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Japanese Americans: MODEL MINORITY?



SPECIAL PULLOUT SECTION ENCLOSED

- Section 'A' consists of the outside 64 pages.
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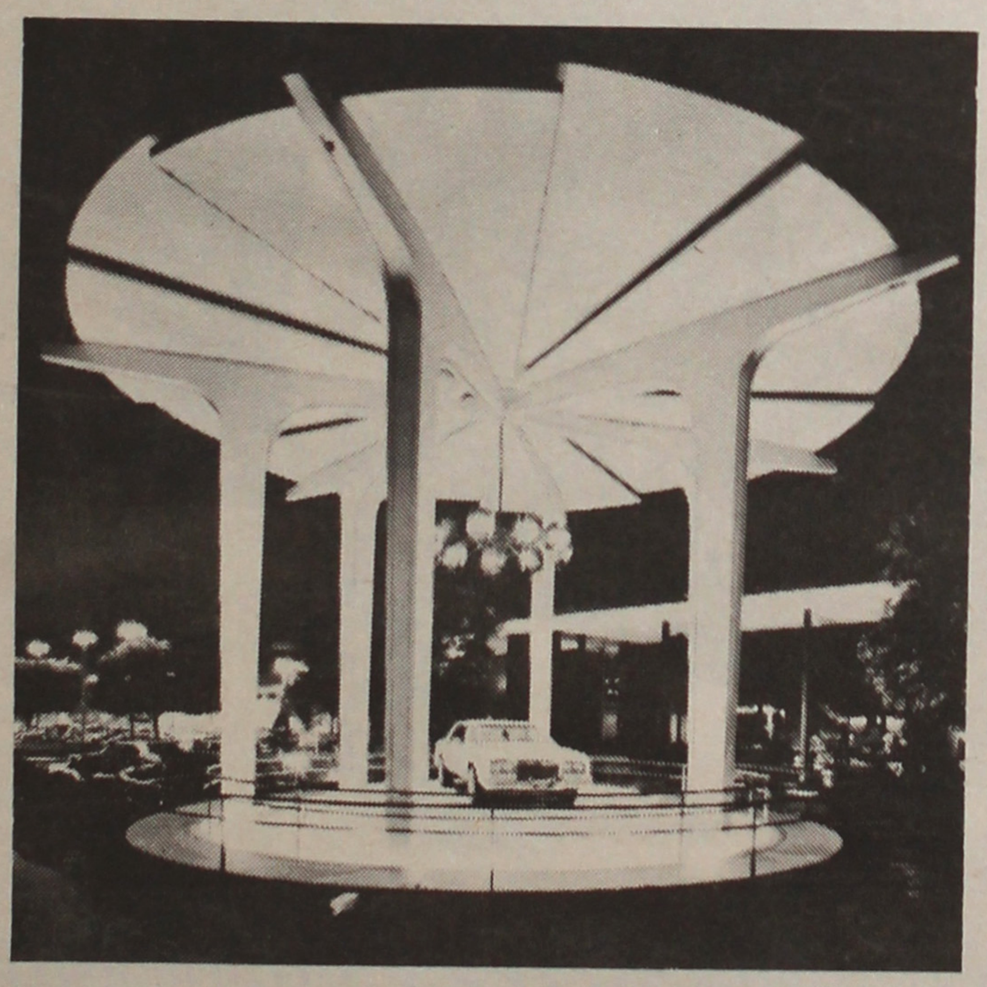
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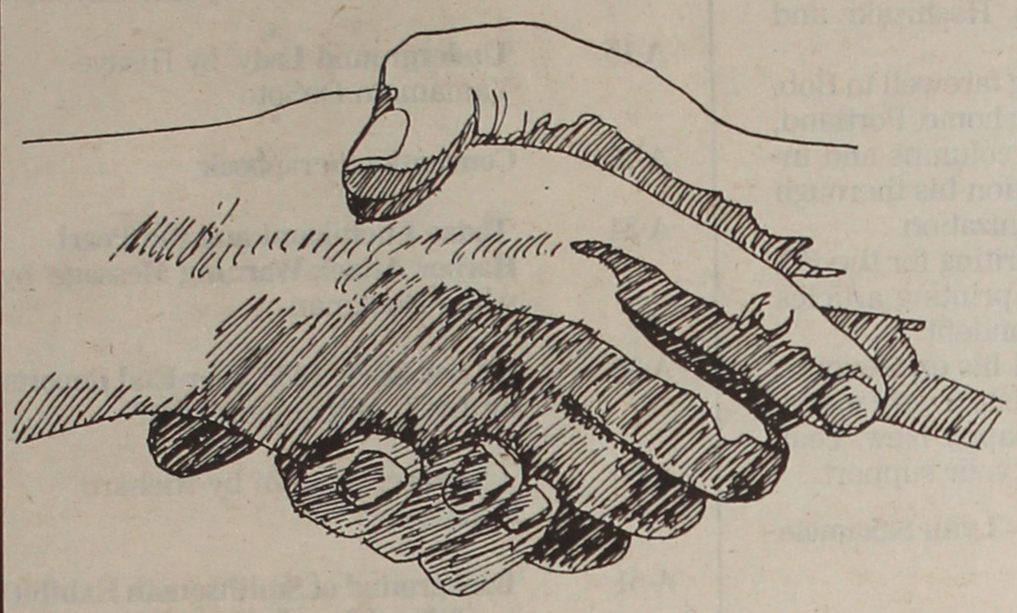


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A Word From the Editor

As 1986 draws to a close, we at the Pacific Citizen would like to take this opportunity to express our sincere thanks to you, our readers and advertisers, for your continued support.

Your generosity has made this, the PC's 48th Holiday Issue, possible. And, your contributions to our typesetting fund now exceed $38,000.

Special thanks go to Hirokazu Kosaka, resident artist at the Japanese American Cultural and Community Center in Los Angeles, for designing the hare logo that appears throughout this issue in recognition of 1987 as the Year of the Hare.

We also salute the extraordinary efforts of Kurtis Nakagawa, Clarence Nishizu and Evelyn Hanki of the Selanoco Chapter, whose hard work brought in a record 10½ pages of ads. Mike Iseri and Marie Clevenger are also to be commended for their efforts in selling four pages of ads for the Snake River Chapter.

The production of this year's Holiday Issue was especially time-consuming and hectic because, for the first time ever, each page had to be revamped from top to bottom due to the new size of our pages. Without our crew of outside helpers who gave generously of their time and patience, we would not have made it. Thank you Jim Henry, Micki and Patty Honda, Mas Imon, Henry Mori and Candace Yamagawa!

Regular PC staffers also deserve acknowledgement for the long, long hours and hard work they put into this issue. General manager Harry Honda led the way, followed by advertising/business manager Rick Momii, assistant editors Robert "Bob" Shimabukuro and J.K. Yamamoto, typesetter Mary Imon, circulation manager Tomi Hoshizaki and bookkeeper Mark Saito.

On a sadder note, we are bidding farewell to Bob, who will be returning to his former home, Portland, Ore. We will sorely miss his witty columns and insightful commentaries, not to mention his thorough understanding of JACL as an organization.

Bob has promised to continue writing for the PC, however, and we look forward to printing articles from our new "Northwest correspondent."

We wish him the very best in all his endeavors.

In closing, we make one more wish: a very merry Christmas and a wonderful and happy New Year for all of you. Thank you again for your support.

— Lynn Sakamoto

As Others See Us: An Overview

by J.K. Yamamoto

Although news articles describing Japanese and other Asian Americans as a "model minority" first appeared more than 20 years ago, the topic has continued to reappear as the Asian American population has continued to grow.

In the mid-1980s, we are again seeing the phenomenon of "pack journalism," in which news media across the country seize upon the same trendy topic and often present the same information.

The following excerpts show the mainstream media's concept of the "model minority" — a label vehemently rejected by some Asian Americans and proudly accepted by others.

New York Times Magazine ("The New Asian Immigrants" by Robert Lindsey, May 9, 1982): "... Asians make up only about 1.6 percent of the nation's population. Yet, their influence is already spreading rapidly, from the concert music we listen to, to the foods we eat and how we prepare them, to the clothes we wear, to the way we decorate our homes, to the sense of revitalization that Asians have given to scores of urban communities across the country, to a hard-driving entrepreneurial spirit that America hasn't seen in decades... Asians are likely to have an influence on this country far out of proportion to their numbers...

"Is the work ethic contagious? Some educators at schools where there are large numbers of high-achieving Asian pupils say they have noticed that the youngsters provide a competitive prod to other students to work harder, but we probably will not know how contagious the Asians' industriousness is in our economy for a few more years..."

U.S. News & World Report ("Asian Americans: Are They Making the Grade?" by Susanna McBee, Apr. 2, 1984): "... For years, ethnic Asians have been steadily marching into the ranks of the educational elite. A third of the adults hold college degrees—twice the rate for the general population—and young Asian-Americans are fast becoming the largest minority on a growing number of campuses... What drives these students? Experts trace the push to succeed academically to culture, social background and, especially, family pressures... Some scholars attribute Asians' high performance to the Confucian ethic: Effort pays off. Books are sacred. Education is the route to getting ahead in life...

"If Asian adults push their children to succeed, they demand as much—or more—of themselves. Here, too, the hard work and long hours pay off. In 1980, median family income for ethnic Asians was $22,713, compared with $19,917 for the nation as a whole. Typically, Asian families put more members to work than whites do, and income figures mask wide differences between Asian groups... Yet success stories abound. Even among recent Indochinese refugees, large numbers have climbed out of poverty and found jobs..."

Newsweek On Campus ("The Drive to Excel" by Ron Givens, April 1984): "... They say that Asian Americans behave as a model minority, that they dominate mathematics, engineering and science courses—that they are grinds who are so dedicated to getting ahead that they never have any fun. The truth, as one might suspect, is mixed... Some facts, however, are plainly incontestable. Asian-American students form the fastest-growing segment in American education, not just on the West and East coasts but nationally—and more often than not at the best universities... They do flock to the sciences: a Rockefeller Foundation study found that Asian-Americans are almost twice as likely as whites to take their bachelor's degree in science, math or engineering, three and one-half times more likely than Hispanics, six times more likely than blacks.

"And they do indeed frighten many other students with their academic interests and prowess... On one issue, no one disagrees—the willingness of Asian-American students to pay almost any price to get ahead. With Asian-Americans in a class, 'you've got some competition,' says Georgetown physics Prof. Joseph McClure. 'They'll work you into the ground. They aren't out on Saturday night getting drunk—they're hitting the books.'... In the end, most authorities conclude, the success of Asian-Americans can be traced to one major factor: hard work..."

Parade Magazine ("Where the Family Comes First" by Marguerite Michaels, June 2, 1985): "... For this generation of Asians, the traditional American dream of political freedom and economic opportunity that brought them to this country has come true... Among Asian-American families, 8.5 percent earned $50,000 or more, vs. 6.2 percent among white families. Asian-

Continued on page A—13

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Table of Contents

Section A

A-4 **'As Others See Us: An Overview'** by J.K. Yamamoto

A-14 **'The Dilemma of the Model Minority Image'** by Clarence Page

A-14 **'Have We Made It?'** by Kim Suyehiro

A-15 **'Underground Lady'** by Hisaye Yamamoto DeSoto

A-18 **Convention Scrapbook**

A-34 **'Tadao Fuchikami and the Pearl Harbor Attack Warning Message'** by Allan Beekman

A-38 **A Look Back: 1986 Year-End Reports** by JACL officers and staff

A-50 **'Japanese,'** a poem by Richard Kapololu

A-51 **'Background of Smithsonian Exhibit'** by Clifford Uyeda

A-58 **'Draft Resistance at Heart Mountain,'** compiled by Raymond Okamura

Section B

B-2 **Tributes to Minoru Yasui**

B-3 **'Asian Americans and the Model Minority Myth'** by Edna Ikeda

B-3 **'From Yellow Peril to Model Americans'** by Shigeya Kihara

B-4 **'Is Being a Model Minority Hazardous to Your Health?'** by Cheryl Taniguchi

B-6 **'A Memorial Service is Not a Story'** by Momoko Iko

B-14 **'a taste of Honey,'** a poem by Velina Hasu Houston

B-19 **'The Model Minority'** by Lawson Fusao Inada

B-19 **'On Being Asian American,'** a poem by Lawson Fusao Inada

B-24 **'Michael, a Poor Boy'** by Hisayo Asai

B-24 **'Slopman,'** a poem by Richard Kapololu

B-24 **'American,'** a poem by I.M. Isobe

B-25 **'Lending Others a Hand: Two Nikkei in Bangladesh'** by Amy Staton

B-32 **'Western Temple'** (1986 American Japanese National Literary Award winner) by David Mas Masumoto

B-39 **'The Nisei of the 1800 Engineer General Service Battalion: An Untold Story'** by Cedric Shimo

B-43 **'Kawai-san,'** a poem by Terry Watada

B-51 **'Omedeto, Grandma'** by Miya Iwataki

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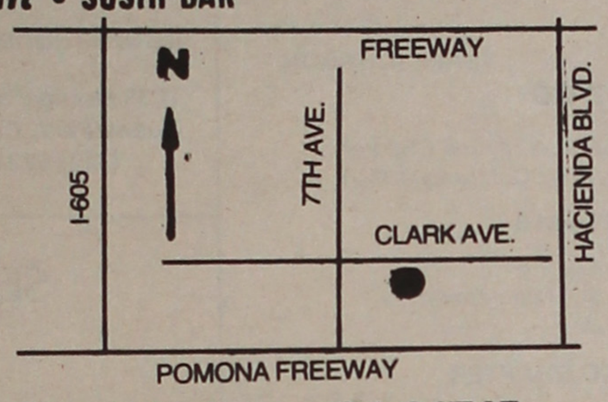
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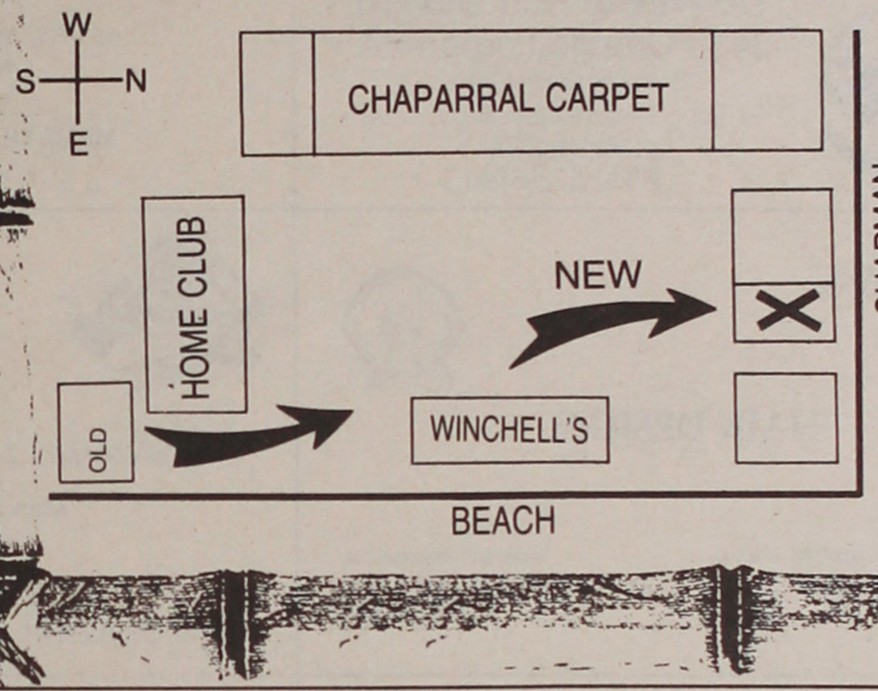
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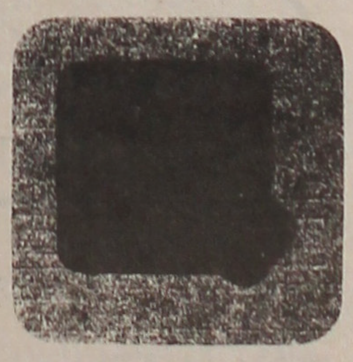
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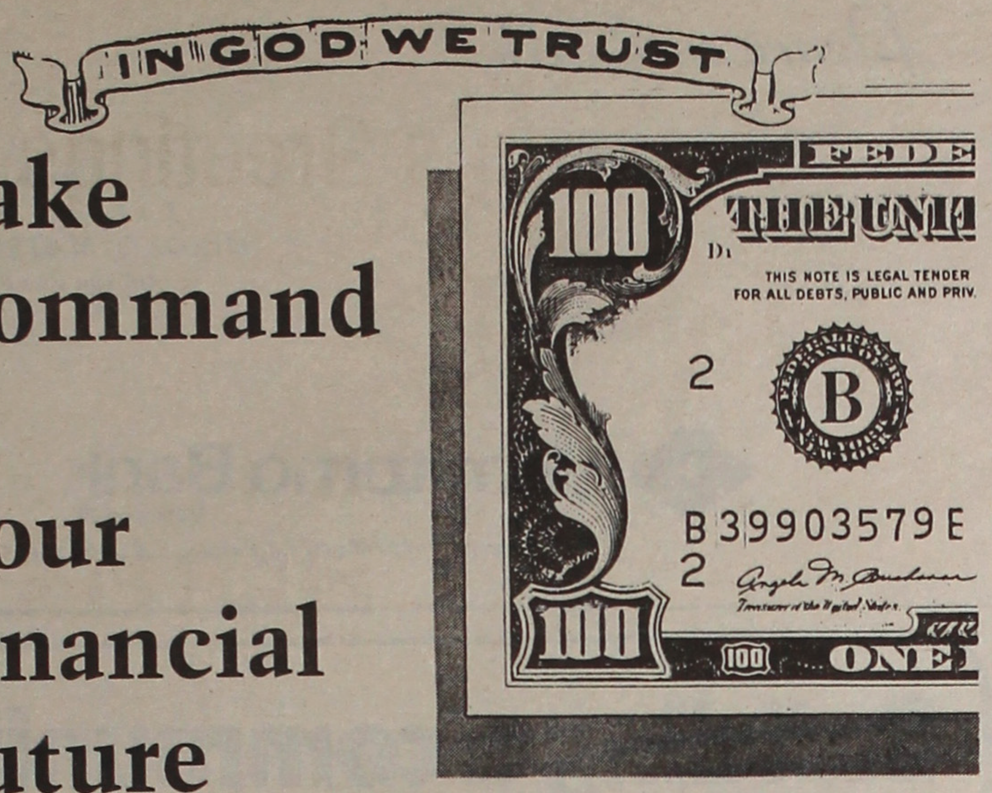
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OVERVIEW

Continued from page A—4

Americans (both sexes) had lower unemployment rates than whites. Asian Americans are also better educated. Among those 25 or older, 32.5 percent completed at least four years of college; the comparable figure for white Americans is 17.2 percent. And 75 percent of Asian-Americans are high school graduates, compared with 69 percent of whites.

"To appreciate the astounding success of Asian immigrants in this country is to remember that as recently as World War II, thousands of Japanese-Americans were interned in prison camps in California. Chinese-Americans lived huddled among themselves as protection against intense discrimination..."

Time ("To America With Skills" by William R. Doerner, July 8, 1985): "...Asians have become, just within the past couple of years, the nation's fastest-growing ethnic minority...By the year 2010, the Asian population in the U.S. is expected to more than double...While the projections are impressive, what really distinguishes the Asians is that, of all the new immigrants, they are compiling an astonishing record of achievement. Asians are represented far beyond their population share at virtually every top-ranking university...

"Partly as a result of their academic accomplishments, Asians are climbing the economic ladder with remarkable speed...the overall gains in Asian earning power have come far more rapidly than those for any prior surge of immigrants, who had to labor a generation or more before catching up to average living standards..."

The New Republic ("The Triumph of Asian-Americans" by David A. Bell, July 15 & 22, 1985): "...Asian-Americans have become prominent out of all proportion to their share of the population. It now seems likely that their influx will have as important an effect on American society as the migrations from Europe of 100 years ago. Most remarkable of all, it is taking place with relatively little trouble...Social scientists wonder just how this success was possible, and how Asian-Americans have managed to avoid the 'second-class citizenship' that has trapped so many blacks and Hispanics. There is no single answer, but all the various explanations of the Asian-Americans' success do tend to fall into one category: self-sufficiency...

"Asian Americans face undeniable problems of integration. Still, it takes a very narrow mind not to realize that these problems are the envy of every other American racial minority, and a good number of white ethnic groups as well...Asian-Americans have shown an ability to overcome large obstacles in spectacular fashion...Now they seem poised to burst out upon American society. The clearest indication of this course is in politics, a sphere that Asian-Americans traditionally avoided. Now this is changing.

"And importantly, it is *not* changing just because Asian-Americans want government to solve their particular problems. Yes, there are 'Asian' issues: the loosening of immigration restrictions, reparations for the wartime internment...But even the most vehement activists on these points still insist that the most important thing for Asian-Americans is not any particular combination of issues, but simply 'being part of the process.' Unlike blacks or Hispanics, Asian-American politicians have the luxury of not having to devote the bulk of their time to an 'Asian-American agenda,' and thus escape becoming prisoners of such an agenda. Who thinks of Senator Daniel Inouye or former senator S.I. Hayakawa primarily in terms of his race?...Since Asian-Americans have the luxury of not having to behave like other minority groups, it seems only a matter of time before they, like the Jews, lose their 'minority' status altogether, both legally and in the public's perception..."

Fortune ("America's Super Minority" by Anthony Ramirez, Nov. 24, 1986): "...Even though Asian Americans are generally newcomers...they are already way ahead of the rest of the nation at the bank ...Why is it that Asian Americans tower above the rest of the population in both dollars and sense? Their speeded-up realization of the American dream is due in great measure to hard work, dedication to education, a willingness to adapt to a predominantly white culture—and, not least, to brains...Asian American children and grownups consistently outscore whites, the population as a whole, and other racial minorities on a wide variety of tests that are used to assess intelligence, scholastic ability, and cognitive development...

"Their effect on U.S. business is likely to be profound, as traditional American values such as the work ethic, promotion by merit, and self-reliance gain a powerful new constituency. The arrival of Asian Americans could herald a revitalized corporate environment—one that no strait-laced Yankee businessman would have difficulty recognizing as home."

□ □ □

Some Asians consider the image of a "model minority" a vast improvement over the "Yellow Peril" image prevalent earlier in this century. But not everyone is happy with the label. As one UCLA student was quoted as saying in the Newsweek article, "It may be better to be seen as studious and hard-working than lazy and stupid, but it's still a stereotype. I'm a fine-arts major, lousy at math and not particularly quiet."

A number of Asian American scholars have written papers attempting to debunk the "model minority" concept. One of them, written by Bob Suzuki for Amerasia Journal 10 years ago ("Education and the Socialization of Asian Americans: A Revisionist Analysis of the 'Model Minority' Thesis"), shows how long some people have been battling this categorization.

A major argument that has been presented against "model minority" is that the statistics are misleading. Median family incomes do not reflect the fact that Asian families often have more members working than white families; the high incomes of well-to-do Asians offset the low incomes of poverty-stricken families, so the median figures give a false impression of overall affluence; and many Asians live in major urban areas where, as in San Francisco, the overall median income is higher than the national average.

Most of the above articles duly note these arguments (the Fortune article also has a sidebar about Southeast Asian refugees entitled "The Super Minority's Poor Cousins"), but as the excerpts indicate, those objections do not stop the writers from reaching the same conclusion of spectacular success.

The National Geographic feature on JAs ("Japanese Americans, Home at Last" by Arthur Zich, April

Continued on page A—20

The Dilemma of the 'Model Minority' Image

by Clarence Page

The following commentary appeared in the July 30, 1986 issue of the Chicago Tribune.

Asian Americans have a problem.

Most minorities get discriminated against because they are not successful enough.

Asian Americans get discriminated against because they are more successful than anyone else.

As a group, Asian Americans have the highest per capita income of any racial or ethnic group in America.

Their ancient reverence for learning has produced a disproportionately high number of scholars, particularly in technical fields.

But with success has come misunderstanding.

Some Asian American voices are beginning to speak out about this and their message is simple: Reports of Asian American success too often have been exaggerated, misleading or misused.

Kim Suyehiro, a freshman at the University of California at Berkeley, got to the heart of the matter here last Friday in the Japanese American Citizens League national oratorical contest where she was a finalist and I was a judge.

She competed in the extemporaneous category, in which you have 30 minutes to pick a topic out of a hat and make up five minutes worth of something to say. I suspect television commentators work like that, only they get more money.

Suyehiro did a prize-winning job on the topic, "Asian Americans: A Model Minority?"

Asian Americans may be successful, she said, but they are still a minority, still "colonized."

In responding to this colonization, they had to choose between assimilation and rebellion.

Most chose assimilation and prospered, but only in that limbo between things totally Asian and totally American, between the world of their ancestors and that of their children.

"Have we made it?" she concluded with an engaging, ironic smile. "Not by our standards. [Only] by the majority's standards."

Brilliant, I thought. Not just in style, but also in content.

I have always been a little suspicious of the way some people, particularly political conservatives, gush about the success of Asian Americans.

I often suspect their praise comes less from genuine regard for Asian American achievement than from a disingenuous need to ridicule the persistent pleas of other minorities.

Asian Americans have a well-deserved reputation for taking care of their own problems without making demands on the rest of us.

The tradition is so strong that young Japanese Americans had to plead with members of their parents' generation just to seek reparations for the property and freedom unjustly taken from them by forced "relocation" during WW2.

With that in mind, "model minority" sounds like a convenient condescension, a label to be used mostly by those who would rather not help any minorities at all.

"Asian Americans are proud of the contributions they have made," says Stewart Kwoh, director of the Asian Pacific American Legal Center of Southern California in Los Angeles. "But when Asian Americans are placed as a buffer between whites and other minorities, that is a poor use of their contributions."

Statistics, Kwoh says, often overlook the problems of poverty, language, discrimination, racial violence and cultural adjustment that persist in Asian American communities.

Los Angeles' rapidly growing Vietnamese population, for example, has the lowest income of any minority in the country.

Even the most skilled Asian Americans continue to face bias against their upward mobility in corporate ranks.

And incidents of racial violence against Asian Americans have risen dramatically, from less than 20 in 1981 to almost 200 in 1984, according to a legal center study.

The most celebrated case may be that of Vincent Chin, a Chinese American beaten to death by unemployed auto workers in Detroit who thought he was Japanese and somehow responsible for their job loss.

Asian Americans can take great pride in their achievements. But labels like "model minority" are a dubious honor.



Photo by Robert Shimabukuro

Dick McGrath of Chevron USA, sponsor of JACL speech competition, presents award to Kim Suyehiro of Sunnyvale, Calif., who won in the extemporaneous category, during the Sayonara Banquet at the Chicago convention. At right is the banquet's keynote speaker, then-House Majority Leader Jim Wright of Texas, the next Speaker of the House.

Have We Made It?

A Student Gives Her Perspective

by Kim Suyehiro

The following is the winning entry in the extemporaneous division of the National JACL Speech and Forensic Competition held at the Chicago convention in July. It has been edited for publication.

In order to discern whether we have actually "made it" as a model minority, it is essential to understand the definition and the nuances of the term "model minority."

The phrase includes, first of all, "model." I would think that "model" has come about from recent articles such as in the April 1984 U.S. News and World Report commenting on the achievements of Asian Americans—in particular, Japanese Americans, those of the Sansei generation who have gone through college, who have achieved so much, who have achieved the "American dream."

Also, an article appeared in the San Jose Mercury News, in the same year, pertaining to the subject. One statistic marks the achievements of Asian Americans in the United States today. That is at the University of California at Berkeley, which I currently attend, where 19.6 percent of 1980 graduates were Asian Americans. This is a sure sign that many American citizens, both whites and minority, view the Asian American as a model minority.

However, there is one term that I find hard to accept : "minority." The very word itself points us out as a minority. When you realize that in spite of our achievements, we are still Asian Americans, we still have a yellow coloring, and we still are viewed by the white majority as a minority.

This leads to my second point. And it is a discussion of what has been called colonization. A sociologist named Robert Allen describes colonization as the subordination of a minority of people by state power.

This colonization can be seen in the history of Asian Americans in the United States. The history begins with, of course, immigration restriction laws, passed in the early 1900s and late 1800s pertaining to Chinese and Japanese immigrants. These immigrant restriction laws are obviously a direct manifestation of subordination of minority people by the white majority by state power laws.

The second example is, of course, one that we are all quite familiar with, and that is Executive Order 9066 issued during WW2. This was a denial of life, liberty and pursuit of happiness to American citizens by a white majority, because we were viewed as a minority.

Therefore, we have seen that there is a history of colonization, direct colonization by the government of the United States against a minority, of Japanese Americans, Chinese Americans, or in general terms, Asian Americans.

In an article by sociologist Albert Memmi, this modern colonization poses a double threat to minorities in America today. The first threat is that people may have a tendency, as minorities, to overassimilate; that is, to try to blend in with the white majority to achieve what the majority people believe to be success.

This is exemplified by Richard Rodriguez in his book *Hunger of Memory*. He is a Mexican American ican who came from a Spanish-speaking home, and was able to attend Oxford University. He achieved the "American dream."

But he also alienated his family. He also found that he no longer could communicate with his own culture. He was a second generation man who found his success but also found alienation because he was still a minority though he chose to deny it.

The second way of responding to modern colonization, that is, our realization that we are a minority, is outright rebellion. And this was described by Memmi as "an iron collar," something that must be broken in order for us to escape.

Now we realize that we don't want outright rebellion; we don't want to say, "Well, we're a minority, we don't want to blend in, we don't want your idea of success."

This is not the point. The point is that in the United States, Japanese Americans have achieved much and we are considered the model minority, a minority of people which has achieved success in the terms set by the majority.

There's still much to do. The achievements of Japanese Americans have been many. But we must realize that we are still a minority in the view of the majority in the United States. And we are still colonized people as long as terms such as model minority are applied to us.

Thus, in answer to the question—Japanese Americans, "model minority": have we made it?—the answer is, "Not by our standards, but by the white majority's."

Underground Lady

by Hisaye Yamamoto DeSoto

ABOUT THE AUTHOR

Hisaye Yamamoto DeSoto was born in Redondo Beach, Calif., in 1921. After being interned in Poston, Ariz., and relocating to Springfield, Mass., she returned to California and now lives in Los Angeles. Her seven short stories written and published between 1948 and 1961 were later reprinted in such Asian American anthologies as *Aiiieeeee!*, *Ayumi*, and *Counterpoint*. A collection of her works entitled *Seventeen Syllables: Five Stories of Japanese American Life* was recently published in Japan by Kirihara Shoten, Inc. She regularly contributes essays and poetry to the Rafu Shimpo holiday edition and wrote a short story for the *Echoes 4* anthology published earlier this year. She and her husband Tony have five children and two grandchildren.



I grocery-shop for the week on Fridays now, but until a couple of years ago I regularly shopped on Saturdays. The reason for the switch is that my husband Ed has retired and one of his diversions is to climb to Mt. Wilson from the Pasadena foothills, or at least partway to Henninger Flats, on Saturdays, so he needs a combination breakfast-lunch packed, and he's gone most of the day. So now I clean house on Saturdays, relieved not to have him underfoot while I run the vacuum.

Anyway, I met the Underground Lady late one Saturday afternoon when I emerged from the supermarket with my cart and went over to the phones to call home for a ride. In those days, after calling home, I used to go over to the crumbling cement bench in front of the store to sit and wait, because sometimes Ed was watching TV and wanted to see how a movie came out before leaving the house. So I sometimes had time for a cigarette, a leafing-through of the Sunday book review section (I always bought the Sunday paper while I was at it), and sometimes I even finished the Sunday crossword puzzle.

That particular Saturday, however, I found I couldn't push my cart over to the bench because the way was blocked by a woman and her cart, which was overflowing with what looked like a quilt and other household goods.

So I shrugged inwardly and decided to wait near the phone, lighting up as usual. The woman, quite tall and dressed in too much clothing for a sunny December afternoon — a shapeless black hat, a long woolen scarf, a thick brown coat — turned to me and began talking about tobacco.

She said some lady had given her a pack of Benson and Hedges, which fact caused her to shudder, "I don't know why anybody smokes them. They're terrible." She said she knew she had a pack of Camels in her gear somewhere, but she gestured towards the cart helplessly, as if to say it would take her some doing to find it.

So I offered her one of mine and let her keep the matches. She told me she was homeless. Her Japanese neighbors, who hated her, had burned her house down.

I wondered why she was telling me, another Japanese, about it. Either she didn't return the hate or maybe she wanted to heap coals on my head, for standing there with my cartful of groceries.

"Are you sure?" I asked.

"They hate me," she said, totally convinced of the fact.

"What kind of Japanese are those?" I wondered aloud, to indicate that I was one Japanese that didn't hate her, at least not until she could give me a good reason.

"Well," she said, "his name is Stanley Onodera. He works for the Harbor Department. What better way to infiltrate, eh, to signal the Japanese in World War II? Remember Pearl Harbor."

"How old a person is he?" I asked.

"Forty-five," she said.

"So he must have been five at the most during World War II," I said.

"That doesn't matter," she said, dismissing logic with a wave of her hand. But she did decide to try another tack.

"They had three Akita dogs and two died," she said, "and the remaining one is afraid of his own shadow."

For a fleeting second, I wondered how the dogs had met their death. We'd had a couple in our neighborhood, both beautiful, spirited animals; one, directly across the street, had been named Taisho.

But she changed the subject again. "The man has about $25,000 worth of motorcycles and cars.

"Now he's sick," she continued, "High blood pressure, and he's going deaf and he's got other things wrong with him. And his wife, she's getting fat!"

"Well, if they burned down your house," I said, "I guess they deserve it."

"Oh, I get along with them," she said. She put her hands together prayerfully and bowed respectfully. "That's the way they want me to be. Like a Japanese — quiet."

Also, she said, she had once knocked on their door to borrow a flashlight when her lights went out. And Stanley Onodera had lent her a flashlight, "stolen from the Harbor Department, don't you know."

When she went to return it, he had told her to keep it.

"It's a magnificent flashlight, Starlight, six batteries. It can throw a beam way over there." She pointed over to the intersection beyond the supermarket parking lot. "Powerful!"

So she got along with her Japanese neighbors, she said, again putting her hands together and bowing. "I'm quiet and polite, just like a Japanese."

She said she grew her own vegetables on her lot. And she was building her own house. She didn't need much, maybe one room ten by ten, enough for a bed, a kitchen, a bathroom, that was all. Her house that had burned down had been 350 square feet — too large. Now she was building a house sufficient for her needs, that was all she required.

"Good for you, if you can get away with it," I said.

"Oh, I can," she said confidentially. And she bent towards me and intoned, "Underground!"

"She said she grew her own vegetables on her lot. And she was building her own house. She didn't need much, maybe one room ten by ten, enough for a bed, a kitchen, a bathroom, that was all. Her house that had burned down had been 350 square feet—too large."

So I got the impression she went back to her lot, on a hill behind another supermarket, at night, and slept down in the cellar or basement of her burned house.

She then confided that she had worked in Washington during World War II, before being transferred to San Francisco. She had worked for the Office of Counter Intelligence.

"OSS?" I asked.

"No, no, CIC," she said.

"Oh," I said.

Her current income was something over three hundred dollars, which didn't go too far.

I wondered if it was disability. She didn't look old enough to be on Social Security. She was a good-looking woman under the assorted clothing and smudge. In fact, cleaned up, coiffed and appropriately gowned, she might have cut a statuesque and elegant figure in some Washington ballroom or at some long dinner table with notables on either side of her. But she could have been a filing clerk.

Continued on page A—20

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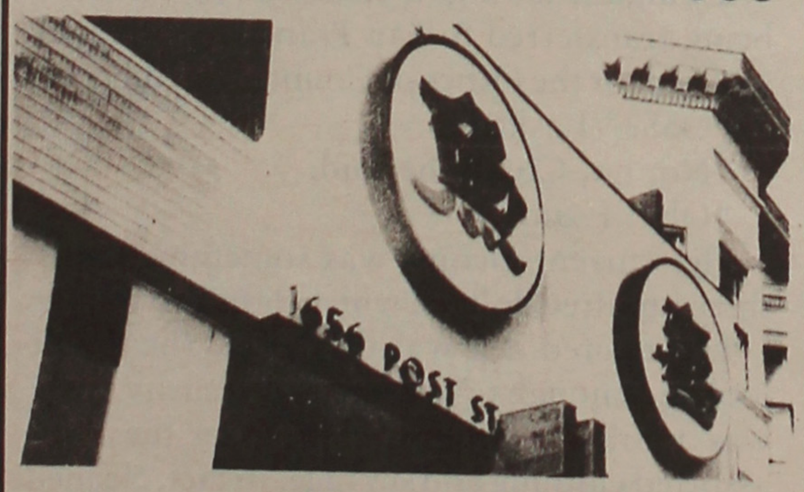
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A STUDIO SHOT OF CONVENTION CHAIRPERSONS BY RICHARD IZUI.

1st ROW: TINA, AYA, & PERRY
2nd ROW: CHIYE, ART, HIRO, CAROL
3rd ROW: DON, JIM, & SHIG
4th ROW: RON & LARY



LILY OKURA, WITH HUSBAND PAT, POSES FOR EDDIE SATO AFTER WINNING DOOR PRIZE AT WINDY CITY NITECAP.



JANE KAIHATSU FILMS A RARE CUB VICTORY, WHILE MATTHEW ABE FROM TWIN CITIES CHAPTER WATCHES IN AMUSEMENT. ANOTHER GEORGE ASAI PHOTO.



GEORGE ASAI CAUGHT BILL HOSOKAWA, AMBASSADOR PHILIP TRESIZE AND TOASTMASTER NOBORU HONDA AT THE MIKE MASAOKA JPSA DINNER.



BILL MARUTANI, DR ARTHUR FLEMMING AND MIKE SUZUKI ARE CAUGHT SHARING A JOKE BY TETS ITAHARA.



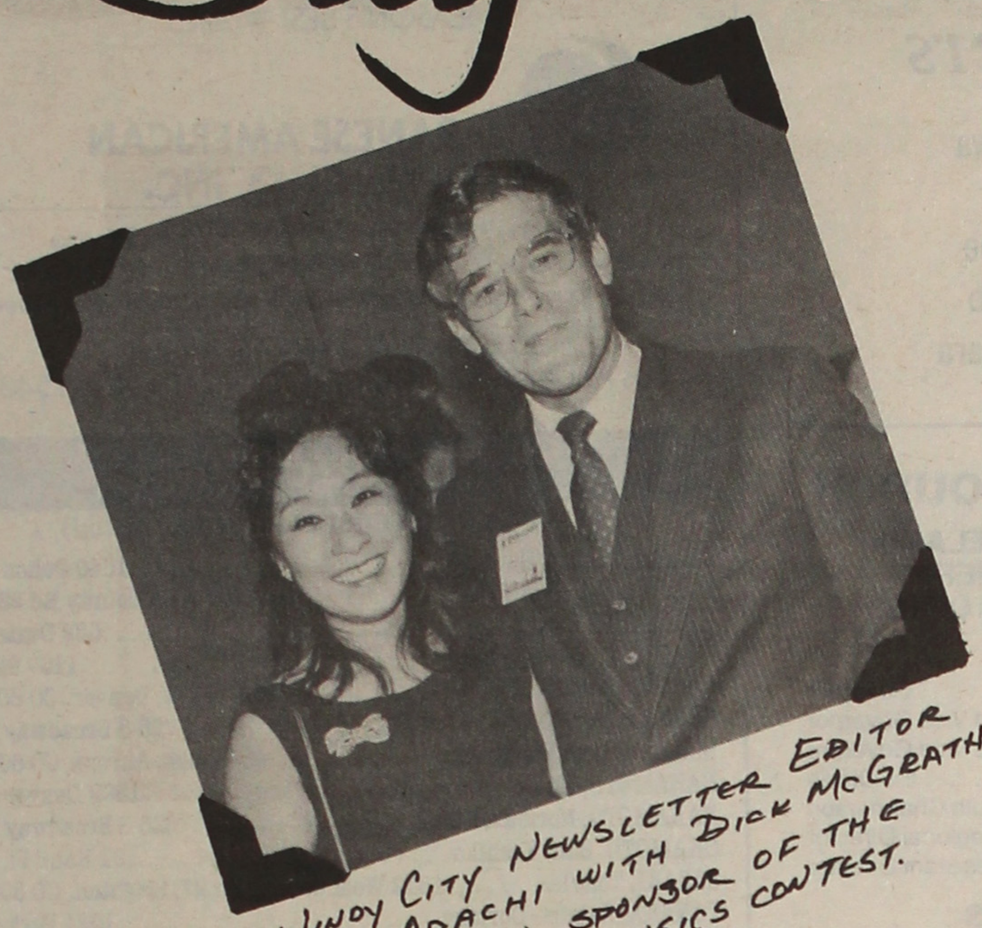
GEORGE AGAIN WITH A QUICK SHOT OF HELEN AND CLIFFORD UYEDA, HARRY HONDA AND LILY OKURA.



THE AMERICAN LEGION NISEI POST 1185 COLOR GUARD POSE FOR AL NAKAMOTO AT THE SAYONARA BANQUET AND BALL.

Sayonara Ball

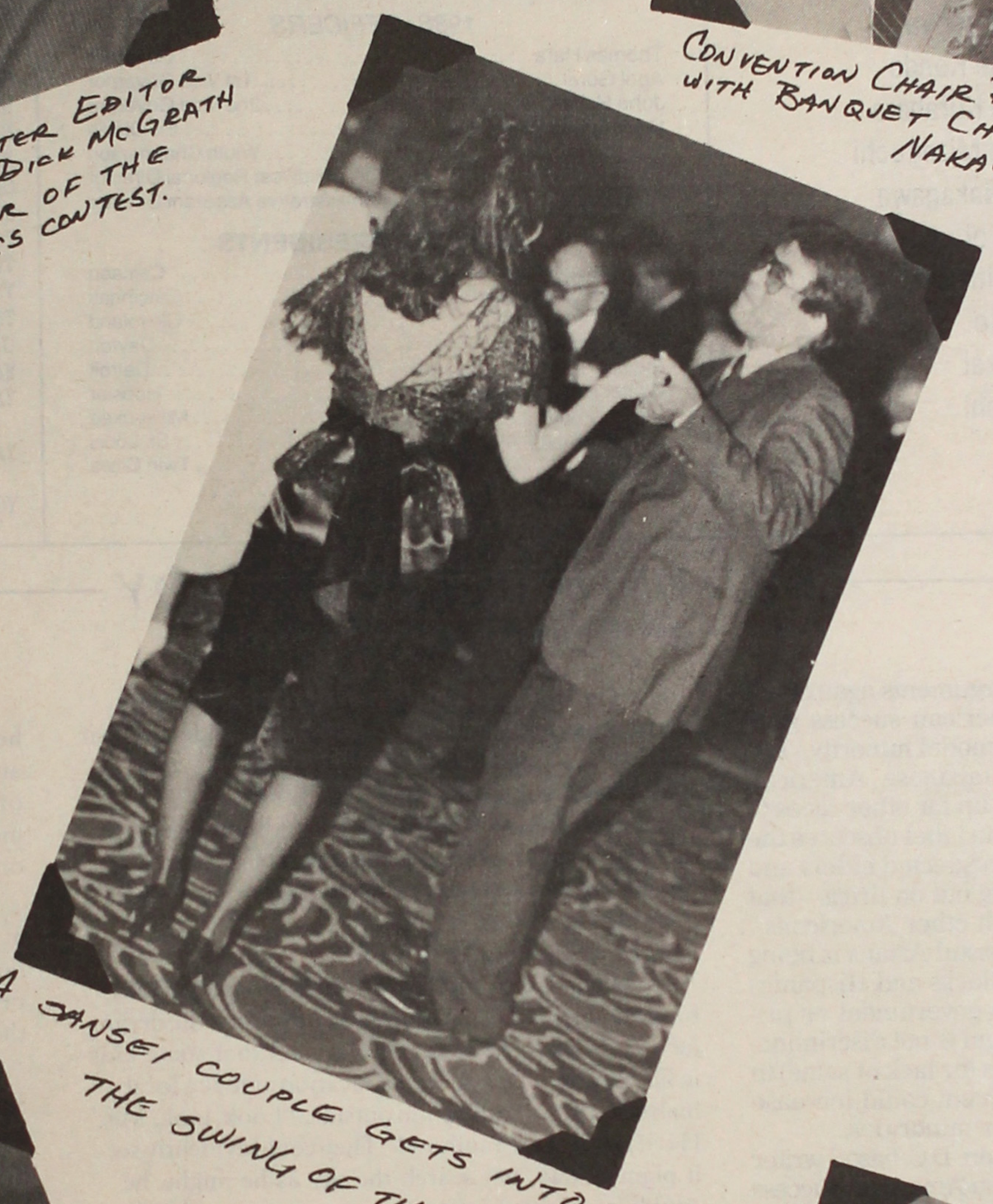
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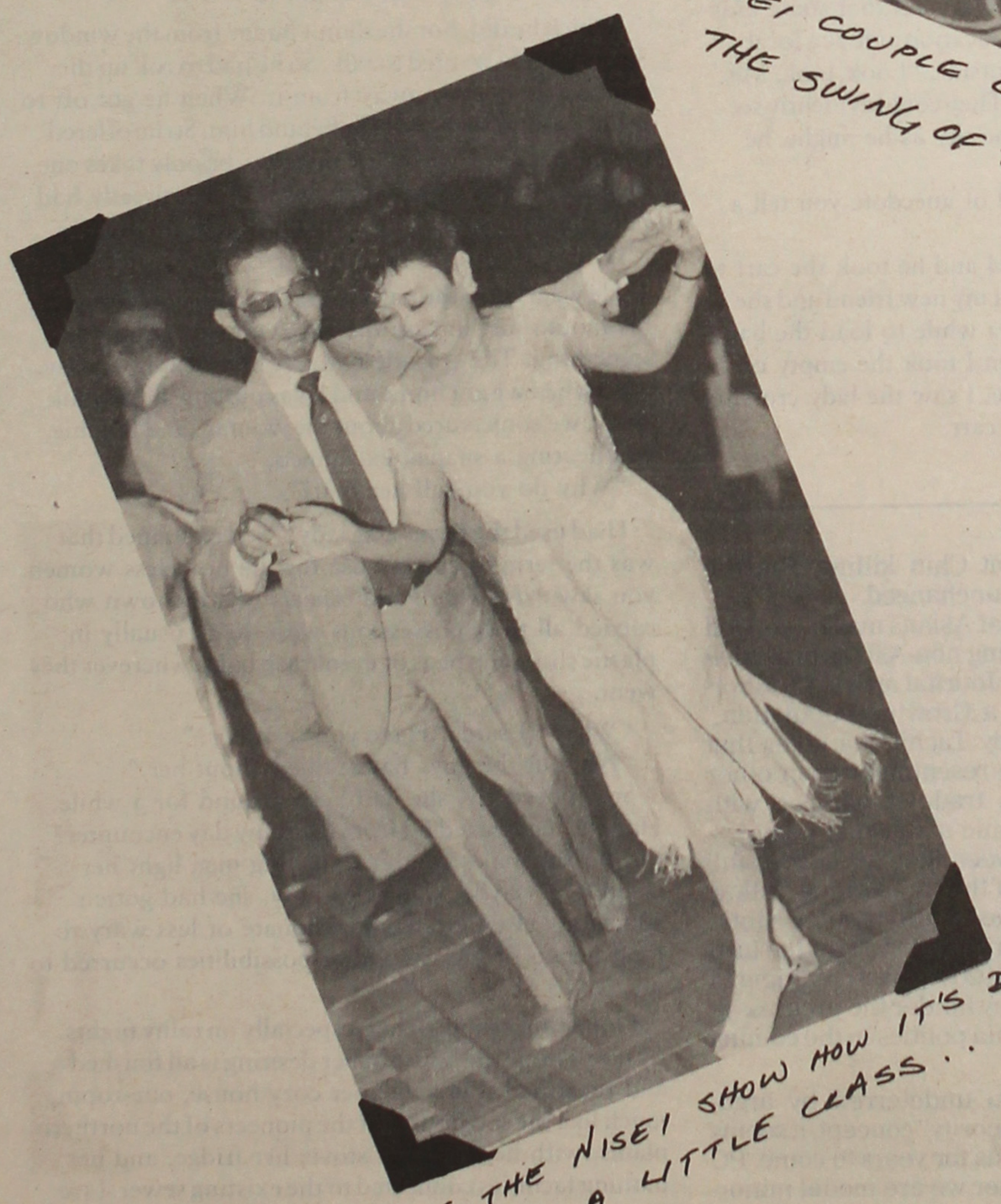
WINDY CITY NEWSLETTER EDITOR TINA ADACHI WITH DICK McGRATH OF CHGURON, SPONSOR OF THE SPEECH & FORENSICS CONTEST.



CONVENTION CHAIR RON YOSHINO WITH BANQUET CHAIR TSUNE NAKAGAWA



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OVERVIEW

Continued from page A—13

1986) touches upon two other arguments against the image: "Postwar Japanese-American success gave rise to the media catchphrase 'model minority.' The term makes virtually every Japanese American wince. Some resent being held up for other races to emulate . . . Others object that the label obscures the many human problems—from neglected elders and broken marriages to kids strung out on drugs—that Japanese Americans share with other Americans."

Some fear the image of successful Asians is being used by those who argue that Blacks and Hispanics don't need assistance from the government or private sector because their problem is not discrimination, but rather their willingness (or lack of same) to "work hard." This kind of argument could increase anti-Asian hostility among other minorities.

An opinion piece by Washington, D.C.-based writer Nicholas von Hoffman ("The Asian-American Success Story: What's the Secret?" Los Angeles Herald Examiner, July 23, 1985) typifies this argument. Hoffman writes that Asians are achieving "praise and public respect" while "masses of black and Hispanic people seem to float on in the despair of social anarchy, welfarism and perpetual complaint."

The writer acknowledges that "the differences in culture, background and history are immense, so large that it is abusive to point to Asians and say to blacks, 'Those guys made it, how come you didn't?'" But he then poses that very question and comes up with an answer: "[I]n 1945 blacks, Japanese and Chinese were in a tie for dead last in American society. Forty years later, blacks are still last, while the other two groups are fighting to come in first. It's been said that one of the reasons for different performances is that Chinese and Japanese stayed out of politics while blacks plunged into it . . . While Dr. Martin Luther King Jr. was leading and winning the struggle for voting and other rights, Asian Americans were cracking the books, and it paid off for them. Great as the impact of the civil rights movement has been on law and government, it has not begun to yield such handsome dividends."

As many community activists have argued, the "model minority" concept could also be used as an excuse for not providing needed social services to Asian communities. The image of success can go hand-in-hand with a belief that Asians do not suffer from unemployment, malnutrition, substandard housing, alcoholism and drug abuse, mental illness, youth crime, and other societal problems.

Most of the above articles do mention that in some cases Asian Americans are still faced with discrimination, ranging from the subtle — difficulty in getting promoted to managerial/supervisorial levels, and possible quotas on admissions of Asian students at certain colleges — to the blatant — racial violence, exemplified by the Vincent Chin killing. But the themes remain essentially unchanged.

Lastly, there is the fear that Asians may be viewed as overly successful, depriving non-Asians of schooling and jobs. In a California Journal article ("California's Asians: Power From a Growing Population," November 1986), writer Judy Tachibana notes that Asian Americans may face resentment from other Americans because of the trade imbalance with Asian countries and economic malaise at home:

"There is a thin line between that 'too successful' image and the perception of the threatening 'yellow peril.' It is that negative image—perhaps more subtle today than it was when American nativists at the turn of the century and into the 1920s were screaming to halt immigration—which may hinder the progress of Asian Americans in California politics in the coming years."

Because the media seem undeterred by arguments against the "model minority" concept, it seems likely the label will be with us for years to come. PC raises the question of whether we are model minority because the issue clearly has an impact not only on our relationship with non-Asians, but also on our own self-image.

UNDERGROUND LADY

Continued from page A—15

She then told me her age — 62 — and this gave me a turn because I was a year older then. She didn't appear to be the least grey of hair or lined of face. She could have passed for someone much younger.

All of a sudden, I felt apologetic about all my groceries. So I said I tried to make them last all week, but my son had been screaming that morning because there was no bread or milk.

"Throw him out," she said.

Excellent advice, but I didn't tell her that after he'd found something to eat, Butchie had told me the dream he'd had before he woke up. He said that some kids in his class (he was a special education aide at a local high school) had called him outside, "Look, look, Mr. Hori! Look at the rainbow!" They could evidently see it plain as day, but search the sky as he might, he couldn't see the rainbow.

But it was hardly the kind of anecdote you tell a stranger.

About that time Ed arrived and he took the cart to wheel to the car. He glanced at my new friend and she looked back at him. It took a while to load the bags into the hatchback, and when I took the empty cart back to the front of the store, I saw the lady crossing the street with her shopping cart.

On the way home I told Ed of my encounter, and he said he'd seen the woman before. She had been at another supermarket down the street, under the shelter of the front arcade, during the last rain, early in the morning when he went to buy the paper before going on to Griffith Park for his daily jog.

Before he could get out of the car, she had rapped at the window and asked for a light. So when he handed her a matchbook, she had said she couldn't light it because of the rain. She handed him her cigarette inside the car and asked him to light it.

Which he did, but she didn't budge from the window. She evidently wanted to talk. So he had to roll up the window to get her away from it. When he got off to get the paper, she was right behind him. So he offered her the paper (when he goes jogging, he only takes one quarter for the paper), but she said she already had one. Then she said maybe she could sell it, so he gave it to her.

He went on to the park to jog, he said, but he wiped his mouth just in case the cigarette was germy or something. The episode had left him feeling uneasy.

So when we got home and I was putting all the junk away, we conjectured about the woman, and Butchie, overhearing a snatch, exclaimed,

"Why do you call her that?"

I had used the term "bag lady." So I explained that was the term in current use for the homeless women you saw everywhere and especially downtown who carried all their possessions with them, usually in plastic shopping bags or even trash bags, wherever they went.

"Why?" I said. "Have you seen her?"

"No, but the guys have talked about her."

So, apparently, she had been around for a while. Had she recognized Ed from the rainy day encounter? Or did she make a habit of having men light her cigarette? Maybe, using this ploy, she had gotten somebody else more compassionate or less wary to treat her to breakfast? Other possibilities occurred to me.

I sometimes think of her, especially on rainy nights. By now I hope the house of her desiring is all finished and furnished. I imagine her cozy house, one-room, much like the sod houses of the pioneers of the northern plains, with her bed, her stove, her fridge, and her bathing facilities connected to the existing sewer. I see her snug in bed under her quilt, maybe even reading by the light of the magnificent flashlight with the six batteries.

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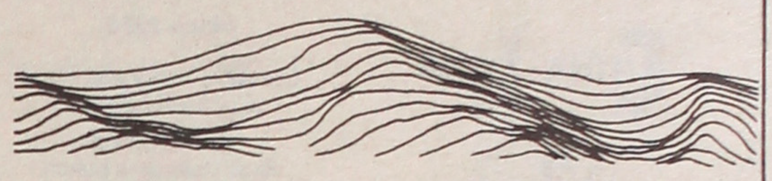
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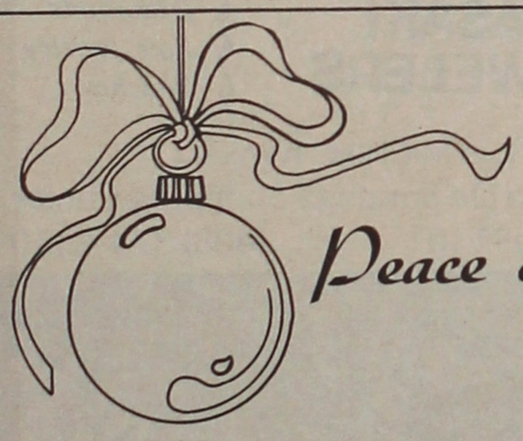
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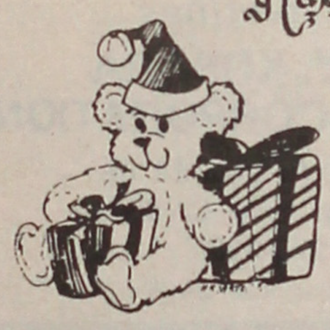


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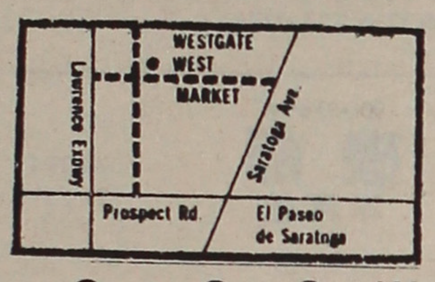


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HITOMI, Dick/Lucille	
KAKU, John/Janet	
KANEKO, Harry/Terrie	
KASAHARA, Mas/Doris	
KAWAHARA, Ed/Kay	
KIKUCHI, Kayo/Tatty	
KINOSHITA, Howard/Muneko	
KUMAGAI, Bill	
MIYAGISHIMA, Ted/Grace	
MIYAMOTO, Tom/Jane	
MORIUCHI, Gunji/Atsuko	
MURAI, Aron/Fumi	
NAKASHIMA, Lex	
NAKASHIMA, Mona	
NAKASHIMA, Stephen/Sally	
ODA, Bill/Esther	
SAKAMOTO, Jim/Susie	
SAMESHIMA, Ko/Sumie	
TAKATA, Tomoye	
TAKEI, Shiro/Florence	
TAKEI, Judge Tak/Lilly	
TANABE, Art/Sumi	
TANIGUCHI, Hiro/Ann	
UCHIYAMA, Jerry/Marion	Happy Holidays
UCHIYAMA, Ray/Helyn	Happy Holidays
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This is a continuation of a tradition started in 1978 with respect to JACLers who help make possible this mammoth Holiday Issue — the "PC People Who Count" — the chapter officers, members, volunteers and specially designated PC Holiday Issue representatives. This is our way of thanking them for their "come through" spirit for the Pacific Citizen.

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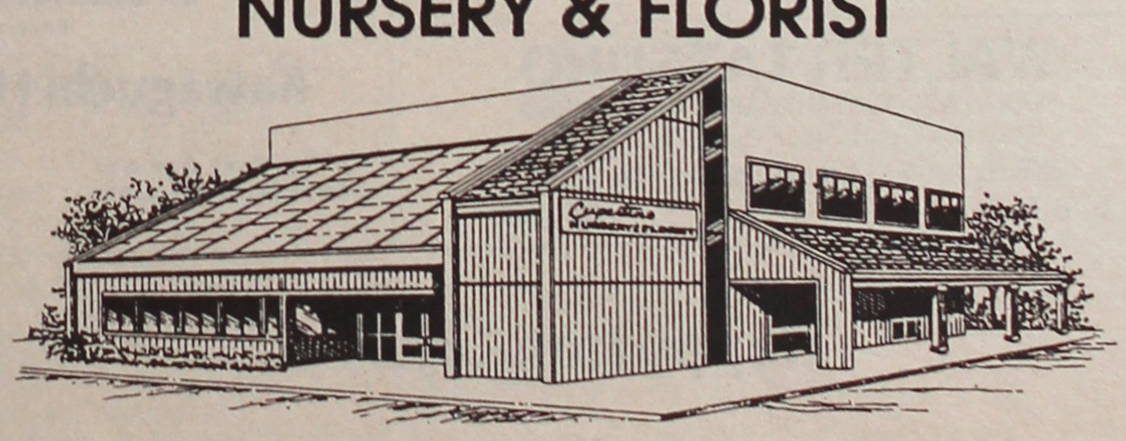
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The Season's Heartfelt Greetings from

East Los Angeles JACL

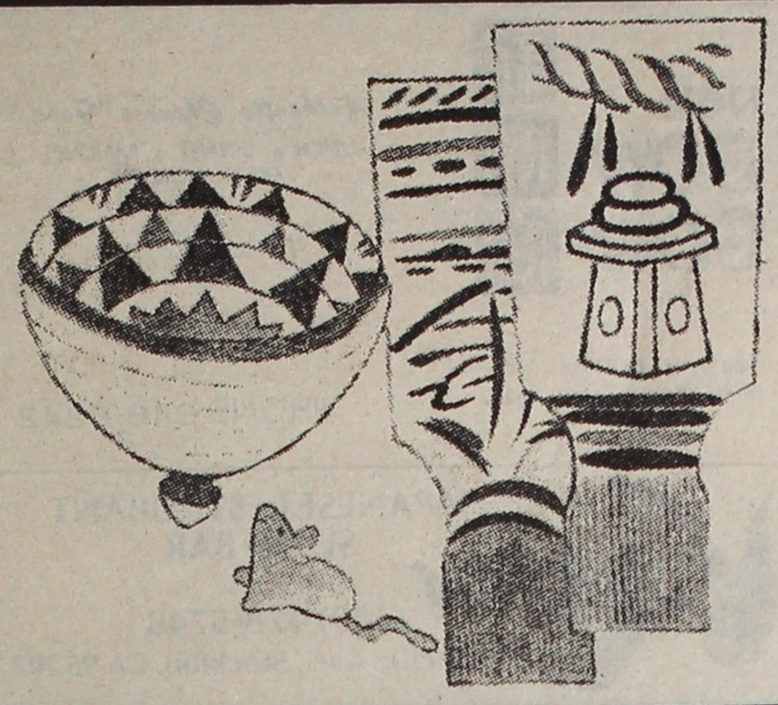
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Holiday Greetings!

SUE SAKAMOTO

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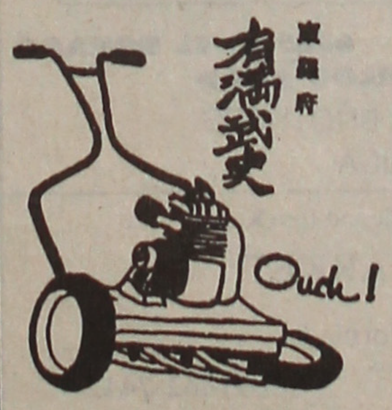
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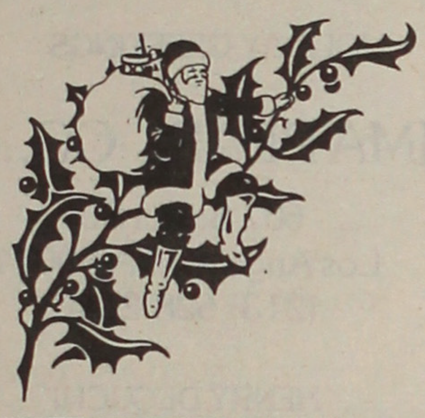
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ISHIHARA, Sam/Shizuko .....
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KITAGAWA, Frank/Sarah .....
KITAGAWA, Lon/Kathryn; Rick .....
KUSAMA, Henry/Mary .....
KUSAMA, Robert/Lizz; Brent .....
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NAGAI, Nelson/Beverly; Tyrone, Tyree ..
NAGATA, Grace .....
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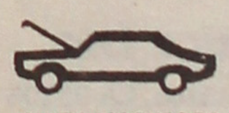
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pacific citizen
National Publication of the Japanese American Citizens League
Holiday Issue: December 19-26, 1986
PULLOUT SECTION 'B'

Minoru Yasui, 1916-1986



In Remembrance

We dedicate this Holiday Issue to the memory of Minoru Yasui, whose passing left a painful void in not only those who knew and loved him, but in JACL as an organization

That void cannot be filled by any one person; Yasui throughout his lifetime was larger than life in his generosity, commitment and dreams. But perhaps we can all begin to give a little more to make up for the incredible amount of energy and dedication to civil rights that Yasui shouldered for all of us during his life.

Together we can achieve the dream most precious to Yasui — equality for all people. After all, isn't it time to put aside our differences, roll up our sleeves and move forward in unity for a greater cause? And with a little more tolerance and understanding for others, we may even find the commitment to make Yasui's dream our dream too.

Let us look to his life as an example, not as a model Asian American, but more fully and honestly as a model American who recognized and courageously pursued his inalienable rights as such. That courage was summed up in an editorial which appeared in the Nov. 14 issue of the Denver Post with the title "Minoru Yasui, American." It bears repeating:

"We knew Minoru Yasui long enough to know that he would have been pleased by that headline. Few citizens have fought so long and effectively to advance the dream that all Americans would be judged on their individual merits, rather than discriminated against because of arbitrary classifications.

"Born in Oregon, Yasui was appalled when 120,000 Americans of Japanese descent were placed under a curfew in the hysterical atmosphere following the attack on Pearl Harbor. As a young lawyer, he walked into a police station to challenge the curfew—and was imprisoned for a year for his temerity. In a review 40 years later, his conviction was dismissed.

"But Yasui's real vindication had come long before. After being released from a relocation center in Idaho, he moved to Denver in 1944 and became a vocal champion of human rights. He finally became executive director of the Denver Commission on Human Relations for 16 years before retiring in 1983—serving as a calming influence during several years of racial turmoil in Denver.

"By the time of his death Wednesday at age 70, Minoru Yasui had avenged, in the best possible way, the ethnic slights he had suffered in his youth—by leaving a better and fairer nation than the one into which he was born."

Recollections and Tributes

The first time that I ever saw Min as a scoutmaster we were all in a camping site. Our former scoutmaster believed in being very Spartan. We had to start our fires by rubbing sticks and build everything with rope. We ate dried noodles and had canned soup.

But we heard we had a new scoutmaster so we all went into camp on Friday afternoon. Friday evening we heard the new scoutmaster was coming. This big, huge four-door station wagon wheels in, and out pops this guy with a Baden Powell [campaign] hat on and says, "Hi, I'm Min Yasui and I'm your new scoutmaster."

He then proceeded to throw up an eight-man Coleman tent, ripped out his Coleman stove, and pulled out two great big ice boxes of food.

He threw some steaks on the grill, cut up the potatoes, started some rice and says, "Come on, boys, come on over and have some dinner!"

So we all thought, "Oh boy, this is our new scoutmaster!"

Before he was done, we went to two Jamborees, one in Japan. We were the color guard for the city and county of Denver. We all made Eagle Scouts. When Min does something, he goes all the way.

—Gene Takamine, Huntington Beach, Calif.

I'll never forget the intense feeling of pride I felt as I sat in the audience of the N.Y.U. Law School auditorium in March of 1985. Seven hundred students, faculty members and community members had come to hear a panel presentation on Japanese American redress, and virtually everyone around me was talking about the eloquent and passionate delivery of one member of that distinguished panel: Minoru Yasui.

Yes, Min had a way with words. Even as he talked fondly of his childhood in Hood River, Oregon, while walking through his family's apple orchard in the movie "Unfinished Business," one could hear and feel his strong emotions . . .

The measure of Min's life was the *process* of having lived fully and passionately and courageously, not just some tally sheet of his pluses and minuses.

—Philip Tajitsu Nash, New York Nichibei

I was asked to speak to a junior high school class [in Portland] about the WW2 treatment of Japanese Americans. I thought she [the teacher who asked me] meant a class like a history class or something.

I found out at the last minute that she meant the whole 7th grade class, at an assembly—over 100 students. I was absolutely panicked.

Luckily, Min was in town. I was a little hesitant to ask him for help, but a friend told me it wouldn't hurt to ask. So I called up him. He graciously agreed, even though it was at the last minute and he had to go to Hood River later that afternoon.

It turned out to be a great experience for the students. I gave my little presentation—my personal experience working with redress, my involvement, and how it affected me. Then I turned the program over to Min.

He was great with the kids. He talked from a personal and historical perspective. And he talked off the top of his head—no notes. The students were impressed and inspired by his personal recollections.

He was always available and ready to help.

—Chisao Hata, Portland, Oregon

Minoru Yasui will be remembered as a great leader of human and civil rights and the voice of Japanese America.

Min spoke for Americans of Japanese ancestry when their voices were silenced in American concentration camps in 1942. His bold spirit carried a lifelong struggle for justice, leading both judicial and legislative movements to make this nation and Americans of Japanese ancestry whole again. We shall not see another like him.

Min Yasui's legacy is a rich one. We are beneficiaries of a nation made wiser and more tolerant. Americans of Japanese ancestry are enriched. The most precious gifts received by this generation and future generations are the harvests of his toiling.

We have a great debt to his memory. The portrait of America as a great democracy is incomplete. Min sketched the portrait, guided by his thoughtful and energetic hand. He gave us justice and compassion, rich colors to blend.

His voice is silent, but his message remains rooted in the conscience of America. We pledge to continue the pursuit of justice to which Min Yasui dedicated his life. We reaffirm our commitment towards the civil and human rights for all Americans. We ask all those who knew, loved and respected Minoru Yasui to join us. We will miss him, forever grateful that he touched all our lives.

——National JACL Statement

Although Min was a legal advisor for the Tri-State Buddhist Temple for many years, as he was to many Japanese American organizations, Min never sent us a bill.

—Rev. Kanya Okamoto, Denver, Colorado

I think the Japanese American *daruma* has a Yasui face, scowling determination, persistent, impatient for the other dark eye to be painted in—rocking noisily (not waiting to be pushed), and always firmly balanced.

It will become apparent as we continue in the way we must, as Asian people and as we pass on our collective histories to the children, that Min Yasui will live as long as there are Asian Americans with Asian American heroes—women and men growing up strong, proud, and clearly committed to justice. That's the legacy our dear friend Min Yasui leaves for those who came after him.

—Misa Joo, Asians Together, Eugene, Oregon

The American Friends Service Committee shares, along with the Japanese American community and civil rights advocates everywhere, a great sense of loss at the death of Min Yasui. We shall always remember him for taking a courageous stand for civil rights when he challenged the legality of a military curfew . . ..He maintained that stand with energy and dignity through the forty-some years following his original challenge, most recently through the appeal of his historic case and his activism in the movement for Japanese American redress.

We agreed with Min in 1942, and we continue to agree with him in 1986, on the importance of both efforts. Though we mourn the passing of a great American, we believe the most fitting remembrance of his life work will be a just outcome in his challenge to the Circuit Court of Appeals on this case and the passage of redress legislation.

—AFSC, Pacific Northwest Region

I am familiar with Minoru Yasui's struggle to vindicate the constitutional rights of all Americans, including those of Japanese ancestry. . . .

As one whose parents were born in another country, I have a special feeling for Minoru Yasui and others like him who have struggled to maintain the principle that all Americans are entitled to stand proudly and equally under our Constitution.

—Oregon Governor Victor Atiyeh

For a very brief time, Minoru Yasui represented the entire English section of the Colorado Times just before it was suspended June 11, 1956.

The regular English section editors had resigned, one in 1955 and a successor 14 months later. A regular contributor, Yasui displayed his great desire to see the English section continue by gathering the news, editing the copy (on the Linotype machine, no less, which he was learning to use from scratch), and putting the page to bed.

These were the "hot metal" days when the Linotype machine belched hot lead to cast lines of type. If the lines were not tight, Yasui faced the danger of having molten lead squirt on his pants, if lucky, or on his bare arms or face. The demobilization of the machine for hours was also a possibility. Min was certainly ambitious. But knowing very little about the production side of papers, he quickly learned it was not his game. The Colorado Times English section never regained its former prestige. It is no longer publishing today.

However brief his stint before the Linotype, Min was part of the select group of journalists in the Ben Franklin tradition who wrote *and* printed the news. But Min was also a newsmaker—an even rarer combination.

—Harry Honda, Los Angeles, Calif.

Point / Counterpoint

Asian Americans and the Model Minority Myth

by Edna Ikeda

There has been a lot of media hype about Asian Americans being a "model minority." Success stories have illustrated how Asian Americans achieve above Blacks, Latinos and other minorities — even gaining equal footing with Whites in income, education and employment.

However, this presents only one dimension of Asian Americans. Poverty, dropout rates, unemployment, racial discrimination and anti-Asian violence are very real problems in our communities, but are omitted or glossed over in success stories.

Though there are numerous statistics which can be used when examining the model minority issue, the following paragraphs contain excerpts from interviews with members of the San Diego and Imperial Valley communities who were asked their feelings on this topic.

Vernon Yoshioka, a Nisei, is the current San Diego JACL president and an aerospace engineer at Teledyne Ryan Aeronautical. He is active in politics and his Japanese American community church.

Advantages and Disadvantages

Yoshioka noted that being considered a model minority was both an advantage and a disadvantage. "On one hand, we're treated as successful," he said, "and on the other hand, still discriminated against because we have a different color face."

Yoshioka also noted the absence of Japanese Americans in upper management positions in the workplace where promotion is still a matter of "friends promoting friends."

"Not many Japanese Americans have made it into that social structure....Look at how many Japanese Americans you see in society columns," he added.

Since, in this society, quietness is equated with non-aggressiveness, observed Yoshioka, "If they perceive that you don't have that strength or power based on being aggressive, you won't make it in the business world."

He hopes that, in the future, there may be a better understanding of Asian Americans so that the perception of this quietness wil not be perceived as weakness.

Harry Kawamoto, a retired Nisei, served in the 442nd Regimental Combat Team during WW2, and has served on past San Diego JACL and Buddhist Church boards. He is a former gardener, aircraft industry worker and fisherman.

Kawamoto observed that the American society has "set up standards for judging others based on how much money, how many cars and what part of town people live in."

Issei Attitudes

He noted the different attitudes of the Issei: "Whatever they did, they always asked of themselves, 'Does this reflect well on other Japanese people?' They didn't care so much if it reflected well on themselves as much as they cared how things reflected on the Japanese community as a whole."

And, as far as Japanese Americans being portrayed as quiet, Kawamoto said, "Maybe we're quiet from their [white] viewpoint, but we're really not that quiet."

Bonnie Yamamoto is a Sansei administrative assistant for the Union of Pan Asian Communities (UPAC), which provides social services for Asians in San Diego. She has served UPAC in various capacities since 1977.

Yamamoto noted problems she has encountered when asking for funds for the agency. While going in front of the San Diego County Board of Supervisors, she noted that some of the supervisors had the attitude of "Asians don't need help — they're all successful."

"They [the supervisors] see Asians as Asians," Yamamoto said. "They don't see the difference between American born, foreign born, immigrant vs. refugee, or even people who came here from the middle class for jobs as opposed to those who were petitioned here by relatives...

"These [people] are all very different and distinct, but people don't see that....Then they think that Japanese are the same as Samoans, are the same as Filipinos."

Yamamoto noted that these perceptions are a problem when it comes time for UPAC to ask for funding.

Miyoshi Ikeda is a Nisei educator who has been a teacher or administrator in Imperial Valley since 1970. He was born and raised in Hilo, Hawaii.

Ikeda dislikes the use of the term "model minority" because he feels it implies that Japanese Americans are "second-class citizens."

"In essence," Ikeda said, "it means you're someone else's model and therefore not on equal status. Who the heck wants to be considered a second-class citizen?"

He noted that by praising Japanese Americans as a model, it cleverly directs anger and resentment of other minority groups toward Japanese Americans.

Kimiko Fukuda is director of the Community Relations and Integration Services Division in the San Diego Unified School District, the second largest in California.

In spite of the high percentage (52 percent) of minority students, there are only five or six Asians in the school district that have made it as principals, vice principals or directors. Fukuda, a Sansei, is the highest ranking Asian.

Fukuda observed that the career climb into administration is a difficult one for Asians, which has been made harder by a lack of role models, and the stereotype that Asians are hard workers who can get a job done when assigned a task.

Barriers to Administrative Jobs

The lack of a history of Asian school administrators in San Diego reinforces the stereotype that Asians may not be "articulate enough or strong enough to make a hard decision, or able to lead a group through difficult times," added Fukuda.

She also noted that there is a need to break stereotypes "even if this means learning different behaviors just to get through the interview or to be sure we'll be heard and understood in the system."

Continued on page B—12

From Yellow Peril to Model Americans

by Shigeya Kihara

The Japanese American journey of 100 years has been an epic of turbulence, violence and tremendous changes.

Japanese Americans were unwilling and minor actors in the imperialistic conflict between America and Japan in the Pacific Basin in the 20th century. As a direct result of this conflict, they became conspicuous targets of racism in the domestic policies of America in war and in peace.

The early Japanese immigrants came to America at a bad time when the Chinese were helpless victims of prejudice and discrimination. The Manchu Court in Peking, decaying and corrupt, hardly went through the motions of protest against racial incidents and discriminatory legislation in the United States. Blacks had just been freed from slavery by President Lincoln, but socially or economically, there was no justice or equality for them. America, 100 years ago, was a racist society.

Japan Declared 'Yellow Peril'

In 1905, Japan defeated Russia in war, the first time in modern history that an Asiatic nation had won over a European country. Immediately, William Randolph Hearst began his personal journalistic war against Japan, the "Yellow Peril" to Western civilization.

Homer Lea wrote *Valor of Ignorance* in 1909, predicting a war between Japan and the United States. It was widely read throughout the world and, for years, became required reading at West Point and Annapolis.

The San Francisco School Board attempted to segregate Japanese American children in their schools in 1906, which led to the Gentlemen's Agreement of 1908 and the end of the immigration of Japanese laborers to America. The California anti-alien land laws of 1913 and 1920 were followed by federal passage of the Oriental Exclusion Act of 1924.

From 1900-1940, in every legislative session of the state of California, without exception, anti-Japanese bills were introduced. By 1940, there were more than 500 federal, state and local anti-Japanese laws and ordinances in the United States.

The ultimate act of prejudice and injustice against Japanese Americans was Executive Order 9066, issued in February 1942, which resulted in the forcible incarceration of 112,000 Japanese, of whom 70,000 were native-born American citizens. There was no military necessity for this. No charges were made because there was a total absence of any act of sabotage or disloyalty by the Japanese Americans or immigrant aliens. For them, at this dark moment, the Constitution was truly no more than a scrap of paper, brushed aside by racial prejudice, war hysteria and a dismal failure of political leadership.

At the time Pearl Harbor was bombed by Japan, there were roughly 5,000 Nisei in the United States Army, sworn to defend America against all enemies. Even when the draft was closed to Nisei by the changing of their status to enemy aliens, they were being actively recruited to volunteer for the Military Intelligence Service (MIS).

In February 1943, the 442nd Regimental Combat Team was formed and Nisei were asked to volunteer. The response was overwhelming. Young men, with more faith in America than national leaders, volunteered to fight and die for America, to defend the Constitution and to preserve freedom in the world.

Contributions of 442, MIS

The 442nd broke all records for courage and sacrifice in the 200 years of American military history. Historians note that the MIS combat intelligence operators shortened the Pacific war by two years at an estimated savings of one million casualties.

Returning from the war, the Nisei soldiers rejoined their families to rebuild their lives and to cast off the indignity of second-class citizenship. They finished their educations and went into law, education, science, business and agriculture. They have brought about a new consciousness among Americans regarding citizenship, minorities and immigration, and a more enlightened public policy has emerged.

Discriminatory legislation has been repealed, Executive Order 9066 has been rescinded and the Yasui, Hirabayashi and Korematsu convictions have been vacated.

In the 1980s, Japanese Americans are model Americans who obey the laws, are not into crime or drugs, pay their taxes and contribute to the quality of American life.

The Japanese Americans are but a small segment of the United States population. But in the history of America — essentially the history of immigrants all over the world — the story of Japanese Americans is dramatic and unique.

Despite the years of prejudice and the injustice of relocation, they maintained their faith in America and fought for their country. In the 40 years since, they have continued their struggle for a place in American society.

Consequently, in commemoration of the bicentennial of the United States Constitution in 1987, the Smithsonian Institution will feature an exhibit of the 100-year Japanese American experience.

It has been quite a journey for Japanese Americans from the days of Yellow Peril to their status as Model Americans of the '80s. They were caught in the swirling tides of imperialistic conflict between America and Japan, culminating in WW2. A half century of America's prejudice against them led to the gross injustice of relocation in 1942, but it did not destroy their faith in America.

Japanese Americans fought to defend America in war, and in peace they continued their struggle for the rights of citizenship. Japanese Americans have contributed significantly to the development of a constitutional government in the areas of freedom, justice and equality, and have made America a better country than it was 100 years ago.

Kihara is a board member of MIS Northern California and the National Japanese American Historical Society. He also serves on a special advisory committee to the Smithsonian Institution.



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Is Being a 'Model Minority' Hazardous to Your Health?

by Cheryl A. Taniguchi

To some, describing Japanese Americans as a "model minority" might seem very flattering. Japanese Americans have been considered a model minority at least since 1966, when a piece entitled "Success Story: Japanese American Style" appeared in the New York Times magazine. And we continue to be viewed as part of the general Asian American success story that we see pictured in magazines such as Time and Newsweek.

In my doctoral research at Harvard, I have given much thought to the effect of being stereotyped as a model minority, especially its effect on college students. But at one point, my thesis committee asked me, "What do you mean by 'model minority?'" We had been discussing the concept, assuming a common basis of definition, when in fact we had none. So, after more research, I came up with the following:

Japanese Americans are seen to have succeeded in overcoming adversities and obstacles that trouble other minority groups. They have high levels of academic and economic success, and low rates of delinquency and mental illness. They work hard. They are uncomplaining and persevering. Japanese Americans are seen as humble, quiet, polite and non-aggressive. Japanese American students get top grades in school. They do particularly well in, and tend to specialize in, math and sciences. Japanese American students are hard working, highly dedicated and extremely motivated to succeed in their academic work, but sometimes at the expense of their extracurricular activities, or to the point of being driven.

There are two points that are troublesome about this concept of model minority. First, it is vastly overgeneralized. Japanese Americans do enjoy high levels of education, but we are generally overqualified and underpaid for our work. Delinquency and mental illness rates do not take into account those individuals who are not reported to authorities, but are instead being cared for within the family.

Also, Japanese and other Asian Americans are seen as so successful that the larger American society, and sometimes even we ourselves, do not recognize that there are people within the community who need economic, social and educational assistance.

Secondly, and just as disturbing, it occurred to me: If there is a model minority, is there such a thing as a model majority? In other words, are there certain qualities and characteristics that make for a successful majority person in this society?

Think about it. Americans like to see someone work hard and become a success. But what we appreciate just as much, if not more, is to see someone who does well with little or no work. Americans do not applaud non-aggressiveness in individuals. The person who gets ahead in our society is one who is extremely assertive, competitive and individualistic.

Being a model minority is not to be confused with being or acting like the majority. Praising any minority group for being a "model" is only a way of ensuring that minority group's subordinate position in society.

We Japanese Americans have our leaders and our artists, but they are not given as much societal support as our technicians — those of us who follow. How can we begin to explore other occupations if we and others believe that our strengths lie only in science and math?

I feel that being labeled a model minority is indeed harmful to our health. Japanese Americans are praised for being a model minority, but at the same time, we suffer anti-Asian violence for the very fact that we, as well as other Asian Americans (and even Japan!), are successful.

Japanese Americans do have many of those positive qualities with which we see ourselves stereotyped, and for those we should be proud. But to allow ourselves and others to see us in this stereotypical fashion only limits our freedom to choose to be what we want, and denies our community much-needed help in areas of education, social welfare and economic opportunity.

Taniguchi writes from Cambridge, Mass.



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A Memorial Service Is Not a Story

For Naoko Iko and Nelson Algren

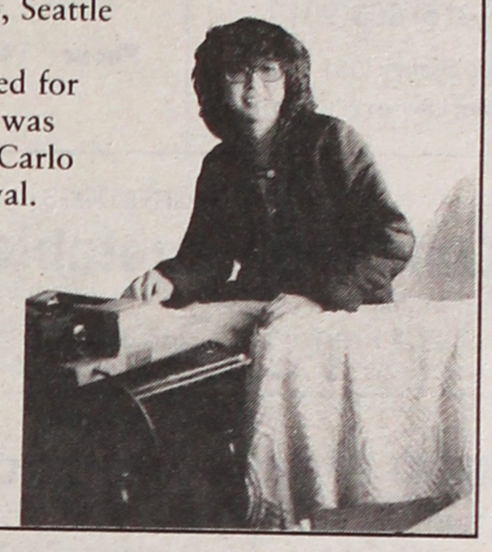
by Momoko Iko

ABOUT THE AUTHOR

Momoko Iko graduated from the University of Illinois in 1961 and the Writer's Workshop at the University of Iowa in 1966.

Her plays, "When We Were Young," "Gold Watch," "Second City Flat," "Hollywood Mirrors," and "Flowers and Household Gods" have been produced in Los Angeles, San Francisco, Seattle and New York.

"Gold Watch" was produced for public television in 1976 and was accepted by the 1977 Monte Carlo International Television Festival. Iko is currently on the advisory board of Brody Arts Fund under California Community Foundation and National Endowment for the Arts joint sponsorship.



This love affair began at a distance and ended at a distance. I was young, so young I felt very adult. He was a Writer and I wanted to be a writer. Some guy had talked to this Writer over a period of time and published a book of his conversations with this Writer and I read the book. I read it straight through and after I read it, I figured that writing was probably the noblest profession on the face of the planet and that the Writer whose talk had been recorded was truly a noble person. So I wrote to this Writer, telling him how much I thought what a noble, really human person he was and how our being from the same city he wrote so eloquently about made me feel really really hopeful about my chances of being a writer because I wrote about or wanted to write about people that other people didn't care about either.

He never answered my letter. I was crushed. Then I got mad. I decided he wasn't such a great human being afterall. Then I went out to scrounge up every book he had ever written so that I could discover he wasn't such a hot writer either. I found his books and I read them. I reread the book about the city we both lived in. After reading everything I could find, I decided to give him another chance.

I quit my teaching job and went to Mexico. To become a writer is what I told my family and friends. When I got to Mexico I spent several weeks trying to figure out what I was supposed to do with all this free, unstructured time. I knew I went to Mexico to begin writing, but, geez, what was I going to do with all this free, unstructured time. I had to do something. My mother was upset cause I was doing something crazy like wanting to write before I owned a car and why did I have to go to Mexico to do it. What could I say? I want to find myself? My mother wasn't American. She was an immigrant Japanese woman with ladedahs of her own but her pretentions were Japanese, not American.

: I want to find myself ma.

: Whatsammata you, ponkinhead, when you losu youselfu anyway.

: How can I write at home when you want me to buy a car and become an assistant principal and marry a man of property and have grandkids first.

: You leave home, everybody say I not good mama. Japanese girls don't leave home until they marry.

: Ma, this is America.

: So what that got to do with anything?

After weeks of walking around, going to the open air market, swimming at Cortijo, attending weaving and pottery classes at the Institute Allende, hanging out against the walls of the El Patio, I began to write. I wrote alot. Everytime I finished something, I was in seventh heaven. I was just about the most terrific, perceptive writer on earth. I had probably reached nirvana with my eyes closed. After I reread my stuff, I wondered if my mother wasn't trying to save me from my grief.

I left Mexico and went back home to Chicago before the year was out. I called it "home" because my ma and pa lived in Chicago but I didn't consider the United States my home. It was where I was born and what I was trying to write about. It was the place, people, and times that gave my ma and pa a very hard go, as well as my sisters and brothers, as well as me and the community of Japanese we lived with in fact and spirit, as well as other people of color. It was the place they were committed to live in. It was the world I was grappling with, the real experience which I needed to define, clarify and come to terms with for myself, and maybe if I was lucky, for those others that I loved. So I went back. Mexico had been a hiatus from that world but that was all it could be, ever. Mexico was kind, good and productive for me but it was not the dead-center battleground I had learned to hate but apparently needed.

"That way ma could tell her friends that I quit teaching because I was going for a higher degree and she could remain proud of me in public."

I left Mexico after the first/last greatest love story of my life, came back to Chicago pregnant, had an abortion and changed the manner of my life. No more going out to dinners, theatre and shows. No more Saks and Bonwits and staying on top of the literary, dance, concert scenes. I didn't want to be classy and acceptably middle class anymore. I didn't even like Frango Mints anymore. I was firm with family and friends. My Mexican episode wasn't a lark, a momentary craziness I would get over, I was going to write because in Mexico I found that writing was the only thing I could do that made any sense at all to me. My ma and my friends, who at the time were fallen Catholics and Jews, talked and they were in accord: I should go for my masters in creative writing. That way ma could tell her friends that I quit teaching because I was going for a higher degree and she could remain proud of me in public. My friends could say I was a real artist but not dumb; in two years time I would be able to be an editor for the Atlantic Monthly. I didn't like the idea. Then it turned out that this Writer who never answered the only letter I wrote to a Famous Person I Didn't Know was teaching at the school everyone wanted me to go to. I got chicken. I agreed. I rationalized if this Writer who I still thought stunk as a human being was willing as a writer to teach at an university, I could at least give being a student at a university another try. Afterall I did love books and stimulating, irrelevant literary discussions, didn't I.

I went to Iowa. He was to be my Master Class teacher. I met this Writer. I met him in the lobby of the Student Lounge. I wore a blue nubbly wool suit that I had gotten from Liberty's of London. He wore a cotton flannel plaid shirt and rumpled corduroy jacket without elbow patches. He looked at me. I looked at him. He didn't look like a Great Writer.

He said: What are you doing here?

I said: Don't ask me that. I wished I could have said: What are you doing here?

Then I didn't see him for awhile.

Alot of things came up for me. I couldn't afford the tuition. All my classes were driving me crazy with Serious Talk. I wanted to leave. I didn't want to disappoint my ma and friends. That's not true. I didn't care one shit for their disappointment but I didn't want to appear a failure in their eyes.

I met the Writer again. I showed him something I had written. It was sketchy. He read it and said he didn't like it. I sat there.

Then this Writer, who was then and still is, one of the finest carekeepers and articulators of the American soul, leaned back in his chair in the cafeteria of this Midwestern university, looked at me, waited for me to speak while I sat in my anger and hurt and inability to tell him to Go to Hell, said: Are you mad?

: Yes.

: Good.

: Oh yeah, what's so good about it.

: You going to keep on trying to write about this father and this little girl who called her father a Jap?

Continued on page B—14

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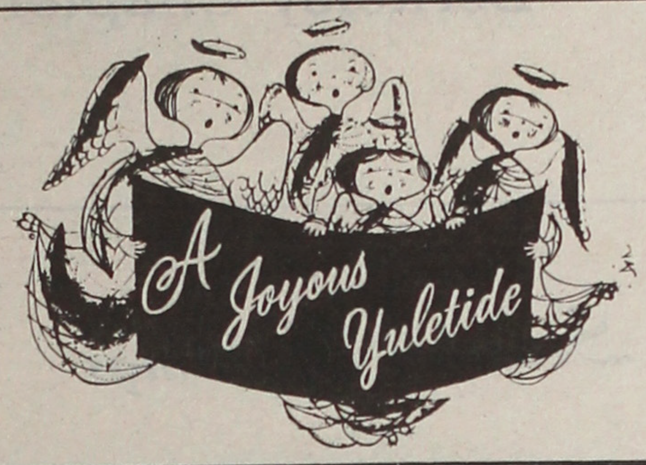
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Merry Christmas and a Happy New Year

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We gratefully acknowledge the splendid response to our request for advertisements in this Holiday Issue. May we earnestly encourage our members to reciprocate by supporting these FRIENDS of our Chapter.

HOLIDAY GREETINGS from

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West Contra Costa County
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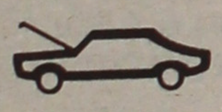
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FRIENDSHIP COMMISSION

Holiday Best Wishes
Dr. & Mrs.
ROY HAMAJI
El Cerrito, CA

MODEL MINORITY MYTH

Continued from page B—3

"These actual facts in history do not coincide with any form of a status of a people who have 'made it,'" she said.

Tokumaru feels that the model minority myth was created for "economic and political reasons and is used as needed....It creates a way of dividing the oppressed minorities — those who have not had equal treatment, as Americans would like to think."

Tokumaru emphasized the importance of having a good knowledge of one's own history. She stressed that this is necessary, not only as a means of knowing one's identity as a minority, but to prevent perpetuation of myths such as the model minority image.

Fukuda wants to see other Asians get into education, though she admits that the model minority myth may get in the way when students decide what careers to pursue. She said that Asians may be reluctant to get into a public service career like education because it pays less and there may be assumptions that it is less rewarding than other fields.

Jan Tokumaru is a Sansei community activist and chair of Pacific Islanders and Asians for the Rainbow (PAR), whose members were active in the No on Proposition 63 coalition. She is also a chair for the San Diego Redress/Reparations Committee.

Tokumaru noted that the model minority image "completely contradicts the kind of history that Asian Americans have experienced in this country." She pointed out the years of anti-Asian legislation, the concentration camps for Japanese Americans and the alarming increase in anti-Asian violence.

Ikeda is a free-lance writer and a member of such community organizations as Pacific Islanders/Asians for the Rainbow and San Diego Redress/Reparations Committee. She is employed by the City of San Diego.

Season's Greetings

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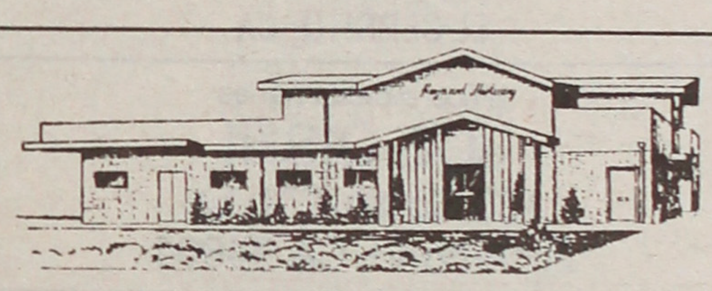
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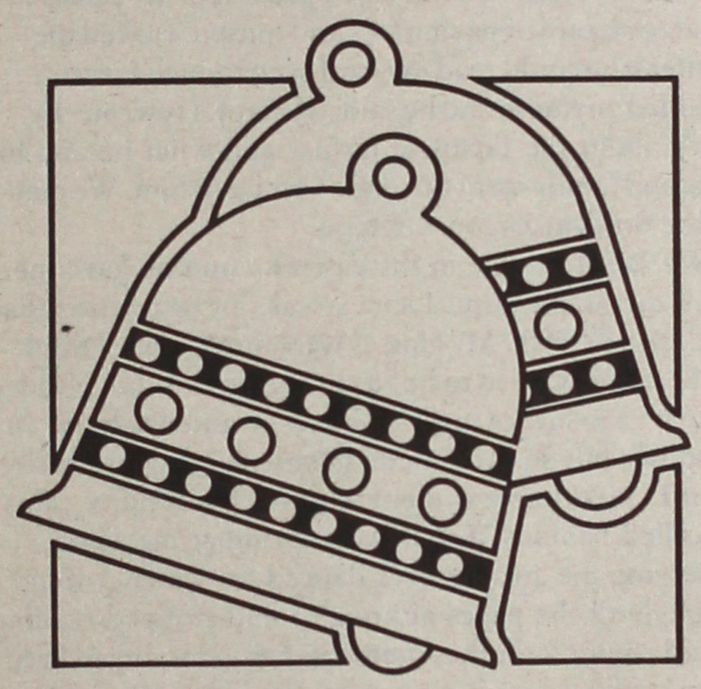
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a taste of Honey

—by Velina Hasu Houston

old myths
trickle over our hearts
like thick honey
whitening as it hardens us
into glazes of geisha
and tastes of tokyo rose

o gushing geisha
titillating tokyo rose
i slant-eye spy
i steal secrets,
steel heart,
trail kimono through mud,
glorify girls,
give White Men wet dreams
— and real women nothing
but more sheets to wash

the honey hardens and cracks off
and we are Asian being American/
being both/denying neither
a fraction of the population,
a detraction from the modern myths,
we are less who we are
than what They think we are

geisha grow up
to become I-enjoy-being-a-girl
make number-one grades
number-one wife
number-one salary man
number-one softwear

new honey for Them
to make love, not war

and we are caught,
in-between the pollen and the possibilities

no room for mistakes,
no room for the miserable,
the disconsolate Asian seed,
the one from whose mouth drools spit
instead of sugar
no room to speak of Asian suicide,
to hint at homosexuality,
to dignify dirt,
or even to just be,
to just taste good
in a way Nobody predicted

for we are too private
too meticulous
too sanitized
we grow only perfect seeds,
running from the myths
and hiding behind them

but truths push out between cracks
so we can be who we are
and why we are when we are,
without white wet dreams,
without Thoughts on Japanese Culture 101,
without societies who spend Sundays
studying what they think we are —
or should be

for finally
it is for us
to decide

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MEMORIAL SERVICE

Continued from page B—6

: You're damn right I am.
: Well then you might.
: (As if you cared.)

Then he started talking about an old Japanese girl friend which almost made me sick reminding me of all the dummies who tried to get friendly with me by telling me how they'd been in Japan and how the girls in Japan, etc. and so on, until he continued about how he lost this friend to another writer and how another friend of his was half-Irish and half-Japanese and how this friend although always more proud of the Irish half was getting to look more and more Oriental as she grew older which he thought was funny. And pretty soon I was relaxed and he had slipped into all this chit-chatting the idea that writing was the easiest thing on the planet to give up. There was little or no pay in it, unless you were very lucky, and you had to deal with stuff nobody in their right mind would want to deal with, the garbage of the human heart and soul, and you could possibly only deal with such stuff if you sought out whatever made all that garbage worthwhile and did I think it was worth that much trouble.

I didn't know.

He smiled.

: See what did I tell you. It's easier trying to become a millionaire. Get your degree. If you're lucky, you might become the editor of Good Housekeeping.

: Go to hell.

: The pay's good.

I didn't leave Iowa but I dropped out of my classes. That took care of paying fees and tuition. I asked the Writer if he could read my stuff even though I wasn't enrolled anymore and he said, why not. I rewrote my story about the Japanese farmer and what he and his wife and family went through. I sent it to him. We met at the Student Union cafeteria.

We sat at a table in the cafeteria and he gave me back my manuscript. I saw streaks of heavy pen that said: BULLSHIT. My glasses were tinted dark. I think at the time I wanted to be Susan Sontag or Edith Head. I wasn't too sure of myself. I knew I wanted to be taken seriously but so far I made people laugh more easily than I could impress them with my profundity. This so-called Famous Writer was staring at me again, observing me and his eyes danced on water. I went through all the pages although I had stopped reading since I couldn't see the comments behind trying to keep from crying. I couldn't give him that satisfaction. The only words I could see were those big scrawled: BULL SHIT. I kept turning the pages and nodding my head every so often as if I understood. He waited. I wanted the cafeteria floor to open up and swallow him like the crumb of white bread he was. I wanted him to choke on the motley dry cheese sandwich he was eating. I finished reading and looked out the windows. There were other tables around us. At them sat other students/acolytes. One guy caught his attention. He smiled back and said something like: When's the next poker game? The guy told him, felt good, leaned back and waited for the Writer's time while the Writer sat there and didn't say anything.

I said: Looks like there's some other people who want to talk to you (although I don't see why).

: Are you mad?

: Why?

: If you would take off those glasses, I could see your eyes and I wouldn't have to ask.

: I like these glasses.

: So, are you mad?

: Yes, I'm mad.

: That's good.

: (You said that before.)

: I'm going over to talk to that fellow. He's a good writer but he likes poker more than he likes writing. He's already a damn good poker player; he'll probably turn out to be a casino manager or a bum, depending on his ambition. I'll be back when you're ready to talk.

He left the table. I wanted to leave too. I wanted to go out and run around the campus and go kick a tree and scream about this idiot who was an idiot for thinking what I wrote was a lot of bullshit. As he was going, he nudged my shoulder and said: a little Japanese girl calling her father a Jap doesn't make a short story. Maybe the little girl still feels bad and maybe the father was hurt once, but it still doesn't make a short story. You can tell the little girl loves the father but a short story is not a memorial service.

: (Fuck you.)

Later comments on same story, new versions: Too many words. Too much vague philosophizing. I don't get this? You've got another story starting here. Where and where? Jargon. This is the writer making a speech. Your ear is okay. Sounds like you're reading Kerouac. At page nine of a thirteen page story: This is not bad, why not start here? Once and a while and on the margins: Good but mostly across pages, half pages and paragraphs: BULLSHIT.

I wondered why I had to admire a writer who didn't talk about art, literature, the soul, why I picked a writer/teacher who refused to make writing a noble art, who never gave me his prepared lecture on "What is Writing." All this fucking so-called Great American Writer did for me was get me so mad I kept on writing. That's all he ever did for me.

While I was still at this university, he gathered his Master Class around him and told us that the university administrators did not like the fact that he had flunked everyone is his Master Class last semester. They said he was not realistic. Someone had to be better than others. This was afterall a masters degree program and these people were afterall potentially the best writers in the country and they were serious about getting their degrees and he couldn't be so cavalier about the ambitions of such serious people. So now he had this problem. If one of us would volunteer to fail, he would give the rest of this semester's Master Class A's. Some were scandalized and he got no takers.

During the entire meeting nobody talked about writing itself.

I considered volunteering. It was an easy out. I could tell my ma and friends that I had flunked out, not dropped out, but then I could tell them why, and it was a funny story. But I didn't count. I wasn't a bonafide serious paying masters degree candidate anymore, which as it turned out was okay because I didn't think my ma and friends would understand. They might have been scandalized or mad or feel righteous in their judgment that I was crazy to be a writer afterall and I wouldn't have handled that well at all.

Before I left Iowa I asked him for his advice. He said he didn't have any. All he could tell me was I wasn't going to be a writer by going to school or getting another degree and that I seemed to have a certain bent for putting words on paper and maybe if I kept writing long enough I'd write something I could live with.

I went back to Chicago, I left Chicago and went to Seattle. I wanted to go to Hawaii until I found out that you couldn't really live on the beach and do odd jobs (some TV show made me think I could) and still stay alive. I considered San Francisco but found out San Francisco approved of writers and I wasn't sure I could adjust to that. I even thought about New York but New York even then cost too much unless you wanted to live on fast foods and sit in a roach-infested closet and write and the artist-in-a-garret theme had never interested me. I came from the poorer working class. I hated roaches, cold water and no heat. I went to Seattle.

By the time I hit Seattle, my career possibilities had narrowed. I ruled out being a Great American Woman Intellectual like Susan Sontag because a lot of talk with a lot of big words wore me out. I didn't want to be a Great Sculptor/Smith like Giocametti because my college silversmithing had been a lark afterall; I didn't want to be a Great Fashion Arbitrator like Diane Vreeland because Seattle didn't have a Saks or Bonwits; I couldn't be a Great Figure Drawer like Michelangelo because my much father-praised five-year-old drawings were afterall simply parental pride at work, and I couldn't be a Great Dancer like Martha Graham because my lousy mother had withdrawn me from tap dance and ballet at age seven because I had a fluctuating heartbeat which came from being born premature or some other childhood disease and besides I had no intention of not smoking or drinking, and finally, I couldn't be a Great Architect like Frank Lloyd Wright because I didn't really understand three-dimensional structures although I was making a stab at understanding human beings. Besides I was a girl. According to my ma and others, I had finally grown up. I had begun to put away childish dreams and I was only

Continued on page B—18

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Our founder, Mr. Toyo Morimura, was the subject of an article written by Dr. T. Scott Miyakawa, Boston University, under the title of "Early New York Issei founders of Japanese-American Trade". This paper was based on the East Coast research on Japanese and Japanese Americans by the (JACL) Japanese American Research Project at the University of California, Los Angeles, supported by grants including the Japanese American Citizens League.

With best wishes,

TAKAO MORIMURA
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Merry Christmas and a Pleasant New Year

Tokyo, Japan

Dear JACLers and Friends:

Old friends are like the aroma of old wines. Meeting them recalls to mind the delicate mellowness of childhood feelings and the tantalizing piquancies of personalized memories. In our youth, a silly argument or a sharp retort can seem to be the beginning of lifelong antagonisms, but as one ages, such differences become minor episodes that had served as lessons towards a more enlightened maturity.

The columns of Bill Hosokawa and Bill Marutani amply show these characteristics — the wisdom tempered by lifelong encounters, the warmth reflected by personal experiences and the liberality cultivated by widespread associations.

Thus, as one reaches seniority, the conventions and reunions have special meanings, in addition to the on-going agendas. Such are opportunities to meet once again friends, both young and old, who are moving toward a common purpose, be it a JACL convention, a veterans' gathering or a high school reunion.

While the National JACL Convention in July in Chicago had a sentimental pull since I had relocated there in November 1943 from Rohwer, Ark., and subsequently became an Illinois draftee less than a year later, I forewent the enjoyment of visiting the Windy City, while vividly recalling how the piercing Lake Michigan winds tore through my overcoat as I hung on the Halsted streetcar in the winter of '43.

Instead, in August I went to the Stockton Area Reunion which brought together 500 who had been detained at the Stockton Assembly Center from May to October 1942. Seeing most for the first time in over forty years, it was three days of nostalgia and merriment. The passing decades were visibly seen in the liberal peppering of once jetblack hair, unerasable wrinkles, varying degrees of paunchiness and other physical changes; but, the bright gleams in the eyes were memory-packed and the wistfulness of the smiles were heartwarming. The spontaneous pleasure of seeing the familiar faces were somewhat diminished by unfound faces of the deceased, all known and respected in the distant Past.

But it was a GREAT REUNION made possible by the hard work of the Stockton and French Camp JACL chapters with full support of the Stockton Buddhist Temple and the Calvary Presbyterian Church. Co-chairmen Dick Fujii and Edwin Endow, backed by Mas Ishihara, Tad Akaba, Babe Utsumi and John Kono as emcees, and a host of local people, earned the wholehearted thanks of all participants.

More than half were from out-of-town or state, verifying that relocation had scattered even the conservative San Joaquin County people throughout the United States. Dozens had made their marks in the educational, medical, dental and technical fields, such as Prof. Susumu Ito (Harvard), Grayce Kaneda Uyehara (executive director, JACL's LEC), Dean James Ito (Univ. of Washington); Dr. Tak Ito of San Jose, Dr. Jim Tanaka of Stockton. Reminisced with *El Joaquin* and the *Rohwer Outpost* staff.

Equally pleasing was that the participants were still down-to-earth and not greatly affected by the cosmopolitanism of the more urban communities. George, Bob and Sumi were still George, Bob and Sumi — well worth the roundtrip fare from Japan.

* * * *

On this western Pacific side, VISITORS TO TOKYO included Loni Ding, "Nisei Soldier" fame; Bill Hosokawa, Denver; Dr. Setsuko Nishi, New York; Bob Kinoshita, Hollywood; Fred Oshima, Salinas; Prof. Harry Kitano, UCLA; Gene Uratsu, Marin County; Peter Okada, Kirkland, Dr. William Takahashi, Boulder; Emily Murase, Bryn Mawr (daughter of Prof. Kenji Murase, S.F. State); Toy Kanegai, West Los Angeles. Busy schedules permitted only phone conversations with Rep. Norman Mineta, Dr. Tak Hattori, Carmel; Noboru & Yae Hanyu, San Francisco; Al Doi, Los Angeles; and Y. Ruth Hashimoto, Albuquerque.

* * * *

Two of my articles were printed in Japanese (with translation assistance): one was for a memorial issue of the Joseph Heco Society (who was the first naturalized Japanese in the U.S.) and the other was an essay on the Yasukuni Shrine for "Enshu", a tea ceremony school publication.

In late July, the Univ. of Utah's "Japanese Americans: From Relocation to Redress" came off the press with digested portions of papers presented at the Salt Lake City/U. of U. Conference on redress held three years ago.

Hopefully, Mike Masaoka is recovering. However, regretfully, the demise of Min Yasui means that another clarion voice for Nikkei rights is stilled. My sympathies to Mrs. True Yasui . . . and to Mrs. Ellen Ayako Nakamura (New Jersey) for the untimely departures of their respective husbands.

A charter member of our chapter, Raymond Y. Aka, was awarded the Order of the Rising Sun on Nov. 3, the highest award conferred upon a Japan-resident Nisei to date. His contribution was in the promoting Japan-U.S. understanding of Japan's defense and security issues . . . Congratulations to Ken Nakano for the passage of the JPN Abbreviation.

Having first started with poetry, my prose tends to prefer metered passages and structured rhythm. Sentences are formed from inward feelings that seek expressions most compatible with sentiments and thoughts. While statements can be expressed in scores of ways, mine are swayed by earlier pursuit to capture the essense of literary harmony. Many frustrated poets turn to prose to relieve their inner emotions, which is still better than seeking psychiatric help.

The Year of the Rabbit (1987) is represented by meekness and weakness, but if Redress is to move ahead, we need to push forward more aggressively, as individuals and as an organization. The principle is more important than the principal and it is our *interest* that needs to be *cumulative* to gain justice for all.

Happy New Year.

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Wishing you a Happy New Year

The Chicago National JACL Convention was informative and inspiring. My thanks to all those whom I came into contact with for your helping hand.

JACL JAPAN CHAPTER PRESIDENT

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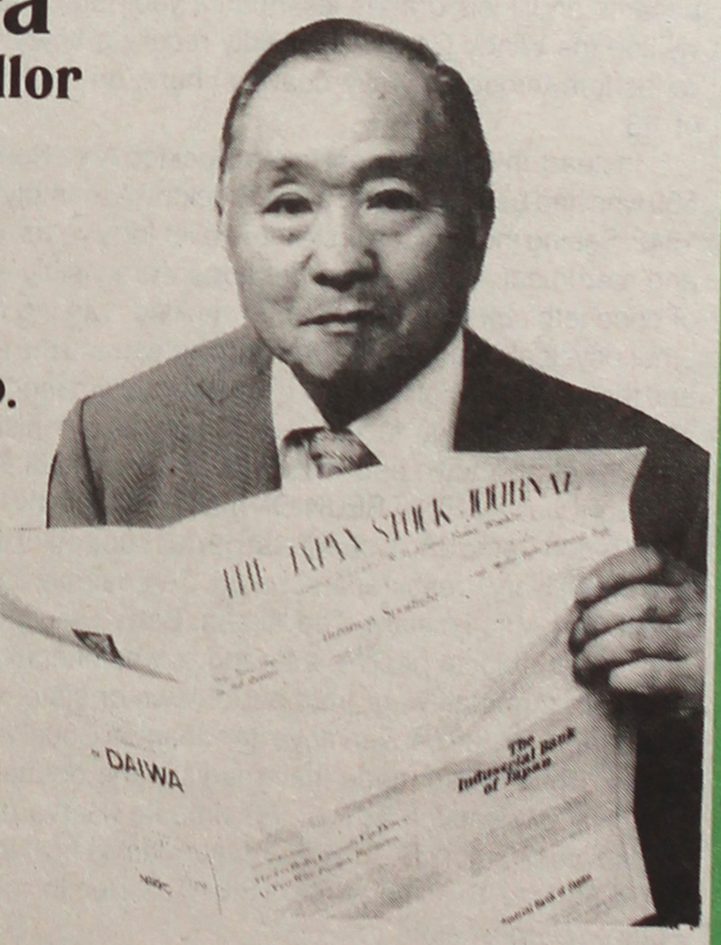
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MEMORIAL SERVICE

Continued from page B—14

twenty-six. Still I thought I might still become a Great American Writer even though I remembered the Writer's opinion: A little Japanese American girl calling her father a Jap is not a story and neither is a memorial service a story and besides, I added, who wanted to read about Japs in America anyway.

So I took dancing classes, I took live modeling drawing classes (I still liked to look at nudes in motion and draw them), I made rings for my sisters and friends, and I wrote. I wrote about Mexico and after a year and a half I had finished that story and I felt good.

Then Martin Luther King got killed. I rented a TV set and stayed in for the funeral. For the duration of the TV coverage, I stayed on my couch, smoked alot and watched, and for the first time in my life I found I could hate. I hated all those people on TV who cheered and laughed because Martin Luther King was dead. I hated my so-called liberal friends for not being as enraged as I was. For the first time in my conscious life, I recognized that I hated some people so much I wanted them to die and for the first time in my adult life I became clear about the difference between critics and enemies and my life came into new perspective. For the first time since I could remember since I was four or five or six, I was totally clear, centered and unequivocal about how I felt. I was angry, and I hated some people, and loved and missed other people. When John F. Kennedy was killed, I got scared but not clear. I knew I couldn't wait for something to happen which might make me a writer in a world that elected to kill off one of its fair-haired ones so I ran to Mexico. But when Martin Luther King got killed, I became clear that the way I had confronted my own life, the way I had been taught to confront it, had been wrong.

I was almost born in a concentration camp. I had had young children like me chase me and want to beat me up, taunting me for something I didn't understand. I was a Jap, a slant-eyed yellow-bellied Jap-monkey to them, but I forgave them. As I grew older, subtleties entered the picture. I didn't deserve to belong in the number one social club called Aquita Tri-Hi-Y of Hyde Park High School. One of my best grammar school friends, Barbara something or other, didn't even know who I was when my name came up for membership. I made the club in spite of Barbara whatshername, and forgave her. I deactivated from the club shortly thereafter because all these girls could talk about besides boys, booze, bed and being tops, was Niggers. That was because they couldn't talk about Japs and Jews anymore. There were a few of us in the club system now. I deactivated myself from the club, but I forgave them because through all the hurt, I had believed my family and community who told me to forgive these people who tried to hurt me because these people weren't "really bad." They were stupid, ignorant, uneducated, unaware, afraid, arrogant and proud of their malice toward others but they were not really "bad" people. And I believed until Martin Luther King was assassinated.

Until then although mentally I knew about Hiroshima and Nagasaki, Dresden and death camps, I had kept it mental and could still believe that a Martin Luther King who was a brave man and a very good man and what he did, did help his people to come into their own, was not a person anyone would want to kill because he denied violence and hatred and the little he accomplished was so harmless — what everyone had been taught were fundamental American rights: the right to vote, sit anywhere in a bus and eat and sleep in public accommodations. But when he was killed, tons of bodies cheered, vindicated at last in the smallness of their lives, and for the first time in my life, I made no excuses for them. Stupid though it may seem, for the first time I was unequivocally clear that the hearty Illinois bartender who kept lagging behind on my group's drinks and the conspiring waitresses who laughed and cajoled us for drinking too fast for them to keep up, even though no one else was drinking too fast for them to keep up, deserved my anger and enmity more than say a damn good German Jew and best-of-Chicago writer who called my writing BULLSHIT or my ma who worried about me and nagged me and harrassed me, or my sisters who supported me but wondered aloud what would ever become of me, or my brothers who kept telling me to shape up and make it in this White Man's world because I had what it took: talent, smarts and surface cynicism if only I would give up the writing, or my Jew friends who kept telling me not to get mad, get the money, or my fallen Catholic friends who kept telling me not to get mad, get even; that none of them ever, ever in a day, deserved my anger and enmity as much as those rosy-cheeked, laughing, tears-in-their-eyes-laughing, regular only-kidding Americans deserved my enmity and anger. Yet I had spent twenty-eight years of my life getting mad at and making no excuses for these people who loved, or at least tolerated, my singularity. When you become clear about something, you are amazed at what a dummy, bozohead you've been. I was amazed, but I was finally clear.

I went back to Chicago and joined Jewish friends at the Conrad Hilton who were always re-experiencing the Holocaust but who couldn't believe what they saw at Balboa and Michigan. I could believe now.

I had always known that Rosa Parks and people like her were my heroes but I had been too afraid to go South and the dogs, hoses, truncheons, cattleprods I saw being turned on children as well as adults that I saw on TV could never be quite real to me. How could I have really believed in their existence and still live as I did. Still numbed by my own experiences, I could equivocate anything rather than face my past, which was also America's past. There had even been a time in my childhood when I tried to disappear into the woodwork rather than do anything that might send me and my family back to the camps. But now, I could believe, because now, I was clear, unequivocally clear, that I had had nothing whatsoever to do with the fact that I had spent my childhood in an American concentration camp.

So I went to work for McCarthy and IPO and I could listen to the true believing Liberals criticize the Radicals for making life hard for them without getting confused. I knew angry, unthoughtful, idealistic so often, inept radicals were not my enemy. I worked with Movement people and could listen to their true believers and agent provocateurs damn the Liberals: "If you're not part of the solution, you are part of the problem," without getting confused. I knew well-meaning, accommodating, mentally active but physically and economically fearful liberals were not my enemy. So what if both groups were too fucking protective of their own purity and self-righteous idealism: they were not my enemy. My enemy was an unthinking, self-satisfied, self-serving, smirking, one-upsmanshipping population of so-called grown-ups who denied the possibility of their own deaths and so could not imagine any embrace of life beyond the death of other people. Maybe I could feel sorry for them but I couldn't forgive or make excuses for them anymore.

Somewhere in that time when what I did was sit in polling places and count how many people came in to vote and how many votes were registered on the counters and protest the hearty intrusion of a precinct captain behind the curtain to help out the voter, and hand out leaflets and newsletters and organize and take part in marches and try to talk, talk, talk, talk, talk people out of their honest fears, my mother died. My mother watched me become political and wondered if she shouldn't have let me become a writer, my mother who when I had plastered McCarthy campaign posters all over our two-story Chicago working class frame house near Cubs Park said: Whatsamatta you, ponkinhead, what people going to think, you put up aabertizumento for man who make people lose their jobs and take away their ice boxes. How you think people going to take care of family, huh? I know you stupid but I neber think you that stupid.

We yelled alot at each other (I probably called her a fascist), until between broken English and scant Japanese, I understood she was talking about another McCarthy who was on TV once, taking away people's ice boxes.

: Ma, I'm not working for that McCarthy.

: He bad man.

: It's not the same McCarthy.

: Big family...no stove, no ice box, what a big family going to do if...

: Ma, I'd never work for that McCarthy.

: You sure.

My ma had never quite trusted me ever since I took a summer job at a collection agency. She hounded me until I quit.

: I'm sure.

: Good, you ponkinhead, I neber think you that stupid.

: Ma, I thought there were no "bad" people.

: How you think stupid thing like that?

: From you. You always said: Neber mind them, they just *bakatare*.

: Me? Neber! I don't talk like that.

I had nothing to say. She looked at me and shook her head.

: Ponkinhead neh? Lottsa "bad" people. I just neber want you get hurt.

That mother died, and while I kept on working to bring America closer to its promise and being clear that I would never live to see it happen, I really didn't care what happened in or to America. Because ma was gone.

Later I began writing again even though I didn't know or care if I was a writer anymore. All that time I had spent honing, sharpening, tempering my skill at putting words on paper seemed silly and yet it took over, carrying me through a time when I thought maybe my ma was right: maybe a person shouldn't even think about writing until she's fifty. Maybe the Writer was right: maybe writing was not a noble profession that conferred on those it elected any special grace. I worked on my Japanese farmer again anyway.

The last time I saw the Writer before he died, I didn't even have a story to talk over with him, let alone a manuscript. I had simply gotten the urge to see how he was. He lived on the top floor of a three-flat in the same working-class neighborhood he had once made famous. His hair was white now but he looked in better shape than the last time. He told me I was too thin. I told him he looked great. He told me that he woke up one morning and gave up cigarettes and went to the baths alot. He told me I still smoked too much. He offered to cook up some soup for us if I was hungry. I wasn't hungry. I told him that his being busted for "Narcotics Possession" had made the Yakima, Washington, papers. He laughed. Right now I'm wondering if his death made the Yakima, Washington, papers. He told me what had happened and I told him that I had read his defense in the papers and he told me that the columnist was a good fellow cause he didn't have to lend him the space to defend himself. I agreed. I wondered aloud if maybe he shouldn't have written a more serious defense. He looked at me and laughed. In so many words and nonwords he told me that the way he dealt with the world was his business and how could he start taking the snipers seriously now. I shut up. After that we talked about how remote channel control for his TV set was a great invention because even if you didn't get to see what you think is worth seeing, at least you could switch off what you didn't want to see without leaving your chair. Modern technology was something else, wasn't it.

It was one of those sharp wintery grey Chicago days and it was nice to be inside for an afternoon, drink tea, and talk. We talked about Yukio Mishima and a person's right to die. We disagreed and when I left, I

Continued on page B—24

"There had even been a time in my childhood when I tried to disappear into the woodwork rather than do anything that might send me and my family back to the camps. But now, I could believe, because now, I was clear, unequivocally clear, that I had nothing whatsoever to do with the fact that I had spent my childhood in an American concentration camp."

The Model Minority

by Lawson Fusao Inada

I. Role Models

I must confess: I invented the term "model minority." Rather, I borrowed it from a friend, Frank Chin. That was back in the '70s over Thanksgiving, and Frank and I were freelancing for the National Inspirer, under the assumed name of "Frank Lawson."

(As the publisher put it: "Our generic readers like to read generic writers. They can identify with that." He talked us into it. What the heck, the pay was decent and the work was easy. And as the publisher also put it: "Don't fuss with the facts. Give me science fiction, fantasy. That's showbiz." But we only did it once before we quit. We were surprised, shocked by just how seriously the readers took that trash. We should have known better, for our readers most likely had color-coded, industrial-strength garbage bags and remote-control, multi-track trash compactors with automatic timers. And that, my friends, is "serious trash.")

So there we were on Thanksgiving afternoon. My wife was putting the finishing touches on the turkey, rinsing the rice just right, and Frank was teaching my kids how to paper their intricately structured balsa airplane wing.

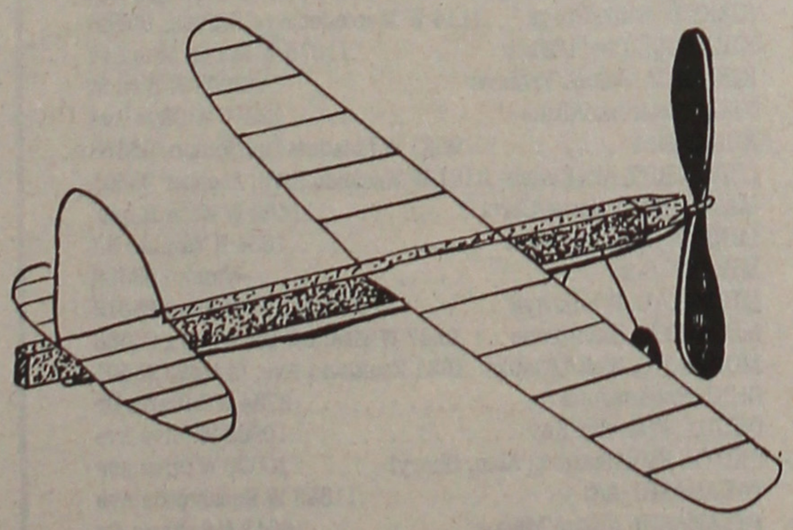
Under his guidance the day before, they had worked like surgeons to put the frame together. But as Frank said at the beginning, "Kids, we're going to do it right. This may take time, but you'll learn something valuable. So while others are doing quickie plastic models now, we'll be a model minority."

(Come to think of it, the next winter both Frank and Mako came to Oregon to visit. This time, they showed my kids how to make an authentic, elaborate gingerbread house, from scratch and with all the trimmings, including a working *furo*. They also instructed the boys how to dismantle and eat the structure, starting at the shingles, with chopsticks and rice.)

When it came time to paint, even the paint had to be considered carefully. After all, like fixing turkey, you don't just toss things in and around indiscriminately. So, after looking at all the little bottles of paint, Frank measured out some selected drops of color (brown, yellow, red, black) into a clean rice bowl, mixed them together into a rice-colored concoction, and announced, "Boys, this will out-white the whites. It'll shine better and last longer. Now let's paint."

After that, we ate. Had a great time talking and laughing. And as my wife was putting the boys to bed with a fantasy story, Frank and I went to work on our own fantasies. I was commissioned to do "The Ever Inscrutable People From the Mysterious East" and "Sasquatch Enslaves Liz Taylor." Frank's tasks were "Hispanic Language Invades the States" and "Elvis Presley's Black Grandfather." No problem. We finished in time for the rerun of "Charlie Chan Infiltrates the Inscrutable Compact Car Factory."

Time passed. Frank flew back to Los Angeles. My kids are in college now, "back East." They're having fun, in the tradition, and studying things like jazz, art, Mandarin, and Russian. It all makes sense to them. And the model wing is suspended above me now as I write. It is sleek and sturdy, balancing beautifully in the breeze and light. The wing is a wing; we're the rest of the structure, working to live a model life.



ON BEING ASIAN AMERICAN
For Our Children
—by Lawson Inada

Of course, not everyone
can be an Asian-American.
Distinctions are earned,
and deserve dedication.

Thus, from time of birth,
the journey awaits you—
ventures through time,
the turns of the earth.

When you seem to arrive,
the journey continues;
when you seem to arrive,
the journey continues.

Take me as I am, you cry.
I, I, am an individual.
Which certainly is true.
Which generates an echo.

Who are all your people
assembled in celebration,
with wisdom and strength,
to which you are entitled.

For you are at the head
of succeeding generations,
as the rest of the world
comes forward to greet you.

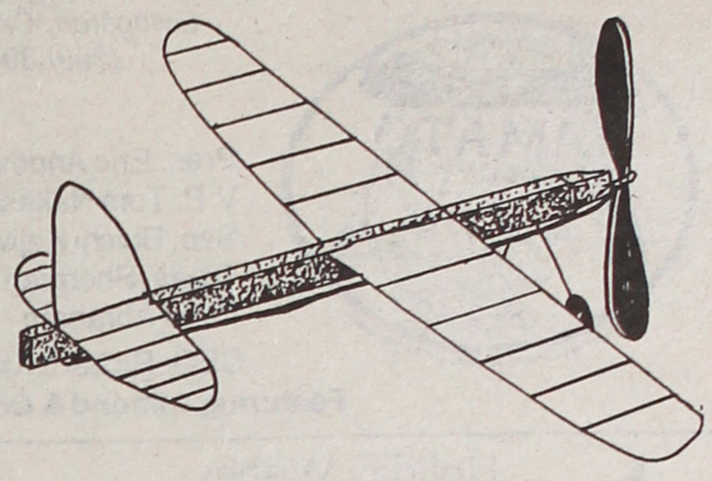
— ©Lawson Fusao Inada, June 9, 1983

II. Between the Lines

Along these lines, I am reminded of my friend in Jerome. Sonny was what we called him, but I don't know his full name or where he is now. I don't even know what he was doing there in the first place. But since he was an Indian perhaps his family had lived there forever, and we just moved in on them.

(There's a lot of our own history I still don't know. Sometimes the facts just come up to me, face to face, in person. For instance, I never knew why were relocated to Amache until I took my family to visit Jerome in 1970. There we were in a swampy field, beneath the massive smokestack pilots now used for reckoning, when an old *hakujin* farmer came up to me and shouted, "Welcome back, son." He had helped to build the camp with local black and white laborers, and he said they all admired how we "made a go of it on that land." He liked us as neighbors, he said, especially compared to "them other fellas, them Nazis." According to him, we were removed so German prisoners of war could be confined to "this here escape-proof place." Then, just this week at a teachers' conference in San Antonio, a *hakujin* woman came up to me after my lecture. "You know, I'm from Arkansas, and I never knew about that camp until last summer when my husband and I were vacationing in Switzerland. The owner of a gift shop asked us where we were from in America and I said, 'Arkansas.' Then he said, 'Oh, yes, I was a prisoner there during the war.' Small world, isn't it?" Yes indeed. The only world we have.)

Anyway, we were all just little kids, and Sonny was our leader, our "role model," literally, because he knew how to make model planes. Now, maybe this doesn't mean much in these days, but in those days we didn't have much to play with. So all of our elders had a very necessary responsibility—making toys (to keep us out of trouble).



And I mean those toys were appreciated. Kenji's working bulldozer, for instance, that his ingenious grandfather created from scraps. We made real roads with that machine, much better than the administration. And grandmothers could whittle your name on a piece of scrap, polish it up, stick a pin in it, and you could actually wear your own name like an important display.

(Of course, everybody knew who you were, but the significance should not be lost on current readers. However, sometimes your names, or what names others called you, were not as important as who you knew you were. For instance, my mother asked one of my playmates, "Whose boy are you?" and he said, "*Uchi no* boy." "Our boy"—you got it right, kid!)

The people also helped create our imaginations, our dreams and visions. In the bachelors' quarters, for one example, I distinctly remember being instructed in the significance of music. I don't know how they got that phonograph, but as the man said, "This song is called 'Mood Indigo.' Listen to it, then listen to it again." (I've been following that song ever since.)

But the thing with Sonny was, he was a kid like us, and he made us do, instead of doing for us. So when we also wanted to see "the faces of the gods," we had to stand outside in the shivering night right next to Sonny. But the gods were there, all right, as they still are. And though we could never make model airplanes the way he did—out of twigs and spit, it seemed—he could nevertheless show us how to make our own planes out of paper.

Although any scrap paper would do, Sonny preferred old Life magazines because the pages were big and slick, with interesting pictures. When we could "borrow" a copy, Sonny, even with older kids around, was always honored with the cover. And what he did with those covers was simply, complicatedly amazing. They would end up actually looking like the fighter planes and bombers of the day. And they could fly!

So there those planes would go, over and around the barracks. Sonny and his "squadron" of followers with their inferior imitations. But Sonny could take our misconceived, mangled, misfolded bits of "Arkansas origami" and, with a few twists, folds, and a bit of spit, have them soaring high in no time on working wings. Instead of fingers, Sonny must have had feathers. And though our contraptions quickly got smashed and torn and lost, I'm not so sure his creations ever came down. I can still see them, gliding around the guard towers, sliding between the lines of barbed wire and soaring off into the great big world beyond...

Well, what does all this have to do with anything now? It depends on how you see things. Some readers might see this as just another article in a "model" issue. Something to be folded up and thrown away. In other households, this paper will land with more lasting impact. These readers will see these words as something to be reckoned with, like lines of wire. They'll read and they'll fly—between the lines.

Lawson Inada, professor of English at Southern Oregon State College, is perhaps the best-known Japanese American poet. His poetry collection, "Before the War," (Morrow, 1971) was the first poetry collection by an Asian American to be published by a major firm.

His poetry has since been published in numerous collections and American poetry anthologies. In January 1980, he was selected as one of 21 writers invited to read at the White House "Salute to Poetry and American Poets."

Inada was born in Fresno, California, and presently resides in Ashland, Oregon.

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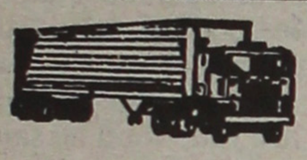
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A CHRISTMAS PRAYER
from the New Mexico JACL Chapter

Heavenly Father, we call you by many names, The Enlightened One, Allah, Jesus. During this holy season we thank you for all the gifts you have given us, for our brothers and sisters who are white, black, brown, red and yellow, many of whom where compassionate and understanding in our times of travail.

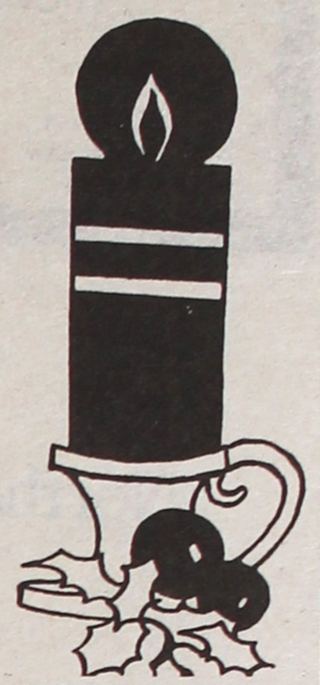
We pray that when we suffer from the actions of the few who would dislike us because of our ancestry, you will not let us forget the many who judge us on the content of our hearts and souls. We pray that you will give us the courage to confront and expel the prejudice and selfishness that lies in our own hearts, and replace it with love and understanding for all people. Amen.

Feliz Navidad

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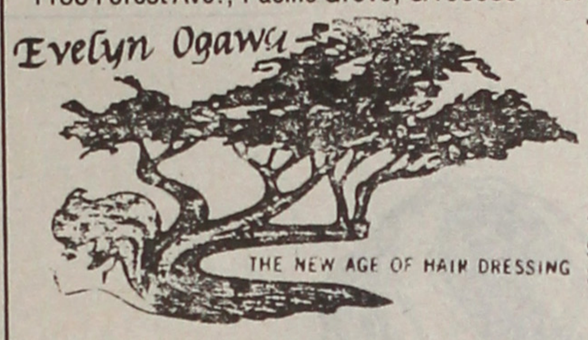
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Michael, A Poor Boy

by Hisayo M. Asai

After months of rehearsals, my chorus was ready for outside performances — concerts at a nursing home, elementary school and a hospital. For teen-age students, this was very exciting. The girls were concerned about whether to wear dark skirts or dark pants. The boys were debating whether to wear bow-ties or a regular ties.

"It doesn't matter, as long as you look neat, but please, *don't wear sneakers*," I said.

The following day was dress rehearsal, our final practice before the performance at the nursing home. The students took their places on the risers. I looked around and I panicked. Where was Michael? He was the best bass singer in a rather weak bass section. He had a beautiful resounding deep voice and the other boys followed him. He was the foundation of this section.

Angel said, "Michael went to see his uncle about getting some shoes. He'll be here tomorrow for the concert." The dress rehearsal went smoothly but how I wished Michael was present to add more depth to the chorus.

Michael was absent on the day of the concert. I was distraught and anguished because Michael was so much needed. My body was feeling numb. I tried to call his home but he did not have a telephone. I could not imagine why Michael, who was always very reliable and cooperative, would miss such an important event. I tried to console myself by thinking: "Maybe he is sick in bed."



The chorus performed very well. The people at the nursing home enjoyed the program and were happy to interact with young people over punch and cookies after the performance. The students were pleased with themselves but I kept thinking, "It could have been better with Michael singing."

On our walk back to school, Angel said, "Michael didn't come because he couldn't get his shoes."

I was deeply shocked. I didn't realize that some students did not own a pair of shoes — only sneakers for school. This was my first encounter with poverty and I vowed that, in the future, I would be more sensitive. There are students who only own sneakers.

ABOUT THE AUTHOR



Hisayo M. Asai has been a music teacher at an inner-city junior high school in New York City for the past 20 years.

At her retirement last year, a perpetual award called the "Hisayo M. Asai Award for Excellence" was established as a tribute in her honor to be given to an outstanding music student each year at graduation ceremony. The following story is from her collection "Diamonds in an Inner-City School," written about her experiences as a teacher.

Asai has been a member of the New York JACL since the mid-1940s and a board member for the past six years.

SLOPMAN

—by Richard Kapololu

Short, bowleg Japanese man come pick up slop.

One bucket carry each hand, when full, splash over the side, good thing the bugger wear boot. Just like he do one zigzag kind dance, go house by house, almost same kind walk like duck. Bucket so heavy I think, no wonder Japanese short, get bowleg. Pretty soon big black can on top truck all full up, tire come flat. Go home feed 'em to pig.

Stink job.

Nobody like do 'em but got to.

Bet slopman son hate eat porkchop already.

©Richard Kapolulu, from "Punchbowl Song," Topgallant Publishing Co., Ltd., Honolulu, 1985.

MEMORIAL SERVICE

Continued from page B—18

thought this Writer would be a good person to love and sleep with, white hair and all, cause he still had a nice body, a quick piercing mind, he laughed alot and he was kind, innately a gentleman who told you the truth and waited for your response. I told him where I worked, a small Japanese restaurant; we talked about food and restaurants and I gave him my phone number. I never heard from him.

So this love affair with a Writer began at a distance and ended at a distance. My ma was a different story all together yet they connect in my mind, I guess, because they both fed me what I didn't want but needed, and never found out if it had been worth their time and effort (my story about the Japanese farmer became a play and got produced and won some attention), and because my ma, just as I was about to tell her how important she was to me, and the Writer, just as the Literary Establishment stopped neglecting him and decided to canonize him instead, both died suddenly living the way they wanted, without applause.

: Don't eat at any place called Moms.

: Don't hurt your body or the people who love you out of ambition.

: Don't sleep with anyone whose troubles are worse than your own.

: Don't buy vegetables from a grocer who stuffs spinach in a paper bag instead of wrapping it in newspaper.

: Don't worry about having a writing style; if you have one, it'll eventually show.

: Don't cry unless you just can't help it.

: Don't insult your readers' intelligence. Know more about what you're writing than they do.

: Talk to God once in a while even if you don't believe.

: Don't drink while feeling sorry for yourself, and never write a memorial service and call it a story.

There are some things a person never learns.

AMERICAN

—by I.M. Isobe

How American!
Serving homemade wine in old
Japanese teacups.

© I.M. Isobe, 1986

Lending Others a Hand
Two Nikkei in Bangladesh



Joshua and Alice Tsujimoto

by Amy Staton

When Joshua Tsujimoto turned 61, he and his wife Alice sold their farm and Oriental gift shop in New York state, but they did not retire. Instead, they began new careers half way across the globe in Bangladesh.

That was five years ago. Today, the Tsujimotos are still working in Bangladesh — the poorest country in the world and home to 100 million people crammed into a nation the size of Wisconsin — as farmers and teachers in the village of Khulna.

The rugged living conditions have not made it easy. Extreme weather conditions plague residents in the delta country. Seven of the world's 10 most destructive storms on record have ripped through Bangladesh's Bay of Bengal. A cyclone in 1985 killed more than 500,000 people. Life expectancy for residents is just 45 years.

"Our friends told us it was such a foolish idea," said Josh. "But we wouldn't trade it for anything."

Helping Victims Help Themselves

Their "foolish" idea was to help bring relief to some of the world's most unfortunate victims of poverty and disaster by working for World Relief, the emergency aid, development assistance and refugee service arm of the National Association of Evangelicals.

"These people cannot earn enough or grow enough to feed their own families," said Josh. He and Alice wanted to change that — a lofty ambition. But, they insisted on using down-to-earth techniques to make their dreams come true.

Most Bangladeshis try to survive on less than $130 a year, and 75 percent of the population eke out their meager living as farmers. The soil is fertile enough, but the short growing seasons discourage all crops but traditional rice and jute harvests.

Eight months out of the year, the typical Bangladeshi has no vegetables to eat. Vitamin and protein deficiencies result, promoting widespread cases of malnutrition and blindness.

Josh and Alice went to Bangladesh to develop new ways for farmers there to increase their rice harvests and extend the normal growing season for vegetables, thus allowing farmers to bring their produce to market when demand and prices are higher.

A Learning Experience

During their first year in Bangladesh, Josh learned to be both humble and patient. "I was invited to come as an expert," he remembered. But being born and raised in the United States, Josh's expertise in agriculture did not lie in growing rice or farming in a climate where monsoons rage and temperatures soar above 100 degrees during several months out of the year.

"So I went as a learner," said Josh. "For the first six months I tried to find a reference point."

The Bangladeshi farmers were his teachers. They taught him about the six seasons in their country and their traditional ways of farming that reaped scanty harvests at best.

In those early months, Josh searched first for a way to grow vegetable seedlings year-round so the people of Bangladesh could grow their own sources of protein and vitamins.

Unlike the traditional crops of rice and jute, however, vegetables cannot thrive during the monsoon season. The methods Josh developed would need to be easily employed by the Bangladeshi farmers; technology would have to be fitted to the culture.

After months of experimenting, Josh came up with a technique that worked. He built beds of soil on raised platforms. Channels alongside the four-foot-wide beds drained the rainwater quickly from plants growing in the soil.

Then he needed a way to protect the top of the vegetable beds from the scorching sun. He built a shell with bamboo strips to hold clear, plastic sheets above the seedlings. Under this cover, the seeds sprouted and produced year-round crops.

Today, Josh teaches these simple but revolutionary ideas to the country's horticultural science graduates. "Each time I train 100 Bangladeshi men, they each go out to teach 100 more," he said. So far, these students have passed their knowledge on to more than 4,000 farmers.

Other humanitarian agencies working in Bangladesh applaud Josh's agricultural advancements and use his ideas in their own programs.

But Josh's success required time. "I'm a trial-and-error person," he said. "When something doesn't work out, there has to be a reason. But I've found that in Bangladesh, there's always more than one reason: the rain, the high temperature, the number of cloudy days between sunny days....It's a struggle to get manageable growth factors."

Struggle is a good word to describe both Josh and Alice's attempts to adapt to life in Bangladesh.

"It's a land of high population density," said Alice, "but the people's productivity level is very low. People live deep in poverty. Almost everyone is illiterate and malnutrition is everywhere."

"We hope to make a difference, to leave an impression," added Josh. "How to do that has been a difficult job. It's an almost impossible task. There's no way we could accomplish anything, except for God. He provides a way."

It has been particularly difficult for Alice to find a way to help Bangladeshis with their struggle to survive. "It's hard for an American woman to go to Bangladesh," she said, citing the low position women hold in Bangladesh's culture.

Working With the Women

So, during those early months, Alice focused her talents and energies on helping the Bangladeshi women. She started an English class in her living room because "I heard that a lot of the village women wanted to learn," she said. Alice wrote her own lesson plans and advertised a three-month course.

Her classes attracted Muslim, Hindu and Christian women. "They wanted to learn English from an American, so I taught one-on-one, working very slowly, showing concern and earning acceptance in their society," she added.

The women came to learn English, but Alice taught them a great deal more than her language. "I was trying to instill a sense of responsibility for themselves and for their people," she said.

Poverty in Bangladesh strips people of their dignity, many times turning them into beggars. Alice did not give them handouts. Instead, she awarded certificates to those who earned them and helped them establish a sense of pride in themselves.



Tsujimoto tending his field in Bangladesh.

By the end of their first two-year term, Josh and Alice had won the respect and love of the people of Khulna. "They call us 'auntie' and 'uncle,'" said Alice.

After two years of struggling with a new culture and working very hard, Josh and Alice had earned a three-month vacation in the United States. When they said good-bye to their students and friends, the Bangladeshis did not believe Josh and Alice would return.

But they did return, surprising everyone and winning even more trust. "Two years is not long enough to do any good," said Josh. "This is only the beginning. We had to return."

In their third year in Bangladesh, Josh began to compile his findings and document his research. "All my answers were in bits and pieces. I had to put them all together. I had to create a model so the farmers could use what I had learned long after I'm gone," he said.

Meanwhile, Alice found new students for her English classes: young men who wanted to pursue a college education.

English is the language of collegiate-level textbooks in Bangladesh. In order to even pass the entrance exams, potential young scholars must have a good grasp of the English language.

Battle Against Illiteracy

Alice, who once found it difficult to even talk with Bangladeshi men, now holds a respected position among them, and her work helps battle a major problem in Bangladesh — illiteracy. Textbooks written in Bengali are in short supply at all levels, from primary on up.

"There simply are not enough educated people to do the translation work," explained Alice.

So one of her dreams is to help these young men learn English so they can translate textbooks into their native language. She believes that battling illiteracy would go a long way in ending poverty and hunger in Bangladesh.

Now well into their fifth year of service with World Relief, Josh and Alice are watching their efforts multiply as thousands of farmers use Josh's revolutionary methods to grow rice and vegetables. The young men Josh already has taught return to tell him how well his ideas are taking hold far beyond the village of Khulna.

Because of Alice's hard work and dreams, young men who otherwise could have been trapped in the same poverty as their neighbors now attend colleges.

'Most Exciting Time'

"It's the most exciting time of our lives," said Alice. "We went [to Bangladesh] in our retirement years, not knowing if we could make it."

"So many times I thought it was a hopeless state," added Josh, remembering experiment after experiment that failed. But, he praised God for the breakthroughs: "We need wisdom and strength which comes not from human resources but from God."

It's been hard work in a tough climate for Josh and Alice. Not exactly what most retired couples look forward to. But like Alice said: "It's the most exciting time of our lives."

Staton writes from East Lansing, Mich. World Relief can be contacted at P.O. Box WRC, Wheaton, IL 60189; (312) 665-0235.

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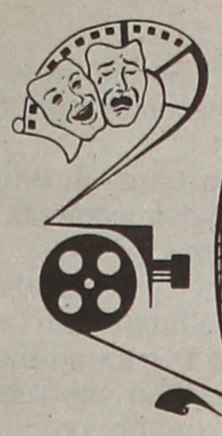
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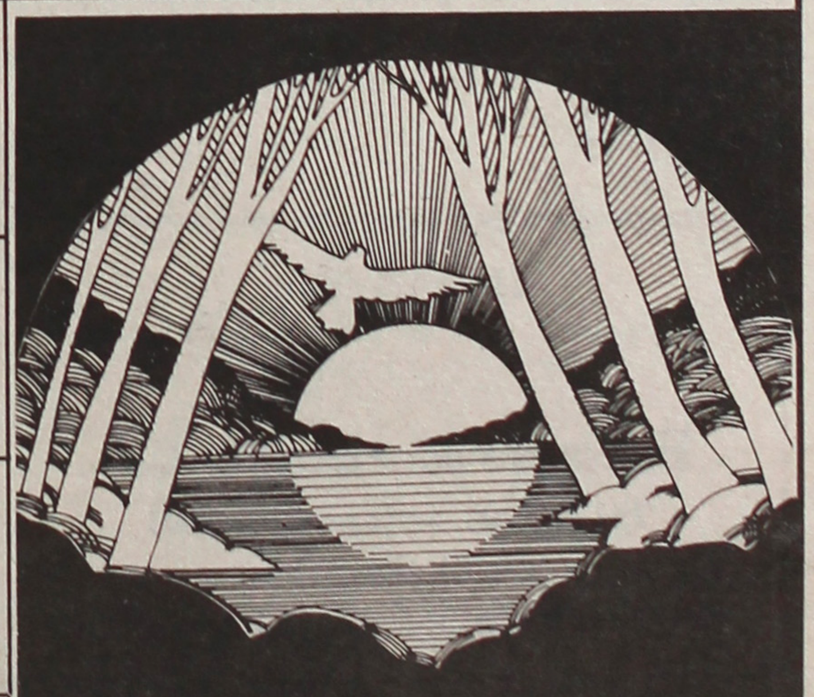
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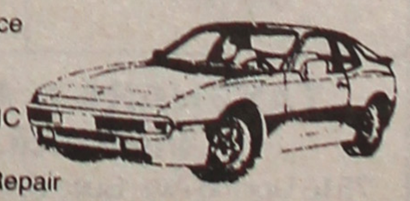
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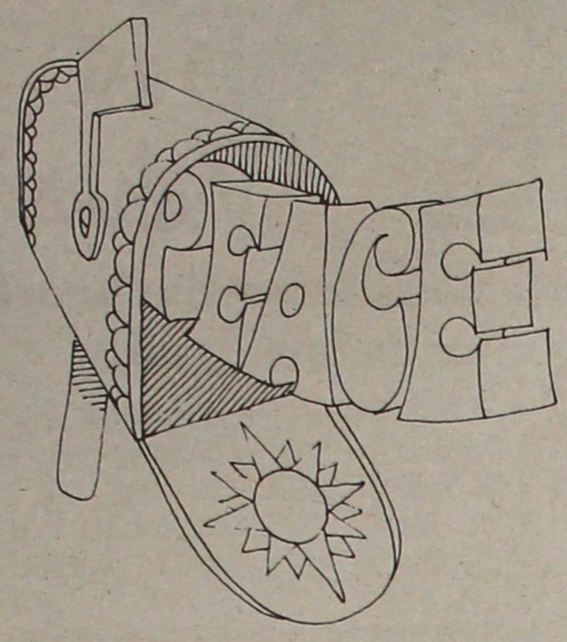
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Katsumi Taniguchi

Western Temple

by David Mas Masumoto

She was filled with life that day. Over the years she had become dark and withdrawn, empty and dying and I her only companion. But that day, the day of the reunion, a community returned home to their old, wooden hall and she was flooded with new blood. I witnessed the entire explosion: children crawling and running on her floors; voices chattering and laughing within her walls; bodies converging and churning, she was teeming with life.

Through an open side door a spring breeze wandered into the building and a patch of sunlight angled inwards. I stood alone at this entrance stunned by the activity below me. Families were reunited with hugs and handshakes, a community had erupted into a raging fury, a mass of bodies turning like a storm. I could not believe the transformation within my hall; she was awakened as if an old, old spirit was reborn.

I heard voices mull within her, mindless chatter that concurred, "the years have been good to her." I watched as some ran their hands along the walls, searching for nicks left decades ago when, at Japanese school, they etched scratches into the wooden walls, secret codes from the past that today aroused a sense of history. People lifted their heads when they entered the box-like room, the high ceiling stretched upwards over 15 feet and a series of long, upright windows stood evenly spaced along the walls, a poor, country folks' cathedral.

A fresh spirit had been reborn with the gathering of families and the celebration of community. A magical vigor, a youthful vitality possessed my hall. The swelling noise and crowds filled a void that seemed to impregnate her; she became empowered and I shivered with the realization, "She wasn't old, she had just been empty."

"Nishimiya, Nishimiya-san," a voice intruded into my thoughts. I turned to face a family led by the Nisei mother. "Do you all remember Mr. Nishimiya? He always cared for the hall." The mother nodded as she spoke, as if to affirm her words.

Three Sansei stood before me. They wore soft smiles and pastel colors and the first and eldest reached out to grasp my hand.

"Mr. Nishimiya, remember me? Larry?" the young man said as he squeezed my hand. "You've kept this place in great shape." A smile flashed across his face, a grin that seemed to match his white jacket and matching tie.

My hand was passed next to the young woman, who also grinned and shook it with two or three quick jolts before handing it on to her youngest brother.

"You must be the only Issei here," said the last one. "Ever since Baachan died, we've never come back here, but I see not much has changed. It's nice to see some things stay the same." He then leaned over and whispered, "I hope they pay you well, Mr. Nishimiya.

Illustration by



You don't know the price a good Japanese gardener runs you in the city."

A strange chuckle spread between the siblings.

"Nishimiya-san, the hall is beauuutifuulll," said the Nisei mother. Her voice seemed to cling to the last word as if to add extra meaning and emotion. "No, it doesn't look bad at all." An uneasy silence fell between all of us. We gazed about, avoiding each other's eyes. "Remember Mr. Nishimiya?" the mother repeated. The children bobbed their heads in agreement. "You're like family to all of us, Nishimiya-san."

But I had no family, I was denied such fundamentals. My parents sent me away from Kumamoto when I was young, perhaps 12 or 13 years old, I don't care to remember. "Go to your uncle in California," my father had said. "He needs you for his work."

Prior to boarding the ship to America, my mother had burdened me with a final request. "You must remember *gaman*. You must respect and endure," she whispered to me, her youngest child. "And your name Nishimiya, do not shame us." I remembered her face, stern and rigid as the tears swelled in her eyes.

"Nishimiya, Nishimiya," my mother repeated. Her eyes wandered, gazing through me. "Yes, you must go west and be *nishi miya*, the Western Temple, our temple in America West." She then faced me, her stare penetrated my young, trembling body. "And Kiyoshi, the pure child . . . you must go now."

I never returned to Japan, that was the last I knew of family. When I arrived in the Central Valley of California in 1912, the farms were rich with work and the fields ripe for quick hands and strong backs.

I worked hard, saving my money and hiding it from my uncle. All he needed was his *sake* and his work days usually ended in the Chinese dens with their sweet odors and dark, damp basements. Uncle did manage to be a good businessman in between his *sake*. At different times he had owned two farms, leased two others and was a partner in yet another, losing them all when raisin prices collapsed in 1920. But I saved my earnings and dreams of my own farm burned deeply for years, leaving ugly scars within.

In 1921, arranged by family in Kumamoto, I acquired a wife. When she arrived, life flourished complete for a few months, but she hated it here, this land was not the Japan she longed for. She grew sick, stopped eating and I returned her to Japan to regain her health and never heard from her nor her family. I was alone again and my dreams of a family farm died; I had no family.

"Haaa, she no good," Uncle had consoled me after my wife left. We soon became drinking partners and gradually I lost all my money too, working only to drink and gamble more. I used to look forward to bad weather and desperate farmers, like the threat of rain during the raisin harvest, for then we had

Garrett Sakamoto

Continued on page B—43

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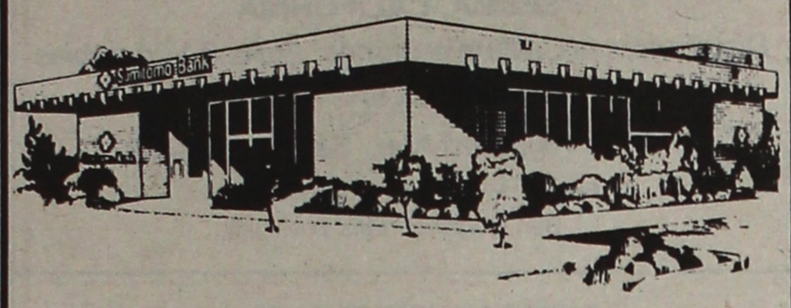
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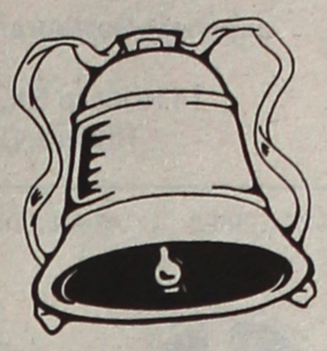
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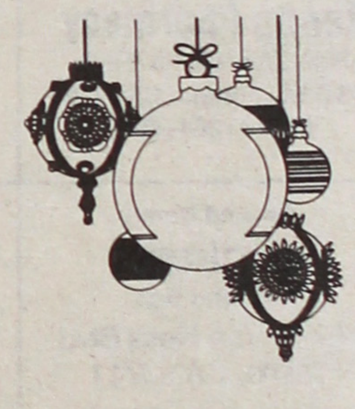
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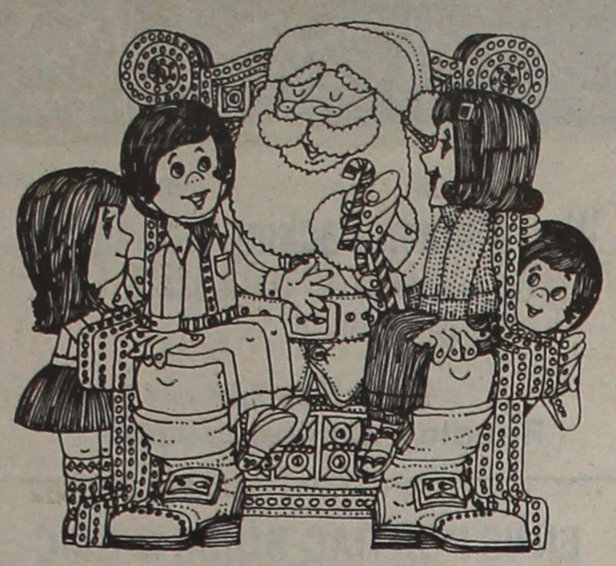
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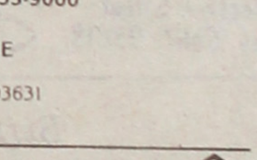
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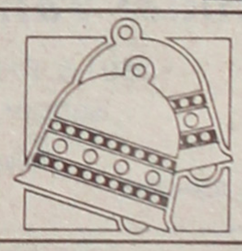
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The Nisei of the 1800 Engineer General Service Battalion: An Untold Story

by Cedrick Shimo

A special Army unit existed during WW2 which was made up of U.S. soldiers of German, Italian and Japanese descent whom the Army wanted to keep under surveillance.

Originally, these soldiers were gathered into an outfit called the 525 Quartermaster Service Co. in Fort Leonard Wood, Mo. This took place during the period of July 1943 to March 1944.

Subsequently, it became the 1800 Engineer General Service Battalion until August 1945. This unit in essence was a labor battalion armed with picks and shovels, and manning heavy duty equipment to build and repair bridges, roads and fences damaged during military training manuevers held in the South.

As a result, the 1800 did not have a permanent home base. This unit moved from one area to another as needed, and constructed its own camp facilities in remote areas of Tennessee, Mississippi, Louisiana and Arkansas.

Responsibilities — and Restrictions

Although members became skilled in operating and maintaining road equipment, running and operating supply warehouses, motor pools and company offices, all members of this unit were barred from receiving promotions.

All of the Nisei and Kibei that were ordered into this unit were there either because of their angry reactions to racially discriminatory incidents in the Army or to the compulsory mass evacuation of their families from the West Coast into relocation or "enemy" alien internment camps.

The Nisei and Kibei soldiers were stripped of their arms and issued brooms and mops in 1942. Individual circumstances varied with each situation, but it was only natural that those undergoing this traumatic experience felt betrayed and became more resentful and bitter with each passing day.

Some kept their frustrations quietly and stoically to themselves, while others vented their feelings in an outburst of wrath toward the "establishment," whether it be white or yellow. The destiny of the Nisei in the camps or in the Army depended upon when, where, how and to whom their rage was directed.

Most of the men of the 1800 were placed in this battalion because of remarks made in 1942 or 1943, usually not volunteered but in response to either a questionnaire or to questions asked during an interview.

Expressing Frustrations

The questionnaire passed out to Nisei and Kibei in the Army and camp asked whether (1) they were willing to serve in overseas combat wherever ordered; and (2) they would swear allegiance only to the United States.

In the Army, most answered yes/yes. In the camps, however, only a small percentage answered yes/yes. Why this difference? The anguished frame of mind of the Nisei and Kibei in the Army with interned families were undoubtedly the same, in varying degrees, as those who were behind barbed wire.

Many of those that answered yes/yes and volunteered from the camps were young teenagers who came of age in the camps, many of whom did not have the same psychological wounds suffered by the older Nisei and Issei. Their youthful zest and their urge to leave camps to serve was genuine. All Japanese Americans enjoying improved status today should give grateful thanks to their courage in defying the camp's majority sentiments by volunteering and serving so gallantly in the 442 or MIS.

But at the same time, it must be remembered that only a small percentage volunteered. In fact, the quota from the camps was not met. Army recruiters had to fall back to Hawaii, where they were able to enlist more volunteers than they could handle. Some 10,000 applied for 1,500 "openings." Imagine how many would have volunteered from the Mainland if the forced evacuation had not taken place.

Many of the soldiers who answered yes/yes did so with a fervent desire to prove their loyalty, while

Continued on page B—40

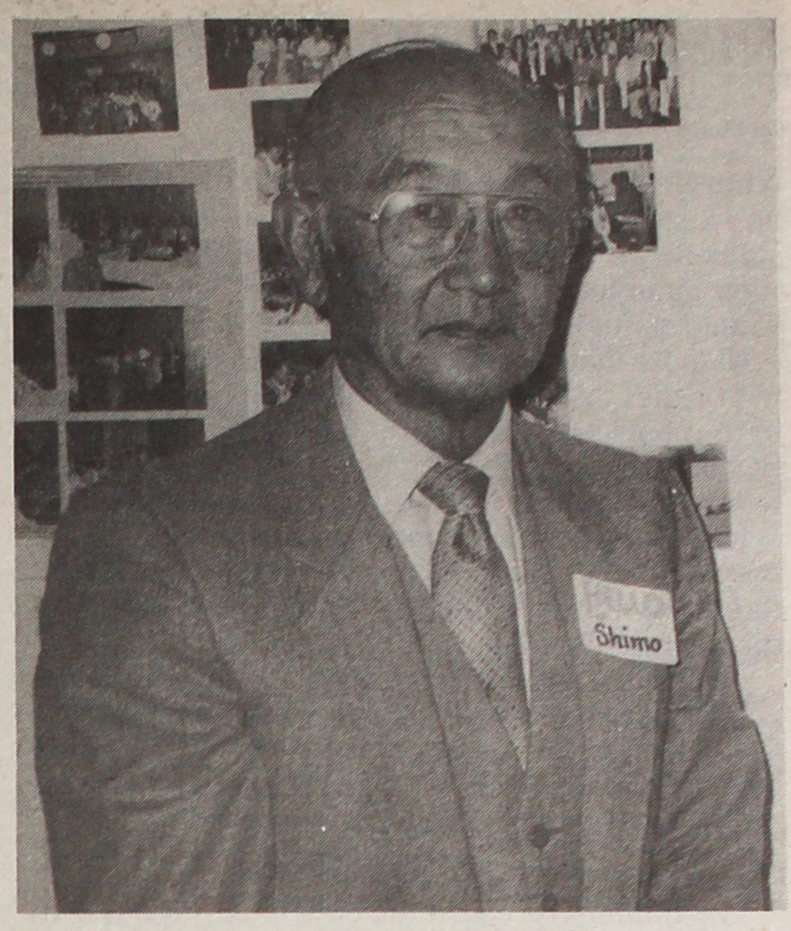


Photo by Robert Shimabukuro

Cedric Shimo in 1985.

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NISEI OF THE 1800TH

Continued from page B—39

others feared the possibility of a court martial if they answered otherwise. Still others did so as disciplined soldiers well trained to obey orders regardless of their inner turmoil. Most of the yes/yes Nisei soldiers wound up in the 442 or MIS.

Of those that answered no/yes or no/no, most did so with either the willingness to face the consequences or the conviction that their response was not a question of loyalty or disloyalty, but a justifiable response to terribly flagrant and un-American treatment.

In either case, the tormented state of mind of the Nisei GI's that answered no/yes or no/no was no different from most of the yes/yes *mainland* Nisei soldiers whose families were incarcerated.

Because of their upbringing in Japan, most of the Kibei did have varying degrees of sentimental love for Japan, but the question of disobeying a military order was not an inherent characteristic of a Japanese reared in a tradition of obedience.

What the Record Shows

The military record of the boys in the 1800 proves that they obeyed all military orders—including assignments which on two occasions resulted in special commendations. The men of the 1800 would also have served in overseas combat if so ordered—but "not willingly" as long as their families and friends were behind barbed wire and not allowed to return home.

Our fight for liberty was "over here" and not "over there"—a point I stressed so often to my FBI and G-2 (Military Intelligence) interrogators.

We empathized with those camp renunciants (many of whom today are leading citizens in our community) who had the courage to be willing to renounce their most precious birthright, their citizenship, as they cried out: "Equal justice? What freedom? What liberty? Give me liberty or give me death."

But because these soldiers had the courage to be honest with their opinions and bold enough to express them when asked, their fate was to wield a pick and shovel in the 1800—a labor battalion where promotions were barred.

Yet every member obeyed all orders, and worked hard and diligently wherever ordered. A War Department commendation from Brig. Gen. S.M.C. Tyler on the actions of the 1800 during one of the worst flood conditions in the Mississippi Valley reads as follows:

"Special reports have reached me . . . covering the emergency service rendered by the 1800 Engineer G.S. Bn. which was placed on temporary duty in the 8th Service Command during the recent high water operations in the lower Mississippi Valley. This unit was engaged in the White River in Arkansas . . .from the 22nd of March through 4 April 1945, and on the Mississippi and Red River, La.. . . from 5 April until 12 May 1945.

'Did Everything Humanly Possible'

"These troops did everything humanly possible to avert failure of inadequate levees in a record flood. . . . This section of the Mississippi Valley experienced its greatest flood on record. The fact these extreme flood conditions were met successfully throughout was due in considerable measure to the effective work of this battalion in all its assignments."

The commendation was endorsed by Army Brig. Gen. G.M. Halloran, who said, "It is most gratifying to transmit basic communication and preceding endorsements to you, and through you I desire to take this opportunity to express my appreciation to all personnel for a job well done."

Early in 1944, after previous engineering battalions were unable to keep up with highway and fence damage in military training areas, the 1800 was called in.

According to Gene Sloan in the Jan. 29, 1945, Nashville Banner, "a special battalion of engineer troops was sent into the maneuver area, each soldier of which was fueled with the ambition to prove his loyalty to America."

'Uniformly Lauded'

"This command," he continued, "was capable of being divided into groups as small as three members. The work of this unit was uniformly lauded by land owners for their work on fences, rebuilding fields and maintaining roads. These troops, leaving the area in mid-December of 1944, were the last troops to quit this Tennessee maneuver area."

These reports challenge the characterization of the 1800 as a group of misfits shirking their duties. After all, how many American draftees would have been willing to serve in overseas combat even when their families were behind barbed wire?

Whether a Nisei or Kibei ended up in the 442, the MIS, Tule Lake or remained in "regular" camp was not a matter of one being more loyal than the other, but the when, where, how and to whom his frustrations were expressed.

Many who expressed their rage in violent terms turned up as gallant heroes in overseas combat, whereas others wound up in prison, Tule Lake, the 1800, or Japan. Should one be glorified over the other? Who can stand in judgement that one was right and the other wrong?

The 442 and MIS soldiers have been justly glorified for making tremendous sacrifices for which we are all grateful and proud. But those who spoke out in camp and in the Army should stand just as tall and hold their heads just as high as our Nisei veterans.

In my own case, I had volunteered for the Military Intelligence Language School in Camp Savage, Minn., in 1942. Upon acceptance in early 1943, I again wrote to Edward Ennis, head of the Enemy Alien Control Unit in Washington, D.C. I requested that my father, then interned in the Lordsburg Internment Camp, be allowed to join my mother in the Manzanar Relocation Camp.

Both were behind barbed wire, I wrote, so would it endanger the security of the United States if they

Continued on page B—52

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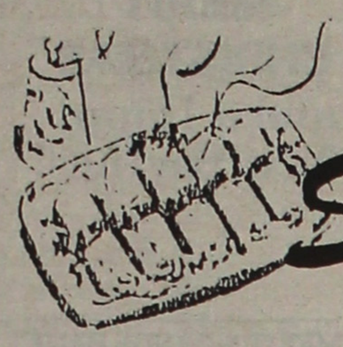
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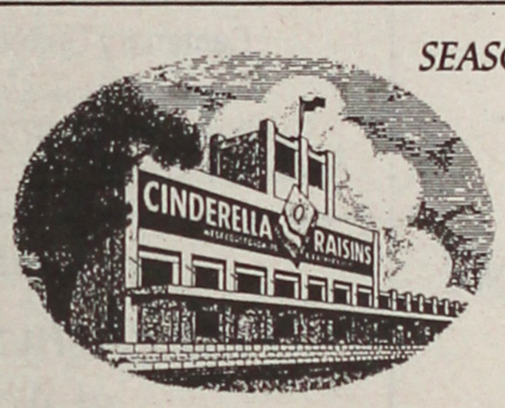
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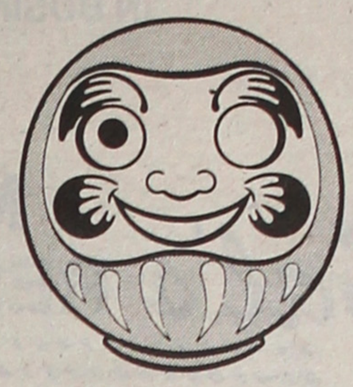
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Continued from page B—33

steady and good-paying work. After these intense work sessions, Uncle rewarded himself with a visit to the Tokyo Club and his prostitutes.

"Come, Kiyoshi," he once urged me. "Ha, Kiyoshi, that name . . . come and let's see what it really means."

One time I did venture with him inside but a strange terror flushed within. In the waiting room, two of the women looked pathetically familiar, one like my lost wife and the other like my dead mother. Even in the room I could not purge these thoughts and I failed. My woman tried but could not please me despite her efforts. She skillfully had allowed her dress to drop from her shoulders and I stared at her white breasts with minute care, yet was unable to respond. She then tried to coax me but I remained the observer, untouched and distant.

As the minutes passed and little happened, she began to apologize and babbled "*Shimpai nai, shimpai nai*," hoping I wouldn't blame her. When her jabbering ceased, she began to cry. The sobs attracted the manager and he broke in and immediately chided her for denying me. He too apologized for her disrespectful behavior and hoped she would learn a lesson about fulfilling a man's needs. Trembling, I tumbled out of bed and yanked on my clothes. Both of them kept apologizing and bowing to me as I staggered out into the cool night air.

The years and harvests passed, each season my hands grew slower, my back weaker. One year during the Depression, I was coaxed into helping at the annual Japanese Hall clean-up, a community effort to sweep the floors and rake the grounds. Although the building itself had remained sound with the wooden floors brightly polished and the windows clear and sparkling, the yard and landscape needed care and tending.

It began slowly, a visit once or twice a month to water the plants, prune new growth, shovel weeds, then it grew into a weekly and daily ritual. Soon I knew every corner of the grounds and even the hall itself, perhaps like one begins to know the body of a lover. I cared for her, repairing and patching, protecting her from the elements. After a while I discovered that I actually disliked the annual community clean-up; they only intruded with their token efforts, strangers entering my domain.

Two or three years before Pearl Harbor and the war, I once caught a dog digging up and tearing out some of my plants. Enraged, I chased it and the more wildly it ran, the more it destroyed my gardens. I struck blindly with my shovel and smashed its face with a single blow. I remember stabbing the blade into the bitch, penetrating the sagging flesh, the blood oozing onto the hoary earth. I buried it in a corner where afterwards flowers grew abundantly.

During the war, all Japanese were uprooted from the valley, the hall abandoned for several years. The government seized the structure and occupied it with farm laborers, temporary housing for a guest worker program. They violated the hall, crushing my shrubs and pines, breaking windows and fixtures, sleeping inside her as if it were their property. When we returned, the entire community stood silently and gazed at the dead plants, the shattered windows, and the torn curtains. Some of the strangers had carved their initials in the front doors, scars that cut deeply into her and could never be sanded out nor erased.

Again I began to care for her, for I understood and shared the pain and suffering. I was alone and old, I had no obligations like others with family and dreams. I was glad to work: she needed me and we needed each other. Lacking money, I used rocks and shrubs from the nearby foothills for landscaping, manzanita, sage, even hardpan. The yard took on a natural form of the valley, deserted lands, isolated and barren but mysterious, and some even called it beautiful.

I had known of the reunion and approached it with fear, secretly hoping for its failure. As the day neared, with community members coming to sweep, scrub and polish the hall, she stirred with a new energy and life, quite the opposite of the past few years and the funerals when old community members returned home for a final journey to be buried.

"Nishimiya-san? Mr. Nishimiya?" a deep voice echoed. I turned and saw a familiar face, one of the succession of Buddhist ministers from years ago who held monthly services here at the hall. We bowed and exchanged smiles.

"Ah, you look well," he said, "and the hall, it's just as I remember it."

I hesitated, then softly mumbled, "Heeiii . . . you think so?"

"Oh yes," he answered and panned the room with his eyes. "I see though . . . it has been a long time since this many have been within her, hasn't it?"

I nodded.

"Reverend Matsuyama, how are you?" said a short, overweight woman. "We have all missed you and now you come. How good it is to see you!" Her sweet, sincere smile melted into gentle rolls of fat that surrounded her face.

The reverend bowed and was about to speak, but yet another woman broke in, "Reverend, how are you? It's wonderful, everyone has come home. Do you recognize many?"

The reverend again bowed and said, "Ah, the faces have changed and the children, they have grown and I can hardly . . . "

"But they have come home and that's wonderful," the second woman interrupted.

The group all nodded and after a short pause, the short, fat woman turned to the other and said, "You know, you were right, we needed those maps. My own children had forgotten the way."

"Yes, I could barely recall the streets," chimed the reverend. "And the farms, all the new orchards and vineyards. Why, the old, empty fields no longer provide good landmarks."

They slipped into a long conversation about each family, the ones who had sold their farms and those others who were caught in between, undecided and still clinging to the old family place, hoping a child would return to the land.

"And Nishimiya-san, did you ever own your place?" the reverend asked.

"Ha . . . no, no."

"Mr. Nishimiya's home is here," said the short woman, nodding her head.

"Yes, he does a wonderful job, tending, caring," added the other woman.

"Say, let's acknowledge his work, what do you think?" said the short woman.

The two ladies turned and walked away, their nodding heads huddled together.

"Mari, Mari," said the reverend, gesturing to a young girl pasing nearby. She clutched the arm of a young, college-age boy, perhaps a Yonsei but I could not tell. "Mari, come here. Do you remember Mr. Nishimiya?"

The girl tugged at her friend's arm, they hesitated then trudged toward us. "Hello," she said.

"Nishimiya-san, this is Mari, my only child."

I studied her, the bright pastel dress, clean facial lines and brown-black hair, and her gold necklace and earrings shimmered against her darkly tanned flesh. "I only remember her as a child, yes, just a child," I said.

Mari half smiled and turned to glance at her boyfriend. He nodded his head slightly, a gesture she understood. Leaning over to her father as she whispered, "Dad, how much longer do we have to stay here? I don't know any of these people and Todd doesn't know anyone either and . . . "

"Mari," said the reverend, his voice louder than anticipated. He then whispered in low, deep tones.

Continued on page B—51

"When we returned, the entire community stood silently and gazed at the dead plants, the shattered windows, and the torn curtains. Some of the strangers had carved their initials in the front doors, scars that cut deeply into her and could never be sanded out nor erased."

KAWAI-SAN

—by Terry Watada

He was always a
quiet man. His stern Meiji
face hid emotion.
Yet he felt passion, I'm sure.
As lumberjack, he once told

my father he wanted
a woman—not a hooker
but a wife.

He
wanted the boss's daughter.
My father was go-between

for love and beauty.
In the end, she chose him
over all others
because he was a quiet
man.
My father was Best Man at

the wedding in Minto,
a ghost town turned prison
during the Internment.
The wind and trees swayed with
laughter for a time deep
into

the night of forests.
For a quiet man, he sure
raised a lot of hell.
Jikemura, Watada,
Kawai, Rikimatsu,

Takahashi,
Tohana, Minamide—men
out of place—sang and
drank until they ended their
drunken dance in the streets of

Vancouver. There was
a hot time in the old
Raku Raku
saloon for many a night.
Say, whatever happened to

the company's
ONE HUNDRED GRAND?
The quiet man
knew.
And where does Bo-shin
go every night after work?
The quiet man knew.
And who

kidnapped the wife of
the minister so that she
could live with her
lover?
Well, the quiet man
knew, but he wasn't talking.

He raised two children
during the abundance and
tolerance of the
1950 s, two beautiful
children who saw in their

father unabiding
vigilance, strength and an
uncompromising
hand.
Never did they dare whisper
at the table.
Never

did they dare speak out
of turn.
And never did they
question the past. He
was after all a quiet
man.

I knew him from the
gin games in my father's kitchen
where old friends gathered
to keep the fires burning.
Raised glasses toasted a

memory made
ideal through the haze of liquor.
The wooden chairs creaked
throughout my night's sleep.
And now
that he's gone to be with

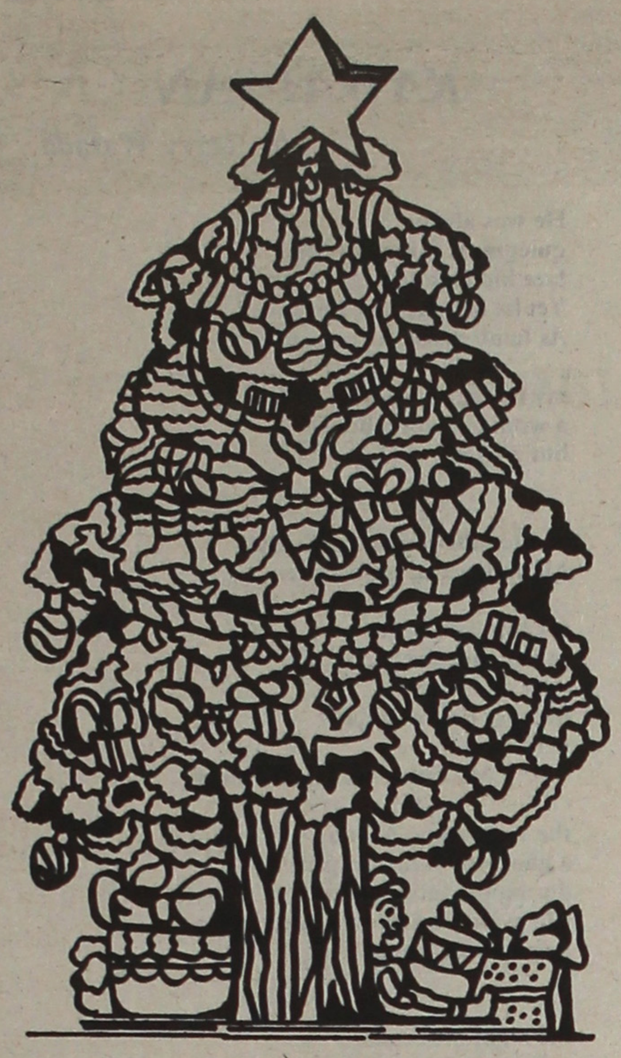
Jikemura,
Rikimatsu, Takahashi
and Minamide,
his children know nothing and
his grandchildren even less.

I stand in the dark
while a cup of night that I
had saved slips quickly
through my hands.
But I can still
hear the voices singing and

laughing beneath old
Japanese songs during the
moment they forgot

they were all quiet men.

—© *Terry Watada, Oct. 20, 1985*



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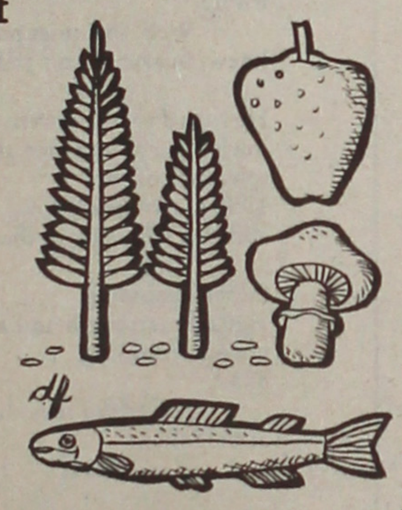
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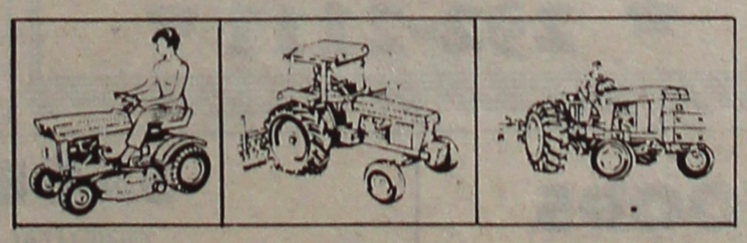
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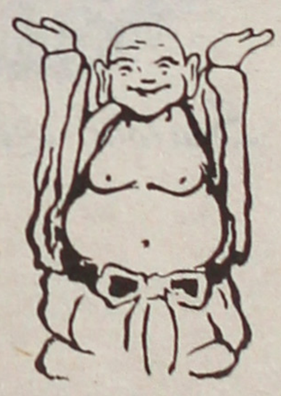
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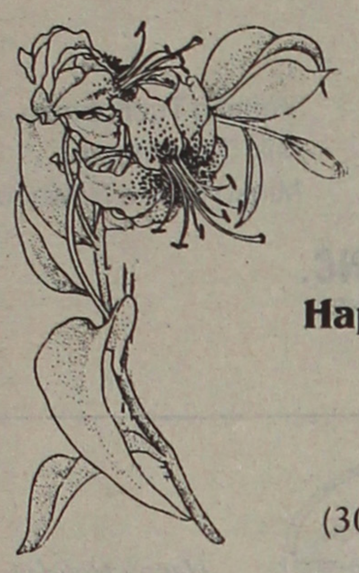
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Omedeto, Grandma

by Miya Iwataki

What is life
but a continuation of history
What is history
but a continuation of family
What is family
but a unit of life
bound by a shared history and a shared love.

The aroma of freshly made Chicken *Gohan* greeted them as they entered the generous wood-framed house to join together for her birthday. Grandma, who would have been 95 years old today. Grandma, whose life had been a quiet inspiration for her children and grandchildren.

And once
Long ago and far away
The youngest daughter of one Tokyo chiho judge
Sought to stretch horizons
Sought to set her eyes on
yet another continent.
And to expand her *history.*
Courage, and gleams
of unanswered dreams
that besieged certain women
Of exceptional nature
during turn of the century Japan,
swept her into the arms
of America
and a man named Daisuke.

Issei Woman
Pioneer Spirit
Life in America was many jobs and frequently moving
And still unanswered dreams that
turn of the century Japanese American women have
While lying on cots in tarpaper barracks
in barbed wire, armed guard concentration camps.
And yet, your spirit continued to grow
and to show
itself through sumi-e
and poetry
and Chicken Gohan that people ordered in advance at St. Mary's carnival sushi booth.

We *liked* to go to Grandma and Grandpa's house. It was good vibes. It was a house that, no matter how old you were, there were a hundred interesting things to look at and to touch. Especially remnants from past years when Grandpa was an inventor or when he was an antique repairman.

And the food! She was the ultimate Japanese cook, and it never seemed to occur to her that she had an exceptional way with flavors. And she calmly tolerated Grandpa's experimental creations of health food enchiladas and other dishes always served with the omnipresent, omnipotent brown rice and vegetable juice.

And she calmly watched as Grandpa dug out the backyard only to mistakenly harvest a crop of horse corn (which we duly ate).

And she went camping and fishing with him in the little trailer-for-two that he designed and built from scratch.

And she rode on the back of his motorcycle after church.

Continued on page B—64

ABOUT THE AUTHOR

Miya Iwataki is a media coordinator and special assistant to Rep. Mervyn Dymally (D-Gardena). She is executive producer of "East Wind," a weekly Asian Pacific American radio program, heard Monday evenings at 7:30 on KPFK-FM (90.7). She is a board member of KCET-TV (Ch. 28) and of Project Image, an organization of women in broadcast media; an appointee to the L.A. County Commission on the Status of Women; a member of Women of Color; legislative co-chair of National Coalition for Redress/ Reparations; a contributing editor for East Wind magazine; and a columnist for Tozai Times. Last year she was part of the U.S. delegation to the UN Decade for Women conference in Nairobi, Kenya. She writes poetry in her free time.



WESTERN TEMPLE

Continued from page B—43

I surveyed the room, the movement of people and the pounding of their voices had amplified into a confusing whirl. I turned to the reverend and bowed before slipping away, out the side door.

Outside, the cool spring air settled my thoughts, yet a distorted image seized my imagination: I visualized the hall teeming with life, the noise and people jammed into her, the walls pushed and stretched outwards, expanding, pulsating, the joints and seams bulging from the unrestrained energy, like a flower bud swelling just before bursting.

Nearby I overheard voices, a young Sansei man and his *hakujin* girlfriend. She kept asking questions about the hall, its age, who used it, what will happen to it. Unable to answer, he shrugged his shoulders and repeated, "I don't know" faster and faster.

"Why don't you just ask my mom or dad?" he finally said.

She was about to speak again but stopped and commented, "This place doesn't look that bad, not half as bad as you described."

A gang of children was playing outside, running and throwing little rocks and jumping over puddles from a recent spring rain. I wandered past the *benjo*, the bathroom that once had been an outhouse and plumbing was added later. The flowers I had planted there bloomed all spring and summer, part of the "karma" of the ground, we had joked.

Behind the weathered structure a little boy, perhaps four or five, was standing, feet apart, his back to me: he was urinating on my flowers. "That boy, what's he doing?" I whispered aloud. "He's going *shi-shi* on my flowers."

Blood raced through my head, a rising panic surged, a scream lodged in my dry throat but I could do nothing. I stood limp, weak and suddenly tired. "*Shimpai nai, shimpai nai*," a voice echoed within. The boy soon finished, shook dry and ran back to his friends to play, forgetting to zip himself, lost in excitement, never even noticing my presence.

A soft, gentle voice interrupted my thoughts. "Nishimiya-san? Can you come inside?" The short, round woman from the earlier conversation bowed slightly, then swayed both her arms to one side, gesturing in the direction of the door. "Please?" she said.

I followed her to the door and crossed the threshold. Inside a warm, stagnant air greeted my nostrils, a stale heat generated by hundreds of bodies crammed into the hall.

"There he is," roared a shrill female voice on a microphone. A wave of faces turned toward me. "Mr. Nishimiya, who has worked so hard on the hall." Someone began to clap and soon a chorus of hands joined in. "Mr. Nishimiya? Please come to the front."

Unidentified hands from behind gently pushed me forwards. I resisted at first, shaking my head, "No, no," but I was compelled forwards and caught myself half smiling.

"Everyone, this is Mr. Nishimiya. He has cared for the hall for years. He's the one who really owns this place."

Up on the side of the stage I turned and faced the crowd, the clapping rose again and my face was flushed with blood.

A young man in his early thirties thrust forward out of the crowd. Larry, the Sansei I had met earlier, stood in front of the stage and yelled to the group. "Hey, hey, everyone, listen." He cupped his hands around his mouth to amplify his voice. "This hall is looking great but I have a suggestion. Can we start something, maybe a campaign to fix things? For example, make a real Japanese garden in front with rocks and pines and running water? Make this hall, our community hall, make it something we can come back to always? A monument to the Issei?"

Heads were bobbing up and down in agreement. A voice from the back echoed, "Let's start a collection . . . for the future." More voices clamored in agreement and a planning committee was formed.

It began precisely at that moment, at first not clearly evident but distant and faint, like a sharp cramp deep within. An emotion twisted within me, a dark, unsettled sensation: a silent scream.

I sat in my house, a poor farm worker's shack surrounded by those vineyards and orchards that I had served for years. The air hung heavy with a musty odor of damp earth and peering out my window I could see the deep brown soil, moist from a spring watering. A naked light bulb gently swayed above me, a breeze had entered through a window and passed directly overhead before wandering outside. As the sun rested on the horizon my thoughts returned to the reunion and the hall.

"They had come, one after another, family after family, to pay homage and now they talked of an annual reunion, a return home to procure life."

She had lived that day, come to life, a spirit rekindled. But yet had she not deceived me for all these years and hidden her age? Was I a fool to believe we would die together? I had lost a companion, a love and suddenly I was alone.

They had come, one after another, family after family, to pay homage and now they talked of an annual reunion, a return home to procure life. But what of the suffering, did they know of her scars? And had they thought of the months of loneliness between visits? The answers haunted my soul, for I knew of a different spirit, a different sense acquired only by living with her daily.

I couldn't help but wonder, soon I would die but would her spirit endure? The nails would rust, the

Continued on page B—56

NISEI OF THE 1800TH

Continued from page B—40

could be together? Nothing came of this and other pleas I had made to him and to other authorities.

When the infamous questionnaire was distributed to every student at the intelligence school, I answered no/yes, but with my "no" qualified with a letter of explanation.

But just before graduation, my request for a furlough to visit my mother in Manzanar was denied because no Nisei were allowed into the Western Defense Zone. It seemed incongruous to be preparing for a dangerous and highly secretive overseas military mission for the U.S. Army, while being forbidden to make farewell visits to family and friends in camp in California.

This ridiculous military order was later rescinded, but only after I had blown my stack to the wrong people at Camp Savage. As a result I, along with approximately 18 others who had complained about the situation of their families, was ousted from the school, eventually demoted to the rank of private, and transferred to the 1800 for bearing an "an attitude which is considered undesirable in a first class soldier of the Army of the United States."

Every 1800er had his own painful experience which triggered a response that led to his being exiled into the 1800.

Special Hearing Board

Instead of being immediately discharged after the war, every member of our organization had to appear before a special hearing board to determine the type of discharge to be issued.

Most of the Nisei received honorable discharge, but the majority of Kibei were given a "blue" discharge. This meant that they retained their American civil rights, but all Army benefits were denied—mustering-out pay, GI Bill of Rights, etc.

I appeared as the interpreter for many of the Kibei and felt that their heavy accent and inability to articulate in the English language influenced the hearing board members to make a negative judgement.

In the ensuing years, several of them took steps to successfully overturn this decision and have since received honorable discharges. In 1984-85, at the request of one of the 1800 members, New York attorney Hyman Bravin argued successfully a test case permitting 1800ers to have their blue discharges changed to honorable upon request.

Recent letters to the editor in the local Japanese vernaculars are beginning to show more sympathy and empathy toward the camp and Army resisters. This is a good sign, for stones should not be thrown at each other.

Having shared a unique and historical experience, hindsight is proving that all the Issei, Nisei and Kibei demonstrated tremendous courage, each in his own manner, depending upon his personal set of circumstances. In essence, it has forged them into becoming better Americans, appreciative of the words freedom, liberty, democracy and justice.

No single group should be seeking glorification for itself, but should identify itself with all who suffered through this soul-wrenching experience. It now behooves all of us to become a single unified force and stand together on *every* endeavor that contributes toward making certain that this tragic episode will never again be repeated. This fortune may not happen to us again but could happen to others whose ancestral countries are not on the best of terms with U.S. foreign policy, or to those whose facial features or color are "different." Let us not be complacent.

Due Credit to All

It is hoped that American history will chronicle this tragic episode accurately with, of course, due glory bestowed upon those that served so heroically with the 442 and the MIS. But by the same token, all the others—those that defied the evacuation order, those that remained in the relocation and alien internment camps, those that ventured out of the camps into the unknown, those renunciants from Tule Lake and Crystal City that remained in the United States or "repatriated" to Japan, and those camp and Army resisters—should all be given due credit for their unmeasurable sacrifices and courage.

Most of them, instead of "breaking" psychologically, stood by their convictions and survived with an undaunted spirit. Today, that same determination and spirit of both the veterans and non-veterans are exemplified by the fact that the Japanese Americans have rebuilt and uplifted their lives, and have become an important and integral part of American society, far beyond what it was prior to Pearl Harbor.

Every Issei, Nisei and Kibei, regardless of their wartime status, need not apologize for their actions to anyone. Instead, they should hold their heads high and be proud that each, in his own way, fought for the very principles upon which America was founded. It is those principles which have made America so great and unique in world history.

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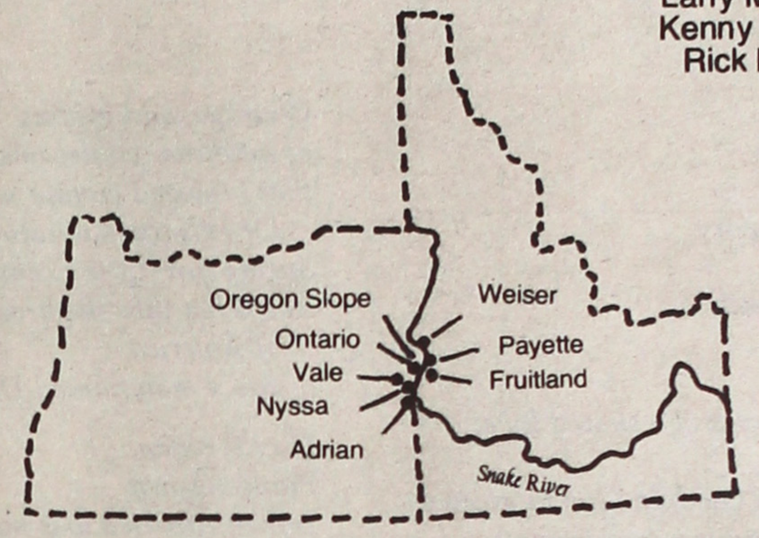
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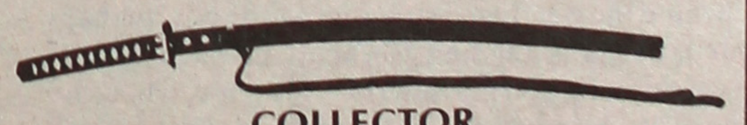
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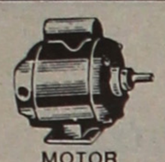


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WESTERN TEMPLE

Continued from page B—51

wood rot, the paint fade and chip and would she not age also? Yet it was the spirit, yes, the spirit that had to endure and live. A chill shook my body, a deep, low sigh escaped from my open mouth.

I awoke in a cold sweat, my back tingled with a coolness that sent a shiver across my chest. Draped in my bedsheet I stumbled out the door and met the humid night air and for hours I roamed the countryside, wandered through the lush vineyards, accompanied by a restless breeze that stirred the dangling leaves. Like a ghost beckoned by a calling I jabbered to myself. The moonlit orchards and vineyards stood in silent audience to my wild thoughts.

I suddenly smiled, struck with an overwhelming yet satisfying sensation. The solution appeared delightfully simple: to cleanse by fire, a glorious fire that could purify both of us into nothing but white ashes. We could live forever, escaping this world of denial, purging ourselves of material possessions. I would free our trapped spirits with a blazing inferno: we could die together.

Hurrying, I slipped through the gate and gazed up at her. The luster of the full moon reflected on her grey walls, she was illuminating. At the rear of the building a little-used basement window popped open with my fist and provided quick access. Slipping through the window I melted into a world of darkness.

I wandered step by step, groping along the walls, seeking the stairs that led up to the stage and altar above. The walls felt cool beneath my fingers, the handrail smooth from the generations of wear. Standing before the altar I fumbled for the drawer that held the matches. My arm brushed the incense urn, knocking it to the floor, scattering the ashes. The bitter odor escaped into the air, a scent that briefly jolted my memory, triggering throughts of the many Buddhist funeral services I had witnessed here in the hall. Finding the drawer and matches, I struck a light, shadows danced within the small *butsudan*, in the wavering light the statues of the Buddha seemed larger, almost lifelike.

Intending to gather paper to ignite the fire, I returned to the basement. I stood there and listened for a moment, my imagination overpowered all thoughts, the muffled sounds of the past arose, the footsteps and music, the voices and laughter from the stage above. Then the laughter turned into sobs as once again thoughts of funerals entered my mind, funerals of my friends who had gone before me. Then I heard a single woman crying, the soft whimpering that first came from above and then all around. The walls and floors and ceiling echoed a pain, a suffering. An anguish surrounded me, I was enveloped in a gnawing grief.

She had been abandoned, strangers had violated her, and now others sought to perpetuate the agony. But soon I would free her and end the weeping, free her for all to remember. "*Shimpai nai*," I whispered.

Because my hand shook, the matches kept dying, one after another the flame flickered and disappeared, followed only by a red glow in the dark. The box held only a few more and I grew weak, a fear entered my mind and I tried to deny the thought of failure. As the next match burst alive I threw it against the stack of papers, the sparks glowed and a thin trail of smoke rose from the sheets. When a low flame appeared on the surface I laughed aloud, then quickly fanned the pile to spread the fire.

As the flames licked the basement ceiling, the heat drove me back and I had to protect my face with my arms. The first crack from the wood foundations sounded, a clear, clean snap from above. A thought shuddered through me that while in the basement no one would find my body. They may think the fire an accident and try to rebuild. Horrified, I turned to rush up the stairs, to the altar where we would perish together.

But the smoke repelled my efforts, my eyes burned and lungs stung, I began coughing and fell back; I tried again but failed. Lost in a fog of smoke I retreated, afraid I would collapse before reaching the entrance. Choking and dizzy, I crawled out of the window and lay on the ground outside, the fresh night air pierced my lungs, overhead the stars flickered bright in the night sky. The flames spread quickly, engulfing the wooden structure. Through the windows I could see the fire leap inside. Burning within, she was filled with life.

"Fiii-re! Fii-re!" a voice screamed. The people next door were awakened and terrified. Crouched behind one of my sage bushes, I watched the crowd gather and heard the approaching roar of the fire truck. The fire had penetrated her interiors, the curtains were ablaze, the dancing flames filled all windows.

With a brittle snap I was showered with broken glass, a window shattered from the heat and blew outward onto me. Immediately I leaped aside and shook myself, a piece lodged in the back of my neck, slicing deeper as I frantically tried to brush it off. As the blood oozed down my back I crawled under a hole in the fence and scrambled out of the yard, away from her, leaving a trail of blood behind.

From the countryside I looked back and saw her engulfed by the flames. She was a brilliant red, a ball of fire on the horizon. I envisioned the entire community watching the wooden beams collapse. She departed us as white ashes, simple and pure.

My knees sank to the ground, my legs buckled from exhaustion. The earth felt cool beneath me, my hands and skin tingled from the chill. The damp soil smelled clean and pure in contrast to the smoke that clung to my clothes. I fell asleep and awoke the next morning. The smell of charred wood lingered in the air and I gazed at her remains, she had left little behind.

Autumn was my favorite time of the year, the golden colors and brisk winds marked the end of a cycle. From the window I watched the yellow and red leaves float to the ground below, a fleeting moment of freedom as they sailed in the breeze before joining the earth.

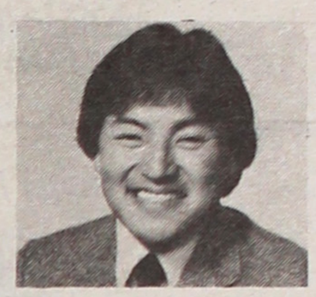
It was only last spring when she had burned completely. They tell me only the blackened land remains, awaiting the first good rain to cleanse the soil. No one believed my story, I had confessed, "I started the fire and now she will live forever."

They answered, "Nishimiya-san, you're tired, please don't say such things," or "Nishimiya-san, *yappari* the pain is with you, the fire and years of work, all gone . . . "

Even when the Mexican neighbor identified me as the one who crawled under the fence that night and left blood stains, they beat him with their words, chastising him for such accusations.

I raved for weeks before they finally acted. They blamed the fire for destroying me and they brought me here to rest. Alone again, my karma in America.

ABOUT THE AUTHOR



David Masumoto grew up in Del Rey, a farming community 20 miles south of Fresno, California. "Silent Strength," a collection of his short stories probing the life and emotions of the rural communities of Central California, was published in 1985 by New Currents International in Tokyo.

Masumoto currently farms with his father on an 80-acre peach, grape and raisin farm in Del Rey.

"Western Temple" is the 1986 winner of the American Japanese National Literary Award.

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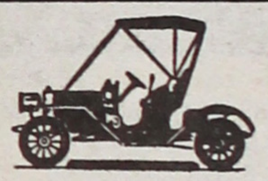
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MISHIMA, Dr Henry/Eulie ..... 840 NW 6th, 97030
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KUROSE, Aki/Jun ..... 1430 - 37th Ave (22)
MASUDA, Hana ..... 103 Erie Ave (22)
MORI, M/M Fred S ..... 916 SW 124th (46)
NAKAGAWA, Mako & Ben ..... 4347 - 13th South (08)
OGINO, Rose ..... 7416 Rainier Ave South (18)
SAKAHARA, M/M Ted A ..... 4904 - 19th Ave South (08)
SAKAI, Tom/Tama ..... 1316 S Edmunds St (08)
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TOMITA, Massie ..... 9832 Waters South (18)
TSUBOTA, M/M Min ..... 9003 South East 58th, Mercer Island 98040
YOROZU, M/M William S ..... 1335 - 32nd Ave South (68)
YOSHINAKA, May ..... 2310 S Vern Court (08)

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LONG, Merritt/Marsha Tadano ..... 1707 Camden Park Dr SW, (02)
MASUMOTO, Ted/Irene ..... 1410 Swallow Lane, (02)
MAYEDA, Ed/Yoshi ..... 1603 Camden Park Dr, (02)
MIYAKI, Ruth (Mrs) ..... 1610 Elliott Ave NW, (02)
MONIZ, Lawrence/Haruko ..... 2401 Sleater Kinney SE, Lacey, 98503
NAKASHIMA, Harry/Kuniko ..... 4710 - 30th Court SE, Lacey, 98503
NANTO, Howard/Sherrie ..... 6014 - 6th Ave SE, Lacey 98503
PAZ, Chizuko ..... 2701 SE College St, Lacey, 98503
ROWLAND, Jerry/Sue Shizuko ..... 617 S Decatur, (02)
SATO, Susumu/Miyoko ..... 7937 Ellison Loop NW, (02)
STOUT, Karl/Kazuko ..... 9543 Bridge Rd SE, Yelm, 98597
UMINO, John/Patricia ..... 6139 E Sarazen St SE, (03)
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YAMANE, Ernie/Gail ..... 7219 Glenn Annie Dr SW, (02)
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OGURI, Roy/Mae ..... 3762 SE 14th, 97080
OKINO, Tosh/Sets ..... 4290 SE 26th Ct, 97080
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ONCHI, Dr Joe/Toby ..... 655 NW 5th St, 97030
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OUCHIDA, Jack/Shizuko ..... 2615 SW Towle Ave, 97080
SHIIKI, Ray/Mary ..... 8005 SE Hogan Rd, 97080
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NINOMIYA, George/Julia ..... 5545 NE Clackamas #1, 97213
OKAZAKI, Mino/Lillian/Chris ..... 3325 NE 131 Ave 97230
OTA, John/Frances ..... 329 NE 188th Ave, 97230
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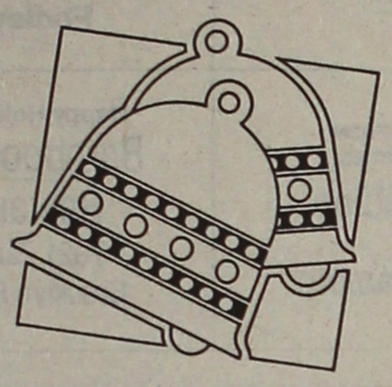
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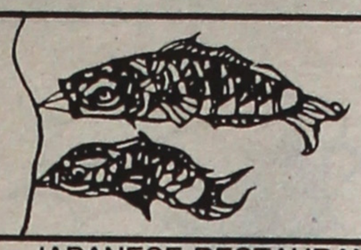
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Continued from page B—51

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Two girls and two boys
(and one Grandpa)
Two lifetimes
to enrich memories and wisdom and
growing old gracefully.

Grandpa's father and Grandma's father were best friends and drinking buddies. Sometimes they would enjoy large quantities of *sake* and each other's company deep into the night. The *sake* would spark an argument. Words would be exchanged. Temperatures would rise. A challenge made . . . and accepted. They would storm into the field, in the dead of the night, and prepare to draw their swords in a duel of honor (over a perceived difference long forgotten). In a *samurai* stance, swords drawn, they would look at each other and realize their folly. Throw down their swords. Embrace. Return to the house to seal their undying friendship with the remaining *sake*.

I remember visualizing every gesture, every action; the weather, the clothes, even the *sake* jug — and hungering for more . . . .

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So much a part
of our lives.
A home where we discovered the
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Her *gift of love.*

She had a special and individual relationship with each of her grandchildren — one that we fiercely cherish — and one that offered an answer to our own private thoughts and questions about Grandpa, our family history and our parents.

She had talked about having a big party, with all of the grandchildren present, for her 95th birthday. We had that party. A celebration of her life.

Issei Woman
Pioneer Spirit
A flame eternal
In my heart.

Omedeto, Suye Iwataki.

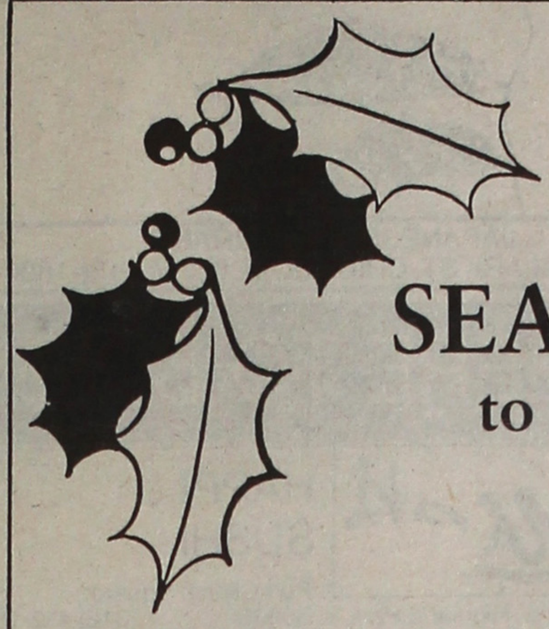
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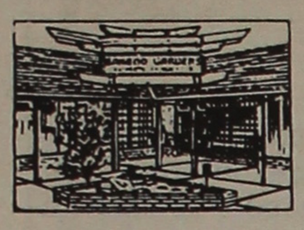
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Tadao Fuchikami and the Pearl Harbor Attack Warning Message

by Allan Beekman

On the evening of Dec. 6, 1941, Tadao Fuchikami rode his Indian motorcycle to downtown Honolulu. His mission was to fraternize with his fellow cyclists who frequented the dealer's combined shop and repair establishment on Beretania Street near Aala Park.

Fuchikami had bought the motorcycle in 1939. He had ridden this route many times. He saw no portent that the following morning he would ride on a mission that would put his name in history books, or that a movie would depict the role he was to fulfill.

At that time, occupying less space than it does today, Honolulu lay chiefly on a coral bed between mountain and sea. When he turned his bike into that plain, thickly populated and lush with foliage, Fuchikami turned his back on the Oahu landmark, Diamond Head, an extinct volcano that had burst through the coral at the southeastern point of the island. In 1941, the profile of Diamond Head was unblurred by the tall buildings that surround it today. Its crater bristled with huge guns pointing seaward.

Though a modern city, Honolulu still bore the semblance of the somnolence of a few years past, when it was reached from abroad only by a sea voyage of days. It was brilliantly lit this evening, but so had it been on other yuletide Saturday evenings. The difference seemed only to be the increased number of shoppers. These numbers had been nurtured by huge sums of federal spending, for during the past year the government had been feverishly strengthening the island against the threat of Japanese militarism.

The money had been poured not only into weaponry, but into building housing and hospital facilities for the armed forces and, in many instances, their families as well. Few believed that Hawaii would be a theater of the impending conflict; most thought of it as a base to service and supply the sinews of war, a war to be fought in the far distances of the Pacific and the Far East.

Had it not been for recently having his appendix removed, Fuchikami, a plumber, might have shared in the profit from this defense spending. But the operation left him unfit for heavy labor. So, having a motorcycle, he had become a messenger for RCA (Radio Corporation of America).

RCA had given him the Kalihi route, a neighborhood in what was then the western outskirt of Honolulu. Kalihi included Fort Shafter, a little beyond the outskirt, and Fuchikami often carried messages there. His 110-pound, five-foot, one-inch figure, clad in a green RCA shirt with the RCA symbol above the left pocket and astride his roaring motorcycle, rendered him easily recognizable to the sentry, who would wave him through the entrance without question.

He would deliver his messages to the Message Center, about 100 yards inside the gate. There a uniformed clerk would sign to acknowledge delivery.

At Fort Shafter, Lt. Gen. Walter C. Short lived and had his headquarters. A ramrod-straight figure in gleaming leather boots, Short, 61, had taken command on Feb. 7 of that year. He had found Hawaii prepared for submarine danger, espionage and sabotage, but inadequately defended against aerial attack. He strove to strengthen defense against all threats, but he was most concerned with espionage and sabotage.

"The authorities registered the locally born Nikkei in the public schools as of Japanese nationality; the U.S. Census Bureau used the same classification."

Considering the nature of the island community, his concern on these points is understandable. The chief industry of the islands was the cultivation of sugar. To cultivate the crop, the planters had brought in workers of different nationalities. The planters discouraged these laborers from combining for better wages and working conditions by playing them off against each other.

Fuchikami's parents had come from Kumamoto Prefecture. The fostering of a feeling of nationality other than American had been particularly easy with the great numbers brought from Japan because they were barred by law from naturalization.

Their Hawaii-born descendants had become American citizens at birth without deterring the planter principle of divide and rule. The authorities registered the locally born Nikkei in the public schools as of Japanese nationality; the U.S. Census Bureau used the same classification.

So it is understandable that Short has been quoted as saying, "There are 130,000 Japanese on these islands. Our main problem is sabotage."

The force that might unloose the sabotage was the desperation of Japan engendered by the economic noose with which America was strangling her. President Franklin D. Roosevelt had wrought this noose of embargoes of oil and raw materials; Japan could buy its relaxation by withdrawing her armed forces from the Asian mainland. Her remaining alternative was to take by force of arms what was denied her in trade. She showed no signs of conceding; she showed signs of resorting to arms.



Twentieth Century Fox Photo

During filming of "Tora, Tora, Tora," Ralph Togashi, on bike, receives instructions from Tadao Fuchikami for re-enactment of Fuchikami's morning mission of Dec. 7.

"As [Lt. Gen.] Short and his intelligence officer, Lt. Col. Kendall Fielder, motored homeward, they could see in the distance Pearl Harbor below them, ablaze with lights . . .."

Day after day the Honolulu Advertiser had been carrying scream-headlines about the imminence of war. Nov. 30: "[Ambassador Saburo] KURUSU BLUNTLY WARNED NATION READY FOR BATTLE." "U.S. PATROL ON BURMA ROAD MEANS WAR—JAPAN." Dec. 2: "'BLAST JAPAN OFF SEAS' URGE." "NIPPON TOLD TO SINK U.S. SHIPS."

Short may have disapproved provoking an enemy he knew the Army was insufficiently prepared to fight, but the headlines failed to alter his opinion of the kind of threat the enemy posed to Oahu. On Nov. 27, when Washington warned him that "hostile action possible at any moment . . . you are directed to undertake such reconnaissance and other measures as you deem necessary, but these measures should be carried out so as not . . . to alarm the civilian population," he responded within an hour: "Report department alerted to prevent sabotage."

Oahu was a fortress ringed by air bases. He ordered his planes parked in the open wing tip to wing tip, where the Army could best guard them against the sabotage he feared—and where they would be open targets to aerial attack. For in his calculations the prospect of aerial attack appeared remote.

When Army Chief of Staff Gen. George C. Marshall had appointed Short to his present command, he had charged him to maintain liaison and foster good relations with his naval counterpart, Adm. Husband E. Kimmel, whose headquarters was at Pearl Harbor, little more than a mile to the west. Short complied. By now his relations with Kimmel were cordial; they were engaged to golf together the following morning.

Kimmel, 59, was handsome and physically fit, with blue eyes and blond hair only beginning to be flecked with gray. He deplored Washington's plundering him of ships of his Pacific Fleet to fight the undeclared naval war with Germany in the Atlantic. He did not concur with an Advertiser editorial that held the Japanese navy to be inferior. Kimmel held that the Japanese navy was superior to the American Pacific Fleet in "every category of fighting ship."

On the other hand, his experts had informed him that the waters of Pearl Harbor were too shallow to permit enemy aerial torpedo attack. He believed that the only torpedoes Pearl Harbor might expect would come from enemy ships and submarines firing through the entrance, perhaps on order from some hotheaded Japanese commander acting without authorization.

One disturbing note had been struck at Kimmel's headquarters. When Kimmel's intelligence officer, Lt. Commander Edwin T. Layton, had summarized Japanese fleet movements as of Dec. 1, he failed to list Carrier Divisions 1 and 2 "because neither one of these commands had appeared in traffic for fully 15 and possibly 25 days."

"What!" exclaimed Kimmel. "You don't know where Carrier Division 1 and Carrier Division 2 are?"

"I think they are in home waters, but I do not know where they are . . ."

"Do you mean to say that they could be rounding Diamond Head and you wouldn't know it?"

"I hoped they would be sighted before now."

The war warning Kimmel had received Nov. 27 said: "The number and equipment of Japanese troops and the organization of the naval task forces indicates an amphibious expedition against either the Philippines, Thai of Kra Peninsula or possibly Borneo." The warning did not suggest an attack on Hawaii.

On the same day he received the warning, Kimmel received a request from the War and Navy Departments that he send from Oahu 50 percent of the Army's resources in pursuit planes. Accordingly, he dispatched his only two available carriers to transport these planes to Wake and Johnston Islands. Particularly since he disliked risking his warships at sea without air cover, he had most of them anchored at Pearl Harbor on the night of Dec. 6.

So on this evening his fleet was bereft of its main striking force against aerial attack, but he was the less concerned because the request to send planes elsewhere confirmed his view that aerial attack was unlikely.

Kimmel spent that Saturday night at a dinner at the Halekulani Hotel in Waikiki. Short spent the night at the Schofield Barracks Officers' Club, beyond Pearl Harbor, where a benefit show was enacted.

Schofield is on a plateau above Pearl Harbor, between the Waianae and Koolau Mountains. As Short and his intelligence officer, Lt. Col. Kendall Fielder, motored homeward, they could see in the distance Pearl Harbor below them, ablaze with lights, with occasional searchlight beams probing the sky.

"Isn't it a beautiful sight?" asked Short. Then the aesthete reverted to the soldier: "And what a target they would make."

As Fuchikami motored home, he was unaware that this would be the last time in years he would see Honolulu alight.

Continued on page A—46



Fuchikami in Koizumi-machi, Gunma-ken, as a soldier during the American occupation of Japan.

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The San Fernando Valley JACC-JACL Scholarship is supported by the SFV Japanese American Community Center, the SFV Chapter of the JACL, the Eugene David Oda Memorial Scholarship Awards, the JACL Boutique Committee, anonymous contributions, and the professional and business community of San Fernando Valley through continued advertising support of the Pacific Citizen Holiday Issue. Thanks to all, especially the efforts of the scholarship committee.

Eugene Oda Awards: George Sakaguchi, Grant H.S.; James Shimbashi, Monroe; Margarita Lozano, San Fernando; Paul Duran, North Hollywood. **Boutique Award:** Matthew Endo, Kennedy. **SAM Award:** Paul Kimura, Granada Hills. **JACL/JACC Awards:** Janice Arakawa, Taft; Stephanny Freeman, North Hollywood; Mika Fukunaga, Kennedy; Serena Hayashi, Crescenta Valley; Susan Iko, Kennedy; Takako Kihara, Monroe; Douglas Miura, Sylmar; Melissa Nakagawa, Kennedy; Jill Nakamura, Granada Hills; Jennifer Prager, North Hollywood; Yuki Lynn Takahashi, Kennedy; Joanne Yamaoka, Monroe.

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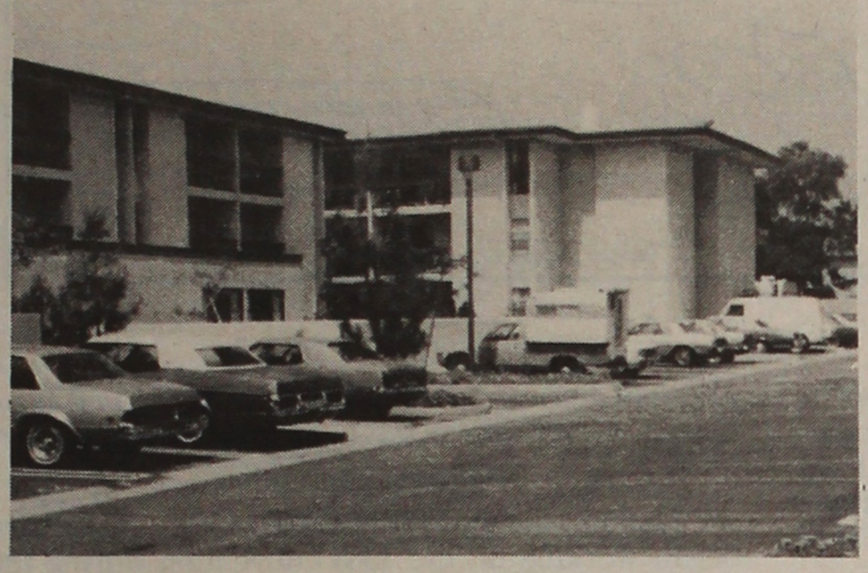
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A Look Back: 1986 Year-End Reports

National Officers

National President

by Harry Kajihara

The holiday season is upon us again. On behalf of the National Board, I would like to wish everyone a joyous and prosperous New Year. One quarter of the 1986-88 biennium is already gone. There is much to be done by the board, and time seems to fly by all too quickly.

Redress

The National Council in Chicago re-mandated redress as JACL's top priority. We JACLers have expended much energy, time and funds over many years in pursuit of redress. We must now redouble our efforts to achieve a resoundingly successful conclusion. We must have redress legislation enacted in this 100th session of Congress. How JACL conducts the redress program from now to its conclusion will significantly impact the future of JACL.

Specifically, all chapters must make their best effort to raise and submit their fourth-year pledge by Feb. 15, 1987. Approximately $50,000 is outstanding. Thereafter, money must be raised on a non-tax-deductible basis to enable the full funding of all redress activities deemed essential by the LEC redress strategy team, headed by Executive Director Grayce Uyehara. In addition, all grassroot JACLers must continue to be responsive to all requests made by Grayce, such as contacting our congresspersons, writing letters, and spreading the word on redress.

Membership

The membership trend is certainly a measure of the vitality of an organization. The JACL membership count over recent years is as follows:

1979: 30,036	1983: 26,420
1980: 29,131	1984: 26,996
1981: 26,615	1985: 26,230
1982: 26,670	1986: ?

To increase membership, JACL must be an organization with which people want to be identified and affiliated. How shall we accomplish this?

The first step is for concerned JACLers to give this matter serious thought and to express their views at conference workshops, district meetings, and in the PC. Former MPDC Gov. Paul Shinkawa suggested the formation of a task force to address the membership problem (Nov. 7 PC). This recommendation will be considered by the board.

Chiye Tomihiro of the Chicago Chapter offers a provocative suggestion in her letter "Harsh Reality" (Dec. 5 PC). Please keep these ideas flowing. From these exchanges and ideas, I believe we can develop the best approach to reinvigorate JACL.

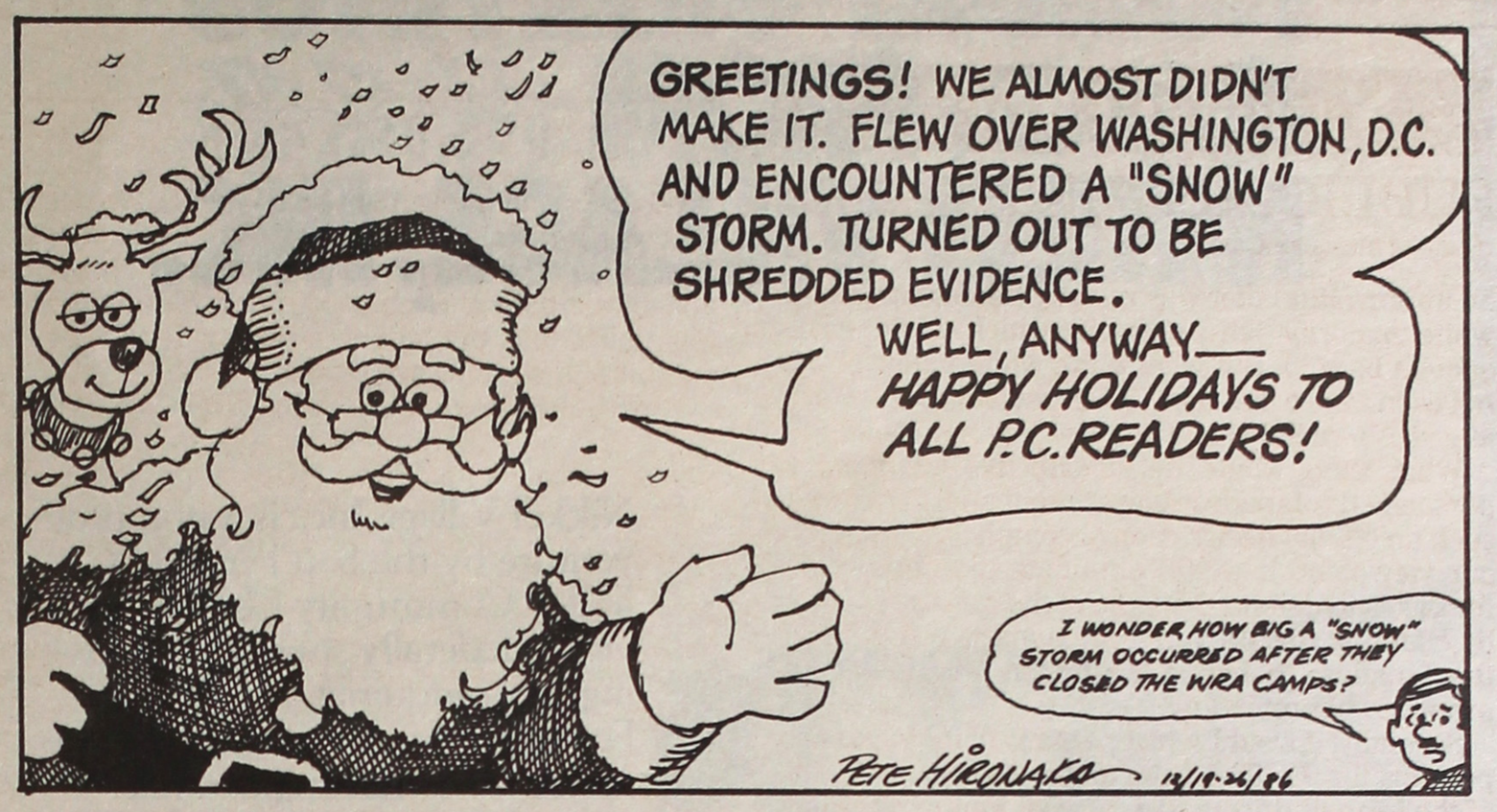
To enhance JACL as an organization that people want to join, the leadership and membership must effectively represent JACL to the community. The National Board, led by the president, must demonstrate leadership, dedication and effectiveness. Concurrently, the grassroot JACLers must exercise initiative to recruit new members. Chapters have the greatest contact with potential members. Those that offer interesting, relevant and innovative activities which serve the people of their community attract and retain members.

Specific actions taken by the National Board to regain/increase members include (1) the hiring of a membership services firm to solicit members by mass mailing; (2) a JACL appeal to the 1,200 "dropouts" for membership renewal; and (3) a $10 rebate to chapters for new member signup between Oct. 1 and Dec. 31.

The first undertaking was initiated by the previous administration. So far, a mailing to 55,000 people has resulted in nearly 1,000 members with a return of $32,900. The cost of the project was $23,219. A decision will be made at the upcoming February board meeting whether to proceed with another mailing of 100,000. The results of initiatives 2 and 3 will be known later.

Communication

In order to inform the membership of the thoughts and activities of the National Board, I asked board members to submit articles to the PC. Vice President Bill Marutani volunteered to prepare a schedule.



To date, informative articles have been written by MDC Gov. Tom Hara, IDC Gov. Hid Hasegawa, Secretary/Treasurer Alan Nishi, former MPDC Gov. Paul Shinkawa, National Youth Council Chair Diana Kato, VP for Public Affairs Cherry Kinoshita, and VP of Operations Yosh Nakashima.

1000 Club

Mas Hironaka of San Diego and John Hayashi of St. Louis are co-chairs of the 1000 Club for this biennium. The 1000 Club now has 326 members and nearly $172,000 invested. The earnings from this investment go to the chapters to cover service cost of the 1000 Clubbers and the balance goes to support JACL operation costs.

Mas is targeting a buildup of 1000 Club members to 2,000 (another 1,674 members) to amass $1,000,000. The earnings after distribution to chapters are *one* source of the diversified funding base for future JACL operations. By the end of this biennium, it is hoped that another 600 to 700 members will be added to the 1000 Club. This would average 4-5 new 1000 Club members per chapter.

Program For Action

As mandated at the National Convention, specific action items together with target dates for accomplishment will be developed under the program of action. VP Marutani will take the lead on this project. Progress on this program will be reported periodically in the PC and a final report will be submitted at the upcoming council meeting in Seattle.

Automated Membership Renewal

I believe the automated membership renewal process will ease the work of the chapter membership chair immensely. It will not take away the personal contact, as some chapters fear. The task that the National Board must accomplish is to explain this process clearly to the constituent JACLers. This will be done. By the end of my term or earlier, I hope to have the automated membership renewal in place.

U.S.-Japan Relations

As I indicated in my campaign, I believe JACL needs to clearly define goals and objectives of this program which are understood and supported by the totality of grassroot JACLers. Under acting chair Denny Yasuhara of PNW, some preliminary actions have been initiated. Upon completion of preliminary work relative to this program, input will be solicited from the totality of JACLers.

I envision workshops will be held and comments submitted by all concerned. Subsequently, a clear-cut program will crystalize for program undertaking. A name change for this program may be appropriate.

Development of Funding Base

Over 90 percent of JACL operation costs are dependent on membership dues. Continued increase in membership dues is not conducive to membership increase, or even retention.

Personally, I do not feel that $30 to $60 per year is an exorbitant amount to support an organization like JACL; the intangible benefits are numerous and enormous! However, in today's world we focus on tangible benefits. Consequently, to increase membership we need to develop a broader funding base to fund worthwhile projects and programs and to infuse some moneys for general operation to supplement moneys from membership dues.

I have been quite busy taking care of matters that needed attention during the initial phase of my biennium. Beginning in February, I believe I will have time to concentrate on this fund development project.

National Convention

Co-chairs Tomio Moriguchi and Ben Nakagawa began working on the 1988 convention during the Chicago convention. I have visited the University of Washington campus, the site of the upcoming convention. The co-chairs are busily searching for major convention sponsors. I understand that efforts will also be made to attract non-JACLers to participate in activities that may lead to membership sign-up. I am eagerly looking forward to this convention. I hope you all are also.

Conclusion

There is much work to be done during this biennium. I am sure that the National Board you have elected will measure up to the job at hand. However, the support and involvement of grassroot JACLers will be the major factor in achieving a flourishing future for JACL.

VP/Public Affairs

by Cherry Kinoshita

At its Oct. 11 meeting, the National Board approved a follow-up to congressional resolution HCR 290—to encourage Japan to adopt a similar resolution.

House Concurrent Resolution 290, if you missed it, was introduced by Rep. Mike Lowry (D-Wash.) and recognizes the official abbreviation of "Japan" or "Japanese" to be "Jpn." instead of "Jap." Its passage by the House on July 24 was announced by cosponsor Norman Mineta at the National JACL Convention in Chicago.

The idea for asking Congress to make such an official designation was the brainchild of Ken Nakano, the amazingly prolific Seattle JACL member who, as chair of the chapter's International Relations Committee, has practically single-handedly accomplished project after project, the most noticeable of which was the Meiji Mura Museum donation. When Ken gets an idea, he has a bulldog-like tenacity to complete his goal. And he is usually successful.

In this current effort to discourage the use of "Jap," Ken had received very little response to a direct request to Japanese publishers of Japanese-English dictionaries to revise the abbreviation and to incorporate into their dictionaries an explanation of the derogatory usage of the term.

Undaunted, he has now proposed the tack of addressing the Japanese Diet to have "Jpn." designated as the official abbreviation, thereby giving it the stamp of Japanese government approval. The letters of request to the heads of the Japanese political parties have been prepared for National President Harry Kajihara's signature and are now on their way. We wish Ken success in this attempt.

Being asked to review a draft of the letter, I found myself puzzled about the usual approach to framing such a request. Then it dawned on me. Persuading the Japanese government to pass such a resolution would be analogous to asking our Congress to correct

Continued on page A—39

A Look Back: 1986 Year-End Reports

National Officers

PUBLIC AFFAIRS

Continued from page A—38

an abbreviation that was racially demeaning to the white majority—an argument which could easily enough be sold. But what if the white majority was not even aware that such an abbreviation, used verbally, *was* a racial slur when used by non-whites?

What, then, would be an effective argument to persuade the Japanese government and what would such an official designation accomplish? First, from our viewpoint, it would eliminate the opportunity for bigots to defend their use of the derogatory term by claiming that Japanese dictionaries, and hence the Japanese themselves, sanction "Jap" as an appropriate abbreviation.

Secondly, it would sensitize many of the Japanese, perhaps for the first time, to the derogatory nature of the term and its use as a racial epithet. It would sensitize the people of Japan to the experience of Japanese in America. And elimination of the offensive term would benefit not only Japanese Americans but would be of benefit to the Japanese themselves whenever they come into contact with English-speaking countries.

Additionally, it would lead to greater understanding by Japan of the heterogeneity of the population in the United States, and alert them to the particular sensitivities which all ethnic groups must face.

As the gaffe by Prime Minister Nakasone indicates, in a homogeneous culture such as Japan's, a greater understanding and appreciation of the diversity of cultures is essential—just as greater American understanding and appreciation of the uniformity of Japanese society and culture is essential—before relations between the two nations can flourish.

Not that JACL would presume to suggest improvements in other countries' educational systems, but the thought arises—wouldn't multicultural education that cuts across international lines be one means of enhancing international relations?

Bainbridge Exhibit

The Bainbridge Island exhibition of "Executive Order 9066" and accompanying program on the Japanese American internment held Nov. 8-9 (see Oct. 31 PC) was a resounding success. Hundreds of Bainbridge Island residents came and stayed, browsing and participating. Even a considerable number of Seattleites took the half-hour ferry ride to view the exhibit and slide presentations.

During the panel presentation on the status of redress legislation, questions came from both Nikkei and non-Nikkei in the audience, indicating more than a polite interest in the issue.

Co-sponsors of the project were the Bainbridge Island Japanese American Community, headed by Dr. Frank Kitamoto, and the island's School District Multicultural Advisory Council, chaired by Don Nakata.

Since the 274 Bainbridge Nikkei were the first group to be removed from the West Coast and herded into internment camps under EO 9066, one might expect the islanders to have had great interest in the redress movement from the outset—an assumption that has been unrealized. However, since 1982 the JA Community has been sponsoring cultural activities, gathering photographs and recording oral histories with the goal to complete a publication and pictorial exhibit in time for the Washington State Centennnial celebration in 1989.

Dr. Kitamoto observed that the collecting of these materials and the reliving of past history have stirred growing interest in redress and related issues—which is encouraging news to those of us in the Washington Coalition on Redress and in LEC, as we seek all-out redress support in these next two years.

The Multicultural Advisory Council believes that "exploring the cultural diversity and richness of our own community is the key to building awareness, understanding and an appreciation of differences among all people."

Multicultural education, with its expressed purpose of developing self-worth, human dignity and respect for each person's origins and rights, could conceivably be one available tool to build interest in and support for JACL's priority goals.

Ethnic Concerns

To just about any human or civil rights injustices which are attributable to the cancer of racism, the pat answer for remedying the source of the problem seems to be "education." But the question is, what kind of education?

Whether our concerns are redress or racial slurs, multicultural education may be one means of providing understanding and remedial programs. That might also be true in a preventative approach to anti-Asian violence, negative media stereotyping, and even the economic backlash situation.

National Ethnic Concerns chair Mako Nakagawa, who is Assistant Superintendent of Multicultural Education under the State Superintendent of Public Instruction, has some exciting conepts on what multicultural education is and what it is not.

It is not ethnic foods, native dances, or learning origami. Mako has been traveling throughout the state, introducing a totally new, innovative concept which she calls "cooperative pluralism," a philosophical concept that complements multicultural education by focusing primarily on two things—interfacing of people to people rather than concentrating on the cultures of specific ethnic groups, and looking at the whole rather than just the parts.

In an upcoming issue of Pacific Citizen, she will be presenting these concepts for feedback—and possible application to JACL. By exploring these possibilities together with the membership, perhaps supplementary approaches can be found to the purely reactive nature of JACL responses to issues of concern.

Other Committees

With regard to other committees under the responsibility of the VP for Public Affairs: Floyd Shimomura, chair of the Anti-Asian Violence subcommittee, has drawn up a biennial program. As one of the initial steps, he proposes to identify key JACLers in each district and population center to monitor and respond to incidents in their area.

We hope to have a status report covering his committee, and reports from Employment Practices chair Betty Waki and Atomic Bomb Survivors Committee co-chairs Ken Nakano and Jim Tsujimura by June. These and other articles within the coming months will keep the membership advised as to national committee functions.

VP/Membership

by Mary Nishimoto

The following is a report on membership and membership retainment efforts being initiated at the national level. I have also included updates on the direct mail solicitation effort being conducted by SRS Group Associates on behalf of JACL, the 1000 Club Life Trust Fund, and the insurance programs being offered by Albert H. Wohlers & Co.

Membership

The most recent quarterly figures (as of Sept. 30) indicate that 23,642 individuals are members of JACL. These include 59 National Associates and 248 individuals who became members through the direct mail solicitation effort.

A breakdown of members by district and by membership category is shown in Figure 1. District membership totals for 1985 during the same period are shown for comparative purposes. Two districts—MDC and NCWNPDC—have already exceeded those 1985 figures.

The number of members by district and chapter is shown in Figure 2. Again, chapter membership totals for 1985 are shown for comparative purposes. The following chapters have already exceeded their 1985 membership totals:

Central California — Parlier, Reedley, and Tulare County; **Intermountain** — Idaho Falls and Mt. Olympus; **Midwest** — Cincinnati, Detroit, St. Louis and Twin Cities; **Mountain Plains** — Mile Hi; **Northern California-Western Nevada-Pacific** — Contra Costa, Diablo Valley, Florin, Fremont, Japan, Marysville, San Benito County, Solano County, Sonoma County and West Valley; **Pacific Southwest** — Las Vegas, Pacifica/Long Beach, Pasadena, San Diego, Santa Barbara, and South Bay.

While NCWNP has the most chapters who have exceeded their 1985 totals (10), MDC has the largest percentage of increase (44%). PSW has two new chapters—Nikkei Leadership Association and Southern California American Nikkei.

Membership revenue as of Oct. 31 is approximately $737,167.25. Membership revenue for 1986 was budgeted to be approximately $834,000. The membership revenue shortfall for 1986 is projected to be approximately $50,000.

Several efforts are being implemented in an effort to narrow the revenue gap.

Chapters whose 1986 membership renewal percentages were less than 80 percent were sent letters informing them of their low membership renewal rates and urging them to stress membership renewal. Response to this and to the new member incentive program passed at the National Board meeting in October (a $10 rebate to a chapter for every new 1986 member recruited) has been positive thus far, according to JACL membership coordinator Emily Ishida.

Through Pacific Citizen, JACL obtained a list of 1,872 individuals who did not renew their JACL membership since 1985 (of which 200 were identified as being deceased). Per JACL administrative director David Nakayama, 1,600 letters were sent, asking these individuals to renew their membership. To date, 80 have responded in the affirmative, representing a 5 percent return in the first week.

The Leading Edge personal computer generously on loan from Mountain Plains District Council will assist in membership processing. It is anticipated that once the computer program is received, the 1000 Club membership list will be used as a test project. Mile Hi chapter president Bob Sakaguchi has been helpful in developing the format for membership processing.

SRS Mailing

To date 50,000 pieces of mail have been sent to Japanese American households as a result of the direct mail solicitiation effort conducted by SRS Group Consultants, Inc. The Washington, D.C.-based corporation reports that over 900 individuals have joined JACL since the first test rollout in March 1986. Recent figures on the September rollout alone indicate that 316 individuals have signed petitions urging the President to support the redress effort, and 551 individuals have decided to become members of JACL.

The largest concentrations of these new members are in the states of California (53.7%), Hawaii (15.8%), Colorado (5.4%), Illinois (4.9%), New York (2.5%), and Oregon (2%). More interesting is the distribution of the response, which could be utilized in our redress effort in the 100th Congress. Following is the number of responses from the September rollout by state:

Alabama—2; Arizona—5; Arkansas—2; California—296; Colorado—30; Connecticut—1; Delaware—3; Florida—4; Georgia—3; Hawaii—87; Idaho—2; Illinois—27; Indiana—3; Kentucky—1; Louisiana—1; Maine—1; Maryland—3; Massachusetts—4; Minnesota—1; Missouri—6; Montana—2; Nebraska—3; Nevada—1; New Jersey—7; New Mexico—1; New York—14; North Carolina—1; North Dakota—1; Ohio—9; Oregon—11; Pennsylvania—5; Rhode Island—1; Texas—6; Utah—6; Washington, D.C.—1.

Emily Ishida is assigning these individuals to local chapters.

Total revenue from the mail solicitation effort is approximately $47,000 as of Oct. 31. JACL has invested approximately $23,000 into this effort. SRS reports that expenses incurred are approximately $38,000.

The firm is currently developing the membership fulfillment kit, which will include information on various buying services, Japanese American Travel Club, JACL Credit Union, JACL Blue Shield Health Plan and catastrophe major medical insurance plan, and car rental discounts.

1000 Club Life Trust Fund

A resolution calling for a 1000 Club Life Trust Fund to be administered by five trustees was submitted to the National Board by 1000 Club Life Trust chair Mas Hironaka for consideration. The board moved to create a task force to study the issue. Hironaka, MDC governor Tom Hara, National Secretary/Treasurer Alan Nishi and I were appointed to the committee.

The task force will investigate the costs and benefits of having a bank administer the trust as opposed to a group of 1000 Club Life members. The report will be presented at the February board meeting. During the interim, the approximately $169,000 principal is being managed by Hironaka, Nishi and me.

Continued on page A—40

A Look Back: 1986 Year-End Reports

National Officers

MEMBERSHIP

Continued from page A—39

1000 Club Life members are encouraged to express their feedback to me or to Emily Ishida.

Insurance

First-year offering of the catastrophe major medical insurance plan drew 1,600 enrollees. Projections for the second-year solicitation, according to David Nakayama, are close to 1,600. The final number of enrollees should be available for the February board meeting.

The Medicare Supplement Plan proposed by Albert H. Wohlers & Co. was endorsed by the National Board at their October meeting. Nakayama anticipates that the informational materials will go out in February.

Figure 1

1986 JACL MEMBERSHIP BY DISTRICT AND BY MEMBERSHIP CATEGORY

DISTRICT	NO. MEMBERS JAN.-SEPT. 1985	NO. MEMBERS JAN.-SEPT. 1986	1986 CATEGORIES OF MEMBERSHIP Regular	Family	1000 Club	Other
Central California	1,565	1,542	632 (41%)	694 (45%)	124 (8%)	92 (6%)
Eastern	846	795	353 (44%)	258 (32%)	94 (12%)	90 (11%)
Intermountain	905	844	487 (58%)	222 (26%)	80 (9%)	55 (7%)
Midwest	1,446	1,557	724 (46%)	408 (26%)	283 (18%)	142 (10%)
Mountain Plains	424	412	156 (38%)	168 (41%)	60 (14%)	28 (7%)
No.Cal/West Nev/Pacific	9,586	9,971	4,855 (49%)	4,057 (41%)	602 (6%)	457 (4%)
Pacific Northwest	1,519	1,438	776 (54%)	390 (27%)	149 (10%)	123 (9%)
Pacific Southwest	7,528	6,776	2,805 (41%)	3,282 (48%)	386 (6%)	303 (5%)
TOTAL:	23,819	23,335	10,788 (46%)	9,479 (41%)	1,778 (8%)	1,290 (5%)

Figure 2

COMPARATIVE MEMBERSHIP SUMMARY
1985: Jan-Dec 1986: Jan-Sept

PACIFIC NORTHWEST DISTRICT COUNCIL	1985	1986
Columbia Basin	15	—
Gresham-Troutdale	132	117
Lake Washington	50	43
Mid-Columbia	144	113
Olympia	41	30
Portland	232	204
Puyallup Valley	171	148
Seattle	703	552
Spokane	229	169
White River Valley	63	62
TOTAL PACIFIC NORTHWEST	1,780	1,438
Jan-Sept 1985		1,519

NORTHERN CALIFORNIA WESTERN NEVADA-PACIFIC	1985	1986
Alameda	251	232
Berkeley	288	285
Contra Costa	491	501
Cortez	167	165
Diablo Valley	124	133
Eden Township	317	282
Florin	127	135
Fremont	130	161
French Camp	149	142
Gilroy	174	121
Golden Gate	50	30
Honolulu	114	13
Japan	78	96
Livingston-Merced	178	178
Lodi	303	264
Marin County	82	77
Marysville	261	283
Monterey Peninsula	354	311
Oakland	101	96
Placer County	248	240
Reno	82	77
Sacramento	818	742
Salinas Valley	333	269
San Benito County	92	159
San Francisco	1,067	987
San Jose	1,043	1,014
San Mateo	612	587
Sequoia	609	570
Solano County	41	42
Sonoma County	371	672
Stockton	356	340
Tri Valley	78	57
Watsonville	378	359
West Valley	342	351
TOTAL NCWNP	10,209	9,971
Jan-Sept. 1985		9,586

PACIFIC SOUTHWEST	1985	1986
Arizona	321	293
Carson	120	106
Coachella Valley	186	96
Downtown Los Angeles	227	185
East Los Angeles	652	587
Gardena Valley	916	299
Greater LA Singles	197	156
Greater Pasadena	33	33
Hollywood	215	194
Imperial Valley	48	48
Las Vegas	29	35
Latin America	23	18
Marina	254	178
Nikkei Leadership Assoc.	-	80
North San Diego	57	53
Orange County	512	476
Pacifica/Long Beach	40	41
Pan Asian	156	106
Pasadena	155	167
Progressive Westside	23	11
Riverside	137	87
San Diego	516	553
San Fernando Valley	428	426
San Gabriel Valley	174	171
San Luis Obispo	72	68
Santa Barbara	119	127
Santa Maria	71	70
Selanoco	395	393
South Bay	174	193
So. CA American Nikkei	-	149
Torrance	150	71
Venice-Culver	309	307
Ventura County	199	192
West Los Angeles	1,571	702
Wilshire	112	105
TOTAL Pacific Southwest	8,591	6,776
Jan-Sept. 1985		7,528

CENTRAL CALIFORNIA	1985	1986
Clovis	129	118
Delano	55	52
Fowler	108	97
Fresno	466	429
Parlier	135	144
Reedley	140	149
Sanger	196	188
Selma	112	110
Tulare County	252	255
TOTAL CENTRAL CALIFORNIA	1,593	1,542
Jan-Sept 1985		1,565

EASTERN	1985	1986
New England	39	36
New York	241	138
Philadelphia	156	143
Seabrook	180	166
Washington D.C.	331	312
TOTAL EASTERN	947	795
Jan-Sept 1985		846

INTERMOUNTAIN	1985	1986
Boise Valley	122	107
Idaho Falls	38	41
Mount Olympus	113	125
Pocatello-Blackfoot	96	87
Salt Lake City	238	159
Snake River	299	286
Wasatch Front North	45	39
TOTAL INTERMOUNTAIN	951	844
Jan-Sept 1985		905

MIDWEST	1985	1986
Chicago	716	676
Cincinnati	94	99
Cleveland	128	101
Dayton	78	74
Detroit	200	204
Hoosier	51	42
Milwaukee	116	93
St Louis	101	120
Twin Cities	99	148
TOTAL MIDWEST	1,583	1,557
Jan-Sept 1985		1,446

MOUNTAIN PLAINS	1985	1986
Arkansas Valley	59	45
Fort Lupton	84	75
Houston	38	27
Mile Hi	113	120
New Mexico	66	53
Omaha	105	92
TOTAL MOUNTAIN PLAINS	465	412
Jan-Sept 1985		424

National Headquarters

Report on JACL Staff Activities

Continuing efforts for redress, leadership development among Sansei and dealing with increasing anti-Asian sentiment and violence have been the focus of activities by the National JACL staff in San Francisco during the past year.

Redress Education

With the activation of JACL-LEC and the transfer of the redress legislative campaign to the lobbying arm of the organization, the Headquarters staff has been involved in a public education campaign on the internment experience.

Redress and the Japanese American internment have continued to capture media attention with the congressional hearings on H.R. 442, the successful conclusion of Fred Korematsu's *coram nobis* petition, the Supreme Court's decision to consider the government's petition in the NCJAR class action suit, the untimely death of civil rights leader Minoru Yasui, and efforts to continue his *coram nobis* case.

In addition to responding to these events, we've assisted free-lance writer Arthur Zick in the National Geographic story on Japanese Americans; initiated contact with Inner Circle Productions, a company producing a television feature film on the internment; and continued communication with the Smithsonian Institution in preparation for the Japanese American exhibit to open in the coming year.

Assisting in the development of written and visual materials on the redress issue, encouraging JACLers to seek support from their local public officials and civic organizations, and improving JACL's media relations have been key elements in the educational campaign in support of redress.

While we will certainly miss Min Yasui's frequent visits to JACL Headquarters, we renew our commitment in the new year to the redress campaign and the *coram nobis* efforts to which Min had dedicated his life.

Anti-Asian Trends

The JACL report on anti-Asian violence released in late 1985 has been followed by reports from the California Attorney General's Commission on Ethnic, Racial, Religious and Minority Violence and from the U.S. Commission on Civil Rights in 1986. These documents have provided a framework for understanding the growing phenomenon of anti-Asian sentiment and violence.

The passage of Proposition 63 in the recent California election, and future efforts by U.S. English to make English the official language of the nation, will likely create public controversy with racially divisive debate and discussion.

In the past year, we were active in facilitating a major West Coast conference on anti-Asian violence. More recently, we have been publicly addressing the growing xenophobia directed against new immigrants, as in the case of the California English campaign. We have successfully strengthened and expanded our network with other ethnic and civil rights organizations in order to more effectively monitor and address this nationwide issue.

We project enormous needs in the period ahead with the dramatic increase of Asian immigrants and the growing trade imbalance. Our continuing concern is with the newcomer community, which is preoccupied with survival matters and unequipped to respond to the problem. Secondly, we are well aware that negative sentiment toward a foreign nation is easily transferred to U.S. citizens and residents who share a common ancestry.

In the coming year, we resolve to continue efforts to obtain public recognition of the issue and support policies aimed at resolving the problem of anti-Asian violence. As in the past year, we will continue to condemn media images which portray Asians in racist caricatures as economic competitors and historical enemies.

Leadership Development

JACL has continued its commitment to leadership

Continued on page A—51

A Look Back: 1986 Year-End Reports

District Governors

Northern California-Western Nevada-Pacific

by Mollie Fujioka

The 34-chapter Northern California-Western Nevada-Pacific District Council (31 in California, plus Reno, Honolulu and Japan) had an active year in 1986. The four quarterly District Executive Board and Council meetings were hosted by Berkeley, Sequoia, San Francisco and Florin chapters. On the average, 76 percent of the chapters attended each district council meeting. Nearly 65 percent of the chapters sent delegates to the National Convention.

Three district people were recognized at the National Convention for their achievements: Mary Tsukamoto of Florin Chapter won the JACLer of the Biennium award for her many contributions to redress and cultural heritage. Sheila Sakakura of Stockton Chapter won in the prepared division of the Speech and Forensic Competition. Kim Suyehiro of Sequoia Chapter won in the impromptu division.

The district implemented the National Council's Program for Action by supporting programs in civil rights, networking, and leadership/membership development.

In support of redress, the chapters completed their third-year pledges, totaling $48,575. For the fourth-year pledges, $38,866 thus far has been remitted. In addition, individuals and chapters raised approximately $80,000 in 1986 for LEC. The bulk of that sum was raised by two Americans for Fairness events.

The first Americans for Fairness event, a dinner held in San Francisco on June 13, was chaired by Cressey Nakagawa, president of San Francisco Chapter, and co-chaired by four other civic leaders: Frank C. Damrell, Jr., Patricia K. DiGiorgio, Pamela S. Duffy, and Jerome B. Falk, Jr. The net proceeds of the $100-per-person function was more than $50,000.

The second event, held at Sacramento City College on Nov. 29, was chaired by Jerry Enomoto, former National JACL president and current LEC secretary. Assisting him as vice chair was Mary Tsukamoto. Co-chairs were Nathaniel Coley, Sr., Robert Dresser, and Mayor Anne Rudin.

The event was a joint effort of the Florin, French Camp, Livingston-Merced, Lodi, Marysville, Placer County, Reno, Sacramento and Stockton chapters. Jeff Ota, an 8th-grade student of San Jose, gave a slide presentation, "Their Crime: Japanese Ancestry"; Lane Nishikawa, actor/writer, entertained with a one-man show, "Life in the Fast Lane"; and Kim Miyori, TV and movie actress, gave the keynote speech. A reception followed the program. This $25-per-person event attracted nearly 800 people and raised about $20,000.

Congressmen Robert Matsui of Sacramento and Norman Mineta of San Jose spoke at both Americans for Fairness events. Redress bill H.R. 442 was the subject of their talks.

Other district events relevant to redress were the programs commemorating the Day of Remembrance (Feb. 19) by Monterey Peninsula, Sacramento, Alameda, Florin and San Jose chapters and National Coalition for Redress/Reparations. The district sponsored an appreciation dinner in San Francisco on March 22 for John Tateishi, former JACL national redress director.

Dr. Yoshiye Togasaki of Diablo Valley Chapter and Mary Tsukamoto testified in support of H.R. 442 in Washington, D.C. on Apr. 28 at the hearings called by the Administrative Law and Governmental Relations subcommittee of the House Judiciary Committee.

The district sponsored San Jose Chapter president Paul Kimura and San Mateo Chapter board member Nancy Takahashi to the third Washington, D.C. Leadership Conference, held Aug. 4-8.

The district's Women's Concerns Commmittee held its second conference, "Japanese American Women in Transition: 1986, A Time for Change and Growth." The Sept. 13 conference in Oakland was attended by nearly 200 women, equally divided between Nisei and Sansei.

Minority Health Fairs were conducted by the San Francisco, Contra Costa, Diablo Valley and West Valley chapters.

Eden Township JACL celebrated its 50th anniversary on Sept. 27. The event, held in San Leandro, was also a community reunion.

National scholarships awarded in 1986 numbered 41; 17 of the recipients came from NCWNP.

The district donated a sum toward purchase of software and a printer to allow the use of a computer donated to National Headquarters by the Mountain Plains District.

District members participated in a conference on anti-Asian violence in Berkeley on May 10. The resulting coalition of Asian Americans also worked against Proposition 63 (English as the official language of California). A recent publication on the conference proceedings should serve as an excellent resource for the district's newly activated Ethnic Concerns Committee chaired by Don Nakahata of Marin County Chapter.

NCWNP looks forward to an active 1987.

Pacific Southwest

by Ken Inouye

As Governor of the Pacific Southwest District and as an avid reader of the Pacific Citizen, I get quite concerned over the fact that we don't give proper recognition to the committees that are working so hard to make JACL such an important part of our community.

For this reason, I have written this article for the express purpose of "tooting our own horn" and to let the entire membership know of just a few of the truly exciting and meaningful projects that were undertaken within the PSWD during 1986.

Redress

During the early part of 1986, PSWD was the site of a very successful LEC fund raising dinner which netted over $37,500 toward the redress effort.

In addition, many individuals within PSWD have taken time to make personal and/or written requests to their respective congressmen, asking for their support of the redress bills.

Women's Concerns Committee

During 1986, the PSWD Women's Concerns Committee took a major step in coalition-building by actively participating with other women's groups in a national effort to curb potential abuses caused by the Asian brides catalog companies.

In addition, the WCC took a giant step forward in providing meaningful programs to the local JACL communities by sponsoring a very successful workshop in the San Fernando Valley.

Ethnic Concerns Committee

The PSWD Ethnic Concerns Committee was quite active during 1986 as it got involved with a multitude of issues ranging from the renaming of a hair salon in West Hollywood to providing information on the "English Only" initiative on the November ballot.

Prospectively, the ECC has also agreed to work with National JACL on the growing problem of anti-Asian violence so that we will be able to minimize the impact that this problem could have on our community.

Sansei Leadership

The Sansei Leadership Committee is creating a leadership program, along with Leadership Education for Asian Pacifics (LEAP), in order to develop leaders from all of the chapters within PSWD.

This program should go a long way in developing many of our future leaders at the chapter, district and National levels.

Membership Development Committee

At the present time, the newly formed Membership Development Committee is in the process of developing a long-term program wherein PSWD and the individual chapters can work together to develop methods and programs to solicit and retain members.

One of the techniques discussed by the MDC could involve the creation of a PSWD task force which would sponsor membership rallies within the local JACL communities.

Youth Programs

During the summer of 1986, PSWD sponsored a very successful speech contest, which the district is planning to make an annual event.

In addition, plans are being made for PSWD to co-sponsor a social in February 1987 with the Nikkei Youth Network for the purpose of introducing JACL to the various Nikkei college groups.

Community Events

A review of 1986 activities within PSWD would not be complete without giving special recognition to the truly outstanding job that the Gardena and Marina chapters did (under the able leadership of Joyce Enomoto) in sponsoring the first annual 8K run.

This event introduced many people to JACL and will undoubtedly be a source of goodwill and potential new members for many years to come.

Conclusion

In closing, I would like to say that I am quite proud to be associated with the PSWD of JACL and that I would like to personally thank all of those JACL members who have so unselfishly given their time in order to serve the needs of JACL and our community.

Central California

by Peggy S. Liggett

As governor of the Central California District Council for the 1984-86 biennium, it was significant that I was not the first woman, the first attorney, or the first Sansei to be elected to that post.

With agribusiness the economic base of the district, the nine chapters and their members have been experiencing financial crises that are the worst in recent memory. Times have not been the best.

And yet with the help of CCDC standard bearers like Fred Hirasuna and Tom Shimasaki, redress support of both Republicans and Democrats in Congress has been obtained. Getting Charles Pashayan, the first California Republican in Congress to sign on as a co-sponsor of H.R. 442, was a dramatic accomplishment of these two extraordinary JACLers.

Generational Shift

As with other districts, CCDC is in a transition phase in which leadership is shifting from the Nisei to the Sansei. Four of the nine chapter presidents during the last year were Sansei. For the coming 1986-87 year, five of the nine presidents are Sansei.

While we Sansei are now stepping forward to take our turn to help accomplish the goals of JACL, we look to the Nisei to share their sense of history and special wisdom of what has gone before, what obstacles were discovered and dealt with successfully or seen as insurmountable at that time, and why. We need your help to find solutions for today.

The Nisei bring a special courage and sense of survival that we Sansei need to appreciate and learn. The sacrifices of the Nisei have permitted the Sansei to assume too often that what we want is ours for the asking without any real commitment required.

CCDC Sansei who seek to lead owe a debt of gratitude to Nisei like Bill Tsuji of Parlier and Mits Shiroyama of Selma who serve repeat terms as chapter presidents, not for prestige but because of a sincere sense of obligation. They serve because there is work to be done at a chapter level.

Voice of the Chapters

In CCDC, the guiding principle during the last biennium has been that the district represents the combined voice of the chapters. No one individual is considered to have the right to place his own interests or ambitions above that of the chapters.

That principle found its way to the National Convention in July where the experience of CCDC will hopefully be the impetus to develop clear, long-needed election reform with guidelines to assist the Sansei in honestly and effectively representing the interests of their respective chapters at the National Council.

I am told that CCDC over the years gained the reputation of being fiercely independent and outspoken. As the immediate past governor, I am pleased to have continued that tradition.

A Look Back: 1986 Year-End Reports

District Governors

Mountain Plains

by Paul Shinkawa

Although I am no longer the Mountain Plains District governor, having turned my office over to Steve Hasegawa of the Omaha JACL Chapter on Nov. 8, I did serve throughout most of 1986, all of 1985 and the last part of 1984. As such, I am grateful for the opportunity to report to my district, and the membership as a whole, on my tenure in office.

Our six, widely scattered chapters owe a great debt to the dedication and hard work of the people they elected as their district representatives. These chapter delegates and district officers do all of the work of tying JACL together throughout our area — setting up district meetings and sacrificing their time and personal resources in attending and supporting JACL activities — and receive little or no recognition for their pains.

This is no small task when you consider that four of our chapters — Omaha, Mile-Hi, Houston and New Mexico — occupy the corners of a rough square, approximately 1,000 miles on each side (plus or minus 200 miles). Our three Colorado chapters — Mile-Hi, Fort Lupton and Arkansas Valley — virtually span the length of that state. It can take as long as six hours to drive from one chapter to another, just in Colorado.

Principal Contacts

As governor, it is impossible for me to completely express my gratitude and appreciation to all of the district's JACL members who have made my term in office successful. I can only hope that by recognizing my principal contacts in each chapter, each person in those chapters can share in some of the thanks.

Sam Koshiro of Fort Lupton had to completely reorganize a district meeting overnight when one of the worst spring snowstorms in recent memory buried Colorado the day before the meeting. Tom Masamori of Denver volunteered to take over the unexpired term of our district treasurer, Mits Kaneko, who passed away suddenly and unexpectedly. Judy Zaiman Gotsdiner of Omaha mobilized her entire chapter to welcome the district, despite the threat of thunderstorms and lost delegates.

Betty Waki of Houston got a speeding ticket on her way to presiding over the opening of the Yankee Samurai exhibit in Fredericksburg, Texas, a small ranching town almost 300 miles from her home. She was asked to represent the district because the exhibit organizer did not realize that I lived only 45 miles away.

Betty also single-handedly cooked 40 pounds of shrimp in a small pan in her kitchen for a hospitality dinner honoring Steve Hasegawa at a district meeting.

As you can see, the highlights of our activities are replete with stories of hard-working, dedicated JACL members. I myself am only aware of some of these examples. I know that in order to do the many things which we accomplished over the past two years, many more people gave up their time and resources to help us. To all of you who remain unsung, I give my gratitude and respect.

Representing the District

As governor, I was privileged to represent the district on the National Board. However, in addition to that, I was also privileged to represent the district in several instances where Japanese Americans were recognized by the rest of society.

I attended the rededication of the Japanese Tea Garden in San Antonio, Texas, when it was renamed to honor the Jingu family who had originally designed and built it prior to WW2. The Jingus were forced to flee the area after the outbreak of the war and the then-Japanese Tea Garden was renamed the Chinese Tea Garden.

I was also deeply honored when I was invited to attend the dedication of the camp memorial at the Crystal City, Texas, internment center. Alan Taniguchi of Austin designed the memorial, perhaps the only one which describes a camp in its proper terms, a "concentration camp." The great honor comes from the fact that the memorial project was carried out by an association of former camp internees and Taniguchi, without JACL involvement. I was asked to represent JACL to share in their triumph. I was also privileged to spend the better part of a day with Mike Nonoguchi of Los Angeles, a former internee, who described life in Crystal City to me.

Projects in the Works

On a more immediate scale of events, our district's longstanding plan to provide a modern office computer for National Headquarters came to fruition with the presentation of a Leading Edge Model D to the San Francisco staff in October. Bringing an IBM compatible computer to National Headquarters is an important first step in tying together several of the regional offices and the LEC office in a faster and more efficient communications network. It may also provide the necessary impetus to automate the fiscal planning and membership renewal systems at Headquarters.

Our district will also be hosting a tri-district meeting in August 1987 for the Eastern District Council, Midwestern District Council and ourselves in Denver. This meeting will represent a gathering of every JACL chapter east of the Continental Divide in a non-convention year. With the strong emphasis we place on enjoying our meetings, we hope that many other chapters outside of our three districts elect to attend and enjoy our meeting as well.

Yasui's Passing

The achievement for which our district is most proud is born out of sadness and loss. In November, our most distinguished member and leader, Min Yasui, passed away. Min was a man of Renaissance stature, one who did as much for his home community of Denver as he did for Japanese Americans. He seemed to be able to be almost everything he desired: civil rights activist, lawyer, public leader and many more facets of which I know little.

I do bear witness, however, to Min's influence on every young JACLer he touched in our district. He was universally regarded as a hero by everyone he met. Moreover, his humanity and leadership made everyone he met want to be like him. As a role model for all of us, Min Yasui has placed his mark on at least an entire generation of us. In every chapter in our district, Min has influenced, inspired and mentored a significant portion of the young leaders.

Legacy of Pride

Min left us a legacy of pride and inspiration which will be the hallmark of his own confidence in us. Our proudest achievement as a district will be in carrying on Min's work. As I leave this office, I can look back and see that Min's "class" has taken up the torch which he handed to us, and we have vowed not to dishonor our memory of him.

We have had an eventful year, perhaps no more than many other districts, but enough for us to handle. In closing my report, I would like to thank the members of the Arkansas Valley, Fort Lupton, Houston, Mile-Hi, New Mexico and Omaha chapters for the privilege of serving as their district governor. The support you have shown me during my term is entirely responsible for whatever success I can claim from my efforts. The knowledge that you placed such trust in me was the basis for all of my work on your behalf. Thank you.

Regional Directors

Midwest Regional Office

by Bill Yoshino

In late November a conference on Asian American education in Illinois was held in Chicago. The centerpiece for the conference was the unveiling of a report by the Illinois State Board of Education entitled "Asian American Education in Illinois: A Review of the Data."

This conference was the culmination of approximately 18 months of effort by various individuals to develop a report on the status of education among Asian Americans in Illinois, with recommendations for improving the manner in which education is delivered to the Asian American community.

In 1985-86 I had the good fortune to serve as the chairman of the Illinois Asian American Advisory Council to the Governor. In this capacity, I initiated discussions with the governor's office on the prospect of developing a report assessing educational needs in the Illinois Asian American community.

Board of Education Gets Involved

Soon the state Board of Education, through its Urban and Ethnic Unit, was included in the discussions, and it ultimately underwrote a financial grant for the research and development of the report. The final mechanics for realizing the report included identifying researchers and gaining critical input from educators and concerned individuals in the state.

The 160-page report provides an excellent summary of national Asian American demographics, educational information pertaining to Asian Americans nationally, and specific data on Asian American school-age children in Illinois. In its summary of major findings, the report reveals the following:

- The Bureau of the Census Survey of Income and Education data show that Chinese, Japanese and Filipino Americans earn less than majority males when controlling for occupational prestige, age, education, weeks worked, hours worked, and average income in the state of residence.
- The occupational return on education and the income return on occupation is lower for Asian Americans than for white Americans.
- Nationwide, Asian American students have median SAT (Scholastic Aptitude Test) verbal scores more than 100 points lower than those of white American students with the same level of family income.
- While the difference between Asian and white American SAT median verbal scores decreases as family income increases, the white advantage never disappears.
- As in the majority population, the dropout problem among Asian Americans is more serious for male than female students.
- Low-income Asian American students in Illinois had lower scores on the ACT (American College Testing) than high-income Asian American students, which suggests that income and ACT scores are positively correlated.

One of the more important sections of the report is its discussion of recommendations to the Board of Education. At the outset of the report project, it was recognized that the recommendations, together with the report findings, would be used to educate school administrators and teachers about the situation of Asian Americans and also serve as a vehicle to begin advocating programs and policies which address educational needs in the Asian American community.

Recommendations for Action

The recommendations cover many areas, including the manner in which the Board of Education collects data on Asian Americans, the establishment of cultural awareness programs, the development of Asian American curriculum, the recruitment of clinical personnel to serve Asian American students, and provisions for providing bilingual teachers as well as administrators who can assist in the adjustment and schooling of new immigrant children. In the coming year these recommendations and others will be placed before the Board of Education for action that will begin addressing some of the concerns raised by the report.

A copy of the report can be obtained by writing to Joseph Fratteroli, Illinois State Board of Education, 100 W. Randolph St., 14th Floor, Chicago, IL 60601.

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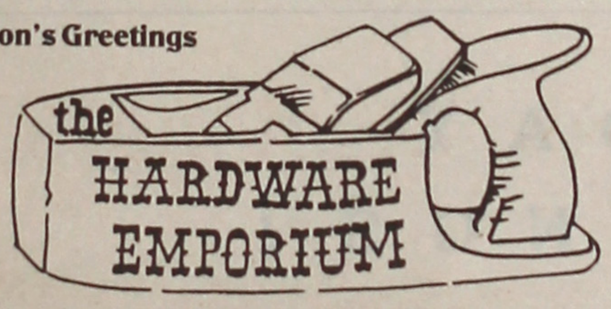
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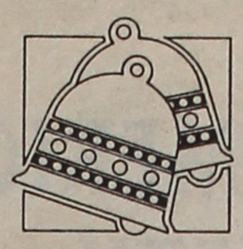
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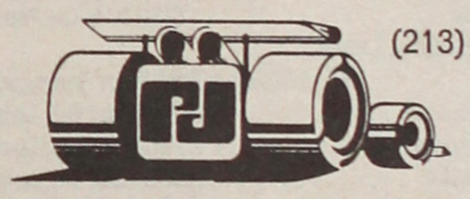
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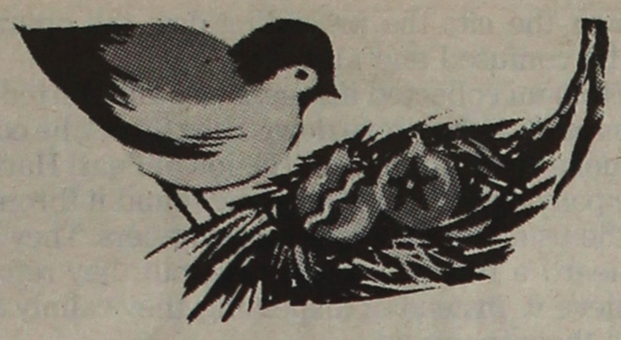
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BEEKMAN

Continued from page A—34

At the Japanese language school he had attended in Moilili, the prospect of an American-Japanese war would sometimes be mentioned. The teacher-priest would tell his charges that Hawaii was too far from Japan to become the object of a Japanese attack. At the time, this view was shared by most Japanese naval strategists. Their strategy for war was to lure the American fleet toward Japan, Japanese submarines reducing it en route.

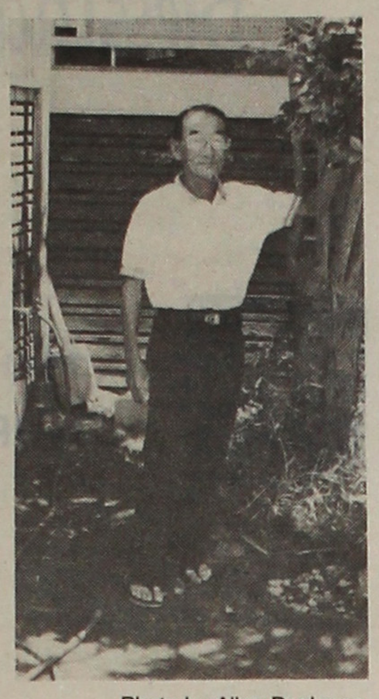


Photo by Allan Beekman
Fuchikami in front yard of his home in Honolulu.

When the American fleet had been lured into Japanese home waters, the Japanese fleet would engage it in a decisive battle. But Adm. Isoroku Yamamoto, commander in chief of the Combined Imperial Fleet, now held this strategy to be outmoded. He believed Japan had no chance of winning a long war with America because of America's superior productive power. Success depended on striking a decisive blow at the beginning of hostilities. Immobilizing the American fleet would free Japan to secure the needed oil and raw materials of Southeast Asia and the Dutch East Indies.

To strike that blow, Yamamoto had sent 30 warships, including six carriers, speeding southward toward Pearl Harbor. The task force had arrived at this point without detection.

There had been clues of the imminence of the Japanese attack. There had been reports of enemy submarines in the area.

An advance fleet of giant Japanese submarines was patrolling Hawaiian waters. Within hours they would launch five midget submarines intended to steal into Pearl Harbor to launch torpedoes once the attack began.

Washington had received clues to the impending attack of which those in Hawaii, including Short and Kimmel, were ignorant. The clues had been gleaned from an intelligence system called Magic.

With Operation Magic, a team of cryptanalysts under Col. William Friedman had cracked the highest-priority Japanese diplomatic code, known as Purple. Consequently the handful of highly placed Washingtonians in on the secret were able to read the messages sent from Tokyo to the Japanese Embassy. The Americans knew the ambassadors had been alerted to the coming of an important 14-part message to be delivered to Secretary of State Cordell Hull.

On Dec. 6, by 9:30 p.m. in Washington—4 p.m. in Honolulu—13 parts of the message had been put into Roosevelt's hands. He read them and handed them to Harry Hopkins, his companion in the Oval Room of the White House.

"This means war," said the President.

By about 7:30 a.m. on Dec. 7—2 a.m. in Honolulu—the cryptanalysts received the 14th part of the note. It ended: "The Japanese Government regrets to have to notify hereby the American Government that in view of the attitude of the American Government it cannot but consider it is impossible to reach an agreement through further negotiations."

"When the American fleet had been lured into Japanese home waters, the Japanese fleet would engage it in a decisive battle."

Between 8:30 and 9:30 a.m. came another intercept. It read: "Will the Ambassador please submit to the United States Government (if possible to the Secretary of State) our reply to the United States at 1:00 p.m., on the 7th, your time."

That would be 7:30 a.m. Honolulu time, when the men at Pearl Harbor would be piped to breakfast and the fleet would be most unready. To the cryptanalysts it seemed imperative to speedily put this information into the hands of those with the requisite authority to send the warning.

After a long delay, Col. Rufus Bratton, chief of the Far Eastern Section of G-2, located Marshall, who had been horseback riding. It was 11:25 before Marshall arrived at his office. There he insisted on reading all parts of the 14-part note before the final intercept asking that it be presented at 1 p.m.

Marshall's naval counterpart, Adm. Harold R. Stark, who had also received the intercepts, phoned, accepting the suggestion of another warning. He offered the use of his naval communications, which "were quite rapid when the occasion demanded it." Marshall declined the offer on the grounds that he "could get it through very quickly."

Stark asked that the dispatch include the order to have the Army inform its naval opposites. Marshall included this request and instructed Bratton to take the draft to the message center for dispatch "at once by the fastest means."

It was near noon in Washington and near 6:30 a.m. in Honolulu.

No one suggested using the telephone, though the Navy in a nearby room had a scrambler for secret information. An aide later explained that Marshall had a phobia about phones; he hated to use them.

The message center delayed. The officer in charge heard commotion in the code room and went to investigate. When he returned and examined the message, he announced he was unable to read Marshall's handwriting.

Bratton read the message to a clerk, who typed it out. The first message was sent to the Carribean Command at 12 noon.

Thirty minutes before, 230 miles north and slightly east of Oahu, the Japanese had launched 183 planes for the first strike.

At 12:11 p.m., Washington time, the message center sent the warning to Gen. Douglas MacArthur in the Philippines. The warning to Hawaii snagged.

Atmospheric conditions blocked off the channel to Honolulu. Evidently disliking to concede that the Navy could do what the Army could not, the officer in charge of the message center sent a direct teletype to Western Union in Washington. Western Union would send it direct to San Francisco, where it would be transferred to RCA and forwarded to Honolulu. It was 12:17.

"Some of the women . . . were hysterical. Some begged [Fuchikami] to wait until they could write a message for him to send to their relatives on the Mainland."

In Honolulu it was 6:47 a.m. At 3:50 a.m., the minelayer Condor had sighted an enemy submarine off Pearl Harbor. At 6:45 the destroyer Ward had sunk the submarine, evidently a midget trying to follow an American ship into Pearl Harbor. At 7, the Ward and a Navy air patrol dropped bombs on another submarine. They reported these firings.

At 7:02, Army radar operators at Opana Mobile Radar Station at Kahuku, the northern tip of Oahu, sighted a large group of planes approaching from the north. They reported the sighting to an inexperienced officer at the Fort Shafter Information Center. He was expecting American planes from the West Coast and assumed this was the group sighted. He told the operators not to worry about it.

At 7:03, the Ward picked up the sounds of another submarine. At 7:12, Navy headquarters received the message of the Ward's first firing.

About this time, Fuchikami arrived at the parking lot across the street from the RCA office where he was to report for work. At that time, the RCA office was on South King Street, behind the Hawaiian Electric Building, which faces the Civic Center.

He had noticed nothing unusual. In the parking lot, he chatted with his associates. At 7:30 he checked into the office.

Marshall's cable arrived at the office at 7:33. Though addressed to the Commanding General, it bore no request for priority. The receiving clerk placed it in the Kalihi pigeonhole.

Between the time of Fuchikami's arrival at the office and his departure 30 minutes later, world-shattering events were occurring nearby. At 7:40 the Japanese planes crossed the north shore of Oahu. A few minutes later, Japanese Commander Mitsuo Fuchida sighted the warships anchored at Pearl Harbor. Hardly able to believe that the Americans had provided him so easy a target, he deployed his planes for a surprise attack. At 7:49 he ordered the attack to begin.

Of the 353 planes that would participate in the two-wave attack, only 154 had been assigned targets. The other 199 were to achieve air superiority so that the bombers attacking the warships could do so without enemy aerial interference. The first bombs fell on the air bases of Hickam and Wheeler at 7:55.

At 7:58, Japanese torpedo bombers attacked the warships with devastating results. The Japanese had solved the problem of the shallow waters of Pearl Harbor by attaching fins to the torpedoes and releasing the torpedoes with skill achieved through relentless training.

Almost immediately, the American radio men broadcasted: "Air raid, Pearl Harbor. This is no drill."

The RCA operator at Kahuku Point phoned the downtown RCA office that he had seen Japanese planes crossing the point and that they were now attacking. All in the office disbelieved the report. After all, there had been extensive American aerial practice over the city the preceding day; the operator must be confused and mistaken.

Fuchikami collected his messages and started out on his route. As he drove down King Street, he could see smoke rising from the direction of Pearl Harbor. As he passed the Fish Market, he found it thronged with the usual Sunday morning shoppers. They had also heard a report of the attack, but they refused to believe it. Instead of dispersing, they calmly continued their shopping.

Fuchikami was to concede full credence to the report only when he saw a Japanese plane, presumably a Zero fighter, pursuing and firing on an American plane.

He delivered messages on Vineyard Street, then turned up Kalihi Valley. At that time, the pristine splendor of the valley was still unspoiled. Entrance and egress were provided by a single narrow road.

He entered the valley without impediment. But when he returned after making delivery, he found a sandbag emplacement barring his path and armed soldiers beckoning to him. He was unable to hear them over the roar of his motorcycle, but he correctly interpreted their menacing gestures as an order to halt. He complied.

They were members of the Hawaiian Territorial Guard. Japanese paratroopers were reported to be landing. In his RCA uniform, Fuchikami looked suspiciously like an enemy paratrooper.

Satisfied he was not, they released him. But they told him to go home, for his own safety.

Instead, he continued on to nearby Fort Shafter. The road was blocked with cars being ordered to turn around by numerous policemen. To get through, he rode along the sidewalk. The police stopped him. He showed he had a message for the Commanding General. They permitted him to proceed.

When he arrived at the Fort Shafter entrance, the sentry waved him through as usual. Short had learned of the attack a few minutes after 8. At the Message Center, the clerks carried side arms. A clerk signed for the message.

Short himself later testified that the message was delivered at 11:45. But it may be that amid the chaos of that morning it simply went unrecorded until that time. Fuchikami believes he delivered it some time after 9:00.

His account of succeeding events tends to substantiate this conviction. The first wave of Japanese planes broke off its attack about 8:30. The second wave began its attack about 15 minutes later. It was still attacking as he went on toward the Naval Housing at Pearl Harbor.

Some of the women at the Naval Housing were crying; some were hysterical. Some begged him to wait until they could write a message for him to send to their relatives on the Mainland. Though such requests interfered with his schedule, he was unable to refuse.

A hint of the profound repercussions the attack was to have on the community came at 12:40, when Gov. Joseph Poindexter, pressured by Short, phoned Roosevelt for permission to turn over the civil government to the Army. Permission granted, Short declared martial law.

At 2:58 p.m., Maj. Robert J. Flemming handed Marshall's decoded message to Short. It read: "The Japanese are presenting at 1 p.m. Eastern Standard Time today what amounts to an ultimatum. Also they are under orders to destroy their code machine immediately. Just what significance the hour set may have we do not know, but be on the alert accordingly."

Enraged, Short threw the message into a wastebasket.

An Army courier delivered a copy of the message to Kimmel. Faulty transmission and errors of judge-

Continued on page A—47



Photo by Allan Beekman
Fuchikami lives with his wife Harumi in central Kalihi, not far from where he took his historic ride.

BEEKMAN

Continued from page A—46

ment had withheld from him until 7:40 a.m. the report of enemy submarines being fired upon. At 7:58 he had been told the Japanese were attacking. When he had arrived at headquarters at about 8:10, he had seen that his fleet was being destroyed. Now he told the courier that the message was no longer of the slightest interest and threw it into a wastebasket.

Both Kimmel and Short must have realized their careers were ended. They had been charged with the defense of Oahu and they had failed.

The results of the attack were so spectacular that even the Japanese had underestimated them. They sank or seriously damaged 18 ships. They destroyed 188 planes and damaged 159, killed 2,403 American military personnel and wounded 1,113. They did all this with a loss of only 29 planes and 55 airmen, five midget submarines and their nine crewmen.

The Japanese had achieved their objective of gaining a free hand in the Western Pacific.

Short later testified that the message carried by Fuchikami "definitely pointed to an attack on Pearl Harbor at 1 p.m., Washington time. If this message had been delivered to me by the most rapid possible means of communication, I would have had four hours, more than enough time, to fully alert Army forces against an air raid."

Kimmel testified that if the information in the message had been given him four or five hours before the attack, along with all the other significant information Washington had gained from Purple, "my light forces could have been moved out of Pearl Harbor, all ships in the harbor would have been general quarters [stationed for battle], and all resources of the fleet in instant readiness to repel an attack."

As for Fuchikami, his first hint of the importance of the message he had carried may have come about two weeks after the attack, when two investigators called at the RCA office to ascertain whether the message had been deliberately delayed.

"They may have been from the Navy," he says, "but presumably from the FBI."

His report and the RCA record showed him to be blameless.

Ten years after the attack, he read the true story of the message in a newspaper. From that time he began to experience celebrity. Reporters came to talk to him and photograph him. Ladislas Farago interviewed him for the book *The Broken Seal*, published in 1967.

The following year, 20th Century Fox Film Corp. engaged him as technical advisor for their epic film "Tora, Tora, Tora," the second most expensive film in history at the time and probably by far the best movie of the attack and the causes leading to it that will ever be filmed.

In the meantime, much had happened to Fuchikami. When the 442nd Regimental Combat Team was being formed, he had volunteered. He was not one of those selected among the over-abundant volunteers. At the end of the war, he was drafted to serve in the occupation of Japan. In Honolulu now, he has reverted to civilian status.

For the role of Fuchikami, 20th Century Fox chose Ralph Togashi, a senior at McKinley High School in Honolulu. In its effort to achieve authenticity, the company even tried to locate the motorcycle Fuchikami had ridden. The cycle had been sold so many times that the search was in vain.

Togashi had never driven a motorcycle. But when Fuchikami showed him how, he bravely rode off.

The script calls for Fuchikami to arrive for work. With the other messengers, he sits on a bench while the dispatcher sorts the cablegrams for distribution. The radio plays Glen Miller's "Sunrise Serenade." Fuchikami whistles a soft accompaniment.

He receives his messages and starts out. Wheeling his cycle through a traffic snarl where territorial

Continued on page A—50

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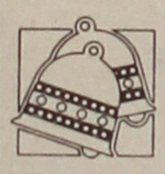
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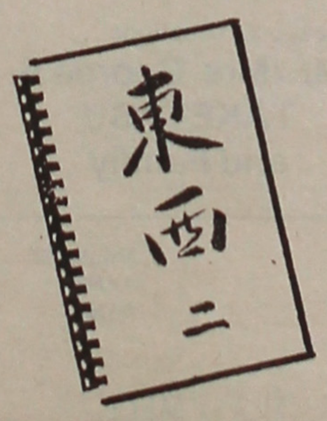
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JAPANESE

—by Richard Kapololu

I like be Japanese. Just like them, get nice khaki pants, bag for carry book, mat for sleep, luncheon meat in the sandwich.

They no more hole they clothes, mother sew 'em. All the time they clean, hair cut, smart too. Not just one kid like that, most all them like that. No see Hawaiian like that. Most opposite from 'em. Chinese almost like Japanese but not.

I feel mix up. I Hawaiian-Portuguese but like be Japanese.

©Richard Kapolulu, from "Punchbowl Song," Topgallant Publishing Co., Ltd., Honolulu, 1985.

BEEKMAN

Continued from page A—47

guardsmen are checking IDs, he sees a Zero zoom low overhead. As he goes on, he sees a building burn and a broken hydrant spouting water into the air.

The inspiration for this scene was the 39 anti-aircraft shells the addled defenders had poured into Honolulu. Because they had failed to set the fuses off, or perhaps in some cases because the fuses were defective, the shells had exploded on landing, maiming and killing Honolulu residents.

Fuchikami finally delivers his message to the Message Center. The duty sergeant gives him a mean look. Fuchikami recalls no mean look. At no time that day did anyone find his ancestry cause of suspicion. It was only after the public began to seek a scapegoat for the debacle that blame, unjustifiably, was fixed on the Nikkei.

In a movie filled with action and drama, some of these message scenes had to be shortened or deleted. The final scene is shown in its entirety. This scene remains in mind.

When the Japanese attacked Pearl Harbor, Europe, Africa and Asia were already racked by war—war more embracing and pitiless than mankind had ever known. Pearl Harbor plunged the rest of the world into war.

This is the story of a man who performed his daily duty on that day of world crisis and so became part of its history.

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A Look Back: 1986 Year-End Reports

Regional Directors

Pacific Southwest Regional Office

by John Saito

As I see it, one of the dangers of gaining experience in any endeavor is to eventually do things in a routine manner. And one of the dangers of doing things in a routine manner is boredom, and when you work on something boring you are bound to make mistakes.

I make my share of mistakes—not because the work in the League is boring but because it is, at times, very difficult to understand or predict human behavior.

The nature of JACL work is to deal with people who are often adversaries of the purposes of our organization. It is during these times when we deal with adverse situations that experience seems to be helpful.

Learned or acquired experience can almost become an intuitive reaction to a situation. At times it can help cut through chaff and get to the substance of the matter.

JACL work certainly gives the individual opportunities for people contact through various types of human relations situations. Personal growth can develop from daily contacts with individuals, groups, agency representatives, business organizations, etc., by phone, written correspondence or in person.

JACL work, which is basically people-to-people work, is far from being boring or mundane. Just responding to the requests which come to our office can stop any feelings of boredom, but above the reacting phase of our work, I believe the real growth and challenge comes from trying to be creative.

The work at the regional office offers these opportunities and for you young people who like to work with people, JACL work might be just the thing for you.

NCWNP Regional Office

by George Kondo

The Northern California-Western Nevada-Pacific District Council Regional Office provided total administrative service to its member chapters and individual members of the district.

The office is the headquarters for the district; although the address is the same as that of National Headquarters, it functions as a separate entity, but not totally autonomous, as it responds to directives from the National office.

As in the case of National Headquarters, all documents pertaining to the district are kept here and are available to its constituents. The Regional Office is the liaison between National and the district chapters, and in this capacity assumes the responsibility of seeing that National programs and projects are understood and observed satisfactorily. Concurrently, all district programs and projects are carefully monitored.

Communications from the National office and articles in the Pacific Citizen on the status of the various districts bespeak NCWNP's involvement in the National JACL programs and projects, be it financial or individual involvement and participation. NCWNP is among the most, if not the most, cooperative of the districts. It is needless to reiterate our high level of accomplishments in this report, but I would be remiss if words of gratitude are not expressed to those individuals and chapters who have made it possible to achieve this distinction.

It is our earnest desire to continue in the coming year to maintain this reputation as an integral segment of JACL. With holiday greetings we wish a very positive New Year to all.

Background of Smithsonian Exhibit

by Clifford Uyeda

The Smithsonian Institution's decision to highlight the Japanese American experience in commemorating the bicentennial of the American Constitution raised a few eyebrows. How did it happen?

Back in 1980, two WW2 vets, Tom Kawaguchi and Chet Tanaka, together with Eric Saul, then director and curator of the U.S. Army Museum at the Presidio in San Francisco, dreamed of creating an exhibit to tell the story of the 100th/442nd Regimental Combat Team. They incorporated as Go For Broke Inc. and began the research, collection and production work.

A reluctant approval was at first obtained from Presidio military brass, who later became adamantly opposed to the project when they learned that the project would include the story of the removal and confinement of West Coast Japanese Americans.

There was, however, Gen. William Peers, retired former commander of the Office of Strategic Services, Detachment 101 (1943-45), which had conducted successful guerilla operations in Burma for Gen. Joe (Vinegar) Stilwell.

General Supports Project

Gen. Peers was an enthusiastic supporter of the entire project. The Military Intelligence Service (MIS) Nisei had been attached to his unit. He insisted that the homefront story of the Nisei was an inseparable part of the Nisei soldiers' experience. Gen. Peers wrote letters and placed phone calls to various headquarters and individuals.

In March 1981, the Go For Broke exhibit opened at the U.S. Army Museum at the San Francisco Presidio with an impressive opening ceremony. Sens. Daniel Inouye and Spark Matsunaga, both 100th/442nd veterans, were in attendance, as well as the widow of Col. Charles Pence, first commander of the 442nd, and Mayor Dianne Feinstein.

The success of the exhibit was overwhelming and spurred the creation of the Nisei MIS exhibit, which opened at the same museum in November 1981. Both exhibits were in place for more than a year.

Requests From Across Country

Requests for the exhibit poured in from across the country — California State Capitol, U.S. House of Representatives, Los Angeles County Museum, USS Arizona Memorial Museum (Pearl Harbor), Balch Institute Museum (Philadelphia), Neal Blaisdell Center (Honolulu), Admiral Nimitz Museum (Fredericksburg, Texas), General MacArthur Memorial Museum (Norfolk, Va.) and many, many others. Requests from France, Germany and Japan are under negotiation. Since 1981, Go For Broke exhibits have been seen in more than 50 locations throughout the country and by more than three-and-a-half million viewers.

In the meantime, Go For Broke Inc. expanded its coverage of the eviction and incarceration years (1942-46). The exhibit had gone beyond the military phase of the Nisei experience, and in 1983 the organization registered with the state as the National Japanese American Historical Society.

An exhibit depicting the immigrant generation, the Issei, was added in 1985. Currently, the postwar generation's phase is in production.

One of our exhibits was seen by the Smithsonian people, and the contacts and meetings began. Dr. Roger Kennedy, director of the National Museum of American History, which is part of the Smithsonian Institution, is a constitutional lawyer. The Japanese American story intrigued him.

Like most immigrants to this country, the Japanese came for various reasons. They came to upgrade their economic, political and social status that seemed to have reached a stalemate in their motherland. As typical immigrants, they reached out for the American dream. Their children were the extension of their hopes.

During WW2, 120,313 persons of Japanese ancestry in the United States eventually came under custody of the U.S. Army in 10 detention camps in the interior desert and swamplands of America. Approximately two-thirds of them were citizens born in America.

While their parents and siblings were inmates in detention camps, the sons and daughters of immigrants from Japan enlisted in the U.S. armed forces. Although the Nisei soldiers sustained a horrendous casualty rate five times greater than that suffered by any other American force, they set briliant military records in Europe and in the Pacific. These are what set the Japanese American experience apart from the story of other Americans.

The Rebuilding Years

When the war ended, the Nisei soldiers were welcomed home with special recognition by the President of the United States. The confidence gained by the Japanese American vets, in their country and in themselves, was a major force in rebuilding their lives. They began to participate in local and national politics, and led the attack to overthrow discriminatory laws. The rebuilding years restored the Japanese Americans' faith in America.

The exhibit is directed at the general public because it is public interpretation and understanding which eventually control public policy. The Japanese American experience is a story of rejection, suspicion and abuses, but also of tolerance, acceptance and finally, a story of efforts to correct wrongs through legal and social remedies.

The Smithsonian Institution believes that the Japanese American experience best tells the American story. It is not only a story of successes and trust in the American Constitution, but also a belief that awareness of and concern with a time when the Constitution failed is a powerful resolve not to repeat the error. The Smithsonian Institution is to be congratulated for its bold decision.

It was the exploits of the Nisei soldiers during WW2 that caught the imagination of the public. It was the exhibits produced by the National Japanese American Historial Society/Go For Broke Inc. that caught the attention of the Smithsonian directors.

The Nisei veterans, after telling their own story, used their newly found skills to tell other parts of the Japanese American experience. The expanded program attracted an increasing number of non-veterans as well, and the organization has evolved into a true historical society.

NATIONAL STAFF

Continued from page A—40

development through several programs, including the promotion of a Presidential Classroom and the JACL Washington D.C. Leadership Conference.

In 1986, Sansei JACL leaders completed an intensive one-week program in Washington, D.C. The program provided an in-depth look at how government works and the role JACL can play in the decision-making process.

Recognizing that communication skills are an important component of leadership development, we were also involved in implementing JACL's first Speech and Forensic Competition at the National Convention in Chicago. In this regard, we are extremely grateful to the corporate sponsor, Chevron USA, for sharing our views on leadership development. Their support was critical to the successful 1986 competition.

Finally, as 1986 comes to a close, we take this opportunity to acknowledge the continued leadership of Sens. Daniel Inouye and Spark Matsunaga and Reps. Norman Mineta and Robert Matsui. We also acknowledge past National JACL President Frank Sato and members of the 1984-86 National Board for their leadership during the past biennium. We thank the many dedicated JACLers with whom we've had the opportunity to work with and learn from. We particularly recognize the exceptional work of the Chicago Convention Committee, led by Ron Yoshino.

We look forward to working with National President Harry Kajihara and the 1986-88 National Board in the new year.

Season's Greetings,
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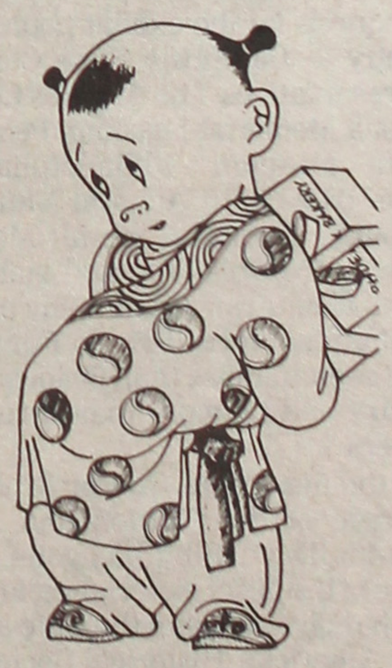
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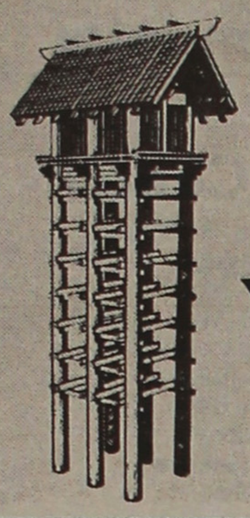


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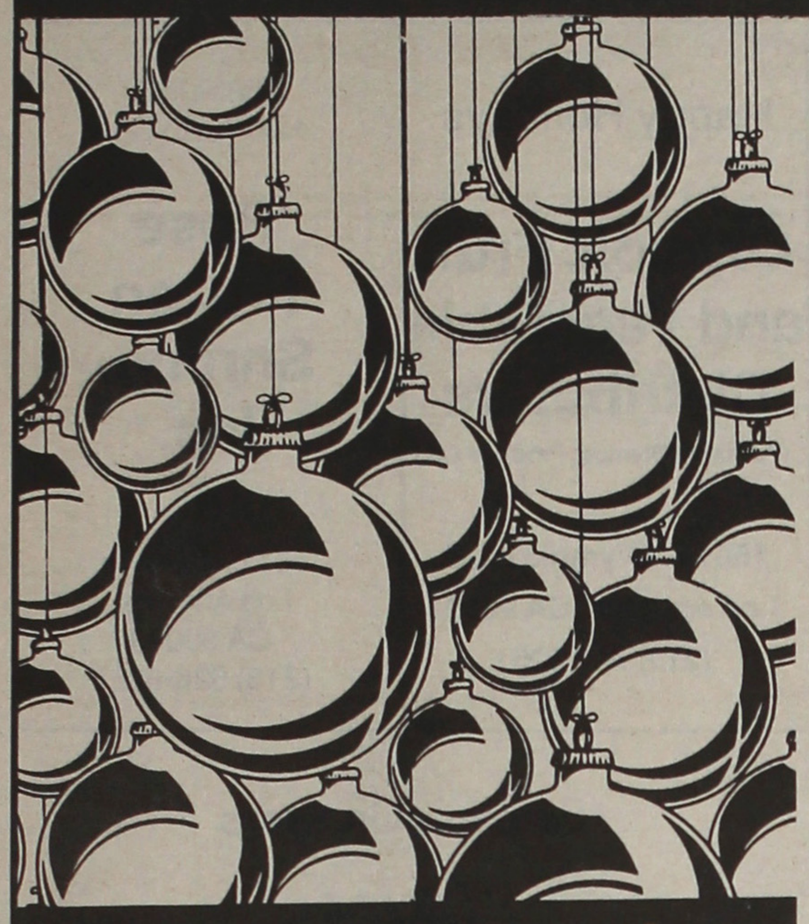
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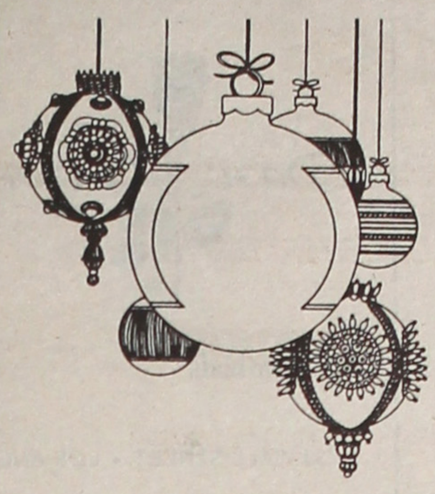
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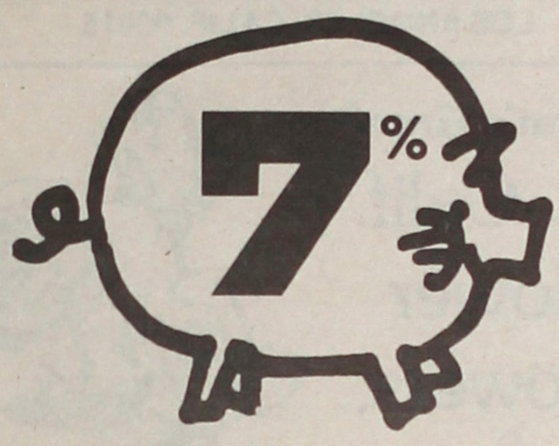
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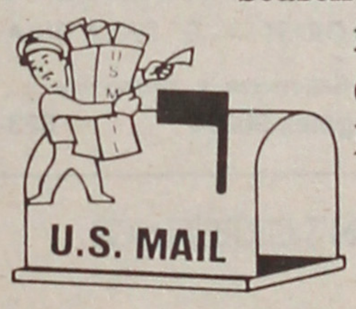
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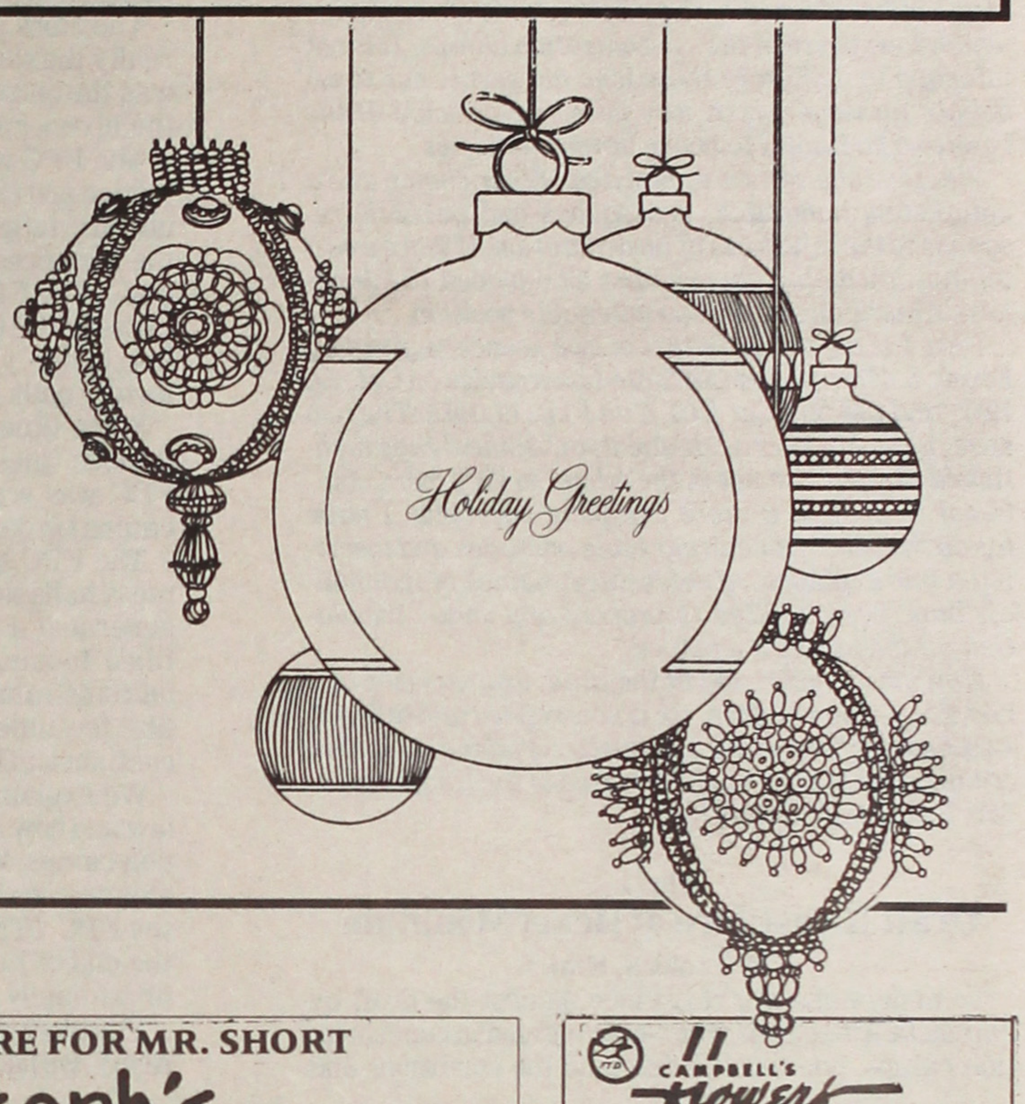
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Draft Resistance at Heart Mountain

Compiled by Raymond Okamura

Preface

There has been so much emphasis on the Japanese Americans who served in the armed forces during WW2 that the story of those who took the exact opposite tactic—that of refusing induction until their citizenship status was clarified and restored—has been largely obscured.

At first, information about the draft resistance movement was deliberately suppressed in order to maintain a "correct public image." But as time went on, it became mostly a matter of ignorance as new generations of Japanese Americans had no knowledge of these momentous events.

The following three-part series is intended as an introduction to younger Japanese Americans who may not have heard of the massive acts of resistance which took place in the concentration camps. It is not intended to denigrate those who did serve, nor to redebate an issue which was intensely divisive at the time and continues to evoke bitter memories.

Whether one served or resisted, either choice was a completely honorable, courageous and patriotic response to the injustices of incarceration. If there was a villain, it was the government who placed the Japanese Americans in such an untenable position.

Part 1 is a composite text of two speeches given by Frank S. Emi, one at Cal State Los Angeles on Oct. 29, 1982, and the other at UCLA on Feb. 19, 1986. The two speeches were nearly identical, but some things mentioned in one were not in the other, so they were combined to present a more complete overview. I have taken the liberty of editing some passages and inserting a few explanatory notes. Most names of individuals have been omitted to prevent any undue tribulation for the families involved.

Emi was 28 years old at the time, was married and had two young children. He is now retired and living in Los Angeles, and is one of the two surviving members of the original steering committee of the Heart Mountain Fair Play Committee.

Part I

Draft Resistance at Heart Mountain

by Frank S. Emi

To understand the resistance against the draft by Japanese Americans who were confined in concentration camps, one must understand the conditions and circumstances that existed at the time.

Here we were, American citizens by birth, forced out of our homes, thrown into concentration camps, stripped of our rights, reclassified to an enemy alien draft status of 4C, and now, with our families still interned, without restoration of our fundamental rights as citizens, and without a hint of redress or reparations for all the losses we suffered, we were being ordered to serve in the armed forces through discriminatory procedures into a segregated combat unit. It was incredible!

It was adding insult to injury. This was the proverbial straw that broke the camel's back. We could tuck in our tails between our legs like beaten dogs, or we could stand up like free men, imbued with American ideals, and fight for justice. Some of us chose to fight.

The story of draft resistance at Heart Mountain is really the story of the Fair Play Committee (FPC). It was the only organized draft resistance movement in the 10 concentration camps.

The FPC was formed [in November 1943] to inject justice and fair play into the camps, oppose illegal and unconstitutional acts and to fight for rectification of the injustices and losses suffered from the incarceration. [The FPC succeeded the Congress of American Citizens (CAC) as the principal resistance group. Earlier in the year, the CAC led the fight against the loyalty oath.]

Some time after the registration fiasco with its infamous Questions 27 and 28 was over, and after the FPC was organized, the draft was instituted in the camps [in January 1944].

The FPC started to hold open meetings in various mess halls to discuss the issue. The draft issue really generated a lot of interest and the mess halls were filled to capacity. A permit was required from the administraton to hold these meetings but after the first few times, they refused to issue any more. But we continued to hold public meetings anyway.

We explained our thinking on the selective service law and how it was being applied within the concentration camps. We felt that it was unconstitutional under existing conditions. Those who felt like we did joined the FPC. [The FPC had 275 dues-paying members by the end of February 1944, and eventually grew to approximately 1,000 members.]

For those who felt the right thing to do was to join the Army, we had no quarrel with them; we respected their feelings. We did not try to coerce others to our way of thinking.

We also printed and distributed bulletins to the rest of the camp. They were written in English and in Japanese so that the Issei parents could keep abreast of developments. We put out several bulletins before we started to get arrested. [Kiyoshi Okamoto, founder and chairman of the FPC, was taken into custody and forcibly removed to Tule Lake on March 27, 1944. The succeeding chairman was also expelled to Tule Lake a few weeks later.]

While all this activity was going on, the draft notices started coming in and the young men began refusing induction, one by one. The ranks of the resisters grew until 63 young men had been arrested for refusing to report for induction. The trial for this first group began on June 13, 1944 in the Federal District Court in Cheyenne, Wyoming. It was the biggest mass trial in the history of Wyoming.

The trial lasted about two weeks and ended with a guilty verdict and a sentence of three years in federal prison. [In contrast, the draft resisters at Tule Lake were found not guilty, and the ones at Poston were found guilty but only fined one cent with no prison term.]

The conviction was appealed to the 10th Circuit Court of Appeals, where it was upheld. Then it was appealed to the U.S. Supreme Court, but that court refused to review the case.

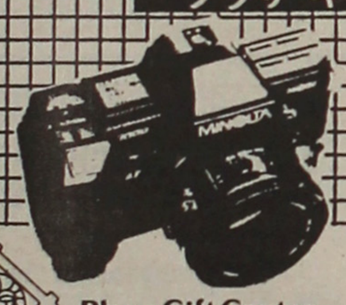
The resistance movement, however, was not beaten. More young men refused induction until a total of approximately 120 were charged with draft evasion. They were held in various county jails until trial time. Some jails were clean, others filthy. They were incarcerated for a period of up to two months while awaiting their day in court. [A total of 85 were eventually convicted from Heart Mountain; 267 were convicted from all of the concentration camps.]

But this is not the end of their story. On Dec. 12, 1947, President Harry S. Truman, by a presidential proclamation, granted a full pardon to all Japanese American draft resisters from all of the camps. All political and civil rights were restored. The resisters were finally vindicated!

Now, back to the FPC leaders. Soon after the first convictions were obtained, the seven most visible leaders of the FPC—the six original steering commit-

Continued on page A—60

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DRAFT RESISTANCE

Continued from page A—58

tee members [including the two chairmen exiled to Tule Lake], plus our Issei translator—were indicted and arrested [in July 1944] on a charge of conspiring to violate the selective service law and counseling others to evade the draft. [Most of the FPC leaders were either beyond draft age or were married with dependent children, so the draft itself could not easily be used against them.]

Also indicted with us was James Omura, English editor of the Rocky Shimpo, a Japanese American newspaper published in Denver, Colorado. As far as I know, Omura was the only—and I mean *only*—editor who sympathized with our movement. He accepted our news releases and published them. Occasionally, he wrote editorials supporting our cause.

The trial of the FPC Seven plus One [Omura] began [on Oct. 23, 1944] in the same Federal District Court in Cheyenne. We [all except Omura] were represented by A.L. Wirin, the famous constitutional lawyer for the ACLU, but only in the capacity of a private attorney. The ACLU, as an organization, would not represent us, saying that we had a strong moral case but a very weak legal one. [This attitude was typical for the National ACLU, which was headed by Roger Baldwin, a Roosevelt supporter who tended to avoid cases which could embarrass the President.]

Wirin told us that our chances of winning the case in the lower court were pretty slim, but by the very nature of our case, chances of success would be much better in the appellate court. Just as he predicted, we lost in the district court and were sentenced to four years. Wirin promptly filed an appeal to the 10th Circuit Court of Appeals.

Omura [represented by Denver attorney Sidney Jacobs] was the only one acquitted of all charges. We were all so happy for him. He never should have been charged in the first place. Freedom of the press was resurrected, but he had a rough time after returning to Denver.

We [the FPC Seven] were sent to Leavenworth, one of the toughest federal prisons. The appellate court took their sweet time in rendering a decision. Finally, after the war in the Pacific was over, and after we had endured 18 months of imprisonment [at Cheyenne and Leavenworth], the court issued their decision. Our convictions were reversed. It was Dec: 14, 1945. We had won!

All the time we were in prison, our firm belief in the moral and legal righteousness of our cause kept our spirits and morale high. None of us regretted the stand that we took. Our ages were different, and we came from different backgrounds, but the common bond that brought us together in the struggle was the need to stand up to the unprecedented betrayal by our own government.

I understand that the younger men from the draft resisters group who were sent to other prisons like the McNeil Island Penitentiary in the State of Washington were in good spirits too. They did not fight in vain for their principles. They can hold their heads high and say, "We fought a good fight, an honorable fight, and came through with flying colors!"

Part II

This compilation consists primarily of the text of a speech delivered by Kiyoshi Okamoto at an internees' open meeting on Feb. 25, 1944.

It is supplemented toward the end with excerpts from Bulletin No. 3 distributed by the FPC on or about March 3, 1944, and an unaddressed letter written by Okamoto on March 26, 1944, the day before he was expelled to Tule Lake.

The FPC bulletins were based almost exclusively on Okamoto's writings, and were nearly identical to his speeches and letters.

The words are Okamoto's, but I have taken the liberty of editing the material for readability and to avoid repetition.

Okamoto was born in Hawaii, educated in Los Angeles, was a construction engineer (a rare employment breakthrough in those days), and was 56 years old at the time. He also was a member of the ACLU and well versed in the Constitution and Bill of Rights.

He started out as a member of the CAC and participated in the fight against the loyalty oath. When CAC leader Frank T. Inouye was exiled to Tule Lake and the protest movement started to lose momentum, Okamoto took up the banner and emerged as a new and even more dynamic leader. Calling himself the "Fair Play Committee of One," he quickly attracted a large following and the FPC came into being. Okamoto himself was also exiled to Tule Lake and was later held in federal prison, but he continued to inspire the FPC in absentia through his prolific writings.

Okamoto is now deceased.

One for All, All for One

by Kiyoshi Okamoto

Loyalty towards a country or nation is a matter of sentiment. It is nurtured from a knowledge of justice received. It is a covenant of faith between the party of the people on one hand, and the party of the government on the other.

Under this understanding, the people are obligated to maintain the inviolability of the instruments of government and the various institutions. For this service, the government assumes the responsibility of providing justice, freedom and security for its inhabitants.

The first duty of every loyal citizen is to protect and uphold the Constitution of the United States. The cornerstone of this instrument of government is justice, liberty and the protection of human rights. The desecration of any one of these is a direct attack upon the fundamental ideals which have molded our democratic institutions.

To secure and maintain these rights, the Boston Tea Party was organized, the Revolutionary War was fought, the Constitution was framed, and the Civil War was fought.

Abraham Lincoln said, "If by the mere force of numbers, a majority should deprive a minority of any constitutional right, it might, from a moral point of view, justify a revolution."

Continued on page A—61

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DRAFT RESISTANCE

Continued from page A—60

We do not intend to start a revolution, but we do demand judicial and orderly procedures in the molding of our destinies.

The President himself broke the covenant of faith and desecrated the Constitution when he caused the imprisonment of 112,000 people without due process of law. He caused us to be citizens without a country.

Common sense and justice dictate that a citizen under suspicion should have the fullest hearing possible, but we have not, as yet, received any hearing or trial to vindicate ourselves. Our legal status in these concentration camps has not been clarified. We are herded within barbed wire fences and guarded against freedom by soldiers with bullets and bayonets. In truth, all guarantees of the Constitution are denied us, so the question becomes: Is the draft law applicable to residents of a concentation camp?

Under these conditions, what are we? Are we American citizens? Are we enemy aliens? Or, what are we? If we are enemy aliens, or nothing but "Oriental monkeys" as some have called us, we then owe no obligation to bear arms for a country that is not ours.

But if we are Americans by right of birth and constitutional grant, then let it be decided, once and for all, without equivocation, our position as members of this nation by a rectification of our deportation, our concentration, our detention, our pauperization by judicial pronouncement or congressional act, and by a restoration of our freedom and all rights guaranteed by the Constitution.

By granting these rights, we then will have a cause and a country worthy of our blood and our lives, and we need never feel ashamed to look the enemy in the eye. The granting of these rights will not only liquidate the injustices of the past, it will also guarantee against future unwarranted inroads upon the Constitution and its principles. It will give assurances to other minorities who otherwise may face a similar fate in the future.

Thus, to be drafted or not to be drafted is not the question at issue. The very fundamentals of democracy are at stake. If democracy and freedom are to exist in this country, we must uphold the ideals and principles of the Constitution and right the wrongs committed against us.

We members of the Fair Play Committee are not afraid to go to war. We are not afraid to risk our lives for our country. We would gladly sacrifice our lives to protect and uphold the principles and ideals of our country as set forth in the Constitution and Bill of Rights, for on their inviolability depends the freedom,

Continued on page A—62

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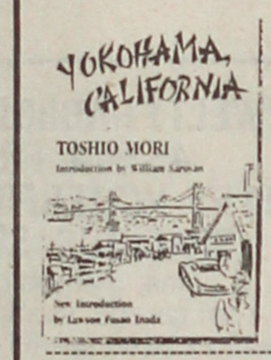
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C. Harvey Gardiner: **Pawns in a Triangle of Hate:** The Peruvian Japanese and the United States. *1981: 248pp. $27.50.* The full account of a little-known chapter of WW2 history—the forced removal of nearly 1,800 Japanese from Peru to the U.S. Some were exchanged for American prisoners of war in Japan; fewer than 100 returned to Peru. Gardiner (who testified on this phase before the Commission on Wartime Relocation and Internment of Civilians) relates the policies of the U.S. and Peruvian governments that resulted in U.S. internment.

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DRAFT RESISTANCE

Continued from page A—61

the justice for, and the protection of all people, including Japanese Americans and other minorities.

But have we been given such freedom? Such justice? Such protection? NO! Without hearing, without due process of law, without charges against us, without evidence of wrongdoing on our part, over 110,000 innocent people were kicked out of their homes and herded like dangerous criminals into concentration camps with barbed wire fences and military police guarding them.

And then, without rectification of the injustices committed against us, and without a restoration of our rights as guaranteed by the Constitution, we are ordered to join the Army through discriminatory procedures into a segregated combat unit. Is this the American way? NO!

The members of the FPC unanimously decided at the last open meeting that until our citizenship status is clarified, all of our rights restored, all discriminatory features of selective service abolished, and means taken to remedy the injustices, we feel that the present program of drafting us from the concentration camps is unjust, unconstitutional and against all principles of civilized behavior.

Therefore, we members of the FPC hereby refuse to go to the physical examinations or to the induction center, if and when we are called, in order to contest the issue. We take this stand in accord with the principles that motivated the Declaration of Independence, the Bill of Rights and the Emancipation Proclamation. We are not being disloyal. We are not evading the draft. We are loyal Americans fighting for justice and liberty RIGHT HERE AT HOME!

Among the 1,000 or so members of the FPC, there are men over draft age, and women who are not directly affected by the present selective service program. But we all believe in the ideals and principles of our country.

Loyalty is not a commodity to be exchanged for a pawnbroker's benediction. It is the essence of the soul that is bred from a knowledge of justice received. Loyalty is a reciprocative act of redemption for value received. The degree of loyalty owed or withheld increases or decreases in proportion to the manner of justice given or tyranny practiced.

Part III

This compilation consists of excerpts from two editorials written by James M. Omura and published in the Rocky Shimpo.

Several weeks after these editorials were written, federal officials confiscated Omura's records and correspondence, and he was fired as English editor. (The government had previously seized control of the newspaper from the Issei owners and placed it under the nominal direction of the Alien Property Custodian.) Three months later, he was charged with counseling others to evade the draft, but he was acquitted in a court of law.

Before the war, Omura was English editor for several West Coast Japanese American newspapers, and was editor/publisher of Current Life, a Japanese American literary/public affairs magazine published in San Francisco.

He was one of only two Japanese Americans to argue against a mass internment at the Tolan Committee hearings in February 1942. He escaped the roundup by moving to Denver just before the internment orders came out. After the war, he was unable to get back into newspaper work despite the fact that he was cleared of all charges.

Omura is now retired, lives in Denver, and is writing a book on Japanese Americans and the JACL.

Nisei America: Know the Facts

by Jimmy Omura

March 27, 1944

The eyes of the Nisei world are today upon Heart Mountain. There the embattled FPC, under daring leadership, is engaged in what amounts to a test of strength with the camp administration. It has charged Project Director Guy Robertson with incompetence and has demanded his removal. This demand is now approved by the community council.

The issue which ignited the current Heart Mountain controversy is the re-introduction of selective service. The FPC is on record as objecting to the present discriminatory features of Nisei draft and demanding legislative or judicial clarification of the status of American-born citizens of Japanese ancestry as a prelude to military induction. Five members of this organization have [to date] challenged the legality of the conscription program [while] under technical suspension of their constitutional rights.

This strong stand of the FPC has drawn administration fire. The controlled camp publication, The Heart Mountain Sentinal, in several editorials—the very nature of which are malicious, slanderous, and ill-intended—has brazenly come forth to rake the FPC over its editorial coal in a blistering broadside obviously intended to discredit the steadily growing strength and popularity of the committee.

The outcome of this controversy will undoubtedly have a decided bearing [on the] future treatment and consideration of American-born citizens of Japanese descent who today are incarcerated behind barbed wires and watched over by shotgun guards.

If the FPC—which has some financial means and the fighting heart to contest its stand in court—succeeds in gaining its points, it may well change the entire administrative policy [in the camps].

It should have a direct bearing on the legal right of the War Department to suspend at will and reinstate at its own pleasure the Selective Service and Training Act of 1940 while holding in technical suspension the constitutional grant of American citizens. It should clarify whether conscription could be applied to such individuals who are under technical custody.

April 7, 1944

In consideration of the various public charges leveled against the editorial policy of The Rocky Shimpo ...it would seem pertinent here today to restate our position on the matter of Nisei selective service....

[In a previous editorial] we emphatically and unequivocally stated our position upon this great question, foreseeing as we did the probable attacks, which have now materialized, from quarters inimical to our interest.

We said: "We further agree that the government should restore a large part of those rights BEFORE asking us to contribute our lives to the welfare of our nation—to sacrifice our lives on the field of battle."

The support we accord the FPC at Heart Mountain is predicated simply upon our desire for authentic and authoritative clarifiction of the legal status of the Nisei as citizens...We make no apologies for our stand now. We affirm once more our support of that body in seeking judicial or legislative clarification.

Compiler's Postscript

Readers desiring more information on this subject should consult Heart Mountain: The History of an American Concentration Camp *by Douglas W. Nelson (State Historical Society of Wisconsin, 1976). The book is unfortunately out of print, but it is available in many libraries. Forthcoming books by James Omura and Frank Chin will undoubtedly shed more light on this important aspect of Japanese American history.*

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9—Real Estate

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9—Real Estate

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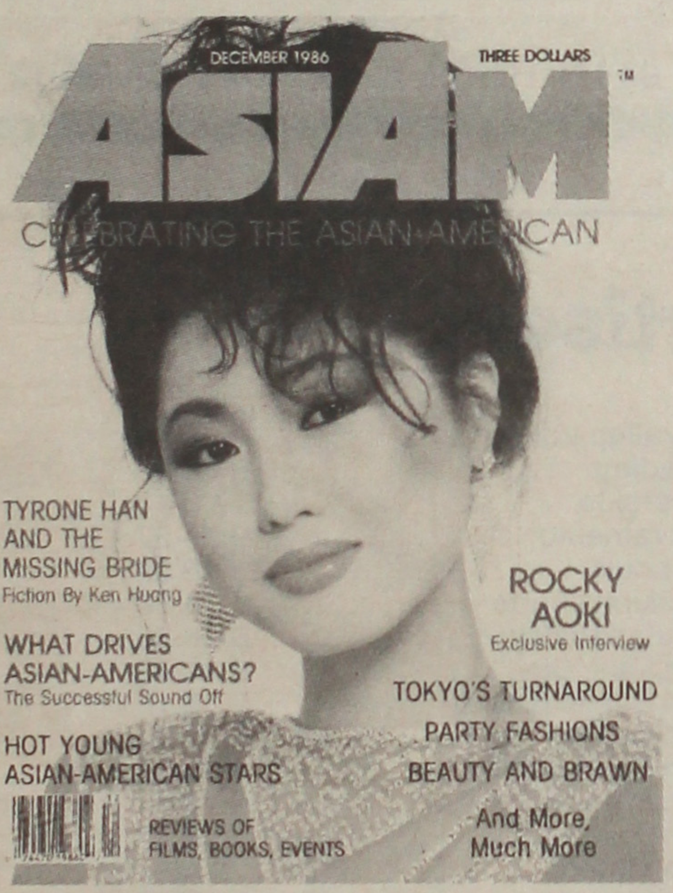
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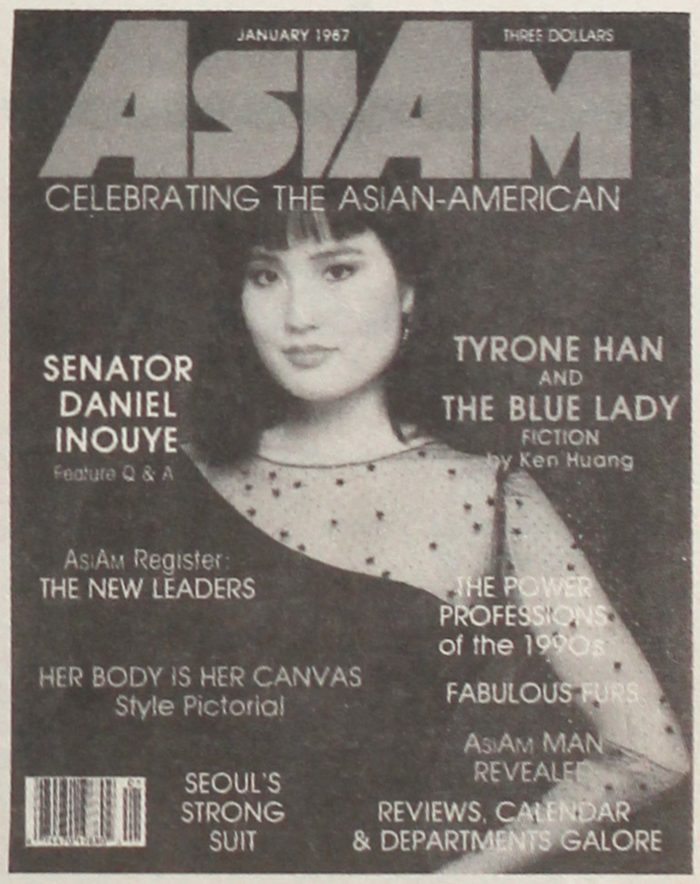
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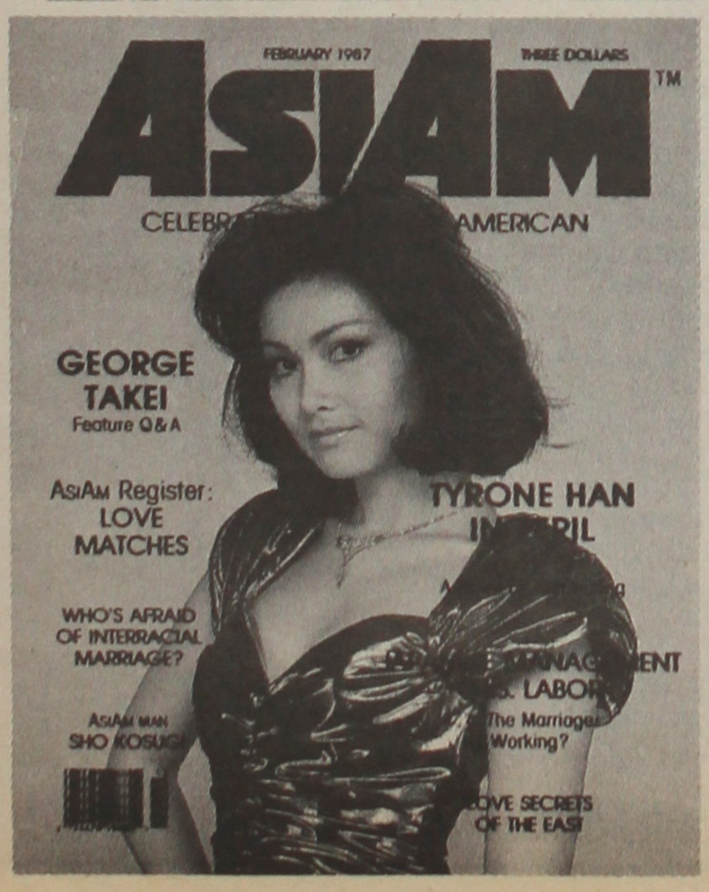
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A time for giving . . .

In lieu of sending Holiday Season cards, these JACLers and PC readers are participating in the HOLIDAY ISSUE PROJECT by sending their greetings to friends in JACL through this special section. The amount of the cost involved in mailing out cards is contributed to this JACL/PC project which then turns over this amount as a contribution (less the $20 for a Unit-Space on this page) to the JACL Abe & Esther Hagiwara Student Aid Fund or some other JACL/PC fund to be designated by the contributor . . . If you wish to join them here next year, let us. We shall remind you by the first of November.

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Index to Our Holiday Issue Advertisers

Alameda ..... B 4-5
* American Holiday Travel ..... B 22
Arizona ..... B 34
Arkansas Valley ..... B 22
Berkeley ..... B 7-9
* Blue Shield ..... A 16
Carson ..... A 29
Central Cal DC ..... A 57
Chicago ..... B 62-64
* Churches ..... B 42
Cincinnati ..... B 61
Cleveland ..... B 61
* Clement, Father ..... B 22
Clovis ..... B 39
Contra Costa ..... B 10-11
Cortez ..... B 21
Delano ..... B 37
Denver (Mile-Hi) ..... B 47-49
Downtown L.A. ..... B 42
East L.A. ..... A 28-29
Eastern DC ..... B 34
Eden Township ..... B 12-13
Florin ..... A 43
Fort Lupton ..... A 20
Fremont ..... A 57
French Camp ..... A 43
Fresno ..... B 34-36
* Friends Near & Far B-22
* Fujita, Harry ..... B 22
Gardena Valley ..... A 24-25
Golden Gate ..... A 43
Greater L.A. Singles ..... B 22
Gresham-Troutdale ..... B 58
Hoosier ..... B 61
Houston ..... B 44
* I & T Produce ..... B 22
Intermountain DC ..... B 44
Japan ..... B 15-17
JACL Staff ..... B 49
* JA Travel Club ..... A 20
* Koyama Farms B-22
* Little Tokyo Towers B-22
Livingston-Merced ..... B 20-21
Los Angeles ..... A 52-56
Little Tokyo ..... A 52-53
L.A. Wholesale Market ..... A 55
Places to Eat & Shop ..... A 54
Southern California ..... A 56
Marina B-22
Marysville ..... B 46
* Matsui, Rep Bob ..... B 42
* Midway Press ..... A 56
Midwest DC ..... A 20
Mile-Hi B-47-49
Milwaukee ..... B 61
Monterey Peninsula ..... B 21, 23
Mt. Olympus ..... B 44
Mtn. Plains DC ..... B 37
* Nakano-Sugihara ..... B 34
Nat'l JACL Credit Union ..... A 56
* Near & Far ..... A 56
New England ..... B 61
New Mexico ..... B 22
New York ..... A 50
No Cal-WN-Pacific DC ..... B 21
Olympia ..... B 58
Omaha ..... B 50
Orange County ..... B 31
• PC Regulars ..... A 57-63
* Pacific Direct Mail ..... A 56
Pacific Northwest DC ..... B 44
Pacific Southwest DC ..... B 22
Pacifica/Long Beach ..... B 22
Pasadena ..... B 10
• People Who Count ..... A 27
Placer County ..... A 43
Pocatello-Blackfoot ..... B 44
Portland ..... B 56-57
Puyallup Valley ..... B 60
Reedley ..... B 38-39
Riverside ..... B 46
Sacramento ..... B 26-27
St. Louis ..... B 22
* Sakioka Farm ..... A 56
Salinas Valley ..... B 28-30
Salt Lake City ..... B 44-45
San Benito County ..... B 10
San Diego ..... A 21-24
San Fernando Valley ..... A 35-37
San Francisco ..... A 16-17
San Jose ..... B 34
San Mateo ..... A 57
Sanger ..... B 37
Santa Barbara ..... B 58
Seattle ..... B 58-59
* The Sekiguchis ..... B 22
Selanoco ..... A 2-3, 5-13
Selma ..... B 40-41
Snake River ..... B 52-55
Sonoma County ..... B 12
Spokane ..... A 20
Stockton ..... A 30-31
* Tanaka, C & Jon ..... A 52
Torrance ..... A 44-45
Tulare County ..... B 40
Twin Cities ..... B 61
Ventura County ..... A 47
Washington, DC ..... B 61
Watsonville ..... A 32-33
West Los Angeles ..... A 48-49
West Valley ..... A 26-27
White River Valley ..... B 44
Wilshire ..... B 10
Councilman Mike Woo ..... B 42
* The Yoshiokas ..... B 22

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30 56338