaders.
- Encourage Japanese American/Asian American leadership in wider arenas such as the legal or political area.
- Broaden the leadership pool to include multiracial candidates.

More Inclusive of Multiracial Issues

Despite demographic trends showing that the Japanese American population is becoming increasingly mixed, there were relatively few comments on multiracial issues. Two multiracial parents give a first-hand view of how important it is to them to make Japanese cultural heritage a part of their children’s lives.

“I am half Japanese Sansei and am conscious of preserving my Japanese culture and making it meaningful to my ¼ Japanese children.” (ID#375)

“I’m a Sansei ½ Japanese person so the issue of preservation of culture in the light of interracial marriage is an interesting one to me. My children are ¼ Japanese but so far we have managed to make that an important ¼. I don’t have any specific suggestions, but it seems that may become more of an issue for many people.” (ID#871)

Other comments include:

“have serious presentations about multiracial families and the issues their children face.” (ID#815)

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“Do more outreach in suburbs for bi-racial Asian or Japanese American children. Also offer the various stages of a seminar on bi-cultural marriage.” (ID#901)

“...I think the Japanese American community has done an outstanding job of out-marrying. This will be the strength of the community and where the future of Chicago lies.” (ID#988)

Programming Implications for Multiracial Issues

The major themes for multiracial issues are:

- Preserve ethnic heritage for multiracial individuals.
- Discuss marriage issues in multiracial families.
- Discuss identity issues for multiracial children.

Preserve Community Through Social Gatherings

Social gatherings help build a sense of connectedness that was recognized by respondents.

“Opportunity for teens to learn about culture, meet other Japanese Americans.” (ID#32)

“I had a great opportunity to participate in an athletic association comprised of mainly Japanese Americans. It was a great program and encouraged sportsmanship, cooperation, respect and it was a great tool for socializing me and my children. I would like to see this happen again.” (ID#195)

“Socialization through community dances, sport events, or picnics/meals....” (ID#910)

Programming Implications for Community Preservation Through Social Gatherings

These comments suggest that the act of getting together, meeting, and socializing face-to-face is an important part of maintaining community. Some broad ways this can be addressed is to:

- Sponsor social events such as community dances, sports events or picnic/meals.
- Recognize that social time before and after programs, lectures, workshops, classes, etc. is an important component of the event.
- Develop opportunities for teens to learn and to get together.

Civil Rights Advocacy

A Broader Perspective

It is interesting that while this issue ranked fourth overall, there were many comments on how to address this issue. Most focused on the importance of working with other groups and seeing civil rights in a broader context of all minorities, not just Nikkei.

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“Supporting and working with civil rights organizations and other advocacy groups. I believe the days of Japanese American organizations are soon to be over.” (ID#16)

“...Creating coalitions with other civil rights groups or other ethnicities, i.e. NAACP, OCA, Jewish organizations....” (ID#153)

“Political action groups spark others to get active on civil rights and to be outraged when Asians are ridiculed and joked about in any form of media.” (ID#169)

“...Your recent activities related to hate crime directed against Asian Americans were good.” (ID#575)

“Alert Asians to racist acts and organizations and help Asians organize and defend themselves against these racist organizations....” (ID#593)

“...Japanese American community might be more actively involved in governmental civil rights issues...continuing to be a voice for human rights and opposing hate crimes, etc.” (Q. 48, ID#97)

“...Newsletter of civil rights issues....” (ID#371)

While there was general support for involvement in civil rights issues, one respondent did not want this involvement to be limited to serving only the Japanese American community.

“It is crucial to understand that advocacy for Japanese-American ethnic group can also be exclusive to all other non-Japanese American ethnic groups. This is another way of saying that such advocacy is racially motivated. I don’t want my children to grow-up thinking it is acceptable to label people in terms of their ethnic background. Advocacy for Japanese Americans is certainly welcome, but it should not be focused on serving Japanese Americans and Japanese Americans alone.” (ID#394)

Programming Implications for Civil Rights Advocacy

The key ways the Nikkei community can increase involvement with civil rights advocacy are to:

- Collaborate with other civil rights groups.
- Get involved. Oppose hate crimes, advocate for civil rights and human rights.
- Broaden the focus. Advocate for Japanese Americans and others.

Collaborations

Collaboration inside and outside of the Nikkei community is important to many respondents and received more comments than any other future concern. If there is any mandate from the respondents of this assessment it is that organizations work cooperatively!

Within-Community Collaborations: Japanese and Japanese Americans

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“I believe we could use more active efforts in closing the gap/distance between the Japanese from Japan and the Japanese Americans. They have much in common and yet appear miles apart. It is really regrettable that neither appears to understand the great importance of this asset and leave the discussion unattended more or less. I believe that both groups can engage the other by creating personal action plans, e.g. inviting an individual from the other group to a program or whatever and cultivate/promote close interaction.” (Q. 48, ID#114)

“I am convinced that if the interchange between the permanent Japanese American residents and Japanese business people sent by their companies becomes closer, the Japanese American community will become more complete.” (Q. 48, ID#499)

Within-Community Collaborations: General Cooperation Among Nikkei Organizations

“...Focus on collaborative programming and resource development.” (ID#647)

“Each community group needs to have its own mission. At the same time it should help with each other....” (Q. 48, ID#2)

In the following instances particular groups are identified to work in collaboration within the Nikkei community:

“I would like not only MAJC [Mid-America Japanese Club] but the whole Japanese American society to work together and continue the annual Japanese festival in Botanic Garden.” (Q. 48, ID#714)

“Rather than becoming the mission of one organization, teacher outreach to the greater Japanese American community will need to be done in cooperation with others.” (ID#8)

One respondent identified skills that Nikkei organizations need to develop.

“We need to develop problem solving and conflict resolution skills to work cooperatively instead of splintering off when there is a difference of opinion.” (Q. 48, ID#647)

Perhaps if these skills were in place, cooperation, not competition will flourish.

“It appears that there are so many small Japanese organizations working in their own little space. People need to learn how to share and compromise. Too much competition instead of cooperation.” (ID#155)

“There are too many organizations. I think the unifying such as a merger of those organizations is needed. In the present situation there is a risk of power dispersion.” (Q. 48, ID#740)

Cooperation between community groups and churches and temples and cooperation among churches and temples was singled out as important for the future.

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“Church organizations with high Japanese American membership should be more cooperative in their activities. Emphasis appears to be on differences between groups rather than cooperating as a joint common purpose organization....” (ID#238)

“...If all the Japanese American organizations, churches were more closely connected our Japanese American community would be stronger. We could share resources and programs more efficiently.” (ID#331)

Outside-Community Collaborations: Racial and Ethnic Coalitions

These comments are generally of two types: collaborate generally with other racial groups or collaborate with other ethnic groups in general or with Asian groups in particular.

The “racial” collaborations include:

“Japanese American issues would be more directly addressed when grouped with other multiracial issues of a particular community. Larger voice in local/national government when actual numbers are increased.” (ID#452)

“...I think it would be better to collaborate with other racial groups and contribute to the development of the local area.” (ID#698)

“...I think private organizations should take the initiative to build friendship with local people and people in other groups.” (ID#711)

“Joint projects with other cultural organizations.” (ID#269)

“By using the collaboration of programs deepen the interchange of different racial groups.” (ID#891)

Here is what respondents had to say about ethnic collaborations:

“Invite other ethnic organizations to join in various efforts and community events....” (ID#255)

“Participating in a Japanese American organization that is involved with other ethnic groups and inherit the good qualities of other ethnic groups.” (Q. 48, ID#824)

And some specifically called for collaboration with other Asians:

“...encourage Japanese Americans to feel connection to other ethnic Asian groups.” (ID#815)

“Run an organization with business mind to express the needs and work with other similar organizations to change Asian American image.” (ID#614)

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Programming Implications for Increasing Collaboration

The NCA respondents sound a clarion call for collaboration of all sorts. In order to implement this goal:

- Foster collaboration between Japanese and Japanese Americans.
- Foster collaboration among Nikkei organizations.
- Foster collaboration among the Nikkei churches and temples.
- Foster collaboration between community groups and churches and temples.
- Foster collaboration with other racial groups.
- Foster collaboration with other ethnic groups.

Ethnic Identity and Learning About Cultural Heritage

Since Community Involvement was designated as the highest level of interest and participation and given the importance of “preserving cultural heritage,” we wanted to see if there was a connection to the source of our respondents’ information about Japanese American heritage (Q. 24). It should be noted that respondents could “circle all numbers that apply.” Therefore, the percentages reported are of the number of responses, rather than the number of respondents. Also, there was no opportunity to rank the importance of the source of knowledge, so the ranking that we describe reflects the number of times an incentive or barrier was circled. The results are presented in Table VI-2.

**Table VI-2
Source of Information About Japanese American Heritage**

SOURCE OF KNOWLEDGE	% OF TOTAL SAMPLE	% OF RESPONDENTS WHO IDENTIFY “STRONGLY” OR “VERY STRONGLY” AS JA
Family	67.2%	57.7% (4)
Organizations	35.8%	61.5% (3)
Books	31.9%	56.8%
Friends	29.9%	57.7% (4)
Personal research	19.8%	70.2% (1)
School	19.0%	55.6%
Media	16.6%	46.7%
Videos	10.2%	61.5% (3)
Work	8.0%	57.5% (4)
College	7.2%	65.2% (2)

For the total sample, “family” was the overwhelming source of knowledge, with over two thirds (67.2%) of the sample checking this item. Organizations, books, or friends were cited by roughly one third of the sample, while personal research, school, or media were a source for

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about one fifth of the sample. The final sources of knowledge were videos, work, or college, cited by about one tenth of the respondents.

However, for those who identify either “strongly” or “very strongly” as Japanese Americans, sources of knowledge about heritage differ from the entire sample. Those who learned “personally” have the strongest ethnic identity, and personal research was the most prevalent way those with a strong Japanese American identity learned about their heritage. “College” was also a widespread source of information. Then, slightly behind them are those who learned by the most popular avenues including organizations, videos, family and friends. Last is the “media,” which do not have a big impact.

When we looked at the importance of being connected to a Japanese American organization and the strength of identification as a Japanese American, we found some interesting results. For those who identify “very strongly,” it was either “very important” or “important” for them to be connected to a Japanese American organization. As one would expect, as the identification decreased, the level of importance to relate to a Japanese American organization decreased. However, even for those who do “not strongly” identify as Japanese American, the largest response was, that it was “somewhat important” to be connected to a Japanese American organization.

Family and organizations are still important in developing a strong sense of ethnic identity. Organizations that can provide avenues and resources for personal research and educational programs can help to strengthen ethnic identity. Organizations that can provide activities and programs for multiple generations in a family can support the development of a strong ethnic identity for future generations.

Whatever the source of knowledge in learning about Japanese American heritage, our respondents felt that preserving cultural heritage is the most important issue facing the Japanese American community. Continued efforts to build a library and archive (Legacy Center) at the JASC; coordination of local groups such as the Nisei Post No. 1183 of the American Legion, the Japanese American Citizens League, Japanese Mutual Aid Society, the JASC, and the Chicago Japanese American Historical Society to form a community archives information repository; or the efforts of the Chicago Japanese American Historical Society to co-sponsor the “REgenerations Oral History Project” with the Japanese American National Museum are all examples of important efforts to preserve our cultural heritage. These institutional projects need the continued support of the community.

At the family level, we suspect that many parents and grandparents of multiethnic, multiracial offspring want to pass on the Japanese or Japanese American parts of cultural heritage. Programs such as the Intergenerational Dialogues programs or cultural programs that can involve different generations (e.g., martial arts) provide ways to pass along cultural heritage. Festivals and events such as the Tohkon Judo Academy’s Kagami Biraki, which includes a mochitsuki (a traditional, year-end activity in which rice is pounded and formed into soft cakes), where many generations can participate and learn, provide opportunities for multicultural and multigenerational interaction. Strong interest in programs that specifically address multicultural

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and multiracial heritage has been indicated in surveys from the Intergenerational Dialogues programs.

Efforts to develop programs that help preserve cultural heritage resonate on many levels. Not only will they address the most pressing issue facing the Japanese American community, but they are also the programs that people say they will attend and support financially.

Support of Nikkei Organizations

For all community organizations, support is crucial. Churches, temples, civic organizations, sports groups, cultural groups, historical societies, and other voluntary associations count on their membership not only to pay dues or make pledges, but also to contribute in non-monetary ways. Most organizations with a Nikkei membership base are run primarily by volunteers with little or no staff to carry out their responsibilities and activities. Social service organizations such as the JASC depend on client fees to pay for some of the costs of services rendered, but federal, state, and local grants, charitable grants, and/or contributions from organization members may actually pay for the bulk of services given to the mostly low-income clients. Finding financial support for cultural and historical heritage programming beyond the Nikkei community is even more challenging than finding support for social services. In the current economy, costs of operations are increasing dramatically. Even where personnel costs are less of an issue, the volunteer pool is shrinking. The following section explores the many ways in which NCA respondents contribute to organizations in the Nikkei community and in the wider community.

Comparison of Financial Support of Nikkei and Non-Nikkei Organizations.

In order to gauge support for Nikkei and non-Nikkei organizations, respondents checked off the different types of support given in these two realms (Qs. 39 and 41 for Nikkei and non-Nikkei organizations). For Nikkei organizations, membership is the primary type of support; for non-Nikkei organizations, contributions rank first (see Table VI-3). The high rate of membership in Nikkei organizations is not surprising, given the importance of being connected to Japanese American organizations cited previously (Q. 25).

**Table VI-3
How Respondents Support Nikkei and Non-Nikkei Organizations**

TYPE OF SUPPORT	% SUPPORTING NIKKEI ORGANIZATIONS	% SUPPORTING NON-NIKKEI ORGANIZATIONS
Membership	63.0%	39.4%
Community festival	44.1%	17.4%
Contribution	41.2%	43.9%
Special event	38.0%	31.4%
Volunteer	25.6%	21.8%
Memorial donation	24.1%	11.2%
Annual dinner	17.4%	10.5%
Building campaign	16.4%	4.6%
In-kind donation	7.4%	4.0%
Scholarship fund	6.7%	4.7%

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Direct mail	4.8%	7.5%
Planned giving	2.8%	4.2%
Bingo	2.4%	1.7%
Endowment fund	2.3%	2.0%

For the NCA respondents, support for Nikkei and non-Nikkei organizations is generally the same in all areas except membership (63.0% vs. 39.4%), community festivals (44.1% vs. 17.4%), memorial donations (24.1% vs. 11.2%), annual dinner (17.4% vs. 10.5%), and building campaign (16.4% vs. 4.6%), where Nikkei organizations receive a greater level of support.

Within the Nikkei giving domain (memberships aside), community festivals, contributions, and special events are favored types of support. These yearly special events may be prime times to seek contributions, rather than making monthly appeals for contributions.

Levels of Financial Support

All organizations depend on financial contributions to sustain their activities. For this reason, NCA respondents were asked to estimate their annual giving to both Japanese American and non-Japanese American organizations (Qs. 40 and 42).

The figures presented in Table VI-4 are important because they present the first-ever snapshot of the giving patterns of the Chicagoland Nikkei community. These results indicate that our respondents give basically the same amounts to Nikkei organizations as to non-Nikkei ones. The majority, 68.4 %, give in the \$0-to-\$249 range, 21.6 % give \$250 to \$999, and 9.9 % give \$1,000 or more. Those who give more to Nikkei organizations also give more to non-Nikkei ones, and vice versa.

**Table VI-4
Amount of Financial Support to Nikkei and Non-Nikkei Organizations**

AMOUNT OF CONTRIBUTION	% GIVING TO NIKKEI ORGANIZATIONS	% GIVING TO NON-NIKKEI ORGANIZATIONS
\$0-49	25.8%	22.8%
\$50-99	19.9%	19.7%
\$100-249	22.7%	23.6%
\$250-499	13.0%	12.3%
\$500-999	8.6%	8.0%
\$1000-2499	8.0%	7.8%
\$2500-4999	1.3%	4.0%
\$5000 +	0.6%	1.7%

However, when we consider giving relative to age, education, family status and ethnic identity, there are some broad differences.

- Young people give the same amounts to Nikkei organizations as to non-Nikkei ones. Middle-aged respondents give slightly more to non-Nikkei organizations. Generally, giving increases with age until it plateaus in the 70s and drops off in the 80s. Senior

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respondents give a much larger proportion of their income to Nikkei organizations than any other group.

- The survey shows no gender differences in amounts given.
- The senior respondents who are living with others give more, whereas those who are young and single or married with no children tend not to be givers.
- Those who identified themselves as Japanese American and those with a Japanese American spouse give more, especially in the \$250-to-\$2,500 range.
- The highly educated give slightly more, and those with higher incomes give significantly more. Those who had both more income and more education tended to give more.

Volunteer Support

Volunteers play important roles in all community-based organizations and institutions. Their non-monetary efforts--from manning booths at the Buddhist Temple of Chicago's Natsu Matsuri fundraising event, teaching basketball at the Sansei-Yonsei Athletic Association's clinics, and cleaning sections of Montrose Cemetery before the Memorial Day service to coordinating the preparation of the makizushi for the JASC's Holiday Delight or providing specialized professional services--make all the difference in sustaining community groups and activities. For organizations, this type of support is critical. For volunteers, these efforts invest them in the institutions, contribute to social cohesion, and foster a positive group identity.

With this in mind, the survey asked respondents to indicate which of the following volunteer activities appeal to them: serving on a board of directors, using professional/personal skills to assist in a project, joining a fundraising committee, joining a committee to assist with a special event, helping with a hands-on project that works directly with people, or getting involved with family and/or friends (Q. 44). Since respondents could circle more than one response, the number of responses (1,153) exceeded the number of respondents. Results are shown in Table VI-5.

**Table VI-5
Respondents' Preferences in Volunteer Activities**

ACTIVITY	% INTERESTED
Skill in project	31.2%
Hands-on project	25.7%
Committee special events	23.1%
Involve family and friends	20.2%
Committee fundraising	9.0%
Serving on the board	6.1%

As many organizations have experienced, serving on a board or fundraising are the least appealing but among the most necessary volunteer activities. Respondents are especially interested in activities in which they can use their professional or personal skills to assist in a

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project. Time-limited and specific volunteer activities, such as working on a special event or activities that offer a secondary benefit of working as a group with family or friends or directly with other people (hands-on project), are also favored types of volunteering.

Factors Affecting Support

In addition to the kinds of support given, the survey included a question on the factors that affect the decision to support an organization (Q. 43). Respondents could circle as many applicable answers as they could identify; therefore, the percentage is based on the frequency with which a response was circled. Results are presented in Table VI-6.

**Table VI-6
Factors Affecting Respondents' Decision To Support an Organization**

FACTORS	VALID PERCENTAGE
Mission of organization	59.5%
Good reputation	47.9%
Perpetuates Japanese American heritage	41.1%
Advocates for Japanese Americans/Asian Americans	40.3%
Serves a critical need	40.0%
Provides direct services	37.6%
Promotes interaction with Japanese Americans/Asian Americans	27.0%
Well-known community group	26.8%
Strong financial stability/accountability	25.2%
Provides information on allocation of funds	25.0%
Personally asked by friend/family member/representative	14.5%
Incentive benefits	7.3%
Other	1.7%

It is clear from the above data that the mission and reputation of an organization are critical factors in determining support of any kind. Therefore, an organization's message and mission, particularly if they relate to serving a critical need or perpetuate cultural heritage, need to be clearly articulated and relayed to the constituency it is trying to reach.

In addition, many still believe (through their giving behavior) that there is a need for organizations that will perpetuate Japanese American cultural heritage or advocate for Japanese Americans and Asian Americans. The importance of emphasizing cultural heritage is not just a factor affecting support. It is also one of the primary incentives to get people to participate in activities. Therefore, future programming should not lose sight of the "cultural" and educational dimension of why people give to Japanese American organizations.

VII. SUMMARY

Beyond the specific findings reported previously, larger trends emerged from this study.

Being Japanese American or Japanese Matters

Perhaps this should come as no surprise, but ethnic identity persists as an important way for people to identify themselves. Despite geographic dispersal from Chicago to suburban Cook County and the five surrounding, collar counties, no historic geographic “Japantown” in Chicago, high out-marriage rates, and a growing population of multiracial individuals, NCA respondents express their ethnic identity in the following ways:

- About two-thirds (67.3%) of the sample identified themselves as “Japanese American” with an additional fifth (20.4%) identifying themselves as “Japanese.”
- About two-thirds (63%) of respondents support at least one Nikkei organization through membership.
- About two-fifths (42.3%) of all respondents felt it was “very important” or “important” to belong to a Japanese American organization. This percentage increases with age; about 60% of those 80 and older view such affiliation as “very important” or “important.”
- For the most vulnerable elderly (those with incomes less than \$10,000 and who live in zip code 60640, an area that includes Heiwa Terrace), about 80% want and need an ethnic service provider and one that can meet their language needs.
- Although the case of the most vulnerable elderly is very specific in the kinds of ethnic services needed, there is a “comfort level” that English-speaking, American-born Nikkei feel in utilizing ethnic service organizations such as the JASC.
- Among those under 30, over two thirds (69.8%) ranked “youth services” in second place as the kind of social service they would like to be available in the Japanese American community. This was an unexpected finding. It may reflect an emerging “need” in our increasingly multiracial community to develop programs that address multicultural issues. Multiracial and multicultural individuals may represent a new cohort within the Nikkei community.
- Among parents of multiracial offspring, the open-ended responses in Q. 46 and Q. 47 reflect a desire to “preserve my Japanese culture and make it meaningful” (ID#375). Ethnic heritage matters.

Nikkei Respondents Live in Multiple Worlds

At the same time that ethnic identity matters, NCA respondents live in multiple worlds—both ethnic and mainstream.

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As described in section VI, residential patterns for Chicagoland Nikkei have changed dramatically over the last 55 years. In Chicago in the mid- to late-1940s, high concentrations of Japanese Americans lived in neighborhoods on the North and South Sides of the city. Gradually, during the 1950s and 1960s, the Nikkei population moved further North in the city and, finally, into Northern suburbs such as Evanston, Skokie, and Morton Grove; Northwestern suburbs such as Arlington Heights; Western suburbs such as Naperville; and Southern suburbs such as Park Forest. Japanese families who live in the area for business-related reasons have also taken up residence in suburbs such as Arlington Heights and Schaumburg. Today, Chicagoland Nikkei are widely dispersed across the greater Chicago metropolitan area.

Ethnic businesses do not flourish in the Chicagoland area. While there is a Japanese Chamber of Commerce and Industry, there is no comparable Japanese American organization. Similarly, those NCA respondents who identify themselves as Japanese American have little involvement or interest in professional development and networking with other Japanese Americans.

Major institutions that previously served an ethnic clientele have broadened their base. For example, ethnic churches, both Buddhist and Christian, have seen a shift in their congregations from exclusively Japanese American to mixed congregations. Non-Japanese Americans join these institutions as communities of faith. Their participation is often critical for the future of the churches and temples.

Social service organizations such as the Chicago Resettlers Committee and the JASC once served an exclusively ethnic client base. In the 1940s and 1950s, the Resettlers found jobs and housing for the thousands of Japanese Americans, former West Coast residents who left wartime internment camps and came to Chicago. In the 1960s, 1970s and 1980s, the JASC met the needs of Issei seniors for social services and adult day care with funding from agencies that provided for ethnic-specific providers. Now most funding agencies require nondiscrimination in accessibility to services, staffing, and governance. Agencies that once served specific ethnic groups now provide services in a diverse context that includes Japanese cultural competency in the mix. Embracing this diverse context enables agencies to continue to serve Nikkei clients.

Giving patterns of NCA respondents shows that subjects gave basically the same amounts to Japanese American and non-Japanese American organizations. And those who give more to Japanese American organizations also give more to non-Japanese American ones. In giving patterns, Nikkei respondents clearly show support for both ethnic and mainstream organizations.

Where Do We Go From Here?

There is a lot of hope for the future of the Nikkei community. Just the level of participation in the survey indicates that there is an interest of Nikkei to define themselves and express their vision for the future. The majority of those who responded are highly educated and working as professionals or as managers with incomes of \$41,000 or higher per year. While Census 2000 reveals the multicultural/multiracial dimension of our community, it is also illuminating to know that the vast majority of the community is under 60 years old. In contrast, looking at the membership of most primarily Nikkei organizations, the majority of members are over 60. They are most visibly involved and provide most of the volunteer and financial resources that support the organizations. Clearly, the numbers, expertise and resources exist in the younger generations

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to sustain and develop a strong Nikkei community. And there is a vision to preserve cultural heritage and community in ways that are more inclusive of the diversity within and beyond the Nikkei community. Hopefully, knowing that it is possible will give us the motivation and commitment that we need to be creative, flexible and collaborative in order to bridge the gaps in communication, participation and support so that we grow as a community.

- There is an emerging need in our increasingly multiracial community to develop programs that address multicultural issues.
- Among those under 30, over two thirds (69.8%) ranked “youth services” in second place as the kind of social service they would like to be available in the Nikkei community.
- Social service organizations such as the JASC once served an exclusively ethnic client base. Now most funding agencies require nondiscrimination in accessibility to services, staffing, and governance. Agencies that once served specific ethnic groups now provide services in a diverse context that includes Japanese cultural competency in the mix. Embracing this diverse context enables agencies to continue to serve Nikkei clients.
- Nikkei seniors are underserved. While participation has increased over the last five years, we are serving a small fraction of that group. Programs that support the cultural values of privacy and independence and can provide services across wider geographic and economic boundaries can decrease the service gap.
- Developing leadership was identified as one of the most important issues. While only 6.1% indicate interest in serving on a board of directors, 27% of respondents are interested in activities where they can use their professional or personal skills to assist in a project. We may need to redefine leadership and become more creative in using these resources in time focused ways.
- Organizations will need to have a conscious, direct and active approach to reach out and create connections to those disengaged and less involved in formal groups. We will have to utilize more mainstream media and more technological tools such as websites and e-mails to distribute information.

The most important realization that we can make is that we can preserve our culture and sustain our community if we make the conscious commitment to actively work together.

VIII. ACKNOWLEDGMENTS

Through this NCA project, the JASC sought to “take the pulse” of the community by collecting both qualitative and quantitative information. Reaching out to as many diverse components of the community as possible and securing their active participation were essential. Attempting this feat would not have been possible without the cooperation and support of many local Nikkei organizations, groups, and individuals. The JASC is grateful for their generosity.

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APPENDIX A. THE 1978 JASC ASSESSMENT AND THE 1998 NORTHERN CALIFORNIA NIKKEI COMMUNITY ASSESSMENT

The last major assessment of the JASC was conducted in 1978 by Daniel Kuzuhara (“A Study of Middle Aged Japanese American Needs: For Program Recommendations to the Japanese American Service Committee” Daniel K. Kuzuhara, Principal Investigator, Masaru Nambu, Executive Director, JASC. Chicago, IL, May 15, 1978). That study examined the future programming needs of the then middle-aged Nisei, Kibei Nisei and their Japan-born counterparts among the “War Brides” and the Japanese with permanent residence in the US (the “Eijusha”). Their average age was about 55. Interestingly, Kuzuhara cites one of the goals of the study as an “attempt to *restore JASC communication with the Nisei population* [italics added] on a fuller scale”—this being said at a time when the Senior Adult Work Center for Issei was in full swing, the geriatric day center was just starting up, and Heiwa Terrace, though planned, was not yet built.

In 1978, most of the survey respondents were the “resettled” Japanese Americans who made Chicago their home after leaving the World War II internment camps in the mid-1940s. For many of them, the Chicago Resettlers Committee (the precursor to the JASC) was the key organization in providing “mass recreational and social programs, [and] employment and housing referrals” (Kuzuhara, p. 3) in their early years in Chicago. However, as the Nisei found employment and housing, then married and started their own families the Resettlers--renamed the Japanese American Service Committee--focused its energies on providing services for the aging Issei generation. As Kuzuhara notes, “the JASC gradually moved from a multi-purpose, multi-generational service stance towards an increasingly geriatric (serving older adults) orientation” (Kuzuhara, p. 4).

Kuzuhara received 642 responses to the mailed survey. He characterized these middle-aged respondents as a well-trained, articulate, economically comfortable group. Because the Nisei were significantly younger than their Issei parents, whose average age was then estimated in the high 80s, the JASC faced a possible service gap. The aging Issei were expected to be gone in the next five to ten years, while the middle-aged Nisei were not yet ready for the full range of geriatric services which were serving the very old Issei so well. What was the agency to do?

In the area of life effectiveness, defined as those needs that affirm one’s strengths and potentials for those still healthy and well-functioning, a social center for Nisei was highly desired. This site “would also serve as a central gathering point in which information can be disseminated and a contact point for staff who can observe and facilitate linkages with other needed services” (Kuzuhara, p. 32). The center would also host self-help groups, outreach programs for the socially isolated, informal/educational courses, discussions, and workshops. From these more informal programs, group and individual counseling programs for Nisei could develop. And as early as 25 years ago, this survey identified a need for a JASC library with information on Japanese culture, aging, and references on the Japanese American experience.

A second major realm of concern was around cultural identification and expressive needs. Here the study revealed the Nisei interest in classes on tangible aspects of Japanese culture such as

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arts, language, and films. These activities would benefit the Nisei concretely by imparting new information. But just as important, "...they contribute therapeutically to a sense of well-being and attachment" (Kuzuhara, p. 22).

Finally, the survey was interested in the needs that would emerge as the Nisei declined in health and ability to function, identified as primary needs. As the Nisei looked at their future in five-, ten-, 15-, and 20-year increments, their initial concerns were with income and work loss. As they aged, they anticipated being concerned about loss of friendships, isolation, and living arrangements. In times of stress, the respondents looked to their family members, friends, churches, and clubs for support. "Social agencies such as the JASC are not perceived as potential units of such support" (Kuzuhara, p. 25). However, about 80% of the respondents felt that it was "important" or "very important" to have a nursing home for the Nisei, Kibei Nisei, and Eijusha in the near future. Surprisingly, there was little Nisei interest in living at Heiwa Terrace; in fact, about two-fifths (38%) said that they were "not interested" in living at this planned facility. Somewhere in between the strong desire for a nursing home and the relative ambivalence toward Heiwa Terrace, the Senior Adult Work Center was of relative near-term (five to ten years) interest to about a third (35.9%) of the respondents. And there was general acceptance that as the Issei passed away and the Nisei did not yet need these programs, "the servicing of other Asians should be considered" (Kuzuhara, p. 31).

In contrast to this 1978 Chicago study with its targeted middle-aged sample, a 1998 Nikkei community assessment conducted by a consortium of social service agencies in Northern California asked the basic questions, "Who is our current constituency?" and "Whom shall we serve in the future?" ("Charting Course & Shifting Direction for the Nikkei Community" Sponsored by The Japanese American Consortium on Community Related Organizations, Organized and Published by The Japanese Cultural and Community Center of Northern California, April 2000.) In order to answer these questions, their study focused on community participation, financial giving, volunteerism, and social cultural issues.

In the California study, surveys were distributed through the partnering organizations to as wide a range of potential respondents as possible. Both active participants and those who consider themselves unaffiliated with the Japanese American community were included. Four survey formats were developed for the following target respondents: Nisei, Sansei/Yonsei, Multiracial, and Japanese Newcomers.

These two surveys served as the springboard for developing the NCA assessment questions. For comparative purposes, we incorporated questions from both studies and added new ones reflecting anticipated areas of concern. Like the California study, the NCA questionnaire was available in both English and Japanese versions, tried to "oversample" younger respondents, and made efforts to reach Japanese speakers among newcomers and senior citizens. But unlike the California study, separate surveys were not developed by generation.

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**APPENDIX B. NIKKEI COMMUNITY ASSESSMENT 2000—ENGLISH-LANGUAGE
SURVEY**

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The Japanese American Service Committee is undertaking a community assessment project funded by a two-year grant from the Retirement Research Foundation. Our project mission is to understand the Japanese American community in the metropolitan Chicago area through its individuals, groups, and organizations. **Your opinions are extremely important to us.** Please fill out this survey and return it in the envelope enclosed (no postage necessary) even if you do not answer every question. Your answers will be strictly anonymous. Please answer each question by circling your response and writing information when applicable (unless indicated please circle one response per question).

Personal information

1. Your gender.

- 1... Male 2... Female

2. Your age.

- 1... 16-21 2... 22-29 3... 30-39 4... 40-49
5... 50-59 6... 60-69 7... 70-79 8... 80 and over

3. Your current marital status.

- 1... Single never married 2... Domestic partner
3... Married 4... Separated 5... Divorced 6... Widowed

4. Your current living status.

- 1... I live alone.
2... I live with others.
If so, please list the people who live with you.

Their age	Their relationship to you
3a) _____	3b) _____
4a) _____	4b) _____
5a) _____	5b) _____
6a) _____	6b) _____

**5. Please indicate how YOU prefer to describe your ethnicity.
(Circle all numbers that apply and specify as appropriate.)**

- 1... American Indian/Native American
2... Black/African American
3... Hispanic/Latino/Mexican American
4... Japanese
5... Japanese American
6... Jewish American
7... Middle Eastern American
8... White/European American
9... Multiracial
10... Asian American
11... Other Asian American (specify): _____
12... Other Asian (specify): _____
13... Other (specify): _____

6. What is your highest level of education?

- 1... Elementary school 2... High school
3... Trade/commercial school 4... Some college/university
5... College/university 6... Graduate or professional school

**7. What generation are YOU?
(Circle one number for each side of your family.)**

a) On your mother's side:

- 1... 1st generation (immigrant) 2... 2nd 3... 3rd
4... 4th 5... 5th 6... 6th 7... 7th
8... don't know 9... not applicable

b) On your father's side:

- 1... 1st generation (immigrant) 2... 2nd 3... 3rd
4... 4th 5... 5th 6... 6th 7... 7th
8... don't know 9... not applicable

8. What is your work status?

- 1... Full-time employee 2... Part-time employee
3... Self-employed 4... Homemaker
5... Student 6... Retired
7... Disabled 8... Unemployed

**9. What is/was your occupation?
(Circle all numbers that apply.)**

- 1... Artist/musician
2... Homemaker
3... Manager/executive/administrator
4... Manual work/trade
5... Personal services
6... Professional/technical
7... Sales/marketing
8... Secretary/clerk
9... Student

10. In what sector do/did/will you work?

- 1... Private business 2... Government
3... Education 4... Non-profit

11. What is your citizenship or residency status?

- 1... U.S. citizen 2... Permanent resident alien
3... Temporary resident

12. Please list the zip code where you live:

**13. How long have you been in Chicago and its suburbs
(including Cook, Lake, DuPage, Will, Kane, and McHenry
counties)?**

- 1... 0-2 years 2... 3-5 years
3... 6-10 years 4... 10 years or more

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Family

**14. Please indicate the ethnicity of your parents and spouse.
(Circle all numbers that apply and specify as appropriate.)**

a) Mother:

- 1... American Indian/Native American
- 2... Black/African American
- 3... Hispanic/Latino/Mexican American
- 4... Japanese
- 5... Japanese American
- 6... Jewish American
- 7... Middle Eastern American
- 8... White/European American
- 9... Multiracial
- 10... Asian American
- 11... Other Asian American (specify): _____
- 12... Other Asian (specify): _____
- 13... Other (specify): _____

b) Father:

- 1... American Indian/Native American
- 2... Black/African American
- 3... Hispanic/Latino/Mexican American
- 4... Japanese
- 5... Japanese American
- 6... Jewish American
- 7... Middle Eastern American
- 8... White/European American
- 9... Multiracial
- 10... Asian American
- 11... Other Asian American (specify): _____
- 12... Other Asian (specify): _____
- 13... Other (specify): _____

c) Spouse (if applicable):

- 1... American Indian/Native American
- 2... Black/African American
- 3... Hispanic/Latino/Mexican American
- 4... Japanese
- 5... Japanese American
- 6... Jewish American
- 7... Middle Eastern American
- 8... White/European American
- 9... Multiracial
- 10... Asian American
- 11... Other Asian American (specify)
- 12... Other Asian (specify)
- 13... Other (specify)

15. Do you have children?

- 1... Yes
- 2... No

If yes, please indicate your children's ages and their ethnicity.

Age of child	Ethnicity of child
3a) _____	3b) _____
4a) _____	4b) _____
5a) _____	5b) _____

If you have additional children, continue on page 8.

16. Do you have grandchildren?

- 1... Yes
- 2... No

If yes, please indicate your grandchildren's ages and their ethnicity.

Age of child	Ethnicity of child
3a) _____	3b) _____
4a) _____	4b) _____
5a) _____	5b) _____

If you have additional grandchildren, continue on page 8.

**17. Are you currently caregiving for:
(for example: buying groceries, providing transportation,
paying bills for someone; or caring for someone in your
home. Circle all numbers that apply.)**

- 1... Child or children
- 2... Parent(s)
- 3... Grandchild or grandchildren
- 4... Spouse
- 5... Partner
- 6... Other elderly relatives
- 7... Other young relatives
- 8... Friend
- 9... I am not caregiving

Future concerns

**18. Where do you plan to live:
(Circle one number for each time period from now.)**

a) In 5 years

- 1... Chicago
- 2... Suburbs
- 3... Midwest, not Chicago area
- 4... Out of the Midwest

b) In 10 years

- 1... Chicago
- 2... Suburbs
- 3... Midwest, not Chicago area
- 4... Out of the Midwest

19. At what age did you or do you plan to retire?

- 1... 55-59
- 2... 60-64
- 3... 65-69
- 4... 70-74
- 5... 75+

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20. Do you anticipate caregiving for:
(Circle all numbers that apply.)

- | | |
|-------------------------------------|------------------------------|
| 1... Child or children | 2... Parent(s) |
| 3... Grandchild or grandchildren | 4... Spouse |
| 5... Partner | 6... Other elderly relatives |
| 7... Other young relatives | 8... Friend |
| 9... I do not anticipate caregiving | |

21. As you grow older, how much do you think about:
(Circle one number for each category.)

	Not at all	Occasionally	Often	Very often
a) Loss of spouse/family	1	2	3	4
b) Dependency on others	1	2	3	4
c) Job security	1	2	3	4
d) Loss of friends	1	2	3	4
e) Religion/spirituality	1	2	3	4
f) Living arrangements	1	2	3	4
g) Financial security	1	2	3	4
h) Depression	1	2	3	4
i) Transportation and access	1	2	3	4
j) Personal safety	1	2	3	4
k) Adequate support and care	1	2	3	4
l) Health limitations	1	2	3	4
Other (specify):				
m)	1	2	3	4
n)	1	2	3	4
o)	1	2	3	4

22. Please indicate or estimate your approximate household income (before taxes) during retirement.

- | | | |
|-------------------------|----------------------|-----------------------|
| 1... \$10,000 and under | 2... \$11,000-20,000 | 3... \$21,000-40,000 |
| 4... \$41,000-60,000 | 5... \$61,000-80,000 | 6... \$81,000-100,000 |
| 7... Over \$100,000 | | |

Ethnic identity and activities

23. If applicable, how strongly do YOU identify as a Japanese American?

- | | |
|-------------------|------------------------|
| 1... Not strongly | 2... Somewhat strongly |
| 3... Strongly | 4... Very strongly |

24. Who or what taught you about Japanese American heritage? (Circle all numbers that apply.)

- | | | |
|--------------|--------------|------------------------|
| 1... School | 2... College | 3... Organizations |
| 4... Friends | 5... Family | 6... Books |
| 7... Videos | 8... Media | 9... Personal research |
| 10... Work | | |

25. How important is it for you to be connected to a Japanese American organization?

- | |
|-------------------------|
| 1... Not important |
| 2... Somewhat important |
| 3... Important |
| 4... Very important |

26. What are the most important factors influencing your participation in Japanese American activities? (Circle all numbers that apply.)

- | |
|--|
| 1... Age-specific programming |
| 2... Mixed race/multicultural programming |
| 3... Historical/educational programming |
| 4... Family encouragement |
| 5... Friends' encouragement |
| 6... Sense of giving back |
| 7... Cultural heritage |
| 8... Guilt |
| 9... Personal/family benefit |
| 10... Opportunity to meet Japanese Americans |
| 11... Cost of program |
| 12... Childcare provided |
| 13... Other (specify): |

27. What is your level of involvement in Japanese American activities? (Circle one number for each category. Your opinion or an estimate of your involvement is fine.)

	Not involved	Somewhat involved	Involved	Very involved
a) Arts/culture (for example: community history center, cultural classes, educational forum/workshops, or language school)	1	2	3	4
b) Community involvement (for example: advocacy/human rights, church/temple, citizenship classes, community festivals, or community/neighborhood service project)	1	2	3	4
c) Professional development/networking (with Japanese Americans or Asian Americans)	1	2	3	4
d) Social/recreational activities (for example: self-improvement/fitness, sports associations, travel, or youth group)	1	2	3	4
Other (specify):				
e)	1	2	3	4
f)	1	2	3	4

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28. How often do you participate in Japanese American activities? (Circle one number for each category. Your opinion or an estimate of your involvement is fine.)

	Not at all	Participate occasionally	Participate often	Participate frequently
a) Arts/culture (for example: community history center, cultural classes, educational forum/workshops, or language school)	1	2	3	4
b) Community involvement (for example: advocacy/human rights, church/temple, citizenship classes, community festivals, or community/neighborhood service project)	1	2	3	4
c) Professional development/networking (with Japanese Americans or Asian Americans)	1	2	3	4
d) Social/recreational activities (for example: self-improvement/fitness, sports associations, travel, or youth group)	1	2	3	4
Other (specify):				
e)	1	2	3	4
f)	1	2	3	4

29. What is your level of involvement in non-Japanese American activities? (Circle one number for each category.)

	Not involved	Somewhat involved	Involved	Very involved
a) Arts/culture (for example: community history center, cultural classes, educational forum/workshops, or language school)	1	2	3	4
b) Community involvement (for example: advocacy/human rights, church/temple, citizenship classes, community festivals, or community/neighborhood service project)	1	2	3	4
c) Professional development/networking (with Japanese Americans or Asian Americans)	1	2	3	4
d) Social/recreational activities (for example: self-improvement/fitness, sports associations, travel, or youth group)	1	2	3	4
Other (specify):				
e)	1	2	3	4
f)	1	2	3	4

30. How often do you participate in non-Japanese American activities? (Circle one number for each category.)

	Not at all	Participate occasionally	Participate often	Participate frequently
a) Arts/culture (for example: community history center, cultural classes, educational forum/workshops, or language school)	1	2	3	4
b) Community involvement (for example: advocacy/human rights, church/temple, citizenship classes, community festivals, or community/neighborhood service project)	1	2	3	4
c) Professional development/networking (with Japanese Americans or Asian Americans)	1	2	3	4
d) Social/recreational activities (for example: self-improvement/fitness, sports associations, travel, or youth group)	1	2	3	4
Other (specify):				
e)	1	2	3	4
f)	1	2	3	4

31. What are reasons for not participating in ethnic/cultural-specific programs? (Circle all numbers that apply.)

- 1... Programs not offered on nights or weekends
 - 2... I do not feel welcome
 - 3... I do not hear about programs in time
 - 4... I do not hear about programs at all
 - 5... Lack childcare
 - 6... Never asked to participate
 - 7... Too busy with work
 - 8... Too busy with family
 - 9... Cost of program
 - 10... Participate in other groups
 - 11... Geographical location
 - 12... Similar programs offered close to my home
 - 13... Not interested
 - 14... Friends/family members do not participate
 - 15... Other (specify):
-
-
-

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32. What are good ways for you to hear about Japanese American community events and activities? (Circle all numbers that apply.)

- 1... Community bulletin board
- 2... Co-worker
- 3... Direct mail
- 4... Family
- 5... Friends
- 6... Japanese newspaper
- 7... Japanese television
- 8... Organizational newsletter
- 9... E-mail
- 10... Listserv/online group
- 11... Web site
- 12... *Chicago Sun-Times*
- 13... *Chicago Tribune*
- 14... Community newspaper
- 15... *The Reader*
- 16... Church or temple
- 17... Telephone

33. In the next five to ten years, please anticipate what your level of interest will be in the following Japanese American activities. (Circle one number for each category.)

	Not interested	Somewhat interested	Interested	Very interested
a) Arts/culture (for example: community history center, cultural classes, educational forum/workshops, or language school)	1	2	3	4
b) Community involvement (for example: advocacy/human rights, church/temple, citizenship classes, community festivals, or community/neighborhood service project)	1	2	3	4
c) Professional development/networking (with Japanese Americans or Asian Americans)	1	2	3	4
d) Social/recreational activities (for example: self-improvement/fitness, sports associations, travel, or youth group)	1	2	3	4
Other (specify):				
e)	1	2	3	4
f)	1	2	3	4

Social services

34. Please rank the kinds of social services you would like to be available in the Japanese American community. (Circle one number for each category.)

	Not important	Somewhat important	Important	Very important
a) Information and referral for social services	1	2	3	4
b) Citizenship classes	1	2	3	4
c) Health services	1	2	3	4
d) Senior services	1	2	3	4
e) Substance abuse services	1	2	3	4
f) Vocational services	1	2	3	4
g) Youth services	1	2	3	4
h) Legal services	1	2	3	4
i) Counseling	1	2	3	4
j) Childcare	1	2	3	4
Other (specify):				
k)	1	2	3	4
l)	1	2	3	4
m)	1	2	3	4

35. If you had to choose social services for yourself, please indicate how important these factors would be: (Circle one number for each category.)

	Not important	Somewhat important	Important	Very important
a) Hours	1	2	3	4
b) Diversity of clientele	1	2	3	4
c) Language need	1	2	3	4
d) Quality of services	1	2	3	4
e) Location/proximity	1	2	3	4
f) Transportation provided	1	2	3	4
g) Ethnic provider	1	2	3	4
h) Cost of services	1	2	3	4
i) Private access to services	1	2	3	4
j) Parking provided	1	2	3	4
Other (specify):				
k)	1	2	3	4
l)	1	2	3	4
m)	1	2	3	4

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36. If you had to choose social services for your elderly relative, please indicate how important these factors would be: (Circle one number for each category.)

	Not important	Somewhat important	Important	Very important
a) Hours	1	2	3	4
b) Diversity of clientele	1	2	3	4
c) Language need	1	2	3	4
d) Quality of services	1	2	3	4
e) Location/proximity	1	2	3	4
f) Transportation provided	1	2	3	4
g) Ethnic provider	1	2	3	4
h) Cost of services	1	2	3	4
i) Private access to services	1	2	3	4
j) Parking provided	1	2	3	4
Other (specify):				
k)	1	2	3	4
l)	1	2	3	4
m)	1	2	3	4

37. If you had to choose social services for your child, please indicate how important these factors would be: (Circle one number for each category.)

	Not important	Somewhat important	Important	Very important
a) Hours	1	2	3	4
b) Diversity of clientele	1	2	3	4
c) Language need	1	2	3	4
d) Quality of services	1	2	3	4
e) Location/proximity	1	2	3	4
f) Transportation provided	1	2	3	4
g) Ethnic provider	1	2	3	4
h) Cost of services	1	2	3	4
i) Private access to services	1	2	3	4
j) Parking provided	1	2	3	4
Other (specify):				
k)	1	2	3	4
l)	1	2	3	4
m)	1	2	3	4

38. Please rank what kinds of senior services you would like to be available in the Japanese American community. (Circle one number for each category.)

	Not important	Somewhat important	Important	Very important
a) Adult day services (opportunity for older adults to interact in a supervised setting with services and activities provided)	1	2	3	4
b) Assisted living (place for older adults who need some help with daily living, but not skilled nursing care)	1	2	3	4
c) Home healthcare (nursing care, special medical treatments, and rehabilitative therapies provided in the home)	1	2	3	4
d) Homemaker or home support services (housekeeping, meal preparation, and personal care provided in the home)	1	2	3	4
e) Hospice (24-hour, 7-days-per-week medical and social services for terminally ill patients)	1	2	3	4
Other (specify):				
f)	1	2	3	4
g)	1	2	3	4

Resources

39. In what ways do you support Japanese American organizations? (Circle all numbers that apply.)

- | | |
|--|------------------------|
| 1... Annual dinner | 2... Building campaign |
| 3... Special event | 4... Scholarship fund |
| 5... Endowment fund | 6... Planned giving |
| 7... Membership | 8... Direct mail |
| 9... Community festival | 10... Bingo |
| 11... Memorial donation | 12... Contribution |
| 13... In-kind donation (such as historical materials or other items) | |
| 14... Volunteer | |

40. Approximately how much do you contribute financially on an annual basis to Japanese American organizations?

- | | | | |
|----------------|------------------|------------------|----------------|
| 1... \$0-49 | 2... \$50-99 | 3... \$100-249 | 4... \$250-499 |
| 5... \$500-999 | 6... \$1000-2499 | 7... \$2500-4999 | 8... \$5000+ |

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41. In what ways do you support non-Japanese American organizations? (Circle all numbers that apply.)

- | | |
|--|------------------------|
| 1... Annual dinner | 2... Building campaign |
| 3... Special event | 4... Scholarship fund |
| 5... Endowment fund | 6... Planned giving |
| 7... Membership | 8... Direct mail |
| 9... Community festival | 10... Bingo |
| 11... Memorial donation | 12... Contribution |
| 13... In-kind donation (such as historical materials or other items) | |
| 14... Volunteer | |

42. Approximately how much do you contribute financially on an annual basis to non-Japanese American organizations?

- | | | | |
|----------------|------------------|------------------|----------------|
| 1... \$0-49 | 2... \$50-99 | 3... \$100-249 | 4... \$250-499 |
| 5... \$500-999 | 6... \$1000-2499 | 7... \$2500-4999 | 8... \$5000+ |

43. When considering supporting a Japanese American organization, what are the most important factors to you? (Circle all numbers that apply.)

- 1... Organization's mission
- 2... Organization's strong financial stability/accountability
- 3... Organization provides information about allocation of funds (overhead vs. operations)
- 4... Organization is a well-known community group
- 5... Organization has a good reputation
- 6... Organization provides direct services
- 7... Organization serves a critical need
- 8... Organization advocates for Japanese Americans and/or Asian Americans
- 9... Organization promotes interaction with Japanese Americans and/or Asian Americans
- 10... Organization perpetuates Japanese American heritage
- 11... Organization offers incentive benefits (for example, restaurant coupons)
- 12... Personally asked by friend/family member/representative of the organization
- 13... Other (specify):

44. What types of volunteer activities are most appealing to you? (Circle all numbers that apply.)

- 1... Serving on the Board of Directors
- 2... Utilizing my professional/personal skills to assist in a project
- 3... Joining a committee to assist with fundraising event
- 4... Joining a committee to assist with special event
- 5... Helping with a hands-on project that works directly with people
- 6... Getting involved with entire family/friends

45. Please indicate your approximate household annual income (before taxes).

- | | | |
|----------------------|-------------------|--------------------|
| 1 \$10,000 and under | 2 \$11,000-20,000 | 3 \$21,000-40,000 |
| 4 \$41,000-60,000 | 5 \$61,000-80,000 | 6 \$81,000-100,000 |
| 7 Over \$100,000 | | |

Conclusion

46. As we begin the twenty-first century, what do you perceive as the most critical issues facing the Japanese American community? (Circle all numbers that apply.)

- 1... Preservation of our cultural heritage
- 2... Greater involvement and inclusion of multiracial issues
- 3... Need more collaboration with Asian American groups
- 4... Need more Japanese American leadership
- 5... Greater involvement in civil rights advocacy
- 6... Preservation of community through social gatherings
- 7... Other (specify):

47. In your opinion, how could an organization address these issues? Please write comments. (Continue on page 8 if necessary.)

48. Please write any additional comments or concerns. (Continue on page 8 if necessary.)

Thank you for your time! We value your viewpoints and cooperation.

Please return this survey in the envelope enclosed (no postage necessary) to
Nikkei Community Assessment
c/o Data Shop Inc
PO Box 5156, Janesville, WI 53547-9896

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Additional comments

APPENDIX C. NIKKEI COMMUNITY ASSESSMENT 2000—JAPANESE-LANGUAGE SURVEY

2000年日系コミュニティ調査

シカゴ定住者会では、リタイアメント・リサーチ財団から2年間の助成金給付を受けてコミュニティ査定プロジェクトをスタートしました。このプロジェクトの目的は、シカゴ都市圏一帯の日系人、邦人の個人、グループ、組織の状況を把握するためのものです。皆さん一人一人のご意見が調査結果に大きな影響を与えます。この調査用紙に記入して、同封の封筒で返送してください。(切手は不要)たとえ回答できない項目があっても、その部分は空白のままです。あなたの回答は無記名です。それぞれの項目について、最もふさわしいと思われるものをマルで囲むか必要に応じて文章で回答してください。(回答は特に指示のない場合は一項目について一つだけ選んで印を付けてください。)

個人的な情報

1. 性別

1…男性 2…女性

2. 年齢

1…16～21 2…22～29 3…30～39 4…40～49
5…50～59 6…60～69 7…70～79 8…80歳以上

3. 現在の婚姻の状態

1…独身(過去に一度も結婚していない。) 2…同棲している。
3…既婚 4…別居中 5…離婚 6…死別

4. 現在の居住状況

1…一人で住んでいる。
2…同居している。

同居している場合は下記の質問に答えてください。

同居者の年齢 あなたと同居者の関係

3a) _____	3b) _____
4a) _____	4b) _____
5a) _____	5b) _____
6a) _____	6b) _____

5. あなた自身を人種別に表記した場合、最もふさわしいと思われる項目に印を付けてください。(該当すると思われる全ての番号に印を付けてください。)

- 1…アメリカン・インディアン/アメリカ原住民
- 2…黒人/アフリカ系米国人
- 3…ヒスパニック系/ラテン系/メキシコ系米国人
- 4…日本人
- 5…日系米国人
- 6…ユダヤ系米国人
- 7…中東系米国人
- 8…白人/ヨーロッパ系米国人
- 9…複数人種の混血
- 10…アジア系米国人
- 11…その他のアジア系米国人 (人種を表記) _____
- 12…その他のアジア人 (人種を表記) _____
- 13…その他 (人種を表記) _____

6. あなたの最終学歴

- | | |
|-------------|------------|
| 1…小学校 | 2…高等学校 |
| 3…技術・商業専門学校 | 4…大学中退 |
| 5…単科大学/総合大学 | 6…大学院/専門学部 |

7. あなたのジェネレーション(世代)は(父方、母方、それぞれ該当するものに印を付けてください。)

a)母方

1…1世(移住者) 2…2世 3…3世 4…4世
5…5世 6…6世 7…7世 8…不明
9…いずれにも当てはまらない。

b)父方

1…1世(移住者) 2…2世 3…3世 4…4世
5…5世 6…6世 7…7世 8…不明
9…いずれにも当てはまらない。

8. 就職状態

1…フルタイムで就職している。 2…パートタイム
3…自営業 4…家事 5…学生
6…引退者 7…障害者 8…失業中

9. 現在のあるいは引退前の職業

(該当するすべての番号に印を付けてください。)

- 1…芸術家/音楽家
- 2…主婦業
- 3…マネージャー/取締役/管理職
- 4…大工、左官、電気工などの職人
- 5…美容師、トレーナー、その他のサービス業
- 6…弁護士、医師、会計士などの専門職/技術者
- 7…セールス/マーケティング
- 8…秘書/事務員/店員
- 9…学生

10. 下記のどのような部門で働いています(いました)か。

- | | |
|--------|---------|
| 1…個人企業 | 2…公務員 |
| 3…教育関係 | 4…非営利団体 |

11. 国籍および居住権について

- | | |
|---------|---------------|
| 1…米国民 | 2…永住権を所持した外国人 |
| 3…短期滞在者 | |

12. あなたの居住地のジップコードを記入してください。

13. シカゴおよびその郊外にどれくらいの期間住んでいますか。(クック、レイク、デューベージ、ウィル、ケイン、マッキンリー各郡を含む。)

- | | |
|---------|---------|
| 1…0～2年 | 2…3～5年 |
| 3…6～10年 | 4…10年以上 |

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家族に関する質問

14. 両親と配偶者の人種を記入してください。
(該当する、あるいはふさわしいと思われる番号に印を付けてください。)

a) 母親

- 1…アメリカン・インディアン/アメリカ原住民
- 2…黒人/アフリカ系米国人
- 3…ヒスパニック系/ラテン系/メキシコ系米国人
- 4…日本人
- 5…日系米国人
- 6…ユダヤ系米国人
- 7…中東系米国人
- 8…白人/ヨーロッパ系米国人
- 9…複数人種の混血
- 10…アジア系米国人
- 11…その他のアジア系米国人(人種を明記)
- 12…その他のアジア人(人種を明記)
- 13…その他(人種を明記)

b) 父親

- 1…アメリカン・インディアン/アメリカ原住民
- 2…黒人/アフリカ系米国人
- 3…ヒスパニック系/ラテン系/メキシコ系米国人
- 4…日本人
- 5…日系米国人
- 6…ユダヤ系米国人
- 7…中東系米国人
- 8…白人/ヨーロッパ系米国人
- 9…複数人種の混血
- 10…アジア系米国人
- 11…その他のアジア系米国人(人種を明記)
- 12…その他のアジア人(人種を明記)
- 13…その他(人種を明記)

c) 配偶者(適用できる場合)

- 1…アメリカン・インディアン/アメリカ原住民
- 2…黒人/アフリカ系米国人
- 3…ヒスパニック系/ラテン系/メキシコ系米国人
- 4…日本人
- 5…日系米国人
- 6…ユダヤ系米国人
- 7…中東系米国人
- 8…白人/ヨーロッパ系米国人
- 9…複数人種の混血
- 10…アジア系米国人
- 11…その他のアジア系米国人(人種を明記)
- 12…その他のアジア人(人種を明記)
- 13…その他(人種を明記)

15. 子供がいますか。

- 1…はい
- 2…いいえ

「はい」と答えた人は子供の年齢と人種を記入してください。

子供の年齢	子供の人種
3a)	3b)
4a)	4b)
5a)	5b)

三人以上子供がいる場合は8ページに続けて記入してください。

16. 孫がいますか。

- 1…はい
- 2…いいえ

「はい」と答えた人は孫の年齢と人種を記入してください。

孫の年齢	孫の人種
3a)	3b)
4a)	4b)
5a)	5b)

三人以上孫がいる場合は8ページに続けて記入してください。

17. あなたは現在誰かの世話をしていますか。

(例: 食料品等の買い物、送り迎え、請求書の支払、あるいは自宅で誰かの介護をしている。下記の中から該当するもの全てに丸印を付けてください。)

- 1…子供
- 2…両親(またはそのうちの一人)
- 3…孫
- 4…配偶者
- 5…パートナー(未婚の/同棲中の)
- 6…他の高齢の親族
- 7…他の若い親族
- 8…友達
- 9…誰の世話もしていない。

将来の関心事について

18. 将来居住を予定している地域

(現在から見た下記の期間毎にそれぞれ丸印を付けてください。)

- a) 5年以内
 - 1…シカゴ
 - 2…シカゴ郊外
 - 3…シカゴ以外の中西部
 - 4…中西部以外の地域
- b) 10年以内
 - 1…シカゴ
 - 2…シカゴ郊外
 - 3…シカゴ以外の中西部
 - 4…中西部以外の地域

19. あなたは何歳で引退する予定ですか。

(あるいは何歳で引退しましたか。)

- 1…55～59歳
- 2…60～64歳
- 3…65～69歳
- 4…70～74歳
- 5…75歳以上

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28. どれくらいの頻度で日系人の活動に参加していますか。
(各項目毎に一つだけ番号に丸印を付けてください。あなたの意見または今後どの程度関与してゆくつもりかなどを記入してもよい。)

	全然 参加しない	たまに 参加する	ときどき 参加する	しばしば 参加する
a) 芸術／文化 (例：コミュニティ歴史センター、 文化教室、教育的フォーラム、 研究会、語学教室など)	1	2	3	4
b) 地域社会活動への関与 (例：舞踊運動、人権運動、 教会／寺社関係、市民権取得クラス、 コミュニティ・フェスティバル、 コミュニティ／近隣サービス・ プロジェクトなど)	1	2	3	4
c) 専門職育成／ 職業ネットワークの拡張 (日系、アジア系間で)	1	2	3	4
d) 社会活動／娯楽関連活動 (例：自己向上／フィットネス、 スポーツ関連協会、旅行、 青少年グループなど)	1	2	3	4
その他 (明記してください。)				
e)	1	2	3	4
f)	1	2	3	4

29. 日系人以外の活動にどの程度関与していますか
(各項目毎に一つだけ番号に丸印を付けてください。)

	関与 しない	少しは 関与する	関与する	積極的に 関与する
a) 芸術／文化 (例：コミュニティ歴史センター、 文化教室、教育的フォーラム、 研究会、語学教室など)	1	2	3	4
b) 地域社会活動への関与 (例：舞踊運動、人権運動、 教会／寺社関係、市民権取得クラス、 コミュニティ・フェスティバル、 コミュニティ／近隣サービス・ プロジェクトなど)	1	2	3	4
c) 専門職育成／ 職業ネットワークの拡張 (日系、アジア系間で)	1	2	3	4
d) 社会活動／娯楽関連活動 (例：自己向上／フィットネス、 スポーツ関連協会、旅行、 青少年グループなど)	1	2	3	4
その他 (明記してください。)				
e)	1	2	3	4
f)	1	2	3	4

30. 日系人以外の活動にどの程度参加していますか。
(各項目毎に一つだけ番号に丸印を付けてください。)

	全然 参加しない	たまに 参加する	ときどき 参加する	しばしば 参加する
a) 芸術／文化 (例：コミュニティ歴史センター、 文化教室、教育的フォーラム、 研究会、語学教室など)	1	2	3	4
b) 地域社会活動への関与 (例：舞踊運動、人権運動、 教会／寺社関係、市民権取得クラス、 コミュニティ・フェスティバル、 コミュニティ／近隣サービス・ プロジェクトなど)	1	2	3	4
c) 専門職育成／ 職業ネットワークの拡張 (日系、アジア系間で)	1	2	3	4
d) 社会活動／娯楽関連活動 (例：自己向上／フィットネス、 スポーツ関連協会、旅行、 青少年グループなど)	1	2	3	4
その他 (明記してください。)				
e)	1	2	3	4
f)	1	2	3	4

31. 特定された人種的／文化的プログラムに参加しない
理由は何ですか。
(あてはまる番号すべてに丸印を付けてください。)

- 1…開催日時が夜間や週末でないのに。
- 2…歓迎されていない気がする。
- 3…プログラムの情報が間に合わない。
- 4…プログラムの情報が全然入ってこない。
- 5…ベビーシッターがいらないのに。
- 6…参加を勧められたことがない。
- 7…仕事が忙しくて。
- 8…家族の世話が忙しくて。
- 9…参加費が不適当。
- 10…他のグループに参加しているのに。
- 11…開催場所が地理的に不便。
- 12…自宅の近くで同じようなプログラムがある。
- 13…興味が無い。
- 14…友人や家族が参加しないのに。
- 15…その他 (理由を明記してください。)

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32. 日系社会の行事や活動情報を得るよい方法は何でしょうか。

(あてはまる番号全てに丸印を付けてください。)

- 1...コミュニティ掲示板
- 2...職場の仲間から知らされる。
- 3...ダイレクト・メールで
- 4...家族から
- 5...友人から
- 6...日本語の新聞で
- 7...日本語のテレビで
- 8...組織や団体の会報で
- 9...Eメールで
- 10...オンライン・グループ/オンライン同好グループ
- 11...ウェブ・サイト
- 12...シカゴ・サンタイムス紙
- 13...シカゴ・トリビューン紙
- 14...コミュニティの新聞で
- 15...リーダー紙
- 16...教会または社寺で
- 17...電話で

33. 5年または10年後に下記の日系人の活動に対してどの程度の興味を持っているか想定してください。(各項目毎に一つだけ番号に丸印を付けてください。)

	興味がない	少しは興味がある	興味がある	非常に興味がある
a) 芸術/文化 (例: コミュニティ歴史センター、文化教室、教育的フォーラム、研究会、語学教室など)	1	2	3	4
b) 地域社会活動への関与 (例: 旗議運動、人権運動、教会/寺社関係、市民権取得クラス、コミュニティ・フェスティバル、コミュニティ/近隣サービス・プロジェクトなど)	1	2	3	4
c) 専門職育成/職業ネットワークの拡張 (日系、アジア系間で)	1	2	3	4
d) 社会活動/娯楽関連活動 (例: 自己向上/フィットネス、スポーツ関連協会、旅行、青少年グループなど)	1	2	3	4
その他 (明記してください。)				
e)	1	2	3	4
f)	1	2	3	4

社会サービスに関する質問

34. 日系社会にあればよいと思うサービスの種類毎に大切さの度合いを記入してください。(各項目毎に一つだけ番号に丸印を付けてください。)

	大切ではない	少しは大切である	大切である	非常に大切である
a) ソーシャル・サービスに関する情報の提供やプログラムの紹介	1	2	3	4
b) 市民権取得クラス	1	2	3	4
c) ヘルス・サービス	1	2	3	4
d) シニア・サービス	1	2	3	4
e) 麻薬、アルコール中毒などの更生サービス/教育	1	2	3	4
f) 職業紹介、訓練サービス	1	2	3	4
g) 青少年向けのサービス	1	2	3	4
h) 法律関係のサービス	1	2	3	4
i) カウンセリング	1	2	3	4
j) チャイルド・ケア	1	2	3	4
その他のサービス (明記してください。)				
K)	1	2	3	4
l)	1	2	3	4
m)	1	2	3	4

35. もしあなた自身がソーシャル・サービスを選ぶなら下記の条件がどの程度大切か、記入してください。(各項目毎に一つだけ番号に丸印を付けてください。)

	大切ではない	少しは大切である	大切である	非常に大切である
a) 時間帯	1	2	3	4
b) クライアントの多様性	1	2	3	4
c) 言葉の必要性 (例: 日本語が話せる)	1	2	3	4
d) サービスの質	1	2	3	4
e) ローケーション/ 会場に近い距離にある	1	2	3	4
f) 送迎サービス	1	2	3	4
g) サービス提供者又は 組織の人種/文化的背景	1	2	3	4
h) 参加費などの額	1	2	3	4
i) サービスに個人的に介入できる	1	2	3	4
j) 駐車場の提供	1	2	3	4
その他 (条件を明記してください。)				
k)	1	2	3	4
l)	1	2	3	4
m)	1	2	3	4

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36. もしあなたが老齢の家族、親族のためにソーシャル・サービスを選ぶとしたら、下記の条件がどの程度大切か記入してください。
(各項目毎に一つだけ番号を選んで丸印を付けてください。)

	大切ではない	少しは大切である	非常に大切である	非常に大切である
a) 時間帯	1	2	3	4
b) クライアントの多様性	1	2	3	4
c) 言葉の必要性 (例 日本語が話せる)	1	2	3	4
d) サービスの質	1	2	3	4
e) ローケーション / 会場に近い距離にある	1	2	3	4
f) 送迎サービス	1	2	3	4
g) サービス提供者又は 組織の人種 / 文化的背景	1	2	3	4
h) 参加費などの額	1	2	3	4
i) サービスに個人的に介入できる	1	2	3	4
j) 駐車場の提供	1	2	3	4
その他 (条件を明記してください)				
k)	1	2	3	4
l)	1	2	3	4
m)	1	2	3	4

37. もしあなたが自分の子供のためにソーシャル・サービスを選ぶなら、下記の条件がどの程度大切か記入してください。
(各項目毎に一つだけ番号を選んで丸印を付けてください。)

	大切ではない	少しは大切である	非常に大切である	非常に大切である
a) 時間帯	1	2	3	4
b) クライアントの多様性	1	2	3	4
c) 言葉の必要性 (例 日本語が話せる)	1	2	3	4
d) サービスの質	1	2	3	4
e) ローケーション / 会場に近い距離にある	1	2	3	4
f) 送迎サービス	1	2	3	4
g) サービス提供者又は 組織の人種 / 文化的背景	1	2	3	4
h) 参加費などの額	1	2	3	4
i) サービスに個人的に介入できる	1	2	3	4
j) 駐車場の提供	1	2	3	4
その他 (条件を明記してください)				
k)	1	2	3	4
l)	1	2	3	4
m)	1	2	3	4

⑥

38. 日系社会に必要なと思われる高齢者のためのサービスがそれぞれの程度大切か、記入してください。
(各項目毎に一つだけ番号を選んで丸印を付けてください。)

	大切ではない	少しは大切である	非常に大切である	非常に大切である
a) 高齢者のデイケア・サービス (適切な監督のもとでプログラムに参加し、ケアを受けながら日常生活に活気を与えるプログラム。)	1	2	3	4
b) アンステッド・リビング (ナーシング・ホームとは違い、独立した日常生活を楽しみながら、必要な時に適切な介護が受けられるプログラム。)	1	2	3	4
c) 在宅ヘルスケア (自宅で病気の看護や、特殊な医薬品や機器による治療、リハビリ、セラピーなどが受けられるプログラム。)	1	2	3	4
d) ホームメーカーや ホームサポート・サービス (掃除、洗濯、食事の準備、入浴、身支度などの介助サービスを自宅で受けられるプログラム。)	1	2	3	4
e) ホスピス (末期患者のために、できるだけ楽な余生が送れるように週7日、1日24時間医療やソーシャル・サービスが受けられるプログラム。)	1	2	3	4

その他 (サービスの内容を記入してください。)

f)	1	2	3	4
g)	1	2	3	4

リソース

39. あなたはどのような形で日系の諸団体や組織をサポートしますか。(該当する番号全てに丸印を付けてください。)

- | | |
|---------------------------|----------------------------|
| 1...アニュアル・ディナー | 2...ビルディング・キャンペーン |
| 3...スペシャル・イベント | 4...奨学金ファンド |
| 5...特定の使用目的を指定して財産を賦与する | 6...生前に特定の団体への遺産贈与を申し出る |
| 7...会費納入 | 8...ダイレクト・メールによる寄付勧誘に応じる |
| 9...コミュニティ・フェスティバル | 10...ビンゴ・ゲームなどのフンドレイジングに協力 |
| 11...家族や友人など死亡した人を記念した寄付 | 12...寄付、貢献 |
| 13...歴史的価値のある資料やその他の物品の寄付 | |
| 14...ボランティア参加 | |

40. あなたは日系の諸団体や組織に対して、年間どれくらいの金銭的寄付をしていますか。

- | | | |
|---------------------|-----------------|---------------------|
| 1...49ドル以下 | 2...50 ~ 99ドル | 3...100 ~ 249ドル |
| 4...250 ~ 499ドル | 5...500 ~ 999ドル | 6...1,000 ~ 2,499ドル |
| 7...2,500 ~ 4,999ドル | 8...5,000ドル以上 | |

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41. あなたは非日系団体をどのような形でサポートしていますか。(該当する番号全てに丸印を付けてください)

- | | |
|-------------------------|--------------------------|
| 1…アニュアル・ディナー | 2…ビルディング・キャンペーン |
| 3…スペシャル・イベント | 4…奨学金ファンド |
| 5…特定の使用目的を指定して財産を賦与する | 6…生前に特定の団体への遺産贈与を申し出る |
| 7…会費納入 | 8…ダイレクト・メールによる寄付勧誘に応じる |
| 9…コミュニティ・フェスティバル | 10…ピンポンゲームなどのフンドレイジングに協力 |
| 11…家族や友人など死亡した人を記念した寄付 | 12…寄付、貢献 |
| 13…歴史的価値のある資料やその他の物品の寄付 | |
| 14…ボランティア参加 | |

42. あなたは非日系団体に対して、年間どれくらいの金銭的寄付をしていますか。

- | | | |
|-----------------|-------------|-----------------|
| 1…49ドル以下 | 2…50～99ドル | 3…100～249ドル |
| 4…250～499ドル | 5…500～999ドル | 6…1,000～2,499ドル |
| 7…2,500～4,999ドル | 8…5,000ドル以上 | |

43. あなたが日系団体の支援を考慮するとき、何を最も大切な要素とみなしますか。

- 1…団体の使命、任務……
- 2…団体が財政面で力があり経済的に安定している。強い責任感がある。
- 3…団体が基金の配分(プログラムの直接経費と組織運営の間接的経費)をはつきり報告している。
- 4…団体がコミュニティで有名なグループである。
- 5…団体の評判が良い。
- 6…団体が直接的なサービスを提供している。
- 7…団体が危急な状態に対するサービスを提供している。
- 8…団体が日系社会あるいはアジア系社会の擁護に努めている。
- 9…団体が日系社会と/あるいはアジア系社会が相互に影響を与え合うよう活動を促進している。
- 10…団体が日系社会の伝統、文化的遺産の継承、継続に努めている。
- 11…団体がレストランのクーポン券などの優待サービスを提供している。
- 12…個人的に友人、家族、団体の代表などから勧誘された。
- 13…その他(理由を明記してください)

44. どのようなボランティア活動に最も興味がありますか。(該当する番号全てに丸印を付けてください。)

- 1…理事に就任して運営にあたりたい。
- 2…自分の専門的/個人的知識や技術をいかしてプロジェクトの支援をしたい。
- 3…実行委員会に参加して資金募集の運動を援助したい。
- 4…実行委員会に参加してスペシャル・イベントの援助をしたい。
- 5…人々に直接携わるプロジェクトに参与して援助したい。
- 6…友人や家族ぐるみで参加したい。

45. あなたの家庭の大まかな年収合計(税込み)を記入してください。

- | | | |
|-------------------|-------------------|--------------------|
| 1…10,000ドル以下 | 2…11,000～20,000ドル | 3…21,000～40,000ドル |
| 4…41,000～60,000ドル | 5…61,000～80,000ドル | 6…81,000～100,000ドル |
| 7…100,000ドル以上 | | |

結びに

46. 21世紀を迎えて、今後日系社会が直面する重大な問題は何だと思われますか。(該当する番号全てに丸印を付けてください。)

- 1…日系の文化的遺産の保存。
- 2…多民族混血家族や非日系人を含め団体と社会がお互いに門戸を開いて相互交流をする必要性。
- 3…他のアジア系市民との協調/協力が更に必要になってくる。
- 4…更に日系人のリーダーシップが必要になってくる。
- 5…民権擁護運動への強力な介入。
- 6…コミュニティが一つになれる懇親会などの継承。
- 7…その他(問題の内容を記入してください。)

47. 単独の団体が上記のような問題にどのように取り組んでゆけるか、あなたの意見を書いてください。(スペースが足りない場合は8ページに続けてください。)

48. その他、この調査に限らず日系社会の現在、および将来に関するあなたの意見を記入してください。(スペースが足りない場合は8ページに続けてください。)

ご協力有難うございました。あなたの貴重なご意見、視点を大切に集計し、今後に役立ててゆきたいと思っております。

記入済みの調査書類は、同封の封筒(切手不要)に入れて下記へ返送してください。宛先は封筒に印刷済みですので、封をして投函するだけです。

Nikkei Community Assessment
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⑦

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Nikkei Community Assessment, 1999-2002**

2000年日系コミュニティー調査

<ご意見・ご要望追加欄>

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APPENDIX D. CENSUS 2000

In the last US Census, as in previous ones, one of two forms was sent to households. Every person and housing unit received the “short form” questions. This form, often referred to as the *100 percent* characteristics, included questions on age, Hispanic or Latino origin, household relationship, race, sex, tenure, and vacancy characteristics.

Census 2000 data are readily accessible at the following website: <http://factfinder.census.gov>. Summary File 1 presents the short-form counts collected from all people and housing units. Here we find information for the Asian American totals. Summary File 2 is of special use to this report because it presents the same data iterated for detailed race, such as “Japanese.”

The “long form” survey went to a nationwide sample of about one-in-six households. In addition to the short-form questions, the long form asked for more detailed information on items such as ancestry, income, marital status, education, and housing characteristics. Data from the long form are often referred to as the *sample* characteristics.

Long-form data are accessible at the Factfinder website. Summary File 3 presents detailed population and housing data from the sample, including Asian American totals. Summary File 4, not yet available when this report was prepared, presents sample data for all racial, ethnic, and ancestry categories and will yield counts for detailed racial groups, such as “Japanese.”

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APPENDIX E. THE CONCEPT OF RACE IN CENSUS 2000

According to the US Census Bureau, the Asian race is one of six major “racial” groups. The other five are: White, Black or African American, American Indian and Alaska Native, Native Hawaiian and Other Pacific Islander, and Some Other Race. The Asian category is made up of more than 25 Asian groups (see, for example, “The Asian Population: 2000” by Jessica S. Barnes and Claudette E. Bennett. US Census Bureau, February 2000.) However, when detailed Asian figures are presented, it is for the following groups: Asian Indian, Chinese, Filipino, Japanese, Korean, and Vietnamese (Table A-1).

**Table A-1
United States Census 2000: Population by Selected Detailed Asian Group**

SELECTED DETAILED ASIAN GROUP	1990	2000 ASIAN ALONE	% CHANGE 1990 TO 2000	2000 ASIAN ALONE OR IN COMBINATION	% CHANGE 1990 TO 2000
Asian Indian	815,447	1,678,765	105.9%	1,899,599	133.0%
Chinese	1,573,883	2,314,537	47.1%	2,734,841	73.6%
Filipino	1,406,770	1,850,314	31.5%	2,364,815	68.1%
Japanese	847,562	794,700	-6.0%	1,148,932	35.6%
Korean	798,849	1,076,872	34.8%	1,228,427	53.6%
Vietnamese	614,547	1,122,528	82.7%	1,223,736	99.1%

Source: US Census Bureau, Census 2000 (as presented in the website for the Asian American Federation www.aafny.org/cic/table/ust.asp).

GLOSSARY

Asian American	In this report, immigrants and subsequent generations of Asian ancestry
Eijusha	In the 1978 JASC community assessment, the term for Japanese persons who are permanent residents of the United States.
Evacuation	By Executive Order 9066, over 120,000 people of Japanese ancestry (70,000 of which were US citizens by birth) were interned in 12 US run concentration camps located in remote areas in the interior of the United States from 1942 to 1945. (Please see JASC web site www.jasc-chicago.org for more information.)
Gosei	The “fifth generation” of Japanese Americans.
Hapa	In this report, a Hawaiian slang term referring to a person of mixed race or ethnicity. “Hapa” is not a Japanese word. At one time this was considered rude, but has been given more legitimacy; claimed by groups such as Hapa Issues Forum.
Heiwa Terrace	A rent-subsidized apartment building constructed by the Japanese American Service Committee and sponsored by the Department of Housing and Urban Development for low-income senior citizens.
Internment	See “evacuation.”
Issei	The “first generation” of Japanese Americans, consisting of people who emigrated from Japan to the United States in the late 19 th and early 20 th centuries.
Japanese Alone	In this report, persons who identified themselves as having a single, Japanese ethnicity in Census 2000.
Japanese American (JA)	Immigrants and subsequent generations of Japanese ancestry
Japanese Inclusive	In this report, the total number of persons who characterized themselves as either Japanese Alone or in combination with other races and Asian groups in Census 2000.
Japanese Plus (+)	In this report, persons who identified themselves as having a Japanese ethnicity, together with one or more other ethnicities or races in Census 2000.
Japanese national	A Japanese citizen who lives in the United States.
Kagami Biraki	In this report, the name of a New Year’s celebration sponsored by the Tohkon Judo Academy. One of the meanings of Kagami is “mirror.” Biraki means “open.” Mirrors are round and are symbolized in the large round mochi (rice cakes). The mochi become hard and are “opened” or broken on January 15.
Kamishibai	A form of storytelling originated in Japan. It uses large colorful picture cards with the narrative provided by the storyteller. The name means “paper drama.”
Makizushi	A type of sushi (Japanese rice dish) that involves rolling rice and other ingredients in dried seaweed sheets.

GLOSSARY CONTINUED

Mochitsuki	New Year's tradition where steamed rice is pounded into a sticky mass and formed into small rice cakes. The "mochi" is eaten in different ways.
Nikkei	In this report, people of Japanese ancestry, both American-born and resident
Nisei	The "second generation" of Japanese Americans; the US-born sons and daughters of Issei parents. Kibei Nisei were born in the United States, went to Japan for their education, and returned to live in the United States.
Obachan	An affectionate Japanese-language term meaning "grandmother."
Out-marriage	In this report, marriage to a non-Japanese American.
Relocation	See "evacuation."
Sansei	The "third generation" of Japanese Americans; the US-born grandchildren of Issei grandparents.
Taiko	Japanese drumming style
War bride	Japanese women (Non US citizens) who married US soldiers during or following World War II
Yonsei	The "fourth generation" of Japanese Americans.