# The 1974 Annual Holiday Issue

# PACIFIC CITIZEN

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*MANJIRO'S SAGA*

## Man Who Discovered America

**(EDITOR'S NOTE: This is the strange, true story of a man who twice changed worlds, and, in doing so, had his effect upon the history of Japan's relations with the West. Just before the Meiji Restoration, Japan's subjects were neither permitted to leave the country, nor reenter once they'd left — on pain of death. The once-simple fisherman known as Manjiro did both, and eventually helped bring Japan into the modern world.)**

* * *



I

SHIPWRECK

The wind was rising, and darkness was closing in. It was cold this early January of 1841 off the southern coast of Shikoku, but the sea bass were running, and the five men in the open, 7-meter (24½-foot) boat were out to bring them in.

The leader of the group was Fudenojo, 38. The others — Toraemon, 27; Jusuke, 25; Goemon, 16; and Manjiro, 15 — thought it a privilege to be working with this experienced and skillful fisherman.

Young Manjiro was especially excited to be aboard the small craft. It made him feel more grown up to be accepted into this group, and, as chief provider for his fatherless family, he now had an opportunity to bring in some sorely needed food.

Responsibility had fallen on Manjiro after his father died because his elder brother was less vigorous. At 15, Manjiro was already as strong as a grown man and generally acknowledged to be rather quick-minded. He was taller than most boys his age, had a frank, open face, and eyes ever-lively with curiosity. He had been taken along on the fishing trip this time as a "hooker," with the job of unhooking the fish as the others caught them.

The first two days at sea had been disappointing, and the five men from the village of Nakanohama, staying in sight of the shore, had not caught enough fish to make the trip worthwhile. On the third day, however, they'd encountered schools of mackerel and sea bream and made a plentiful catch. Now the third day was coming to a close, the sky was darkening, and the wind was ruffling the water with choppy waves. It was time to head for shore.

That was when their troubles began, and troubles at sea have a way of piling up on one another. First, the peg of their sculling oar broke. They secured it with a straw rope. Then the oar itself broke, the blade sweeping away into the sea. The boat was now out of control, and the wind was beginning to shriek, and the waves loomed like small mountains.

The five men huddled together to keep warm during the long night as their tiny boat bobbed and swirled on the angry waters. At daylight, they could still see the shore, but they noticed that they had drifted far to the east. They continued to drift all that day, and the next, hoping to attract the attention of another vessel that might rescue them. None came in sight. Under the Tokugawa Shogunate, vessels that might take even a long, coastal voyage were limited in number and usually belonged to the *daimyo* (lords).

On the morning of their sixth day at sea they were thankful that the waves had subsided somewhat, but, looking at the water, they saw that it had changed color. Its darker blue meant that they were in the *Kuro Shio* (Black Current). This river in the sea, which resembles the Gulf Stream off the east coast of America, sweeps up toward Japan from the south, near Honshu, and eventually turns seaward, headed for the Aleutians. Its speed varies, but can reach as high as four knots. This was a lot faster than the speed they could coax out of their little fishing boat, even when they had a sculling oar. With great dismay, the five

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*30,000 REASONS*

## On the Threshold of Immense Promise

**By David Ushio, National JACL Executive Director**
**(A Biennial Report to the 1974 Convention)**

Thirty thousand reasons. 30,000 people. 30,000 JACL members. Each one, every one, is a good reason why the JACL, since the last Biennium has continued to experience remarkable growth. Growth measured in many ways. By new members and by total membership. Growth in new services. In new benefits. In new programs. In new chapters. In new responsibilities. In new commitments to meet new challenges.

This success was made possible not by an outstanding National Board. Not by an exceptional group of National Officers. Not by a devoted, hardworking National Staff. It was made possible by 30,000 dedicated, concerned, dues-paying members of the JACL. Including you.

Thanks to you and to every other individual member, the JACL was not only able to carry on and expand its traditional portfolio of activities, it was also able to introduce and implement many new programs and services. All aimed at benefiting you, our community, and our way of life. Either directly or indirectly. But don't take our word for it. Instead, take a few minutes to review the following Biennial Report of the JACL. And in presenting this report, all of us at the National JACL want to say thank you 30,000 times!

* * *

**PART I**

**Services and Programs**

Under this banner is featured a wide range of planned programs and special services aimed at the benefit not only of JACL members and others in the Japanese American community, but also those in the broader Asian American community and all individuals in American society without regard to racial, ethnic, or national background and heritage.

Through intelligent, compassionate, and wider employment of human and financial resources at the chapter, district, and national levels, the JACL has strived to identify present and emerging needs to apply the required resources in a way that has a significant positive impact on the civil and human rights of all citizens.

Fulfilling such a responsibility demands creative organizational planning and expansion. To this end, the organization has established three new regional offices in the Midwest District Council, in the Northwest-Intermountain Region, and in the Eastern District Council through the Washington, D.C. office. In each new regional office, staff assistance is provided to help chapters and the district councils.

Also, the Pacific Southwest Regional Office has been revitalized, giving greater assistance to the chapters and district council.

**Regional Offices**

For the next biennium, three new regional offices have been proposed so as to aid the Central California District Council and its nine chapters, Northern California-Western Nevada and its 27 chapters, and to help support the Mountain Plains District Council with its five chapters. This past biennium, the National Headquarters Staff has rendered needed assistance to the NCWN District Council and its chapters.

In response to the ever-growing requests for chapter and district visitations, the National Officers and Staff spent record time on the road, personally attending meetings and visiting informal gatherings of 80 local chapters. On each occasion, whether with the chapter itself or at all of the district councils visited, the primary focus was on improving current programs and developing new ones so as to better address the concerns and needs, issues, and interests of the local members and communities.

Pursuing the same objectives, the National Officers and Staff, working with the Mountain Plains District Council, took a number of important steps to reactivate and revitalize the MPDC. As a result, this Spring the District Council held its first meeting in two years with the aim of encouraging more active member participation and of preparing delegates for the National Convention.

**Convention Restructured**

Speaking of the National Convention, for the first time the National Board, Officers, Staff and Membership engaged in a concerted joint effort to restructure the 23rd Biennial National Convention. The purpose, of course, was to encourage more rewarding and productive participation in the part of all delegates through careful organization-wide preplanning such as in the use of questionnaires, and in standard forms for submitting proposals and such items as amendments, resolutions, budget estimates, etc.

Along the same lines, the National Board, Officers and Staff instituted National Convention and Preplanning Workshops designed to provide helpful interpretations of the new Convention structure to delegates from the chapters and district councils. With an increased understanding of the new structure, it is hoped would evolve an increase in the quality and level of participation.

Workshops on a topical range of other subjects were also requested by the district councils, resulting in the planning and implementation of twenty such sessions by the National Officers and Staff.

**Membership Up**

Membership recruitment continued on a dynamic upswing at both National and Chapter levels, bringing a general overall increase of 1,703 members for an all-time high of 28,965 dues-paying members in 1973.

No less encouraging within the various categories there were comparable advances with the Thousand Club registering an increase of 174.

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## Next Issue

The Pacific Citizen resumes its regular weekly schedule with the next issue double-dated, Jan 3-10, 1975, which will be mailed out Jan. 7. The Holiday Issue, which is also double-dated (Dec. 20-27) is the final edition for this year.

Happy Holidays to all.

—Editor & Staff



TULE LAKERS IN JAPAN — What was a Japanese Army camp at Kamoi housed the first group of Japanese expatriates from Tule Lake in this late 1945 picture. They had arrived aboard to SS Matsonia, expressing their regrets to American newspapermen on leaving the U.S. and loudly complaining about the inconveniences of life in Japan. Top photo shows them lining up for their first meal and lower photo eating the main meal, which consisted of a bowl of rice and pickled greens. In midst of the cold Japanese winter, there was no heat in the mess hall. (Kamoi, which is about 4 miles southeast of Yokosuka, facing Tokyo Bay is near Uraga, where ships were inspected in the Tokugawa Era before entering the Bay. In the same region, Commodore Perry landed in 1853 demanding some Japanese ports be opened to American ships and commerce.)

*FEARS IN TULE LAKE*

## Evacuees Remember Them

**From the Pacific Citizen files comes an interesting WRA report, "Prevalent Fears in the Tule Lake Community", dated Sept. 3, 1942. Its author is not known. While this may be of particular interest to those who were onetime residents of Tule Lake or to the JACL pilgrimage group of this past Memorial Day weekend, the personal struggles as depicted, we feel, tell much of life inside other WRA centers.—Ed.**

* * *

**INTRODUCTION**

This report attempts to answer the question, "What are the prevalent fears of people in the Tule Lake Community?"

The circumstances which caused the evacuation and resettlement of people of Japanese ancestry in relocation centers, and the restrictions which necessarily are imposed in a project of this type, naturally tend to create misapprehensions among the evacuees. These anxieties and fears are significant psychological forces in the mass response to every program initiated by the WRA within relocation centers, and that an understanding of them would be helpful in successfully carrying out all programs.

In the following report several criticisms of the administration appear in the expressions of the people. While some of these criticisms may have sound basis of argument, others are nothing more than very hazardous contentions; but no effort is made here to prove or disprove the correctness of the statements; for this report only purports to indicate what are the popular expressions of fear and dissatisfaction.

**METHOD**

The obvious approach to the investigation would be to inquire of a large number of persons, "What are your fears in the present situation?" The persons interviewed could then be classified as to age, sex, and generation, and their responses could be tabulated to indicate varying degrees of concern about each problem in different groups.

In the actual investigation at least two shortcomings of this method became evident.

(1) A direct question, "What are your fears?" seldom brought the desired response, for the persons interviewed either did not care to reveal their personal fears, or, more frequently, were not consciously aware of fears which they fostered; and

(2), The fears which dominated their thoughts were not uniform over time, but varied rapidly with changing situations.

It was found that a more complete understanding of the prevalent fears in the community could be obtained by direct observation of people's behavior, by listening to people's everyday conversations, by looking behind the external functioning of the community organization into the personal struggles of the people to fit themselves somewhere in the social system, and by taking account of rumors that frequently appear in various parts of the community.

Rumors, it should be noted, are merely tools for the masses of people to fill in areas of communication where information is lacking or where considerable uncertainty exists on important issues, and they thus indicate some of the basic fears of the populace.

By using such techniques of investigation, it is hoped that a fairly accurate evaluation of the dominant fears existing here has been made. The shortcoming of this method is, of course, that no concise quantitative statement of the findings can be offered, nor is there any assurance that the sample taken is altogether reliable, but it is believed that the advantage of completeness of understanding gained by the method used overweighs its disadvantage of inadequate quantitative precision.

**FINDINGS**

**Fears About Postwar Future.** The dominant fear of the people, the one which most influences them in their adjustments today, is the concern about their livelihood in the postwar period.

This fear appears in the form of such questions as: "Where will be the long-time effect of life here upon our character, and how will we be affected in our future adjustments?"

This uncertainty of the postwar future is present among both the Issei and Nisei, though in different forms; but the extent of the fear varies with differential family savings.

**Financial condition.** A dominant fear of the people is that more money will be spent while here in the relocation center than can be justified when considering the needs of the future. Many are here, it seems, with only a few hundred dollars savings at most, or with nothing at all at worst, and there is perhaps ground for concern when family heads consider the persons for whom they are responsible.

Evidence of this concern appears in each council meeting. For example, representatives of blocks from Ward 3 have made vigorous protest against

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## *Who Was Newell?*

**First known as the Klamath Reclamation Project's Tule Lake division, in the spring of 1942 the U.S. Dept. of Interior named the new community of Modoc County after Frederick Haynes Newell, first chief engineer of the U.S. Reclamation Service. He was a pioneer in the movement to conserve water resources of the Western states for irrigation purposes in the arid regions of western America. The reclaimed areas at the Tule Lake WRA Camp was used to grow potatoes, beets, onions, carrots and other truck crops.**

**Newell, Calif., which eventually confined some 18,000 evacuees was nearly triple of the entire population of Modoc County, then about 8,100. The first evacuees came May 27, 1942, and the last resident departed March 20, 1946.**

## Sansei returns to Tule Lake

By NEWELL NODA
(Sacramento)

Why go to Tule Lake? Why not forget it? Why don't many young high school students know all the facts about relocation and why they may not have gut feelings about camp life and the conditions that created and perpetuated a 'concentration camp' and how that might relate to them today?

To answer the first question, I personally went to Tule Lake because I felt that this was a part of my life, my history and my birth place. I went to see and hopefully share with the Issei and Nisei the experiences of camp life as it may have been some 32 years ago. I wanted to try and grasp some of the sad reality that surrounded the Japanese people. I went to see if I could somehow relive the stories told by my parents, relatives, and friends. Of course it was impossible, but in some small way I did see and experience the moment of history that faced our people. I hope my fellow Sansei saw some of the same things I saw and maybe gained the educational experience that I did.

I saw: An Issei woman bending down to pick up shells that she would take home and string up as she had done 32 years ago to pass the time and perhaps brighten up those dark days.

I saw: Tears rolling down the cheeks of the Issei wrinkled by years of struggle and also the Nisei as they remembered the days, months and years in a concentration camp.

I saw: Friends meeting for the first time since camp, embracing and reliving school years behind barbed wire fences.

I saw: A rock that was used as a grave stone with the inscription, "Our Baby" which was hand carved.

I saw: Barbed wire, guard towers, barracks, a broken Japanese bowl, and other remnants of the camp that could still be found today in that dry, desolate lake that once was the city of Newell-population from 17,000 to 22,000.

I saw: Families of 3 and 4 generations gathered together to share a moment of their history.

I saw: A cross on top of Castle Rock where recently vandals had toppled what had remained from camp life of a wooden cross placed there by the internees. A new steel cross was placed there to restore what vandals had tried to destroy. That cross to me stands as a symbol of the determination of the Japanese people in all camps to not let racism destroy what was so evident to them and that was their belief in themselves.

I saw much and yet will never be able to experience it all. I am sure some of the others had experienced some of the same emotions that I did. I am glad that I went and hope to go again someday.

Why not forget it?

It seems to me that to forget about the camps would be like trying to deny something that was a part of me or something that really happened. That would be like denying myself. That is the role of racism and I stand determined just as those who lived before me to not let it (racism) destroy me. Of course there are those who would like to forget it. It was a heinous and unjust crime. Those who were in camp have tried to forget it, but I am sure they never will. The question is, who wants to forget? The Issei and Nisei cannot forget and many of the Sansei cannot remember and weren't ever made aware of the true significance of not only Executive Order 9066 but also the conditions that existed prior to the war towards all minorities in their history books. The younger Sansei and Yonsei are curious and have a right to be learn about **their** American history.

The third question is why don't the younger generations know about the camp life? The young people have tried to resurface what is sometimes a totally new experience to them and an old and not so happy experience for the older generations. They

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CASTLE ROCK — Seiichi Otow of Placer County JACL, who chaired the first JACL pilgrimage to Tule Lake after the camp was closed for some 10,000 Japanese Americans, delivers a brief message at the foot of Castle Rock and at the spot along California State Highway 139 where the main gate was located.

## Pilgrimage Theme

"Never Let This Happen Again" was the theme of the 1974 Tule Lake pilgrimage which saw about 200 caravan to the former campsite some 35 miles south of Klamath Falls, Ore.

Seiichi Otow of Roseville, one of the residents of Tule Lake some 30 years earlier, was pilgrimage chairman. He was overjoyed at the efforts by his committee, the attendance by persons from as far north as Seattle and as far south as Los Angeles, and the coverage by the media, print and electronic. (It had been reported in both Time and Newsweek magazines.)

His message to the Tule Lake Pilgrimage committee recognizes the people involved:

Margie Yamamoto, associate National JACL director, and Dr. Harry Hatasaka, district governor, as coordinators; Ben Takeshita, program; Nancy Akiyama, youth; Percy Masaki, adviser; Yone Suzuki, TV 13 in Sacramento; Mrs. Ruth King, Klamath Falls; Tulelake City Clerk Bob Jones; and from many others whose input insured a successful pilgrimage.

It was a Pilgrimage to be remembered as a historic event. The theme was demonstrated peacefully and meaningfully. Besides the nation-wide coverage on the media, Otow declared the exposure of the harassment sustained by the Issei and Nisei at Tule Lake upon the Sansei was the most hard-hitting. Their ethnic seed began to sprout.

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# ears in ule Lake

tinued from A-1

establishment of a canteen their ward. The principal son for the objection to the teen seems to be that the ximity of a store to their cks inclines people to ex- sive spending.

Mothers in particular comed the decision to e Canteen No. 4, the one nediately behind the Ad- istration Building, at five lock. Young men who ritually frequented the re remained until eight lock closing time, and aved, for the most part, ch the same as boys in any mmunity who "go to town" hang around the corner g store.

The parents' fears were fold: (1) Encouragement spendthrift habits and (2) eakdown of disciplinary ntrol through association h a rowdy element. Nor is s protest of canteens limit- to the two mentioned; it is sent in many sections of community.

The persistent demand for thing, shoes and soap is ewise directly related to the estion of money expen- ure and the small means on which to draw, but the owances determined by the w WRA policy should help relieve these anxieties as n as the distribution is set peration.

No less significant is the despread interest in the nsumer cooperative plan the basis of this interest s in a desire among the col- ists to control the communi- enterprises and thereby ntrol expenditure.

Typical expressions:

"The more money we end, the less the WRA will ovide us. That's what hap- ned in the assembly cen- rs. We bought with our own ney at the canteen there, d then the WCCA turned ound and said we didn't ed any allowance since we d plenty of money."

"Close the stores: the WRA going to provide us with our cessities."

"There should be differen- al prices at the canteen for ople according to their alth. People who can pay ore should be asked higher ices, and those who are poor ould be asked only token yment."

"We'll be leaving here ked at the present rate of penditure."

"You mean to say that we ent $74,000 in the local ores in July alone? That's o much. People will go oke at that rate."

**Postwar Treatment.** There an underlying apprehension the kind of treatment that ill be accorded the Japanese America in the post-war eriod.

Many wonder whether they ill be permitted to return to eir former homes on the acific Coast, and view with nger the efforts of some or- anizations to dispossess the apanese of any holdings hich they may still retain. If ey cannot go back to their d homes, they wonder where ey will be permitted to go.

The Mountain States seem nreceptive and barren; the idwest seems too distant nd strange for consideration t present. Some think a re- urn to Japan is the only way , but the Nisei, by and rge, wish to remain here.

A major portion of the RA's difficulties in ad- inistering its policies among e Japanese here lies in the ct that the people have not ade their decision about ost-war plans. If the apanese were to make an all ut decision against the Unit- d States, the problem would e simple; the relocation enter could be immediately ransformed into a concentra- ion camp.

But the majority of the apanese intend to remain in he United States, yet they are

# Tule Lake land sold

The 79 acres of the Tule Lake WRA Center, its 45 wood-frame buildings, water main, electrical lines, sewer system and cyclone fences were declared government surplus in June, 1959.

There were military barracks, officers' quarters, mess halls, an administration building, cold storage plant, warehouses, sentry house, guard house, fire station, school building, post exchange building and a dispensary.



**BARBED WIRE** — Roy Imura, Sacramento JACL president, explains to Todd Imura the fence with barbed wire during Tule Lake Pilgrimage.

distrustful of white treatment of the Japanese in the future. This distrust of the whites reveals itself even now in the response of the colonists to the administration. Irrational though such a response may be, the essentially psychological nature of the problem makes it difficult to contend with.

**Postwar jobs.** Both Issei and Nisei are concerned about the problem of finding jobs in the postwar period, but there is a fundamental difference between them in that the Issei's occupational pattern is already set while the Nisei's occupational selections are yet to be made in most instances.

In the case of the Issei the impossibility of determining the possibilities in the future leads to a kind of apathy in the present, but the Nisei are restlessly seeking training that will fit them for the postwar world.

**IMMEDIATE NEEDS**

**Food shortage.**—Typical expressions are:

"I hear the warehouse is practically empty. I heard it from my friend who works down in the warehouse."

"You can be sure that the Japanese forces will attack the Pacific Coast, and probably bomb the railways. As isolated as we are, any breakdown of the railway system would quickly bring us to the point of starvation."

"The administration can't keep ahead on the feeding of 15,000 people with only one day's stock of food on hand in the warehouse."

"The trains won't be coming through during the winter months."

"I hear there isn't any meat left in the warehouse."

"Mrs. K. is stocking up sacks of rice and other food. She says there may come a time when the government won't feed us. What do you think of it? Do you think we ought to put in a stock too?"

The fear of food shortage is directly related, on the one hand, to the kind of food served in the messhalls, and on the other, to the anticipation meals are poor, the people have anxieties of food shortage, and even go to the extent of looking into the warehouses, and people laying in stocks of rice, canned goods, etc., in anticipation of a time when they will not be fed.

The correlation of this fear with the kinds of meals served is further indicated by the recent absence of such rumors and anxieties ever since the quality and quantity of food has been improved.

This concern about a prospective food shortage also arises from the popular conception about railway problems of snow-covered passes and bombed out tracks, a conception that has been reinforced by the minor difficulties already experienced.

Women in some blocks have taken to drying left-over rice in the sun with the thought that it might be saved for the day when there is not enough to eat in the messhalls.

There seems to exist more concern about this problem among Issei than Nisei, and among women than among men. Inability to read the local as well as outside newspapers, to understand announcements from the administration and ignorance of the affairs of the outside world and their shortages, are all factors contributing to this fear.

**Clothing shortage.**—Typical expressions:

"I've got a family of six to keep in clothing. We've never lived in a cold climate like this, and I have to provide winter clothing for three children as well as my wife and me. How long do you think my funds will last?"

"What do they think we are, anyway? Here our clothes are wearing out on the farm everyday, but we haven't even been paid our wages. We work on somebody else's farm almost for nothing, but we have to pay for our clothes out of our own pocket."

"The water here seems pretty hard on clothing when it's laundered frequently. Clothes have to be laundered frequently considering the dust here."

"There must be some alkaline substances in the dust here. I haven't seen clothing wear out so fast before."

"The WRA promised us all our needs. Where's our clothing?"

Some of these fears and resentments have subsided with the announcement of the new WRA policy calling for clothing allowances. In part, this concern about clothing derives from a feeling among some persons that the "WRA should provide us everything," but there are those who hold a legitimate fear of going to considerable expense to keep their families clothed, especially in winter clothing.

Problems of food and clothing will probably continue to persist throughout the WRA program, and some measures will probably be outlined to contend with them; but it should be remembered that these issues arise from the much more deep-seated resentment of the whole evacuation situation.

**Winter shelter and fuel**—Typical expressions:

"I wish I'd gone to Gila River. I was talking to one of the white construction workers who spent some time in those parts as well as in Arizona. He told me these flimsy buildings won't be adequate protection by any means from the severe winters here. He was feeling sorry for us."

"The WRA should give us lumber to build porches. I hear the winter winds here are pretty bad. At least, you can be sure the tar paper on the roofs will rip off before the winter's over."

"I see in the camp paper Dispatch that we're to have 57,000 tons of coal this winter. Discount the coal that goes to heat the kitchen and washroom boilers, and there won't be even a couple of tons for each family. That's not enough."

This fear of inadequate shelter and heat for the winter is not at present widely prevalent, but should there ever be any shortage of coal, widespread concern will undoubtedly appear. There is greater concern on this matter among the latest arrivals to Tule Lake than among earlier arrivals, for the former have almost no fuel stock while the latter have piled up a fair stock of scrap lumber. Since dry kindling wood burns rapidly, however, increasing concern about fuel may be expected.

On the other hand, those who have already had the large cast iron army stoves installed speak with enthusiasm about them. Said one person in Ward 6 who tried out the big stove in his room:

"Those big stoves are all right. All you have to do is put in a fairly deep bed of coal in the morning, bank it properly and she burns all day."

**Protection from fire.** The fear of fire is an ever present concern, and the wail of the siren always bring out, not only the rubbernecks, but also those who wish to verify the extent of the flame.

On the night of the canteen fire at block 4107, several families in the vicinity started to remove all their belongings to their front yard, and one family a full block away on the windward side of the fire, was observed removing all their belongings to the front yard.

The relative scarcity of fires, however, and the efficiency displayed by the fire department crews, keep this fear at a minimum.

**Protection from violence.** Some instances of physical violence have occurred in the community, and reports of them have spread widely and rapidly with the usual exaggerations of details.

The case in Santa Anita reported in the newspapers, in which a Korean-Japanese was said to have been beaten by a mob for stool-pigeoning, vivified the imagination of these here about mob violence. The interpreter for Mr. Shirrell in the latter's address on the "The New WRA Policy" opened his interpretation with the words,

"I am not making a business of acting as interpreter

Turn to A-4

*SOME IMPRESSIONS*

# 'No-No' Group

By BEN TAKESHITA

I find it impossible to go into the chronological details of what happened here at Tule Lake during the period of 1943 through 1945 because there were so many things that did happen during those two years, that I know I cannot do justice to that period in the short time alloted.

Instead, in the short time left to me, I would like to leave all of you with two points of what I think this pilgrimage of May 26 is all about.

But before I go into the two points, I feel it important to briefly go over the path that our family took when all of us were evacuated in the Spring of 1942 so that you will all know where I am coming from.

* * *

It was May 1942 that our family — all ten of us — left our home in San Mateo and walked to the assembling point where we were "registered" and put on buses to be taken to the Tanforan Assembly Center in San Bruno. I still remember that morning walk from our home to the assembly point. All of us who were old enough to carry anything was carrying them. We had our family number tags stringed from the button holes of our coats and jackets as we walked down the sidewalk. "Neighbors" we had known for years, peeked out of the corner of their window shades and watched us. I felt like a leper or a criminal! I wished one of them would have come out and wished us well, or something!

In September or October of 1942, we were transferred from the Tanforan Assembly Center to our "home in the desert" in Topaz, Utah. I remember how we had to keep our train window shades down as we passed the towns along the Peninsula, including our hometown of San Mateo. It was so tempting to peek out the window just to see a glimpse of our San Mateo, but we were afraid — afraid for us, and afraid for what might happen to our parents.

We stayed in Topaz until about October 1943 at which time our family was sent to Tule Lake with the so-called "No-No group" — mostly because our oldest brother felt very strongly about U.S. citizens being thrown into camps just because we were Japanese. Our family went along because we didn't know how long we could be together and our parents felt it best that we stay together as a family as long as we could.

We stayed in Tule Lake from about October 1943 to October 1945 at which time most of our family left Tule Lake to return to San Mateo to start our life anew. My oldest brother chose to return to Japan.

Yes, I was in Tule Lake with the "No-No group" — the so-called "disloyal" group! Yes, I learned my Japanese while in Tule Lake! I can admit all this now, but believe me, it was not until just a few years ago that I began to feel comfortable enough to admit all this to my friends. Up to now, I was giving all the credit . . . or blame . . . for my Japanese on only the Monterey Army Language School I had attended during the Korean War.

* * *

And this is where I would like to leave all of you with the first of my two points I had mentioned earlier.

I think most of you here realize this now, but I think it requires saying out loud to . . . clear the air . . . and that is . . . THERE WERE NO DISLOYAL AMERICANS in Tule Lake during the period 1943 through 1945, nor in any other camps, nor were the Issei disloyal . . . despite what the U.S. Army or the WRA may have said. We were not the "quiet Americans" as some may have called us, but we most certainly were not disloyal!

The label "disloyal" or "subversive" was tagged on us by those in the U.S. government who brought about the circumstances that led us to be labeled "disloyal". And mostly based on two questions which were asked of the Nisei and Issei, but which were loaded with innuendoes and assumptions and which could not be answered directly and distinctly without much confusion.

But oh how most of us who were thusly labeled suffer through all these many years for the shame and guilt feelings implanted on us! How many of us actually made up our minds to prove our loyalty — to make sure that the U.S. Government will not make the same mistake again? How many of us even admitted to being in Tule Lake until recent years? I'm sure that some still do not admit to this!

But from this point on, let's not keep our heads down in shame! Let us rid ourselves of this guilt feeling! Let us lift our heads up like our other fellow Americans and be proud we had opposed the government in those trying times to try to make this a better America. I think that we have done enough these past 30 years to prove that we are indeed loyal, law-abiding citizens!

* * *

My second point. I think that most of us who had experienced those trying years in Tule, did not come back just to see what it was like now — or to announce to the rest of the world that the U.S. was "naughty" to us Japanese American during those World War II years.

I think most of us came back here so that we can remind ourselves, our own Nisei, Sansei, Yonsei and our fellow Americans that such things CAN happen in OUR America — that such things DID happen in OUR America — that all of us in our own way, in our communities, MUST make sure that such things DO NOT HAPPEN AGAIN in OUR America!

"For Better Americans in a Greater America." This is our JACL motto. I really believe in this. I hope all of you do, too!

* * *

**Ben Takeshita served as master of ceremonies at the brief program prior to the inspection tour of the Tule Lake campsite. His impressions were to represent a younger Nisei point of view.**

*GOVERNOR'S KEYNOTE*

# Part of History

*Following are the remarks of Dr Harry Hatasaka of Palo Alto, Calif., who as Northern California-Western Nevada JACL District Governor delivered the brief keynote at the pilgrimage ceremonies in front of the Tule Lake campsite May 26.*

**By HARRY H. HATASAKA**
**(NC — WNDC Governor)**

It is indeed a great pleasure to see so many of you here this morning to join us in our first Pilgrimage to Tule Lake.

Although there is not too much remaining of the original camp, there are enough buildings and structures remaining that — along with old photographs — it is possible to reconstruct the basic campsite. You can still see remnants of the barbed wire fence on the southeast corner. This site is a part of the history of the Japanese in America. It is a part of the history of Tule Lake, the west coast, and of our great Nation.

This site depicts in many ways what camp life was like- how the camps were set up and run.

This Pilgrimage has brought to light the feelings of the people who were in these camps: How they lived, worked, socialized, and yes, survived.

The JACL felt that this Pilgrimage would provide cultural background information to those of us who were never in a camp and to the younger generation before it is lost completely. This, therefore, was the genesis of this Pilgrimage.

It should not be our purpose to dwell upon the injustices of the incarceration. This has been adequately aired in the literature. Rather, it is for us to rededicate our lives to see that this form of "Guilty by Reason of Race" does not occur again.

History again has demonstrated the fragile nature of our "constitutional liberties". Recently, in the San Francisco Bay area there was such an experience. In the hysteria following the recent rash of senseless murders by the so called "Zebra Killer," the San Fran-

Turn to A-4

# Time's, Newsweek's Coverage

**For the record, the Tule Lake Pilgrimage story as reported by the internationally circulated newsmagazines, Time and Newsweek, for the week of June 10, 1974, is reprinted.**

* * *

TULE LAKE

*In February 1942, two months after Pearl Harbor, Franklin D. Roosevelt signed Executive Order No. 9066, a proclamation that ultimately consigned 110,000 Japanese Americans to ten internment camps. Though more than two-thirds of them were U.S. citizens, they were presumed to be security risks. The largest of the "relocation centers" was Tule Lake, a 26,000-acre dry lake bed 290 miles north of San Francisco. Last week a group of 200—wartime residents, their children and friends—visited the camp. TIME Correspondent Joe Boyce joined the pilgrimage. His report:*

Tule Lake as the wartime internees knew it is gone. Only vestiges survive. To the west, there is Castle Rock, a jagged mountain of sand and stone upon whose crest is a cross, a more permanent version of the one Japanese Christians had placed there Easter morning 1943. But the barracks that were frigid in winter, broiling in summer, and crowded always are gone. What remains now are concrete foundations and a few scattered sections of chain-link fence topped with strands of barbed wire, forcing the visitors to search their hearts and memories to evoke what it once was.

Thirty years ago, the interned Japanese—most of them U.S.-born or relatively assimilated—tried to turn Tule Lake into an American small town. Boy Scout troops and English classes sprang up, as well as softball and basketball leagues. Christian and Buddhist churches were formed and young people danced the jitterbug and the foxtrot under the eyes of watchful parents.

Christmas and Thanksgiving were celebrated, marriage and funeral rites were performed, and cultural traditions were renewed. But it was a bleak existence for the prisoners, many of whom had previously enjoyed middle-class comfort. Professionals, such as doctors and lawyers, were paid $19 a month for serving fellow inmates; laborers received $12 to do menial work. Some residents took up sewing, flower arranging, making jewelry from sea shells—all to ward off the feeling of confinement. It was hardly a Nazi-style concentration camp, but armed guards and barbed wire were continual reminders of freedom denied.

■

Last week people in four buses and several private cars made the journey to Tule Lake. Motives were mixed. "It was something my parents didn't talk a lot about," said Kouji Nakata, 30, who was born in Tule Lake and left as a toddler. For the first 25 years of his life, he "went around denying that I was a Japanese American." He returned to Tule Lake because "I want to trace my roots."

One woman on the pilgrimage grasped the chain-link fence and recalled with tears in her eyes how she had done the same things as a girl 30 years before, wishing she were on the other side. Another woman, Nancy Shibata, 43, was a teen-ager at Tule Lake, where she met her future husband. "I was young enough so that I didn't feel bitter," she remembers. Today the barbed wire causes more wonder than woe. "To look at it after you're out—I said, 'Gee, we stayed in a place like that.' It's amazing that we lived that way."

A bitter residue of the experience remains for others. "I don't have a single good memory of Tule Lake," says Mas Kito, 59, who had been forced to abandon his dry-cleaning business. "I was mad then, and I'm still mad," adds Keige Kaku, 59, of Palo Alto, Calif. He still cannot forget the War Relocation Authority official who told him, after he pleaded for a few more weeks to harvest the family's crops before going to Tule Lake: "Unless you're stupid, crippled or sick—all you Japs get on that bus and go."

In all, the property the Japanese lost as a result of internment was estimated in 1942 to be worth $400 million. By the mid-'50s, the U.S. Government had repaid the propertied families or their descendants $38.5 million. Nothing has been paid to offset the wages, income and interest the prisoners lost during the war. In 1967 the U.S. Supreme Court ruled that $10 million more was owed to 4,100 Japanese Americans whose dollar savings had been confiscated. Says one former resident in summation of the bitter heritage: "Inside me lies a ball of anger—a reserve of something. It's the strength of people who survived that kind of thing." But another voices quiet resignation: "I'm not mad. What's the use of getting mad now?"

Astonishingly enough, many were not angry even then. The U.S. Army kept recruiting briskly at Tule Lake. Many volunteers from this and other camps went into the 442nd Regimental Combat Team, a Japanese-American fighting unit that served in Italy and France with extraordinary distinction. Indeed, the fear of the Japanese Americans' disloyalty ultimately proved groundless. During all of World War II, no Japanese American living within the U.S. was ever convicted of sabotage.

Whether they served in the Army or not, the overwhelming majority of Japanese Americans still called the U.S. home after the war, and most settled into lives of unassuming prosperity. Last week's sojourners included a college administrator, a landscape contractor, a newspaper editor and several housewives. Coming back to Tule Lake was visiting a place at once strange and familiar. Some clicked away with their Nikons, taking pictures of their past. — TIME.

**JAPANESE-AMERICANS: Return to Tule Lake**

Newell, Calif., is a tiny, dust-blown shantytown with 150 citizens, a migrant-labor camp, a single store with a gas pump and a secure place on the dark side of American history. Thirty years ago it was the site of one of the largest concentration camps America ever built—a teeming prison for some 18,000 Japanese-Americans interned during World War II. On Memorial Day, as the rest of the nation honored its war dead with parades and speeches, 50 former inmates and 150 of their friends and kin made a grim pilgrimage to the Tule Lake Relocation Center—some to unlock long-repressed memories and others just to try to understand that dismal misstep in America's march to victory.

There wasn't much left of the camp: a rusty stand of chain-link fence, a couple of decaying watchtowers and a few dilapidated barracks, still in use as chicken coops. And the Japanese-Americans had few words as they walked among the artifacts. "I haven't talked to anyone who came to reminisce," said one of them. "We came to be recharged in some deep sense."

It was shortly after Pearl Harbor, when anti-Japanese hysteria was sweeping the country, that President Roosevelt signed an order permitting the relocation of all people of Japanese ancestry living within 200 miles of the West Coast. Ten reloca-

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# Sansei Returns—

Continued from A-1

want to understand what their parents and grandparents had to go through during those years. They want to learn about those events that took place so that they might in some way educate themselves to the thinking and feelings of the times. Many have learned and some through this pilgrimage are beginning to learn, understand, respect, and be thankful for what their folks so courageously did for all of us. And with this understanding we can try to reach out to them and draw them closer to us so that they might also learn to understand the actions we take to fight against racism and injustice that exists today, just as it did in our past.

I hope this letter in some ways expressed the feelings of many of those who went to Tule Lake. It is an expression of my thoughts during those hours on the trip and I am sure that those who had taken the trip in some way grasped a bit of the past and realized the significance and message of the trip.

—Letter to the Sacramento Union, May 27, 1974



**ARMED CAMP** — Japanese Americans, many of them native-born Nisei, enter the relocation camp at Tule Lake, Calif. This was a scene taken in the summer of 1943 when Tule Lake became known as "segregation center" to house men and their families who ultimately intended to go to Japan. This photograph from the Pacific Citizen archives was widely used during the successful JACL campaign to repeal the Emergency Detention Act within the Internal Security Act of 1950

*Tule Lake pilgrimage*

# Governor's Keynote—

Continued from A-3

Frisco police were detaining all blacks who in any way resembled the description of the killer, JACL joined with other individuals and organizations to question the procedures and the protection of the constitutional rights of the black citizens of the community. The police actions were eventually halted by court action.

As you make your tour today, you will discover that the American Indians (Modoc tribe) were forcibly moved from their homes to more "convenient" locations. Captain Jack and fifty-two braves held off the U.S. Cavalry of 1,000 men for over a year to keep from being forcibly relocated. We cannot prevent these occurrences from happening by ourselves.

Our many, many Caucasian friends have abundantly demonstrated their compassion and feelings for our cause as well as those of all racial minorities.

The resurrection of the cross by this community, the help that we received from Mr Bob Jones and his staff on this end have been immeasurable and greatly appreciated.

The State Department of Parks and Recreation recently approved a JACL request to designate Tule Lake a state historical landmark. When you next visit this site, you will see a permanent bronze plaque describing this area as the site of the Tule Lake Relocation Center.

Again, thank you for your participation at this historic event. I hope you have an enjoyable and interesting day.



**ADMINISTRATION OFFICE** — Evacuee stenographers and clerks are seen at work in the Tule Lake Relocation Administration Office. Of interest in this January, 1943, WRA picture is the plain, camp-made wooden chair being used by the typist at right.

# Fears in Tule Lake—

Continued from A-3

between the administration and the community. I was asked to act in this capacity only last night, so I trust that you will not give me reason to fear while walking about in the dark."

Many who were leaders in their former communities will not assume positions of responsibility here because of their fear of difficulties with fellow members of the community, or even of violence from them. Persons who have assumed responsibility have, in many instances, run the risk of violence against them; a case in point is the recent beating received by the editor of the Dispatch.

Agitators and individuals given to violence appear more frequently among the bachelor Kibei and Issei, though the tendency is not totally absent among the Nisei. The control of such Kibei and Issei, however, does not necessarily lie in punishment of these individuals; for many cases result from cultural differences and misunderstandings and violence, may, perhaps, be controlled through the normal methods of the Japanese community.

**Protection from animals and bugs.** This is not a serious fear, but it is added to indicate the extent of fear responses among the people of the community in their new situation.

When a scorpion was found in this area recently, announcements went around urging parents to watch that their children not pick up strange insects. This is, perhaps, a legitimate fear, and it is wise that precautions are taken; but further rumors of the following kind have spread.

"I understand that two scorpions were found in the block 1400 washroom, one under a toilet seat, and another under the floor board of the shower. I understand they inhabit moist places."

"When a porcupine was found in the block 500 several days ago, one woman declared "I'm afraid to go out at night now. It's so dark out in the street, you can't tell what you'll walk into."

Another person was overheard saying, in a half joking way, but nevertheless seriously, "It's likely that we'll find bears and other large animals coming down here in the winter."

**PARENTAL FEARS**

**Education**—Typical expressions:

"Will our children get an education comparable to that which they got in the schools in our home community? Are the teachers going to be up to par in training?"

"I wouldn't think of sending my children to the recreational nurseries here. Some of the young girls here have no training and could only teach bad habits to the children."

"When is school going to open?"

"Will our children get credit for what they learn in school here?"

"My girl just started to college before evacuation. Now I don't know when she can finish her education."

A major portion of these fears will disappear with the opening of the public grammar and high schools. The problem will persist, however, for the families with college-age children.

While the junior college, college extension, and adult education programs should serve to allay parental anxieties about inadequate advanced education for children, nevertheless, the slowness with which such programs move toward the gaining of a college diploma will undoubtedly cause many anxieties among both parents and their children.

The student relocation program will solve the problem for some; but many families are too poor, or feel constrained, especially, in the case of girls, of sending them any distance from the center to college.

Nor is this fear limited to parents alone, it is equally present among college age youths. "You can't get any kind of jobs these days without a college diploma. I've been thinking of going to a university somewhere." This came from a Nisei farmer who had been out of school for almost ten years, and though there may be a subordinate desire to get out of the Project, it nevertheless expresses primarily a desire to get a college education.

**Manners and language**—Typical expressions:

"Some of the men who eat at our table have no manners at all. I just hope Johnny doesn't get their habits."

"I hope the war doesn't last long. If we're here any length of time, our children won't know how to act in civilized society."

"The language spoken here is abominable. The children won't learn good English, and they won't learn good Japanese."

Parents, especially among the educated Nisei, are concerned about their inability to control the environment of their children.

**Morals**—Typical expressions:

"I hear that 300 unmarried girls have appeared at the hospital asking for abortions. Most of these problems originated in the assembly centers, but we'll probably have more before long right here in Tule Lake. This is true because the doctors themselves have asked us parents to watch our children more carefully." (A false rumor denied by the hospital.)

"Some of the rowdy bunch here are sure to get girls into trouble. I know those guys. Some of them don't give a damn what happens to the girls."

Realization of the problem has led church groups and others to take up questions of morals and sex hygiene in their discussions. Unfortunately, these discussions probably do not reach those persons who are most susceptible to unmoral behavior, and would probably not influence them if they participated in the discussion.

A puritanical view of morals has somehow entered the vision of Japanese in America, in part because of the close attention which parents pay their children, after the Japanese custom, and the hope of curtailing unmoral behavior among male youths which, the Japanese claim, is less characteristic of the youths of the old country.

The chief method of moral control in Japanese communities has been through parental authority in ordering and forbidding certain forms of behavior. But parental authority was always reinforced by a whole community's pressure articulated through newspapers, lectures and discussion groups.

Moral exhortations have broken down in its strength, in this community where the political authority rests with the Nisei and where the normal channels of articulation are not present.

**Poor associates**—Typical expressions:

"The Hawaiian boys in our block have no sense of social propriety of manners. They run around without shirts and with bare feet, sit around all day strumming their guitars, influencing the daughters of Mr. I to be like them. His daughters used to be nice girls, but now they're getting out of hand." (No general statement such as this can be made of the Hawaiians, though it may be conceded that they are used to a different way of life.)

This fear is closely related to the previous one. The main source of apprehension probably lies in throwing together heterogeneous groups where misunderstanding and mistrust of different social backgrounds, and the inability to select social backgrounds, and the inability to select environments for their children.

**OTHER PERSONAL FEARS**

**Immobilization**—Typical fears:

"God, I'm getting tired of this place."

"I wonder how long we'll be in here?"

On driving out of the front gate for the first time in a month to a picnic at the farm: "Say, the air smells different out here." Hey, driver, how about going straight up on the highway? We ought to hit the Rockies by tonight if we do. Gee, it's grand to be out."

"I hear you're planning to leave. When do you think you'll be going? May I go with you?"

"If I once get out of here, I sure won't come back."

A kind of claustrophobia is developing among some of the people, especially in the younger group. Restrictions on movement within the project is perhaps not much greater than in the outside world, considering the limitations on motor travel today, but the Project is becoming increasingly an object of distaste to many Nisei, and the barbed-wire fence is a symbol of bondage.

The above expressions do not give any clear indication of the presence of fear but one may infer the presence of fear. For example, in the repeated questions about others leaving for points east, there is not only envy of the lucky persons, but also a fear that has gone unexpressed of being left behind without admired and respected companionship.

As the movement of people outward increases under the new WRA policy of relocation, this fear will undoubtedly increase and probably give rise to restlessness.

**Stagnation: Development of a WPA attitude.**

"I hated this place when I first came, but I'm getting used to it and now it's not so bad."

"What am I going to do when you leave? I won't even have anyone to talk to."

"The people here are a bunch of dopes. They have no more ambition than to vegetate."

"The Nisei problem is the major one here. They're fed and clothed and given jobs. They won't know how to assume their personal responsibilities by the time they get out of here."

"All the old man does is to sit and look blankly at the sky."

This fear appears among the young intellectuals who seek more variety than is afforded by life here, and among those with some understanding of human problems who realize the effect life in this community is having upon the colonists.

One frequently hears nostalgic expressions of exciting experiences enjoyed in the past. Farm wives, who had been accustomed all their lives to hard work in the fields, restlessly seek active outlets.

Many who work in the dissolute manner allegedly characteristic of the WPA workers think of the personal harm to character to which an irresponsible life may lead; yet they cannot find incentives that will drive them on to greater productivity and creativity.

**Further evacuations**—Typical expressions:

"I understand that Tule Lake is just another assembly center for us. We may be asked to move again at any time."

"I hear we're eventually going to Arkansas."

"This is so close to the Pacific Coast, it's reasonable to assume they'll move us out deeper inland."

"I hear this is going to be a center for the Germans and Italians. We're going to be moved inland."

This fear is rapidly disappearing, with every month of stay here and no appearance of orders for further evacuation. Every sign given by the administration of permanent relocation here, of the building of schools, of industry, etc., minimizes the fear.

The rumor of further removal, however, was one of the most prevalent during the month of July, and still persists in some quarters.

The source of the fear probably lies in the assumption among the Japanese that an invasion of the Pacific slope by the Japanese military forces is inevitable, and news of bombings on the coast, such as at Astoria and Neah Bay, promote this idea, and the taking of Kiska and Attu seems to clinch the prophecy of invasion. The fear is largely present among the Issei, but is almost totally absent in the Nisei.

**Strangers and sectionalism**—Typical expressions:

"The Sacramento people are different, aren't they? They're so much less Americanized than we in the north."

"The people from the Fresno Pinedale Center are certainly uncooperative."

"The Hawaiian boys are a bunch of gangsters."

"The people in Zone 1 (mostly from Portland and the Puget Sound area) are certainly queer. They act kind of 'snooty' or cold—maybe because they got here first."

"We've got to have every section represented on the recreational advisory council. If you don't, you're going to get all kinds of sectional feelings cropping up."

"I think it's wrong to leave out certain geographic groups on the Forum steering committee. People are bound to think that the California clique is trying to run everything the way they want it."

"I'd rather work at the Administration Building. I don't want to work with the Japanese."

"We came from a small town in Washington where we were one of two Japanese families. I don't understand the Japanese."

"It would take a book for me to explain Japanese psychology. It is logical, stupid, fair, unjust and narrow minded, all at the same time."

**Fear of the "Outside".** It may be assumed, with reason, that the fear of living away from the Project is more widespread than is generally admitted. Radios and press reports of anti-Japanese feeling throughout the country are not unknown to the residents of Newell.

The recent announcement from Washington that the WRA favors resettlement in unrestricted areas of as many Nisei as possible met with the enthusiastic approval of the group. But after the first glow of satisfaction faded, objections on the part of some leaving the Project were manifest.

Typical comments:

"How do I know that Midwestern universities will not blackball me from all campus activities, social and otherwise."

"Gee, she's taking a lot for granted by asking enrollment at the University of Utah! Didn't she hear about the WAR or anything?"

"Mob psychology can't differentiate between the American-Japanese and the Japs we're fighting."

And the "Outside" even presents a danger to some of those behind the barbed-wire fence. This may be the result of confounding two ideologies: (1) The Japanese distrust of everybody, a national trait in Nippon, and (2) the partial reliance on the American a prior acceptance of protection.

It would appear that calling attention to the fact that Newell itself is only about 150 miles from the Coast augurs some fear that Project residents are not entirely immune from the danger of invasion by the Japanese or by angered whites. Fears of this kind belong to the Issei and the Kibei, a concrete example of which occurred only recently when a warden supervisor asked a member of the Department of Internal Security why flashlights and searchlights were not more generally employed at night.

"No one can get out of here," said the Caucasian.

"I'm not worried about that," replied the warden. "I'm worried about those who might get in."

Since the relocation center has thrown together in intimate contact diverse elements from many different communities of the Pacific Coast, it is inevitable that suspicion of the stranger should crop up. Underlying these fears is the inability to anticipate the behavior of those who are unknown, and hence are beyond control.

It may be said that these misunderstandings border on "race prejudice", considering the false images and assumptions which each section carries of another, but, as such, it may be expected that as the various groups work and live together, the false assumptions will rapidly disappear, and with their disappearance will go the fear of strangers which has characterized the initial period of settlement.

The fear of sectionalism is merely a counterpart of the fear of strangers. Leaders of the community, recognizing the presence of sectional feelings, attempt to curtail it at every point. This again will probably disappear with the overcoming of sectional feeling.

**Marriage**—Typical expression:

"I can't get married on sixteen dollars a month. I've hardly anything saved up, and we can't get married on nothing."

A young fellow talked to me the other day about getting married. I told him, "What are you going to do if you get a couple of babies, and then at the end of the war you're thrown naked out of this camp. Young people don't seem to realize their responsibilities."

"How do you know when you're in love?"

"The wedding last night was depressing—the recreational hall where they held it was terribly smelly."

These problems of marriage are not limited to this community, but they are accentuated by the limitations of this place. At no time prior to coming here have as many Japanese of marriageable age been thrown together so closely and intimately in everyday life, and the urge to marry is probably stimulated by the selective possibilities presented here.

However, the limitations of income, and the dubious possibilities of extending that income, stand as barriers to marriage. In some instances the increased selective possibilities among the opposite sex seems to complicate the problem, for they are then at a loss to estimate whether they are merely infatuated or "really in love."

**Lack of Administrative Control**—Typical expression:

"What the heck! The administration asks us to offer a judgment on a guy who beat up another fellow. We hand down a decision to expel him from the community, but the administration turns around and puts him on probation. The guy's still around."

"The administrative staff had a meeting last night. Why don't they let some Japanese representatives in on some of their staff meetings? It affects the Japanese directly, and we could probably offer some valuable suggestions."

"Sure I've got a job, but I don't know what I'm supposed to be doing. There's no equipment, and I can't find the supervisor to discuss my problems. I might as well quit."

"I told X a couple of weeks ago before the farm trouble that we ought to look into the labor situation out there, but he wouldn't let us touch it, and he didn't do anything about it. His attitude was that things would blow over. Well, there's still plenty of trouble brewing out there and the administration had better do something about it quick before it explodes."

These expressions are obviously made without knowledge of the administration's reasons for its actions. But they do reflect a fundamental feeling on the part of colonists that they lack control over their personal destiny.

This feeling is widely present among Issei, Kibei, and Nisei, but is most prevalent in the first group for the reason that they have least contact with the administration and suffer a decided handicap in communication where access to the administration is given them.

The feeling of inadequate control over their life situation is further enhanced for the colonists by the fact that their work is not, as yet, well organized.

Many complaints are heard throughout the community that counter-manding orders appear too frequently, and that the working personnel do not know what they are supposed to be doing. In some instances, ingenuity on the part of the workers would solve the difficulty.

In others, a clearer definition of WRA policy is required. But, fundamentally, there is need for greater communications between the administration and the workers so that an understanding can be developed of their respective problems.

**SUMMARY ANALYSIS**

Liberty has been taken, in this report, in the definition of the term "fear", for many forms of response have been discussed which ordinarily would have have been excluded from discussion under this category. However, every item mentioned has some relation to certain fundamental feelings of insecurity felt among the colonists, and this seem sufficient justification for their inclusion.

The fundamental reason for the widespread anxieties is the newness of life in a relocation center, and the absence of established routines in daily living. With the passage of a year's residence, many of the fears mentioned, it is hoped, will have disappeared.

In fact, barring the appearance of severe crises, most of the anxieties may evaporate and be replaced by habitual expectations.

For the present, however, it must be recognized that life for the Newell people is filled with incalculable fear elements simply because they have never experienced a similar situation before. The feeling of uncertainty among the colonists is much like that felt by a young man attempting to prove his worth in a new job.

The fears cataloged are, by no means, all the fears that exist in the community or will exist. With each change in the condition of livelihood here, new feelings of insecurity may crop up, or old fears may die out. The fears of the people are considerably influenced by changing events, and while one may dominate the people's thoughts one day, another will dominate the next.

Thus, no final list of dominant fears among the people in Newell can ever be made. A constant check would be required to note the shifting winds of public concern. Some fears, such as the concern about the post-war future, are more important than others in that they are deep-lying disturbances that have great influence in determining present day orientations.



**INSIDE TULE LAKE** — Gertrude Michaelove, member of the Office of War Information, takes field notes on living conditions at Tule Lake Relocation Center in the spring of 1943. —WRA Photo.



**MEMORIAL DAY** — Elderly Issei woman decorates tombstone in memory of ten persons who died while at Tule Lake center during 1942-46. Ceremonies, part of the 1974 JACL pilgrimage to Tule Lake WRA Center, were held at nearby Klamath Falls (Ore.) where the few remaining bodies were transferred after the camp closed in 1946.

# Positive Look on Camp Life

By IVY MAKABE DOWN
(Loomis, Calif.)

The purpose of bringing the experience of the internment of Japanese Americans in concentration camps during World War II before the consciousness of American society is not to open old wounds nor to raise sympathy from them. Nor is it to create a sense of guilt in the rest of American society, for causing guilt feelings brings about resentment and ill-feeling which subverts the positive results. The Japanese Americans want to bring out their experiences. There is no need for defensiveness or justification on anyone's part.

The purposes are two-fold: to clear the suppressed feelings of the victims and to illustrate the ways in which abuse of normal ethnocentrism can be damaging to a group. It would be sad indeed, if the reason for studying this event is misunderstood.

All people feel their ways are best and superior to other peoples' ways. This gives a society a sense of identity of belonging, the knowledge that they are an unique people. Unfortunately, this feeling can easily be manipulated. Frequently it is the group's religion which is so used. Extreme examples of this kind of manipulation of ethnocentrism were Hitler's Germany and the Japanese militarism.

Among Christians, **particularism** (ours is the one true faith, all others are false) has been carried to extremes—as during the Spanish Inquisition—and at other times to oppress or destroy those with whom they came in contact. Particularistic beliefs can create an intolerance of people who look or believe differently or have different life styles. This kind of belief can be used as a base for extreme intolerance toward people with a cultural heritage different from their own.

I felt that it was most fitting that the Sansei persisted again and again in their attempt to have the McClatchy Foundation underwrite the cost of the charter buses, which it finally did. This was an organization directly responsible for the internment of Japanese Americans. McClatchy said in response to the questionnaire sent him by Dr Harada in 1921, "I don't like Japs — they may be good citizens, but I just don't like them." And he used his dislike to stir up antagonism against Asians through his newspapers.

There is no reason for most people to feel any sense of guilt for the Evacuation. The great majority of us were not in any way responsible for this act. As American historian Roger Daniels said — the Evacuation was a betrayal of all Americans. It was contrary to the ideals and values of which Americans have always been so proud.

So, I would ask that we look as objectively as possible at this experience, and understand that it was a logical culmination of many years of anti-Asian agitation. At that point in time, circumstances and factors came together just right — to bring it about.

And from this experience we can learn the dangers and the harm that can come to human society when ethnocentrism is carried to an extreme. To demonstrate how this occurs is the purpose of studying the evacuation experience.

*(Mrs. Down accompanied the JACL Pilgrimage to Tule Lake and addressed the above message to her church friends, whose interest had been generated by the media coverage. She is also a sociology instructor at American River College —Ed.)*



**ISSEI SPOKESMAN** — As the eldest pilgrim making the 1974 JACL trek to Tule Lake is 91-year-old Toshiteru Doi leaning on his cane during memorial rites at Linkville Cemetery, Klamath Falls. A San Francisco resident who spent two years (1942-43) at the camp, Mr Doi spoke on behalf of the Issei.

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# Time, Newsweek—

Continued from A-3

tion centers eventually filled with 110,000 people, two-thirds of them native-born Americans. "We were caught between two powerful nations," said Seiichi Otow, organizer of the return to Tule Lake. "And nobody wanted us. The public took our citizenship away." Property went, too; by official estimates, Japanese-Americans after the war reclaimed only a tenth of their $400 million in forfeited holdings. What they got in return was an abiding sense of shame. "It was only seven years ago," recalled Ben Takeshita, who was taken to the camp at the age of 13, "that I admitted to people that I was from Tule Lake. And it was only five years ago that I admitted that I hadn't learned Japanese at language school."

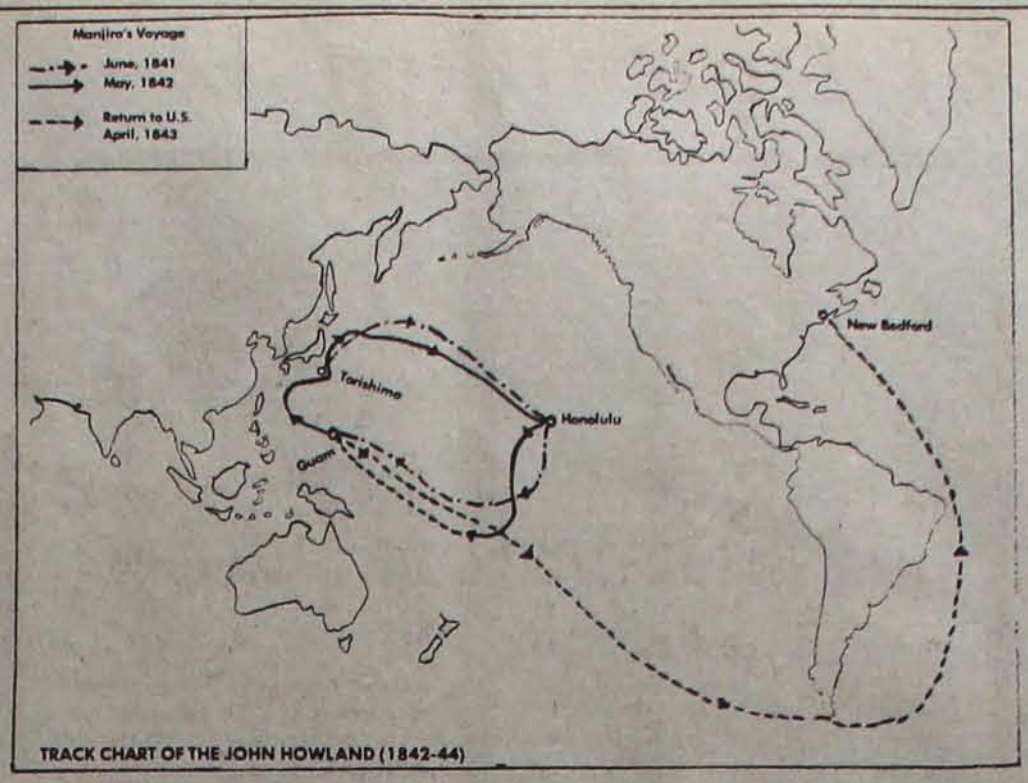
In 1943, the War Relocation Authority began to classify draft-age internees according to, among other things, loyalty. One key question was: "Are you willing to serve in the armed forces of the United States on combat duty, wherever ordered?" The next asked the respondent to "forswear any form of allegiance or obedience to the Japanese Emperor." After what had happened to them, some of the Japanese-Americans began to think of Japan as, at the very least, a lesser evil—and therefore answered "no" to both questions. After that, said Takeshita, "you were a no-no or a yes-yes." The no-no's went to Tule Lake, to be housed in flimsy wooden barracks that were covered with tarpaper, divided into rooms by bedsheets and furnished with only steel cots and coal stoves. Those in other camps were scarcely better off.

**Assimilation:** After the war the race to assimilate began. Parents rarely or never spoke of the camps, but the impact of internment was felt by the children nevertheless—expressing itself usually as a fierce drive to succeed. Kouji Nakata, a professor who was born at Tule Lake in 1944, puts it this way: "No Japanese-Americans in their 20s or 30s whose parents experienced this can fully understand their parents or how their parents raised them. My father still trembles when he talks about this experience." That is why many of the pilgrims came, organizer Otow told NEWSWEEK'S William J. Cook. "Many of us did not want to come, but our children are so Americanized they couldn't believe the government made a camp for us."

Whatever doubts they had were soon dispelled. In Klamath Falls, Ore., where the group had stopped to observe Christian and Buddhist rites over the ashes of those who died at Tule Lake, one man with a carful of children hissed loudly at them, and a woman rolled down her car window and shouted, "You're on the wrong side of the ocean."

Many of the Japanese-Americans had tried migrating to Japan after their embittering experience: almost all the 8,000 who did eventually came back. "I found out I was still an American," said Keige Kaku, now a landscape gardener in Palo Alto. And as Ben Takeshita summed it up at the Tule Lake ceremonies, the camp was a token of the fragility of freedom. "Most of us are here today," he said, "so that we can remind ourselves . . that such things can happen in our America: that such things did happen in our America; that all of us must make sure that such things do not happen again in our America."

—Newsweek




TRACK CHART OF THE JOHN HOWLAND (1842-44)



'JOHN HOWLAND' — The American whaler, out of New Bedford, Mass., which rescued Manjiro, had a crew of 35 sailors, both black and white. As whalers, they stripped blubber from the whale, cut it up to boil out the oil, which was stored in barrels for sale.

*CHRISTMAS MESSAGE*

# A Time for Remembering

**(Father Clement of Maryknoll Missions was assigned in Los Angeles at the time he attended his first National JACL Convention being held there in 1954. Since then, he has covered them all — picking up the JACLer of the Biennium honors in 1964 for his leadership with Downtown L.A. JACL at the Detroit convention, and the unofficial title of "national JACL chaplain."**

**As a missioner he was reassigned in subsequent years to other posts within the U.S., and fortunately where a JACL chapter exists — Philadelphia, then to the Twin Cities, and this past month to Seattle. Our Holiday Issue would seem incomplete without his Christmas Message. — Ed.)**

* * *

Almost everyone in our part of the world knows the story of a starry night, of kind, responsive shepherds, of a man and his wife who were forced to take refuge in mean, uncomfortable surroundings. The divine elements in that scene easily escape us, and compel us to depend on our imagination. But the actual, concrete circumstances are perfectly familiar to many families.

During the war thousands of couples started their life together very simply and were living, when their first baby came, in mean surroundings. They, too, were far from home and from their beloved families and friends. While their personal hardship may not match that of Joseph and Mary, yet couples have known suffering and hard times.

Christmas is a time of personal conversion, a time to become more aware of our families and friends. It's a time for Christians to be more dependent on God. How fortunate are husbands and wives who can remember the path of their natural happiness, and use it for spiritual growth. On their wedding day, they heard that their love could grow deeper and stronger as the years go on. It may be that they did not believe this possible.

One husband said, and his wife agreed, "We thought we were happy when we first married, but we were like two five-year-olds playing house compared with the way things are with us now." Precisely because of such natural growth, the couple can also grow spiritually as the mysteries of religion yield more meaning.

Parents have faced difficulties over the years which, at the time, seemed insurmountable but, in fact, did not prove that way at all. One family described its history with brief accuracy: "Our greatest joys have come from our greatest fears." And St. John wrote this inspired sentence: "Perfect love casts out fear."

* * *

In the home, too, shared love can grow in spite of "not having;" charity makes for closer family ties. So, the thought of the coming of God's love in the form of the Christ Child can nourish mutual love. And there's no better theme or time than Christmas for teaching love to children.

The fact that good friends are welcome in one another's home provides a special teaching for couples and their little ones. With the passing of time, friends learn that they are always welcome, whether it is for coffee or for the family meal. But precisely because of the casualness of such everyday events, special anniversaries and birthdays assume added importance. They become most welcome events because they provide opportunity to show a dear one the love to which he is entitled.

Even though the one whose birthday is being observed may protest that nothing special need be prepared, the rest of the family will not even think of skipping the occasion. "We insist on having guests and a special meal because we want you to know, at least this once, how deeply we love you."

So, too, Christianity never tires of greeting us all with the words, "The love of God, our heavenly Father, be with you," or "The peace of Christ be with you!"

* * *

Christmas is especially a time for remembering. What forms does remembering take? Our first Christmas, the first time we learned to give, the Christmas someone was missing, the Christmas when we had to give everything, the Christmas when we were tired and wondered if it was all worthwhile, these are a few memories, among many. We lose our zest for life when we respond more to burdens than to blessings. Recall the families who gave us life, as well as the friends who make life worthwhile.

With these Christmas thoughts in mind, may we judge the love we owe others and resolve to give it. And, at the same time, we will measure the thanks in our heart for gifts given us, heavenly and earthly.

Merry Christmas!

—FR. CLEMENT

# Manjiro's Saga—

Continued from A-1

tisnermen watched the shore fall away until it was out of sight.

Now they were on the open sea, and still drifting. Their food supply was running low. On January 13, their eighth day at sea, they saw a cluster of clouds on the horizon ahead. This, and several birds in sight, meant that they were approaching an island. Another day passed before they could see this island clearly. There were rocks and booming surf along its shore. There was only one chance of survival: to let the boat crash into the rocks, leap overboard, and swim for the island.

They plunged into the icy water as the boat overturned. Twenty-five-year-old Jusuke injured his leg, and the others were bruised and scratched, but all gained the shore where they fell, exhausted.

The uninhabited island to which they'd drifted was rocky Torishima, about 2 kilometers (1.25 miles) in diameter — a mere hump of volcanic rock in the sea. But they did find an overhang that provided shelter, and, after they had rested, some roots and tiny fruit that proved to be edible.

There were numerous albatross on the island, so tame that at first they all but alighted on the men's shoulders. After they killed one for food the birds became more wary, but Manjiro was rather skillful in knocking them down with stones. The meat was tough and sparse, but it was food. They also found some albatross eggs.

The days began to pass, and they kept a sharp lookout for passing boats — their only hope of getting off the island. They discovered an old well with a small quantity of brackish water in it. This was not very tasty, but, again, it kept them alive.

And then the weeks began to pass. Their days were filled with the search for food, but they had long stretches of time in which to reflect on their predicament. Manjiro suspected they might all die. He was frightened for himself, of course, but he also thought of his mother and his brothers. He had become their main source of support, after all.

Jusuke, whose leg had been injured when the swirling surf had tossed them all ashore, had apparently suffered some kind of infection; as the weeks passed he became weaker and often delirious. To add to their troubles — if only symbolically — a severe earthquake shook the island toward the end of April.

Manjiro, the youngest, seemed to be surviving best, and he did most of the searching for food. Roots, shellfish, seagull — not a very robust diet, but it kept them alive.

One day in June, Manjiro, foraging along the shore, happened to glance seaward. There was a speck on the horizon. Before long he saw that it was a ship. With intense excitement, he notified the others. Presently, the ship neared the island and small boats were lowered from it. Manjiro tied his ragged *Kimono* — his mother had made it for him — to a piece of driftwood and waved it frantically.

The small boats began to come toward the island.

* * *

The whaling ship, *John Howland*, commanded by Capt. W. H. Whitfield, had sailed from the port of Fairhaven, Mass., in 1839. She was a three-master of 379 tons, with a crew of 34 men. After whaling in various parts of the Pacific Ocean, Capt. Whitfield had brought her to the waters near Japan where he hoped to pick up some fresh provisions before heading back to the Sandwich Islands (today's Hawaiian Islands), then home to Massachusetts. This day they had come across a tiny island some distance south of Japan, and, hoping they might find turtles or other fare, the crew had lowered boats.

Manjiro and his companions were startled at the appearance of the strangers. Most had beards of different length and colors; two had black skins. None of the Japanese fishermen had ever seen foreigners before — except for a few Dutchmen on a trading post near Nagasaki foreigners hadn't been allowed in Japan for two centuries — but they'd heard tales of "foreign barbarians," and how fierce and cruel they were. Yet these foreigners smiled when they saw the castaways.

The fishermen were brought aboard the whaler, and given food and new clothing. The crewmen of the ship seemed most curious about them, staring at them, grinning, sometimes touching them — but at least they appeared to mean no harm.

The rescue from the island is recorded in Capt. Whitfield's logbook:

*Sunday, June 27, 1841*

*This day light winds from the S.E. Isle in sight 1 p.m. Sent in two boats to see if there was any turtle, found 5 poor distressed people on the isle, took them off, but could not understand anything from them more than they were hungry. Made the latitude of the isle 30 deg. 31 m. N.*

Young Manjiro was too relieved to have been rescued and too exhausted to worry much about what was going to happen next. Vaguely, he supposed that he would somehow be returned to one of Japan's main islands and eventually make his way home. If he had thought this out a little more deeply, however, he would have realized that no foreign ships were permitted to land in Japan, and that even shipwrecked foreign sailors were imprisoned or put to death when they were found. What was more, if any Japanese subjects left the country and then tried to return, they were also likely to be put to death.

## II
## OTHER SIDE OF THE WORLD

To Manjiro, the American whaling ship, *John Howland*, was itself like some strange, foreign island. Cows and pigs were carried in the hold to provide fresh meat, and the ship was armed with two cannons and 30 rifles. Casks of whale oil were everywhere, and the 34 men of the crew were constantly busy keeping the vessel sailing.

At first, Manjiro and his companions could communicate with the Americans only by signs, but as the days began to pass Manjiro, always quick-witted, started to learn some of the language of his rescuers. Captain Whitfield was especially kind to the boy, and before long, Manjiro learned from him that the *John Howland* was on its way to the Sandwich Islands, which was what the present-day Hawaiian Islands were then called, after the English Earl of Sandwich, who incidentally invented the food-item that also bears his name. There they would take on provisions, and in time, as Manjiro began to understand, the ship would return to its homeport in Massachusetts — a place in distant America Manjiro had never heard before.

Young and resilient, Manjiro refused to worry about the distant future. He volunteered to help at various jobs aboard the ship, and was delighted when he was permitted to climb the mast and be a lookout. On his first day in the tiny basket high above the deck he spotted the single spout of a sperm whale. Boats were lowered, the whale caught, then Capt. Whitfield presented Manjiro with a sailor's cap as a reward.

* * *

Late in November of 1841 — 11 months after Manjiro had been shipwrecked — the *John Howland* put into Honolulu Harbor, then one of the world's busiest whaling ports. The boy had never dreamt that as many tall-masted ships as he saw in the harbor existed. By now he was speaking fair English, and the captain explained that these were the Sendwich Islands," which some visiting Chinese had once called "The Fragrant Mountains." Manjiro could see why. The air was balmy and tropical growths were everywhere.

Taken ashore, Manjiro was introduced to an American medical missionary named Dr. Judd who was also an advisor to the king of these islands. Quartered ashore as the ship was being reprovisioned, Manjiro and his fellow castaways took in the strange sights all about them.

There were brown-skinned Hawaiians, the natives of these islands. There were Chinese in pigtails. And there were Caucasians such as those who had rescued him.

* * *

One day, as Manjiro and his four companions were resting in the shade, Capt. Whitfield approached them and said he'd soon be ready to return to his own land of Massachusetts. He had decided that he'd like to take Manjiro with him, and he was asking permission to do so of Fudenojo, the fisherman who was the oldest of the castaways and thus responsible for them.

Whitfield explained that he was a widower, but that he had friends in his hometown of Fairhaven who would take care of Manjiro. Manjiro would be given a good education and taught a useful trade. Someday, when Whitfield again had a home of his own, Manjiro would live there as his son.

Manjiro's companions left the decision up to him, and Manjiro elected to go with the captain.

Now, on the voyage to America, Manjiro somehow acquired the name "John Mung" from his shipmates aboard the whaling ship. The vessel took a circuitous route back, continuing its whaling operations, and putting in at numerous Pacific islands. Manjiro learned the sailors trade. He saw tropic isles and storms and icebergs. At last — on May 7, 1843 — the whaling ship, *John Howland*, after an absence of three years and seven months, put into Fairhaven, Mass., with 2,761 barrels of sperm oil aboard.

The New England whaling port was every bit as strange to Manjiro as Hawaii had been, and perhaps even more so. The first marvel that impressed him was the drawbridge across the river which opened to let tall-masted boats through. And Manjiro himself was a curiosity to the inhabitants of this small, New England town. Word of his arrival spread swiftly and crowds came to see him.

There was a problem, however. Capt. Whitfield, who was a widower who lived alone, had to find a family to take care of Manjiro. The boy first went to the home of Whitfield's friend, Akin, staying there while Whitfield went to New York on a business trip. Whitfield returned with a surprise — his new bride. Before long, he bought a patch of farming land, built a two-story house upon it and Manjiro came to live with his new family.

Manjiro loved farming. His greatest thrill was to be able to ride a horse — for all American farms had horses — a privilege that in his country was reserved mostly for *Samurai*. Manjiro would have been happy to let things go on this way, but Whitfield was determined that he should get an education.

In the fall, Manjiro was enrolled in a nearby school. His teacher, Jane Allen, turned out to be sympathetic to the boy and gave him special instruction, with particular emphasis on English pronunciation.

It was a happy time for Manjiro — though he never forgot his determination to return to his homeland someday.

* * *

Capt. and Mrs. Whitfield, genuinely fond of Manjiro, had been most kind to him so far, but a growing boy had to be fed and clothed, and Manjiro did represent something of a financial drain in their new home. They decided to apprentice him to a tradesman outside of school hours, a common arrangement for teenage boys in those days. Manjiro went to work for a cooper (barrel-maker) named Hussey.

Apprentices were paid very little, and sometimes nothing at all; their food and shelter, plus the opportunity to learn the trade, were considered adequate compensation. Unfortunately, the Hussey family was not quite as generous as the Whitfields had been. Manjiro received mostly dry, hard bread for breakfast, lunch, and supper. He accepted this without complaint until he became ill. Whitfield learned what had happened, brought Manjiro back into his own home, and there he and Mrs. Whitfield nursed him back to health again. Whitfield was proud when Manjiro finally successfully completed his course at Bartlett Academy.

In this busy period of Manjiro's life there may have been times when he forgot his vow to return to Japan sometime. In 1846 — five years after he had left his homeland — he was suddenly reminded of it again. The whaleship, *Franklin*, was getting ready to leave on a long cruise to the Pacific. Its captain, Ira Davis, had been a harpooner on the *John Howland*, and he remembered Manjiro. A strong young man who had studied navigation and who knew the cooper's trade would be useful on a long voyage. Would Manjiro care to come along?

Manjiro's heart pounded with excitement when, after saying farewell to the Whitfields and all his other friends, he boarded the *Franklin* with his seabag slung over his shoulders. He wasn't sure that he'd actually be able to make his way back to Japan — but at least he'd be a lot nearer to his own homeland.

## III
## THE FORBIDDEN COAST

Once again, young Manjiro was seeing a vast world he had never really been aware of in his boyhood in Shikoku. The whaling ship, *Franklin*, under the command of Capt. Ira Davis, sailed first across the Atlantic, touching the Azores, and then proceeded south, rounding Africa at the Cape of Good Hope and heading for the Pacific.

Manjiro, who by now spoke English almost perfectly, and was also a skilled seaman, found himself popular with the crew. Once, when a huge turtle was sighted at sea, Manjiro jumped overboard, rode the creature's back, and killed it by plunging a knife into its neck. For days the crew feasted on turtle, and applauded Manjiro's courage in procuring this food.

The *Franklin* began to call at various ports in the South Pacific, and Manjiro, at each stop, felt that he was approaching nearer to his homeland. They would not go to Japan, of course — it was death for foreigners to do so — but he still thought he might somehow make his own way there if they ever got close enough. He said nothing of his secret desires to the others.

Capt. Davis, it seemed, would have liked to go to Japan, but had no intention of trying. He often spoke of Japan's "pig-headed lawmakers" who kept the country closed to foreigners. Friends of Capt. Davis had, on occasion, either been shipwrecked in Japan or the Ryukyu Islands, or had made tentative calls there. They had always met hostility and fear from the natives. Other mariners he knew of, having been shipwrecked on Japanese shores, never had returned, and he presumed they had been killed.

* * *

By mid-April 1847, the *Franklin* had reached the Ogasawara Islands, where she was still hunting whales. Manjiro's heartbeat quickened as never before as landing was made at Chichi Jima where there was a foreign colony headed by Capt. Nathaniel Savory, originally of Massachusetts trader. Savory was not the official leader of the colony; that honor belonged to one Matthew Mazarro, an Italian who had been appointed Governor by the British consul in Honolulu, for it was Great Britain who laid claim to these islands. Mazarro, unfortunately, drank too much, and Savory carried out most of his duties. (Descendants of these early colonists can be found in the Ogasawara Islands today; most of them now of mixed blood, but many bearing American names and speaking English.)

The *Franklin* next dropped anchor at one of the small Ryukyu Islands. Ashore he was asked to translate the words of an apparent official who met the ship, but much to his chagrin found that he and the man could not understand each other. It is probable that the official was a Ryukyuan dialect was entirely different from the Japanese that had been Manjiro's natural language. And again — as always in the area of Japan — the foreigners were made to feel that they were unwelcome. Capt. Davis bought two cows with four bolts of cotton cloth and went on his way again.

* * *

How to get home? Manjiro was thinking. Had he long since been given up for dead in the little Shikoku village

Turn to A-



TORISHIMA — A tiny, uninhabited isle about 1,500 miles southeast of Tokyo, where Manjiro and four other fishermen spent a half year in 1841 until rescued.



Sunday, June 27, 1841—A ship is sighted!

*KANEKO'S*

# Variations

Hisakazu Kaneko, who refers to two Japanese books, one by Masuji Ibuse (The Shipwreck Story of John Manjiro), and a biography by Manjiro's son, Dr. Toichi Nakahama, explains in his "Manjiro: the Man Who Discovered America" (Houghton-Mifflin, 1956) that Fudenojo (or Denzo) and Goemon had sailed on the *Colorado* in October, 1846, for Japan — while Manjiro was enroute to Honolulu aboard the *Franklin* from New Bedford, Mass., the long way around by way of the Cape of Good Hope.

Kaneko identifies the ship mentioned in the Koryu narrative as *Florida* to be the *Colorado*.

There is also discrepancy in the date Manjiro returned to Honolulu. Koryu mentions September, 1848. Kaneko says October, 1847.

Toraemon had been invited to accompany Fudenojo and Goemon aboard the *Colorado* for the return trip to Japan, but had changed his mind at the last minute. Kaneko says he didn't trust the ship's captain. This is in contradiction to the opinion in the Koryu narrative which notes Manjiro was disappointed because Fudenojo and Toraemon had not been given a chance to go along.

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# Manjiro's Saga—

Continued from A-8

Nakanohama, where he'd set out on a fishing trip on a fateful January day six years before? Would he ever see his mother again?

The agony became almost unbearable as the ship now began to cruise not far off the coast of Honshu. One day they even sighted Torishima, the tiny, uninhabited island where Manjiro had first been shipwrecked. There were times Manjiro was tempted to jump overboard, or perhaps steal a boat, and attempt to make his way to the mainland, but good sense always prevented him from taking such a foolish chance.

Manjiro was a skilled seaman now, and knew just how much he could dare against the sea. He was also 21 years old, taller and stronger than he'd been when he'd left, and his head was full of knowledge from the outside world that the people of his home village never knew to exist. In addition to his natural desire to go home again, there stirred within Manjiro a strange and as-yet somewhat vague urge to bring this knowledge to Japan for the benefit of his countrymen.

One day, as they coasted along the sea, near Japan, but still not within sight of it, they saw 20 or 30 fishing boats. Capt. Davis approached the boats cautiously, then hove to and ordered a boat lowered. Manjiro donned some of the clothes he'd worn six years before when shipwrecked, tied a towel around his head, Japanese-style, and rowed to the nearest fishing boat.

He presented the fishermen with a pail of ship's biscuits and asked where they came from. "Sendai, in Mutsu Province," they said. Had they ever heard of Tosa, on the island of Shikoku? They shook their heads and said they never had.

* * *

Manjiro's later writings and other sources do not make it clear why the 21-year-old youth did not sail back to the mainland of Japan with these fishermen on this occasion. Certainly, he had been dreaming of returning, and he had set out on this voyage with that in mind. He may have felt that the fishermen were unsympathetic. Apparently he had some difficulty in communicating with them, partly because their dialect was different from his own, and partly because after six years he'd forgotten much of his own native language. Perhaps he even asked the fishermen if he might go back with them and perhaps they, anticipating trouble — for those who left Japan were supposed to be executed if they ever returned — had refused to take him.

At any rate, Manjiro, after this encounter, returned to the *Franklin*. And Capt. Davis set sail for Honolulu.

In spite of the disappointment — which must have been even more acute since he had come so close to Japan — Manjiro's dream of returning some day was apparently not yet completely faded. But certainly it had been tucked once more into the deepest recesses of his mind.

* * *

Arriving in Honolulu in September 1848, Manjiro sought out the four companions with whom he'd originally been shipwrecked and who had stayed in the Hawaiian Islands while he went on to Massachusetts to live with Capt. Whitfield and acquire his American education. Toraemon was working as a carpenter and boatbuilder. Goemon and Fudenojo had become farmers.

The leg injury Jusuke had suffered when they'd all been thrown ashore in the pounding surf at Torishima had become worse during Manjiro's absence, and Jusuke, in spite of medical care, had died.

Manjiro, who spent his time in Honolulu, did not actually see Goemon and Fudenojo, who were now in another part of the island, raising produce.

Suddenly, upsetting news arrived. Fudenojo and Goemon had made their way aboard a ship bound for China, and its captain had promised to try to drop them off in Japan. Why hadn't they notified their other friends of this? Again, there is nothing in the record to answer this question. It's probably that Manjiro was both angered and disappointed because he and Toraemon hadn't been given a chance to go along.

The weeks passed in Honolulu as Capt. Davis had the *Franklin* thoroughly refitted. One evening, as Manjiro was returning to the ship for the night, he heard that two Japanese had just arrived in the harbor aboard the ship *Florida*. Manjiro took a canoe out to this ship, where it lay at anchor, and there, to his surprise, found that the new arrivals were Fudenojo and Goemon — not arriving, but returning.

They had set foot on Japanese soil, they said. Manjiro stared at them. Then why had they returned? Sighing, they began to tell him the story of their adventure.

### IV
### GOLD IN THE HILLS

He listened to the story Fudenojo and Goemon told. They had boarded a China-bound ship and its captain, sympathetic to their desires to return to Japan, had promised to land them there. The first attempt had been at Hachijo Island, but stormy weather had prevented the ship from putting in there. It sailed north, the weather still unfavorable. It finally reached Ezo, or present-day Hokkaido. As it neared the shore, rockets were fired on the land — presumably as a warning. The ship anchored anyway, and small boats brought the captain and the two Japanese returnees ashore. They found a small house with charcoal ashes and with some cooking utensils and clothes lying about, but no inhabitants.

Fudenojo and Goemon implored the captain to leave them there, but he had promised to get a receipt for them signed by some Japanese official (just why isn't clear) and refused simply to sail away without them. After some hours ashore he compelled them to return to the ship with him. The ship had continued its whaling operations near the Aleutian islands, and there never had been a second chance to go ashore in Japan.

* * *

Manjiro's ship had now been made ready for the sea again and it was time for him to leave the Hawaiian Islands. In saying goodbye to his companions once more he told them to keep alive their hope of returning. He would try to find a way for them all to get back to Japan. Although the youngest of the group, Manjiro had now become its leader, with the others looking up to him and ready to depend upon him.

The *Franklin*, commanded by Capt. Ira Davis, again headed into the Pacific with Manjiro aboard.

During his stay in Hawaii, Manjiro had talked with several influential persons, among them Samuel Damon, who was both a missionary and a newspaper publisher. From these conversations he understood that business leaders in Hawaii, where whaling was a major industry, would welcome a supply station for the whaling ships in the vicinity of Japan if only that were possible. Damon had suggested that if ever Manjiro did manage to return to his native country he should try to convince officials there that such a supply station would be beneficial not only to the American whalers but to Japan itself. Although Manjiro was more concerned with the immediate problem of getting ashore in Japan, he kept this idea in the back of his mind.

The *Franklin* engaged in whaling operations at sea for three months, then anchored at Guam. Capt. Davis — whose behavior in Honolulu had struck Manjiro as odd — now became morose and suspicious of everyone. Within a short time he was violent — hopelessly insane. His officers and the crew locked him up and decided to go to Manila where the American consul might arrange for hospital care or a return journey to the United States for Davis.

The first mate took over as captain. And then, to his surprise, Manjiro was elected first mate, evidently because of his skill in navigation. The *Franklin* went to Manila, where American authorities removed Capt. Davis, and then, early in April 1849, the ship headed north again in its quest for whales.

* * *

Again Manjiro was sailing in waters near Japan, and again there was no chance for him to get to his homeland. He stayed with the *Franklin* as it turned south again, passed through the Indian Ocean and eventually rounded the Cape of Good Hope at Africa's southern tip on its return journey to the Massachusetts port of Fairhaven.

There Manjiro renewed his acquaintance with Capt. and Mrs. Whitfield, who had adopted him and provided his education in the years following his shipwreck. Whitfield was proud of Manjiro's elevation to the post of first mate.

As a skilled navigator Manjiro now found it easier to sign aboard a ship bound for the Pacific Ocean and in a short time he had a berth on a lumber freighter headed for San Francisco. Gold had been found in California and hundreds of ships were headed there. By May 1850 he was on the West Coast. As long as he was here, Manjiro decided, he might as well try a brief interlude at searching for gold, as everyone else was doing.

With an American companion he headed into the mountains, first by wagon, then by packhorse, then afoot. Reaching a frontier settlement, the two men began prospecting, sluicing gravel in icy mountain streams, and before long Manjiro's capital had grown to $600, a small fortune for those times. He didn't turn all his gold nuggets into money, however, but saved several, intending to give the largest of them to his mother — if she were still alive, and if he could ever get back to Japan and see her again.

* * *

Returning to San Francisco, Manjiro booked passage on a steamer for Honolulu and again arrived in the Hawaiian Islands. Honolulu had grown and was still growing. His companions, Toraemon, Fudenojo, and Goemon were still there. The four former Shikoku fishermen again talked of somehow returning to Japan, though fulfillment of that dream seemed further away than ever.

But then Manjiro came across what sounded like encouraging news. Samuel Damon, the newspaper publisher, told him that an American warship had recently managed to rescue some castaways from Japan and, while they had undergone stern treatment in that country, there were some indications that Japanese officials were now less adamant than before, although the old provision against the entry of foreigners was still in force.

Manjiro now developed a plan. Conferring with the other Japanese fishermen, he told them that with his savings he would purchase a whaleboat, find a ship to take him somewhere near Japan, then take the whaleboat ashore. Fudenojo and Goemon agreed to the scheme, but Toraemon was happy as a carpenter in Hawaii and said he'd stay there.

Presently, Manjiro encountered Captain Whitmore, master of the *Sarah Boyd*, who would soon be bound for China and who agreed to take the three Japanese, plus their whaleboat, into Japanese waters. With growing excitement Manjiro and his friends began to lay aside provisions for their journey.

### V
### CAPTIVES IN THE RYUKYUS

Manjiro and his two friends — the only persons left of the five who had originally left Japan — fitted a mast to their whaleboat and began to stow away supplies. Goemon and Fudenojo (who had changed his name to Denzo while working in Hawaii) were as excited as Manjiro who, although younger than either of them — he was 24 now — had become their acknowledged leader.

Among the items Manjiro stowed away were gifts he intended for his family and friends if he should ever get back to his native fishing village on the southern coast of Shikoku. The gifts included needles and thread, scissors, buttons, soap, patent medicine, pots and pans, coffee, and a number of American tools. For his own use he had a seagoing clock and several navigation books. He also took with him an American atlas and a copy of *The Life of George Washington*.

* * *

And so the sailing ship, *Sarah Boyd*, one day early in 1851 — ten years after Manjiro had been swept away to sea from the coast of Shikoku — neared the Ryukyu Islands with the three Japanese castaways and their whaleboat aboard. A whaleboat of this time would have been perhaps eight meters (26.2) long, built primarily for rowing, but in Manjiro's case with a small mast and sail added; given food supplies and water a skilled seaman could travel thousands of kilometers in such a vessel.

A storm raged as the *Sarah Boyd* approached the Ryukyus. The ship waited until the worst of the storm had passed and then, late one night, hove to near the coast of Okinawa Island. It was still raining when the whaleboat was lowered and Manjiro, Denzo, and Goemon rowed toward the shore.

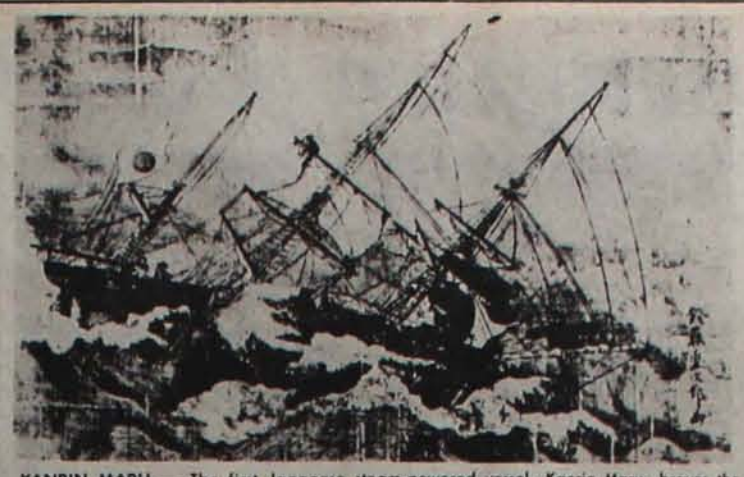
On the beach, they waited till dawn. Looking seaward, they saw that the *Sarah Boyd* had disappeared. They were committed now. Presently, they saw men with fishing poles approaching. Denzo spoke to them in Japanese, but they didn't seem to understand him, and fled, as though in alarm. Later, the three men encountered another group of islanders, and this time, when Denzo asked where they were, someone replied in Japanese. "This is Mabunimagiri, in the Ryukyu Islands."

Other natives gathered round in curiosity as Manjiro and his companions prepared a meal on the beach from the stores aboard their boat. Manjiro could guess what they were thinking. Strange clothing, these men wore their hair was done in a curious way. They spoke Japanese — though not the local dialect — yet there was something about them that seemed to proclaim their foreigners.

Word of the castaways' arrival must have spread quickly; before long, men who looked like officials arrived on horseback. They questioned Manjiro and his friends harshly and suspiciously, then ordered them to come along with them, under guard.

After traveling through the night, the cavalcade finally reached a village near Naha called Onaga. Manjiro, Denzo and Goemon were quartered in the house of the village headman, who moved his wife and children elsewhere to make room for them. Several nights passed, and each night they were brought to another house nearby for extensive questioning by various o

Turn to A-



**KANRIN MARU** — The first Japanese steam-powered vessel, Kanrin Maru, braves the Pacific storm in this contemporary print. She safely navigated the Pacific Ocean in 1860 under acting command of Manjiro, who accompanied Japanese officials to America, teaching them English and navigation. The captain in charge had become violently seasick and Manjiro's skill prevented the ship from being shipwrecked.

*JOSEPH HECO*

# Not to Be Confused

Another colorful figure in U.S.-Japan history of this period before Commodore Perry's expedition to Japan was Joseph Heco (Hikozo Hamada), a fisherman like Manjiro who was swept to the open seas in the winter of 1850. Heco was born in 1837.

Adrift on the small junk Eiriki Maru for 50 days, Heco and 16 others were rescued by an American bark, which brought them to San Francisco in late February, 1851. Attempts to return the shipwrecked fisherman to Japan by way of China were unsuccessful.

Heco was brought back from Shanghai to California on a British ship in 1852 and came under the care of the San Francisco customs collector Beverly Sanders. Heco was placed in a Baltimore school, where he embraced Catholicism and was baptized Joseph. He eventually came under the care of U.S. Senator William Swin of California, working at his office in Washington where his colorful life started (and which is recollected in his "Narrative of a Japanese").

Heco is the first Japanese to be naturalized a U.S. citizen (June 30, 1858), personally met four presidents—Pierce, Buchanan, Fillmore and Lincoln, and returned to Japan in 1859 as official interpreter to the U.S. Consulate at Kanagawa.

"In the decade before the Meiji Restoration, Heco crisscrossed the Pacific Ocean and U.S. continent at least six times via Hawaii and China.

In June, 1864, he published the "Kaigai Shimbun," the first Japanese language newspaper. He translated interesting news items as he found them in the American newspapers whenever he received them in Yokohama. This was his life until he died in Tokyo in 1897. ■

# A gold digger

Kaneko describes Manjiro's trip to dig for gold, which again is in variance with the Koryu narrative.

After spending three days in San Francisco he and his companion, by the name of Tilley, took a paddle-wheel steamer to Sacramento and then a 120-mile train ride inland to the foothills. In all likelihood, Manjiro was the first Japanese to visit Sacramento in May, 1850. From the foothills, they packed in by horse and foot to the North River.

Manjiro's venture at digging gold lasted but two months (June-July) as he was back in San Francisco in early August, 1850. Two months later he shipped to Honolulu.

# 'The Adventure'

**The whaleboat Manjiro and his two companions used to re-enter Japan through Okinawa was a sturdy second-hand craft purchased from an Englishman in Hawaii for $125. And it was christened "The Adventure".**

**The Rev. Samuel C. Damon, who ministered seamen in the 1850s and was the first to work with the Chinese in the Islands two decades later, made an appeal for funds in the local newspaper to secure a compass, fowling piece and clothing.**

**By the Japanese calendar Manjiro landed in Okinawa on Jan. 3, 1851, the date duly noted in the Nagasaki trials.**

**Years later (1860), Manjiro on his return voyage to Japan aboard the Kanrin Maru, visited Hawaii and met Rev. Damon, who was to write Capt. Whitfield in New Bedford: "John Mung acted a most important part in opening Japan. The information (about America) which he furnished the Japanese Government was of immense importance . . ." —H. Kaneko**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# anjiro's Saga—

## *ld captive for 7 months on Okinawa fore release at Nagasaki for reunion*

ued from Page A-10)

Manjiro had the im- n that most of the of- found their stories hard ve.

ough they were given of food and not molest- amboo fence was erect- und the house in which ere staying, and they firmly told that they ot to wander beyond nce, nor were they to unicate with the rs. As time passed, r, this rule began to be d and presently the s were meeting some villagers and making with them. But the of- who kept visiting them ed stern and uncom- ative.

y stayed for seven s in this village of without any idea of ight have received re- of their presence, nor a of what would even- be done with them. , one day, a group of of- suddenly told them to e themselves for a long e. They were taken to in *kago* (palanquins) in ver of the night and t aboard a Japanese ing in the harbor.

jiro tried to ask mem- f the ship's company they were going. None tell him. In despera- he also dared to ask er he and his compa- were going to be execut- one would answer that on, either.

The ship traveled north for 12 days. It arrived finally at the port of Yamakawa in Kyushu, not far from Kagoshima. Manjiro was told where he was, and realized that at last he had fulfilled a dream of ten years' duration by returning to the mainland of Japan.

Again, the three wanderers were quartered in a house under guard. Once more, they were fed well and provided with such amenities as paper, towels and even *sake*.

"Why?" Manjiro continued to ask his captors. "Why are we here? What will be done with us?"

Still no answers.

### VI
### THE NAGASAKI TRIAL

Although Manjiro, Denzo, and Goemon were fed well and even accorded a few luxuries in the house in Kagoshima, they were still prisoners and their movements were restricted. To add to their sense of bewilderment, they had been away from Japan so long that they had no idea of the current political situation in their homeland; if, by their presence, they were displeasing certain authorities, they didn't even know who these authorities might be.

Japan, closed to the rest of the world for two-and-a-half centuries, was, in fact, much the same as when they'd accidentally left it 10 years before. The Tokugawa family still held the shogunate, the most powerful office in the country. The Emperor, in all these years, had lacked power and had become little more than a ceremonial figure. Meanwhile, the various parts of the country were ruled by the *daimyo* (lords), who often fought among themselves, and not all of whom were completely loyal to the Shogun.

Among the *daimyo* who tended to resist the Shogun, and who was in sympathy with a movement to restore greater power to the Emperor, was Shimazu. His fief was in Kyushu, and it was in Kyushu—through a largely isolated Dutch trading post—THAT Japan had its only contact with the Western world. But if Shimazu had it in mind to work for the overthrow of the Tokugawa shogunate, he was also against admitting foreigners into Japan. Some of their ships had called at Kagoshima on occasion, and had been repulsed with gunfire.

When Shimazu heard that a fisherman who had lived 10 years in the Western world had returned, he decided immediately to talk to the man personally. Whatever he could learn about the world outside Japan might become valuable to him someday when he had risen to an even greater position of power and influence.

* * *

Manjiro was ordered to appear before Shimazu in his Western clothes. He must have been impressed by the splendor of the castle and the elaborate court etiquette he had to observe, but he did not let this interfere with his resolve to speak frankly and to report truthfully all he had observed in America, the Hawaiian Islands, and the many points in the Pacific he had visited.

Shimazu, addressing Manjiro directly, seemed most interested in military developments in the Western world, and particularly in naval science. He wanted to know all about steampower for ships, which was now gradually replacing sail. He was also interested in the details of the rigging and construction of Western sailing ships which, he knew, went anywhere in the world with greater safety and efficiency than Asian vessels. Finally, at the end of the interview, Shimazu ordered Manjiro to make a model of an American whaling ship for him.

Several days passed as Manjiro — still in comfortable circumstances, but still a prisoner — built the model, which seemed to please Shimazu. Now the *daimyo* directed Manjiro to make a full-size ship in the American way — one at least large enough to carry freight around Kagoshima Bay.

This was a disconcerting order for Manjiro, who was not a shipbuilder. But he was quite familiar with ships since, in his 10 years as a seaman, he had become a skilled navigator and even, on his last voyage, advanced to the position of first mate. His companions, Denzo and Goemon, gave what help they could, but Manjiro wished now that Toraemon, who had decided not to return and who was still working in a boatyard in Honolulu, could be there to give his advice.

Shimazu put at Manjiro's disposal a large corps of native carpenters and shipbuilders and gave the order that they were to work day and night to finish the ship as soon as possible. It was completed in 48 days. Large crowds gathered to witness its launching, and it slid off the ways without mishap.

Shimazu was greatly pleased with Manjiro. Unfortunately, he was not the only powerful figure in Japan who had jurisdiction over the three returned fishermen.

* * *

Word of the arrival of Manjiro, Denzo and Goemon had now reached the *Bakufu* (Inner Council) in the Tokugawa capital of Edo (Tokyo). Like officials anywhere, these men were apparently more interested in conforming strictly to regulations than in handling matters with justice or commonsense. According to law, anyone who left Japan and then returned was subject to trial, and possibly to extreme penalties, including death. Well, these fishermen had left Japan and returned; and other factors which might make theirs a special case, were beside the point. In the stubbornness of its bureaucrats, at least, Japan very much resembled the Western world.

An order came along for Manjiro, Denzo, and Goemon to be taken to Nagasaki for trial. By *kago* (palanquin) and boat they proceeded to Nagasaki and were delivered there into the custody of guards.

The records of the Nagasaki trial still exist, and they make fascinating reading. The three fishermen were first made to bow deeply before the tribunal, heads touching the floor, while long lists of charges were read in a droning voice.

The interrogation was then conducted primarily by Maki *daimyo* of Shima and Governor of Nagasaki. He demanded a detailed account of the circumstances under which the five fishermen had originally been swept to sea and marooned on the offshore island from which an American whaling vessel had rescued them. It was difficult to answer his questions for, in 10 years, Manjiro had forgotten precise dates.

* * *

After the circumstances under which the five men had been exiled had been established, along with the facts that one had died and one had remained in Hawaii, the Tribunal asked detailed questions about the places Manjiro had seen, particularly the Hawaiian Islands (then called the Sandwich Islands), which lay closest to Japan.

The trial continued for days, and Manjiro's answers included much detailed information. He gave the geography of the Hawaiian Islands and told of the crops they produced. He spoke of their still-unresolved political situation, with both England and America interested in claiming them, though for the time being they remained independent. Later, he told of such Western inventions as the steamship and steam locomotives, explaining how they worked. He described the telegraphy by saying:

"It uses a wire stretched high above the road and the letter hung on it goes from one station to another without the aid of a messenger. To prevent the letter from colliding with another, they use a device which I do not understand. I think the letter is drawn by a magnet iron."

And, toward the end of the trial, Manjiro made bold to mention the American desire to establish relations with Japan, to engage in trade, and to set up supply stations for their whaling ships in Japan.

This was a delicate matter, and it was dangerous even to speak of it. Manjiro, as the trial finally drew to a close, began to think he shouldn't have touched on this subject. The officials he encountered did not seem at all amiably disposed toward him.

The three captives were first forced to walk upon a plate embossed with an image of Christ to prove that they had not become Christians. Then they were thrown into small, cagelike cells — again with not the slightest hint of what might happen to them next.

Manjiro sat in his prison in despair. He had gambled that he would be able to return to Japan without suffering severe punishment. He had gambled, and apparently lost.

### VII
### HOMECOMING

Manjiro, Denzo, and Goemon spent three more days in their Nagasaki prison. Suddenly, on the third day, officials appeared and curtly ordered that they be taken to have their heads shaved. They looked at each other fearfully. Was this in preparation for execution?

But when the barber had finished with them, they were ordered to change their Western-style clothes for Japanese garments. Gradually, they began to realize what was happening. Their heads had been shaved, except for a topknot, because that was the customary hairdress for men in Japan. And they'd been given Japanese clothes so they would not look so outlandish. For they were about to be formally released by the Governor of Nagasaki, and after the other nobles and high-ranking officials would interview them.

In spite of the rude treatment they had received during the trial and afterward, a favorable report concerning Manjiro's testimony had gone forward to the *Bakufu* (Inner Council). The records of Manjiro's home province had been examined, and the investigators had learned that he had indeed been swept away from Japan by accident in a storm. The officials now also believed that in the 10 years that had passed, Manjiro had made every effort to return to Japan.

Manjiro and his companions were first taken to Kochi, the capital of Tosa Province. Rather to Manjiro's surprise — for he'd thought they'd been freed unconditionally — the inn in which they were quartered in Kochi was guarded, and their movements were restricted. Presently, they were brought before Yamanouchi, the *daimyo* (lord) of Tosa. He seemed favorably impressed with them and, after the interview, issued an order which granted all three men lifetime pensions of rice. This, thought Manjiro, would keep him from ever starving, but, unfortunately, and for reasons he couldn't quite understand, the right to engage in fishing had been taken away from him. Perhaps the officials feared that he would again try to leave Japan, if he found the chance. Whatever the reasons, if Manjiro could not again become a fisherman he wasn't sure how he'd make a living from now on.

The three men now set out for Usaura, Denzo's home village, some 96 kilometers (60 miles) distant. Arriving there, they found Denzo's old house no longer standing, but were welcomed in the home of Denzo's cousin. After a day of welcoming festivities there, Manjiro set out alone for his own village, Nakanohama.

News of his return had preceded him. The whole village turned out to welcome him, and among the welcomers was his mother, whom he hadn't seen in over 10 years. At first believing him dead, she had already erected a tomb to his memory in the burial place by the village temple!

The festivities to celebrate Manjiro's return went on for three days. Home at last, Manjiro tried to relax and put all possible worries out of his mind. Then a message came that he was to report again to Lord Yamanouchi in the capital, Tosa.

* * *

This time, Manjiro was given a more friendly welcome by the officials of Yamanouchi's court. To his surprise, he was made a *samurai* (warrior) of lower rank and presented with a sword. Yamanouchi had a plan for Manjiro. He was to impart the knowledge he had gained in the Western world to certain of Yamanouchi's officials and to a selected group of young people in the provincial capital.

Manjiro suddenly found himself busy teaching such subjects as geography, navigation, the English language, and even the rudiments of political science as it was then practiced in the United States. His pupils were earnest and eager. Foreign subjects had been studied to some extent in the vicinity of Nagasaki, where the Dutch had been permitted to retain a trading post on an isolated island for some two-and-a-half centuries, but never before in such relatively remote places as Tosa Province before.

Manjiro found himself in comfortable circumstances at last, and, even more than that, enjoyed a certain fame and certainly a great deal of respect. He acquired a house in Kochi and sent for his mother. She decided, however, to stay in

Turn to B-8



Reunion with his mother on Oct. 5, 1852



Manjiro's birthplace — on Island of Shikoku



Manjiro's wife, Tetsu

# Must Tell

There is a passage in Kaneko's book, *Manjiro*, that indicates how internationally-minded the young seaman had become by 1850.

Manjiro wanting to return to Japan felt by going to California, ostensibly to dig gold, it might be easier to sail from the West Coast. (The observations are in the *Narratives of the Castaways* by Manjiro.)

"Perhaps I can be a successful cooper in New Bedford. But I always hear the voice of my old country calling me. I shall always be unhappy and lonely in my heart, if I don't see my mother once more, although I am happy now, living with Captain and Mrs. Whitfield.

"I am sorry for my people; they know nothing about the rest of the world. Now is the time to let them know. I must return to help my countrymen open their eyes."



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PACIFIC CITIZEN

HOLIDAY ISSUE — SECTION B
DECEMBER 20-27, 1974

# low do we iscover who iscovered merica?

By BOB H. SUZUKI, PH.D.
Edited text of a speech presented before the Eastern Dis- Council of the Japanese American Citizens League in New City on October 19, 1974.)

he question posed in the title of my talk may seem com- ly inane to many of you since just about anyone educated merican schools could immediately give me the obvious er: namely, that Columbus discovered America in 1492. ever, please bear with me as I examine this question er.

When you explore the research on this subject, you find, in that there is considerable evidence that many people may preceded Columbus to the Americas. Most of you are pro- y familiar with the fact that the Norsemen were in New- dland as early as the tenth century.

What is probably less well-known is that Asians may have in the Americas as far back as 3,000 B.C. In fact, strong aeological evidence exists that Japanese fishermen may drifted to South America and left imprints of the nese Jomon culture in Ecuador nearly 5,000 years ago.

ere also exists an actual historical account written by a ese Buddhist priest by the name of Hwui Shan who ribed his voyage to the Land of Fusang, which has been tified as Mexico, in the year 485, five hundred years before Ericson and a thousand years before Columbus. Although t Western historians have discounted Hwui Shan's history mere fable, more recent studies and new archaeological fin- s in Mexico seem to support its authenticity.

Other evidence seems to indicate that there were erous other contacts between Asia and the Americas for reds of years before Columbus.

Moreover, the Native Americans (who were erroneously rred to by Columbus as "Indians") are thought to have inally migrated from Asia across the Bering Strait perhaps arly as 40,000 years ago.

Nevertheless, despite this evidence, most American his- books, which have been written almost exclusively from perspective of European Americans, usually begin with the y of how Columbus "discovered" America in 1492. Rarely, ver, is there even any mention of the evidence I have just ussed regarding the earlier presence of Asians in the ericas.

Furthermore, from the perspective of the Native ericans the story of the so-called discovery of America by umbus is not only a myth but an insult. Given the fact that were in the Americas thousands of years before Colum- America was surely in existence for the Native Americans before Columbus and did not require "discovery" by this e man from Europe in order to bless it with meaningful ex- nce. Thus, I would submit that the appropriate question is "Who discovered America in 1492?," but rather "How do discover who discovered America?"

* * *

I only belabor this point to emphasize not only the nocentric bias but also the racism inherent in most erican history books. This racism is also more broadly ected in the curriculum in general of American Schools, not speak of its effect on the practices and policies of these ools, of which I will speak more later.

One of the basic objectives of multicultural studies is to nteract the racism prevalent in the existing curriculum by wing different ethnic groups in this country to present their spectives.

As examples, let us consider what some of the alternative spectives on American history might be of different minori- roups in this country.

First, let's consider the experience of the Native ericans. Many American history books have portrayed the ive Americans as uncivilized, barbaric savages who were human obstacles to the civilized development of the country the white man. They often describe the so-called "taming of West" as the valiant struggle of the early pioneers against h obstacles as the wild, savage Indians.

History from the eyes of the Native Americans is probably y different. When Columbus arrived in the West Indies, ut one million Native Americans lived in America in about hundred different tribes. Many of these tribes were highly histicated societies with complex political and social struc- es. They had developed highly advanced agricultural tech- ues (much of which they taught to white settlers), a com- x system of moral and religious values, and a special re- rence for land which they did not view as property that could given away or sold. As for the "taming of the West," from perspective of the Native Americans, this is not the history he "valiant struggle" of the early pioneers, but a tragic and ly episode of how the white man deceitfully broke treaty er treaty, stole their lands, and almost exterminated them a people despite their heroic battles to prevent his incessant roachment.

Let's consider next the Black experience in this country til recent years, Blacks have usually been portrayed in erican history books as savage subhumans brought from an civilized, barbaric country. They have been portrayed as ople who had no cultural heritage worth mentioning and who d contributed nothing of significance to development of s country. With the advent of Black history, this perspective s now been exposed as blatantly racist.

Black historians have revealed that some of the most ad- nced societies in the world, such as Timbuktu, flourished in rica and that major contributions in many fields were made Black people in this country, particularly in the develop- nt of the South.

Finally, let's consider the Asian American experience. If e were to judge from most American history books, one uld conclude that Asians do not even exist in this country e they are usually not even mentioned. And when they are, e description is either usually highly distorted and biased, or ghly irrelevant, as in one book on California history in which e only mention of Asians is a passing reference to a Chinese g war in Weaverville, California.

However, those of us who have studied Asian American story know that Asian workers built not only the Western leg the first transcontinental railroad, but also built most of the ire network of railroads in the Western States and Canada. e development of this network of railroads was crucial to the nomic growth and industrialization of the West and enabled st amounts of wealth to be accumulated in the hands of the w men who exploited these Asian workers.

Asian workers also played a major role in the development agriculture, mining, the lumber industry, fishing and merous other industries in the West.

In fact, it has been estimated that Asian workers may have stituted as much as 20 pct. of the total actual labor force the West in the late 1800's and early 1900's when the West was

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SEATTLE NIHONMACHI — Taken eastward from the Smith Tower in 1923, this provides a bird's-eye view of Seattle's Japanese town that is spread from Yesler Way (at left), where the cable cars ran, and a half-mile southward (to the right). The street in the foreground is Fourth Avenue and in the distance is the old Dearborn Bridge.
—Seattle Historical Society

# Seattle Nihonmachi: Beat of the '20s and '30s

By EIRA NAGAOKA

The approach of the Roarin' Twenties was a time of relative quiet and optimism. People were singing "April Showers," "Singin' in the Rain," "Garden in the Lane," "Swingin' Down the Lane," "Avalon," "Ramona," "Among My Souvenirs, . . ."

As that certain nostalgia inches into memory, I feel almost like a foreigner absorbing the mere outer manifestations without feeling that viable pulse of the community.

The sight of the '20s was the City Light power control building built in 1904 at 7th & Yesler, then the most conspicuous landmark in the heart of Nipponmachi. The huge blazing "City Light" signs rising above the four cupolas and the walls dressed in exterior lights were lit up like a casino each night proclaiming to the world that Seattle was among the best lit cities in the country. Only three blocks north stood the imposing super-structure of King County Courthouse, 300 feet above sea level.

The sound of the '20s was the likes of Seattle-Everett Interurban and the Seattle-Tacoma Interurban with terminus at Occidental & Main. The Rainier Valley Line known as Seattle-Renton and Southern went to Bryn Mawr and Renton and passed through 4th & Jackson. Nipponmachi didn't suffer from the convenience of transportation. In return we had to put up with the noise stress from these monstrous transportation devices. But there's music, to be sure, in the shriek of steel against steel over glistening tracks and the huge bells clamoring for the right-of-way. Truly a trademark of that vanished era.

**EARLY HISTORY**

It may be well here to quote parts from the 1917 "Seattle Ministerial Federation Committee Report," compiled by chairman Sidney Strong and secretary U. G. Murphy:

"Japanese first came to Seattle in 1883. In 1886 there were eight or nine. The anti-Chinese agitation was at its height at that time and several hundred Chinese were driven aboard a ship at Tacoma and forcibly deported. This act cost the U.S. Government nearly a million dollars in damage claim and other expenses connected with the affair.

"The Japanese were at first included in the anti-Asiatic agitation but through the efforts of such men as former Governor McGraw and Judge Burke the Japanese were allowed to go largely unmolested. In 1887 about 200 Japanese came up from San Francisco and opened restaurants and cheap hotels. Many of these hotels were semi-brothels, both white and Japanese women being kept in them."

Notwithstanding the inauspicious background it does provide a semblance of continuity for the settlers of the '20s. For our own record the first Japanese to settle in Seattle was Kuhachi Nishii and followed by Tatsuya Arai, father of Clarence T. Arai. And by the time World War I was ready to explode in 1914, the ladies plying the oldest profession were given the choice of being booked for passage back to Japan or to accept rehabilitation to secure a proper image for the Japanese community.

I like to picture this community as a semi-fortress or a buttress against a more hostile society on the outside. Within the confine was a self-sufficient subculture providing employment, ethnic education, identity, housing and essential familial needs. Daisuke Kitagawa, who authored "Issei and Nisei, the Internment Years," analyzed the community from a different perspective when he said:

"What was a racial ghetto from the American point of view had become a haven from the Japanese American point of view.

"In a society in which ethnic minorities are segregated on a group basis, the individuals affected are compelled to find, in the last resort, their security in ethnic solidarity."

**NISEI AND THE SCHOOLS**

Nisei were attitudinized into rigid Meiji ethics by their parents and conditioned even further by the Japanese school instructors. There seemed to be little conflict among Nisei students attending public school as the Protestant work ethics meshed in neatly with the Issei value system. The molding process crystalized by the existing ghetto social system created lasting effects and gave rise to future generations labeling Nisei as somewhat less-sophisticated in the liberal intricacies such as the understanding of current social movements. Nisei is the end-product of the sociological impact and the consequence of living in the segregated society not of their own choosing.

The old South School at 6th and Main (later named Main Street School) which practically all the Japanese children attended was constructed in 1873. The kindergarten building remains as the former home of Golden Pheasant Restaurant and the structure could develop into a potential site for a Japanese community museum. The school was historically significant.

Henry Yesler's sawmill at the foot of Yesler Way is conceded to be the city's first industry and the old South School provided the education for its settlement.

In 1921, principal Miss Ada J. Mahon led a ceremonial march in the pouring rain from Main Street School to the new home at Bailey Gatzert School.

Another school familiar to the early Nikkei was the Pacific School specializing in English classes for the foreign born. The Central School (1889) on 6th & Madison in Nipponmachi was perched 250 feet above the bay, commanding an unobstructed view of the town and harbor.

Nisei enrollment in Broadway High exceeded 20% complete with their own Nichibei choir. Others attended Garfield and Franklin High. Already the patterns for scholastic proficiency had been taking form. By the end of 1940 or twelve-year span, 27 had achieved either valedictorian or salutatorian honors.

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*MIKE MASAOKA OFFERS TWO ALTERNATIVES*

# Should JACL still be all things to all peoples?

By MIKE MASAOKA

It is becoming increasingly evident to many, not only from the sometimes acrimonious deliberations at the National Coupcil meetings in Portland this past summer but also from the many letters-to-the-editor of the Pacific Citizen, chapter bulletins and newsletters, and personal reports that have come to my attention from time to time, that there are many and great differences within the general membership as to the future of the Japanese American Citizens League and what its primary responsibilities and objectives should be.

Reduced to simple generalizations, it seems that the sharpest differences are between most of the older and most of the younger members, that is between the Nisei and the Sansei who comprise by far the largest part of the membership, and between the various district councils or regional alignments.

As one who has been actively involved for more than 30 years in JACL, it seems that these differences are more real and troublesome than ever before.

Accordingly, as one who continues to be concerned with JACL, not necessarily as my own solutions to the problems but as a beginning contribution to the thinking of the National JACL Planning Commission, may I offer two alternatives to what I consider to be one of the major weaknesses of JACL today, that it tries to be all things to all peoples.

* * *

**JACL'S FIRST DECADE**

When the first few JACL chapters were organized in California, Washington, and Oregon in the late 1920s and when these local units joined to organize a national association in Seattle in 1930, its members — understandably because of their youth — were most interested in economic and social opportunities.

But, JACL learned early that, because of legal sanctions such as the alien land laws, the immigration exclusion, and the denial of naturalization privileges, most of the "better" and more profitable economic opportunities were denied them on racist grounds.

Before JACL could do very much about eliminating these legal and social discriminations, however, World War II intervened. And, with the internment by the Federal Bureau of Investigation of practically every Issei leader on the West Coast and with the forced termination of the so-called Japanese associations, JACL was left with the responsibilities of providing not only leadership and guidance but also social services to individual Issei and Nisei and to the main population centers on the Pacific Slope of those of Japanese ancestry.

That JACL was able to serve those of Japanese origin so well before, during, and after the tragedy of Evacuation is to the credit of JACL, for there was practically no other local or regional organization of Japanese to help in these difficult circumstances and the Army defaulted too many social services due to its primary mission in wartime.

* * *

**POST-WW2 ERA**

After the end of World War II, JACL had to continue to be the umbrella organization for those of Japanese ancestry in the United States in the absence of other groups.

It had to help find housing and employment for the evacuees who were returning to their prewar homes and associations on the West Coast, while also providing needed social services and guidance.

At the same time, it had to establish a Washington Office to seek corrective and remedial legislation, administrative action, and court decisions.

Also, the JACL had to develop and implement a national public education and public relations campaign that would not only contribute to the legislative, administrative, and litigative aims but to the general awareness by the public at large of the problems and the persecution of the Japanese American minority.

Once again, it is to the credit of the JACL that so much was accomplished with so little by so few for the benefit of those of Japanese ancestry in this country.

* * *

**SANSEI ON SCENE**

Even though the difficult emergency situation created by the war and its aftermath had largely disappeared by the late mid-fifties, JACL continued to try to remain the total organization for the overall Japanese American society in the nation, even though locally specialized groups were being organized to deal with certain issues and problems.

With a minimal staff and token finances, this was hardly possible, especially at a time when a new generation of American Japanese — the Sansei — was moving to the fore, with fresh ideas and concepts and without the many hangups and prejudices of the Nisei. Most of this Sansei generation did not experience the Evacuation, or the legal and social discriminations that had circumscribed the lives and the lot of their parents for more than a century, including the problems of the Great Depression of the 1930s. The more active and sensitive of these Sansei, as well as other elements within the minority society, organized their own clubs and facilities to take care of what they considered urgent and humane problems that were not being cared for at the time.

Moreover, this was also the era when civil rights, social progress, and urban concerns were the major issues of the day. This period was followed by the militants and the new breed of citizenry, spawned by United States involvement in Southeast Asia in general and Vietnam in particular, when American youth questioned not only established institutions and ideals but often demonstrated for what they considered to be truly meaningful and worthwhile causes and objectives.

So, some two years ago, when the National Director who had served so selflessly, faithfully, and well for more than two and a half decades voluntarily resigned, as did the then part-time Washington Representative, the National Council voted to experiment with a Sansei National Director and the first "professional" staff in JACL's history.

In spite of the efforts of the new Director and staff, though, the differences within the membership that began to become apparent within the past six years seem to have escalated and become more divisive.

* * *

**FIRST 'ALTERNATIVE'**

Since in all probability a substantial majority at least of JACL's membership is made up of Nisei, and since the JACL is rather obviously Nisei-oriented in its activities, perhaps the organization should stop trying to be an all-Japanese American group and become a strictly Nisei association.

And, conversely, the more militant Sansei might develop an organization for themselves, of, by, and for the Sansei.

The Nisei today are on the average in their mid-fifties, relatively well-off financially speaking, largely middle class in their outlook, and nearing the age of retirement. Most are rather happy and successful, adjusted to a moderate, conservative type of life in suburbia. They are about the same age as their Issei parents were at the time of Evacuation.

The Sansei, on the other hand, are about a generation younger, being in their mid-twenties, or a little older than were their Nisei parents at the time of World War II. They are more restless, more sensitive to what they as individuals and as a group want out of life, and more proudly aware of their Japanese origin and American Japanese heritage. They feel, act, and speak as co-equals in their society, not as apologists for what they consider their rights and opportunities.

Unlike their Nisei elders, the Sansei often tend to equate their problems and their aspirations with other Asian Americans, as well as with other minority Americans.

So, perhaps each generation will be happier, more comfortable and more able to service their respective needs in separate organizations. And, whenever mutual problems arise, they can cooperate for the common cause and good.

In this sense, it might be worthwhile to recall that the prewar Japanese associations, which were located in about the same areas as currently are JACL chapters, were established out of necessity to try to service the immigrant Issei. Although a few of the older Nisei were members, by and large the resident alien Issei comprised their membership. These Japanese associations catered to the local needs of the first generation in a rather general and casual way, including efforts to promote the welfare of the group and to protect them from gross exploitation and excessive racism.

Today, the Japanese associations as we knew them are no longer in existence, having served relatively well the special needs of that generation, with the JACL in most instances not only taking up those responsibilities but enlarging and expanding on them in terms of community services. These Japanese associations were practically autonomous, with no national federation but rather closely — though informally — associated with the Japanese consulates in their respective areas. This is understandable when one remembers that, through operation of federal law and not of their own choosing, the Issei could not become naturalized citizens of the land of their adoption and of their children's birth, thereby being forced to remain nationals of Japan.

These times, when the Nisei are looking forward to their retirements and not to the larger challenges that lie ahead for mankind, while the Sansei with their glory years still to come are eager for the battles ahead, perhaps indicate that in the selfish in-

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# How do we discover who discovered America?

Continued from previous page

being developed. Yet, the image seems to persist that Asians have not contributed significantly to the development of this country, and therefore, that Asians should be grateful for any benefits or rights bestowed upon them by this country.

* * *

I hope that these few, brief examples will serve to give you some sense of how radically different American history might be if it were written from the perspectives of the different minority groups in this country.

I also hope they give you some idea of how the ethnocentric curriculum of American schools may convey the impression that the only people of consequence in this country are white, Ango-Saxon and Protestant and, thereby, help create and perpetuate racist attitudes among white children, while at the same time develop feelings of inferiority among minority children.

I believe that the racism in the curriculum of our schools is simply a manifestation of the institutionalized racism pervading our society as a whole. It is my opinion that institutionalized racism is one of the central and most devastating social pathologies of modern society with destructive consequences not only for the racial minorities in this country, but also for people of color throughout the world who now comprise approximately 75 percent of the earth's human population. Consequently, I believe the subject warrants fuller discussion.

It's rather interesting to note that white racism, the idea that the white race is superior to the colored races, is a relatively recent product of modern society which some social scientists believe originated about the time of Columbus.

In fact, when Marco Polo wrote about his visit to China in the 13th century, he wrote from the perspective of a visitor from an underdeveloped country appreciating a more advanced civilization. The mistaken notion of white superiority did not take root until the Western European nation states began to develop superior military technology beginning about the 15th century which enabled them to conquer and subjugate people of color in all parts of the world. The notion became more pervasive and institutionalized with the outset of the Industrial Revolution in Europe in the 18th century which eventually enabled the European countries to extend their domination over most of Asia, Africa and Latin America.

The effects of racism on people of color over the past three to four hundred years have obviously been devastating. I have already mentioned the genocide practiced against the Native Americans which nearly exterminated them as a people and which was mainly justified on purely racist grounds. And I hardly need to state that the enslavement and oppression of Black people in this country have been and continue to be the ultimate form of institutionalized racism.

The effects of racism on Asian Americans has been no less devastating and is historically rooted in the massive, intense discrimination encountered by them since their arrival in this country nearly 125 years ago.

As many of you know, Asians have been subjected to some of the most humiliating, repressive and vicious acts of racism ever directed against any immigrant group including denial of citizenship, segregated schools, lynchings, massacres, and, of course, imprisonment in concentration camps. Although these trials and tribulations are sometimes acknowledged, most people (including many Asian Americans) seem to accept the myth that Asians have overcome all of these adversities through hard work, perserverance and quiet sufferance and have finally succeeded in becoming accepted into white, middle-class society.

While it cannot be denied that many Asian Americans have indeed achieved middle-class status, I believe that the success myth ignores both the serious psychological damage suffered by many Asian in trying to accommodate to a racist society, as well as the continuing barriers of discrimination still faced by them in employment, education, housing, politics and social relationships.

* * *

I am particularly concerned with the problems faced by Asian Americans in education as a result of racism. Many of these problems stem from the psychological oppression of Asian Americans. This oppression often manifests itself in severe identity conflicts among Asian American youth who suffer from deep-seated feelings of low self-esteem and self-hatred.

Many Asian American young people have, consciously or unconsciously, expressed a desire to become white and have tried to reject their identity as Asians. One rather disturbing manifestation of this conflict has been the practice among Asian American girls of trying to "straighten" their eyes by using Scotch-tape to form double-folded eyelids in a vain attempt to meet white beauty standards.

The pathetic extent to which this practice has been carried was indicated by an article that appeared in the Los Angeles Times about four years ago which stated:

"Plastic surgery to 'westernize' eyes is becoming increasingly popular in Hawaii, where a large Japanese population and racial mixture make the single Oriental eyelid common. In Honolulu several of the eye-changing operations are done each week on patients ranging from small children to women in their 40's and 50's. The cost of the operation ranges from $50 to $400 and usually takes about 30 minutes."

This practice of straightening eyes is sadly reminiscent of the practice among Blacks of straightening hair and bleaching skin.

Such negative self-concepts among Asian American youth may partly explain why so many of them have taken to drugs in recent years to seek an escape. In some Asian communities the problem of drug abuse has reached alarming proportions with a large number of deaths due to drug overdose occurring every year. This may also be part of the explanation for the increasing rates of absenteeism, dropout, and juvenile delinquency among Asian American young people.

The insecurity that many Asian American students feel about their identity may also have detrimental effects on their educational achievement. In fact, there is evidence which suggests that a disproportionate percentage of Asian college students are failing courses in freshman-level reading and composition. This deficiency in language skills appears to be related to a larger problem, which is the noticeable inability and reticence of Asian Americans to articulate, and assert themselves verbally.

Teachers have sometimes commented on the fact that Asian students rarely ask or answer questions or enter into discussions in class. Although such behavior patterns may be partly attributed to cultural influences, I believe that they have been strongly reinforced by their experience with American racism.

Many Asian Americans are reluctant to call attention to themselves by becoming verbally assertive or aggressive for fear of inviting ridicule or hostility. Their experience in American schools often heighten their sense of powerlessness and inferiority since they frequently encounter a curriculum that ignores the Asian experience and teachers who do not have any sensitivity toward Asians.

Perhaps one consequence of this lack of verbal proficiency has been the relegation of Asian Americans to lower administrative and managerial positions since their inability to articulate is undoubtedly a serious handicap when they attempt to move to higher positions. This may also explain why such an abnormally high percentage (70 percent at one institution) of Asian Americans have entered into the fields of engineering or the physical sciences inasmuch as these disciplines require a minimum of self-expression and communication.

* * *

There are many other problems resulting from racism on the education of Asian Americans, but let me move on and briefly comment on the international ramifications of American racism.

One of the most blatant examples is the Vietnam War in which American military policy was strongly influenced by what Congresswoman Patsy Mink has termed the "mere gook rule," or the racist idea that "life is cheap in Asia." Such racism could justify such actions as, "we had to destroy the village in order to save it," and the brutal massacre of men, women and children at My Lai.

Many other examples, perhaps less blatant and some decidedly more subtle, could be given, but I will let this brief mention suffice here in order to examine some of the causes of racism. Certainly, if we are to combat the problem of racism, we must have some understanding of its causes.

Most of the prevailing explanations of the causes of racism are based on socio-psychological analyses in which racism is primarily attributed to the attitudes and feelings of people; i.e., to their states of mind. According to this explanation, people are thought to develop negative attitudes and feelings toward another group, if that group is culturally and racially different and is perceived to be a threat to the dominant group's position in the society.

If one accepts this, then racism could presumably be eliminated by changing attitudes, feelings and perceptions of the dominant group through education and social integration. At the same time, the subservient group would also be educated to raise their self-concept, expectation levels and cognitive skills in order to give them an equal opportunity for advancement. While this analysis is over-simplified, it basically describes the policy this country is following to deal with racial discrimination.

The only problem with the explanation just given is that it does not appear to completely account for the pervasive, systematic and persistent nature of racism in modern, industrial societies. Prejudicial attitudes of one group against another certainly existed for centuries before the Industrial Revolution and could probably be adequately explained by socio-psychological analyses. (In fact, it's rather interesting that on the ancient murals found in the Egyptian tombs Black and other colored people are portrayed as the rulers, while whites are depicted as slaves.) However, in order to fully explain the institutionalized form of racism prevalent in modern society, we must examine the effects of industrialization on society.

Many social scientists and historians have written about the profound changes in society brought about by the Industrial Revolution. Although industrialization removed the chains of feudalism, it resulted in the alienation of people from their work as they became mere cogs in a gigantic industrial wheel and increased the antagonisms between different groups since they now had to compete with each other for jobs.

As one group was pitted against another, prejudicial attitudes were strongly reinforced in order to justify the privileged position of the dominant group. Thus, racism became institutionalized since there now existed a powerful motive, that of economic survival, for perpetuating prejudicial attitudes.

Having given this all too brief explanation of how racism became ingrained into the very structure of society by industrialization, let me examine next how industrialization affected the American public education system.

* * *

If you recall from history, the beginning of the 20th century was the period of most rapid industrialization and urbanization in the U.S. It also marked the closing of the frontier, the beginning of waves of immigrants from Europe, and the rise of large scale industrial corporations. These changes in American life created severe problems of urban poverty and disorganization, violent labor conflicts, economic monopolies, and government corruption.

As Joel Spring has so incisively documented in his recent book, "Education and the Rise of the Corporate State", the corporate state was envisioned as a solution to these problems, not only because it was considered the most viable solution, but also because it supported the interests and actions of the emerging elite in business and labor unions. In fact, as Spring notes, business and labor joined hands in implementing this solution through an alliance of the National Association of Manufacturers and the American Federation of Labor under the leadership of Samuel Gompers who, as some of you may know, was a virulent anti-Asian racist who refused to allow Asian laborers to join AFL unions on the West Coast.

According to Spring, public education was shaped to meet the needs of the corporate state in two major ways. On the one hand, he writes:

"Education adopted the goal of training the type of man required by the new corporate organizations. This meant teaching the student how to cooperate and work with others, and to accommodate to an educational hierarchical structure organized along the lines of a large corporation.

"On the other hand, education was viewed as only one institution working with others to assure the progress and efficient operation of the social system. This meant that schools trained pupils in the specialized skills required by the new corporate organization. Ideally the student would be able to leave school and directly enter a social niche. To a great extent, children became a form of natural resource that was to be molded by the schools and fed into the industrial machine."

Spring's basic thesis is that the modern American educational system was designed to produce workers for industry. It did this by socializing the student through the educational process and by screening out the so-called misfits who refused to be molded for their appropriate roles in the industrial order.

Other writers, such as Michael Katz in his book, "School Reform: Past and Present", have expanded on Spring's thesis and have pointed out that the highly centralized, hierarchical organization of the modern urban school system was modeled along the lines of the corporate structure, which was designed to maximize efficiency and profits. This is not surprising inasmuch as most of the centralized school boards have been and still are dominated by businessmen and others representing corporate interests.

Based on the tremendous advances in American capitalism over the past fifty years, there is no question that the American public educational system has been an outstanding success in meeting the needs of the corporate state and in maintaining the status quo.

However, this success has been at the expense of major disenchanted segments of our society. These are the people who have been screened out and rejected by the educational system. This became unmistakeably clear in the 1960's when minorities and alienated students engaged in massive protests against educational institutions across the country.

To be sure, there have been attempts by liberals in general and progressive educators in particular to reform the American educational system to meet the needs of these disenchanted segments of our society.

One of the better known attempts was the Progressive Education Movement during the period of the early 1900's to the 1920's, whose foremost and best known proponent was John Dewey. During the 1960's the Federal Government promoted programs to provide equal educational opportunity through such programs as Compensatory Education, Headstart, Upward Bound, and others.

The problem with all these attempts at reform is that they view education as a cure-all for all the ills of society, including inequities in wealth, problems of poverty, etc. This has propagated the idea that social mobility and equality may be achieved through education and has led the masses to believe that escape from poverty was possible through education alone, thus coopting a push toward other possible alternatives.

This idea has been strongly reinforced by a number of studies by economists which reveal a close correlation between income and education. In fact, these economists view education as an investment in human capital which eventually results in an increased rate of return to the individual and society.

However, Samuel Bowles, an educational economist, arrives at a very different conclusion based on a computerized analysis of much of the data about family, schooling, jobs and income gathered over the last decade. He finds that social class and income inequality are transmitted relatively unchanged from generation to generation by the rather powerful non-cognitive effects of both family background and schooling. Although he finds that education, I.Q., and family background are all strongly correlated with income, he determines that family background (in particular, family SES) is, in fact, the predominant determinant of one's income. Thus, he concludes that equality cannot be achieved through education alone, but can only be achieved through concurrent changes in the economic system which will lead to a more equitable distribution of income.

* * *

Now let me attempt to briefly relate all of this to the experience of Asian Americans. As I mentioned earlier, there has been a long history of racism directed against Asians in the United States which has resulted in numerous acts of violence and atrocity and many forms of anti-Asian legislation.

It also resulted in segregated schools for Chinese children in San Francisco in the late 1800's, an event which was followed by an attempt to similarly segregate Japanese children in the early 1900's. Although this latter attempt was aborted due to strong reaction from the Japanese government, it is a lesser known fact that Japanese children went to segregated schools in the Sacramento Valley until the outbreak of World War II.

I would theorize that segregated schools were established for Asians and minorities in general because they did not fit into the educational scheme of the corporate state which I described earlier. Minorities were relegated to the lowest rung of the occupational ladder as unskilled laborers, and as I mentioned earlier, Asians were also denied entry into the unions. Only whites were considered acceptable for socialization through the American public schools to prepare them for semi-skilled and skilled positions in industry.

Moreover, I would guess that the shapers of educational policy in the early 1900's encouraged the concept of the public school as a melting pot in which children of European immigrants could be blended together for the benefit of the corporate state.

Thus, it should not be surprising that a mainstream, monocultural perspective developed in the curriculum of American public schools, which not only totally excluded the perspectives of minorities, but also those of white ethnic groups as well. The concept of cultural pluralism, which minority groups are actively promoting today, was definitely not functional for meeting the goals of the corporate state.

The current issues in education being raised by Asian Americans reflects their dissatisfaction with the existing American public educational system.

Let me give you some examples:

1 — The demand for Asian American studies and bilingual-bicultural education directly challenges the mainstream, monocultural perspective of most American public schools.

2 — The demand for community control of schools directly challenges the highly centralized school boards which are usually dominated by businessmen and others representing corporate interests.

3 — The demand for open admissions of minority students into higher education reflects a growing awareness that minorities have historically had unequal access to American public education.

4 — The realization that a disproportionate number of Asian American students are being tracked into engineering and the physical sciences reflects a growing awareness of the subtle socialization process that takes place in American public schools. This growing awareness is also reflected in the concern of Asian American students about issues dealing with identity and racism.

If the Japanese American Citizens League (JACL) is to provide the leadership required to address these issues in a constructive way so as to advance the human rights of Asian Americans and other minority groups, I believe that it must change its traditional view of education as merely a path to upward social mobility.

In view of the analysis I have given on the relationship between racism, the corporate structure, and education, we must begin to look at the negative as well as the positive effects of the American educational system.

We must look at the price we have paid for our m arginal status in American society and free our children from the psychological oppression which has affected all of us and help them develop creative, critical minds that will enable them to develop their full potential as human beings and to make significant contributions in the service of humanity.

The JACL can begin to provide the needed leadership by promoting the development of a program in Asian American and multicultural studies which deals substantively with the issue of racism by approaching it from radically different perspectives.

The first step would be to eliminate the biases, distortions and omissions in existing curriculum material which have helped to perpetuate racism. However, in this process, we must be careful not to replace these materials with something equally as bad. For example, we must not allow cultural nationalism to pass in the guise of cultural pluralism by promoting one Asian subgroup at the expense of another, such as enhancing the experience of the Japanese by deprecating that of the Chinese. Cultural pluralism gives equal respect to the cultural heritages and experiences of all ethnic groups.

We must also destroy the Horatio Alger myth, particularly in the case of Japanese Americans who are often depicted as the minority group that has lifted itself by its bootstraps and are often pointed to as the model minority. As I mentioned earlier, this type of upward social mobility has largely been a myth for minority groups due to the pervasive, persistent nature of institutionalized racism, and we should stop perpetuating this myth by not allowing Japanese Americans to be used for invidious comparisons as a way of justifying the lower socioeconomic position of other minority groups.

We must stop perpetuating the notion that "heroes" or "superstars" are needed as role models by minority groups in order to raise their self-esteem and expectation levels. The West was not developed by a few individual Asian superstars, but on the backs of tens of thousands of Asian workers whose names are largely unknown. In fact, the few Asian superstars who are sometimes pointed to with pride often exploited other Asians for their own benefit in the best tradition of American capitalism. Moreover, I would question the value of using as role models persons who are exceptionally talented or are the "exceptions to the rule" since it reinforces the regressive idea of social Darwinism, or the "survival of the fittest".

Finally, in relating the Asian experience, it is high time that we decolonize the "plantation mentality" perspective of Asian Americans. For example, some Japanese Americans, who have finally overcome Americans, who have finally overcome their hangups about it, have grown fond of relating the suffering and hardships of their detention camp experience during World War II.

While this ugly chapter in American history must certainly be told, it is to our detriment when it is told in a way which seems designed to elicit the sympathy of white society and thereby to gain their acceptance, rather than in a way which will give people a realistic understanding of the social forces that actually led to our internment. Acceptance on the basis of sympathy is paternalistic and will not lead to the social equality that many of us are seeking.

* * *

Unfortunately, I do not have the time here to discuss some of the broader implications of multicultural studies; for example, the impact of American racism and neo-imperialism on Asian and other Third World countries and the need, therefore, to develop cross-cultural perspectives to prevent the continued misunderstanding by Americans of Third World countries. This is especially urgent for Asia and Asians when you consider the fact that in a single generation the United States has been at war three times with different Asian countries.

We might also have discussed the need to examine more objectively the alternative value systems and competing ideologies of Third World socialist countries such as the People's Republic of China. To understand how much we are influenced by the media and biased perspectives, we only need to reflect back on how drastically the average American's impressions of China changed as a result of Nixon's visit which suddenly removed a mental block that had prevented many people from even trying to view the country with any objectivity.

In any case, I will leave these issues and many others for us to explore, hopefully, in other future discussions. I have literally only scratched the surface of a broad and complex subject, but one which is not only interesting but vital. In the final analysis, perhaps the question we should really be asking ourselves is, "How do we discover the real America?"

**ABOUT THE SPEAKER**

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Volunteers in preparing Service Flag for Topaz Center.
—Sketch by Henry Fukuhara

*'GIRI:' RIGHTEOUS WAY*

# Inside Tanforan, Topaz

By SARAH MASON
Northern Illinois Univ.

Following the attack on Pearl Harbor on December 7, 1941, public hysteria in California, influenced by rumors of invasion and unconfirmed press accounts of sabotage, led to widespread demand for the evacuation of all persons of Japanese ancestry from the West Coast of the United States. Public clamor was accelerated by agitation from farm and labor organizations, and long-standing anti-Japanese organizations such as the Native Sons of the Golden West and California Joint Immigration Committee. Several hundred messages urging Evacuation were sent to the Justice Department in Washington. The West Coast congressional delegation also exerted pressure on both federal officials and members of Congress. Thus assured of strong support from Californians, President Franklin D. Roosevelt overrode a warning from the Justice Department that Evacuation was deemed unnecessary by the FBI, and that it would violate the constitutional rights of thousands of citizens.

On February 19, 1942, Roosevelt signed Executive Order 9066, which authorized the evacuation of over 110,000 persons of Japanese ancestry, two-thirds of whom were citizens of the United States.

Between March 22 and August 7, 1942, Japanese Americans were evacuated from their homes with great loss of property, and sent to temporary assembly centers at county fair grounds and race tracks such as Santa Anita or Tanforan, where they were housed in the animal stalls. Later they were moved to more permanent quarters on marginal lands such as the Arizona and Utah deserts. Population of each of the ten relocation camps built in these areas ranged from 10,000 to 20,000 persons.

The thesis of this study is that attitudes of these Japanese Americans towards the crises of war and relocation reflected basic Japanese values of Obligation and Loyalty. I use the term "values" as representative of those basic premises or assumptions of good and evil, worth, importance or propriety, upon which the view of life in a particular culture is based. I use the term "attitudes" to represent the ways of thinking, feeling, and believing which stem from these basic values, and which influence one's interpretation or evaluation of experiences, practices or events.

For example, during the relocation period, a reporter for a camp newspaper might praise the wide participation of residents in the adult education program of the camp, and the promptness with which the entire education program of the camp was organized. The reporter's attitude would reflect the value of Education, as something important and necessary.

Source materials used for this study consist primarily of the daily newspapers printed in Tanforan Assembly Center in California, and in Topaz Relocation Camp in Utah. These papers are in the possession of Mrs. Hana Sonoda Shirley, of DeKalb, Illinois, who was a resident of these camps from 1942-1945. I have also used material from the high school newspaper at Topaz, and from a diary kept by Mrs. Shirley.

Two terms used frequently in these newspapers should be clarified. "Issei", which means first generation; and "Nisei" which means second generation or American born. In certain cases I have used the term "Japanese American" to include both these groups, and both citizens and non-citizens.

I have used the studies of Chie Nakane, Ronald Dore, and Ruth Benedict to document Japanese values. These are based on the traditional Japanese-value system as developed during the Tokugawa period, 1600-1868, which remained largely intact throughout the Meiji period, 1868-1912, when most Issei left Japan.

* * *

**Values of Obligation and the Situational Ethic**

Several basic Japanese values are reflected in the attitudes of Japanese Americans towards the crisis of evacuation and relocation.

The first is the duty to protect one's honor or prestige. In the traditional Japanese value system this is termed "Giri-to-one's name", it implies the obligation to resent insult or detraction, and to clear one's name by acceptable means, or "Giri-acts". One Japanese dictionary has defined it as "righteous way; the road human beings should follow; something one does unwillingly to forestall apology to the world!"

A second value reflected in attitudes towards relocation is the value of Obedienee to the established rules of conduct, and closely related to this is the value of acceptance without resistance of a change in circumstances, which might call for a change in the rules of behavior. New rules should be determined by the realities of the new situation.

Termed a "situational ethic", this pattern of values attaches more importance to conformity to the rules than to abstract principles of right and wrong. This contrasts with western values reflected in the expression "sticking to one's principles" and belief that a change of behavior which violates one's principles represents fickleness or accommodation.

Several incidents in Japanese history provide examples of these values, reflected in attitudes shown by the Japanese people in reaction to loss of honor or prestige.

In 1863, the port of Kagoshima, in the domain of Satsuma, was bombarded by the British in retaliation for the murder of an Englishman, and forts overlooking the Straits of Shimonoseki, in the domain of Chosu, were destroyed the same year by warships from several Western nations. Both Satsuma and Chosu were leading anti-Western domains, yet in each case, after defeat and loss of honor, leaders of these domains sought friendship and trade with the victor.

In Satsuma, a school for western learning was also established, which clearly illustrates the acceptance of change in keeping with realities of the situation. Having been defeated by western arms, it was imperative to obtain western technical knowledge to modernize their own army to preserve their honor and prestige.

Much later, "Giri-to-one's name" was illustrated again in the Japanese surrender to Allied forces in 1945, when the Emperor announced they had "accepted the impossible", and again the Japanese accepted the victor with extremely cooperative attitudes, thus preserving their honor and accepting a change in the rules necessitated by the realities of the situation.

We may observe the same values reflected in the cooperative attitude of the Japanese Americans at the Tanforan Assembly Center and Topaz Relocation Camp.

On June 3, 1942, soon after arriving at the assembly center, 300 evacuees attending Tanforan's Town Hall Forum on "What Should the Nisei Attitude Be Toward the Evacuation?" heard Dave Tatsuno of the Japanese American Citizens League urge "voluntary cooperation" with the Federal program of Evacuation" according to a report in the Tanforan Totalizer, the camp newspaper. Other speakers suggested "the Nisei's attitude should be unfailingly grounded in his faith in his essential Americanism", and encouraged listeners to have "continued faith in democracy in meeting the problems of evacuation".

On June 11, the writer of a column called "With the Womenfolk" also called for acceptance and cooperation, and observed,

**"There is no bitterness over evacuation. The consensus, as reflected in the weekly Town Hall meetings, is that we are actively interested in having the United States and the democratic ideals that go with it win this war".**

The initial reaction of Japanese Americans to this degradation of their status in America revealed attitudes similar to those of their ancestors in Japan, in comparable situations.

Much later, in February, 1943, when Secretary of War Stimson authorized formation of a segregated combat team composed of Nisei, the response of an apparently "Americanized" high school boy, Daniel Ota, the popular editor of his school paper in a San Francisco high school, also revealed an attitude reflecting the duty to protect one's honor. He wrote in the Topaz Times:

**"When Secretary of War Stimson recently opened the U.S. Army to voluntary enlistment by citizens of Japanese ancestry, more than simply an opportunity to serve the nation on the fields of battle was opened to us. For on that momentous occasion there were placed in our hands the means by which we could prove to the world that some of us, the Japanese American people, are willing to give their very blood and life as evidence of our hope and desire to have our future generations live as respected American citizens".**

Despite the insult to the honor of the Japanese Americans represented in the formation of a segregated team, which implied the possibility of disloyalty, Daniel Ota viewed this as a way to improve their status in American society through acts of courage and sacrifice.

Other statements expressed the realistic acceptance of a new situation, reflecting the situational ethic of the Japanese value system. On July 4, 1942, an editorial writer for the Tanforan Totalizer wrote,

**"To some, both here and on the outside, our observance of America's Independence Day in this Center will undoubtedly seem to partake of the nature of a paradox. The surface irony of our situation is apparent enough. But to let the mind dwell on this single facet of the matter would not only be fruitless; it would be prejudicial to all our hopes of returning eventually to the main stream of American life as useful citizens".**

The situational ethic, for this writer, called for taking the line of least resistance and making as little trouble as possible, in order to make it possible to gain acceptance in American society.

In August of 1942, the writer of "With the Womenfolk" called attention to another practical consideration. Reminding parents that the imminent move to permanent relocation camps would require a second period of adjustment for small children, she cautioned parents against letting attitudes of bitterness or confusion undermine the sense of security in the children. She wrote:

**"The attitude of the older members of the family will reflect directly on the children. Youngsters need a sense of security, and the constant worry and irritability of their elders will do them no good. Therefore, parents should try to make quick adjustments, instead of indulging in self-pity. It would also be well to make clear in their own minds what the Evacuation is all about so that confusion or worse still, bitterness will not infect their children. Despite Evacuation, an intelligent generation will develop if the parents rear their children wisely".**

In urging the parents to make a quick adjustment, and not to indulge in self-pity, the writer implies a certain unwillingness, as in the traditional "Giri-to-one's name". Adjustment is urged in the name of "an intelligent generation", which would bring honor to Japanese Americans. The value of acceptance of change without resistance also underlies this advice to parents.

Religious leaders also urged residents to accept the reality of Evacuation and the uncomfortable conditions of camp life without complaint. In religious columns and sermons, leaders of both the Buddhist and Protestant Churches alternated between praise for the cooperative spirit of the residents, and stern reprimand for any complaining around the camp.

A lay leader in the Protestant Church, George Aso, wrote a column in the Weekly Church Edition of the Topaz Times, which he entitled, "Stop Complaining". Aso berated residents for complaining about shortages of food and coal, and reminded them that the administration was making every effort to improve conditions.

Rev. Kumata of the Buddhist Church also wrote a column in the Topaz Times which he began with praise for the good reputation of the Japanese Americans as law-abiding citizens, and for their cooperation with authorities during the crisis of evacuation. Remainder of the column, however, was a denunciation of anyone who might make a complaint.

Kumata cited an interview published in Collier's magazine in late 1941, in which a Nisei girl expressed discouragement because of job discrimination. Kumata asked his readers,

**"Was this, by chance, a representative voice of the Nisei? Is this the attitude of those in this relocation Project? So help me! It makes my blood boil to think that even one Nisei has lost his backbone in trying to be an American. I want all of us to be true and loyal Americans in spite of criticism and segregation".**

As guardian of the moral well-being of Japanese Americans at Topaz, Rev. Kumata became emotional in his desire to protect the reputation of Japanese American people through cooperation with authorities.

Perhaps the clearest illustration of attitudes reflecting the value of obligation to protect one's reputation, and fulfillment of this obligation through cooperation, is the February 19, 1943 Statement of the Committee of 33. This was an attempt to find common ground between two opposing groups formed after Secretary of War Stimson announced the formation of a segregated combat team of Nisei. A majority group favored sending a protest resolution to Washington, which they did. A minority group feared this would show disloyalty and damage their status. The compromise statement was printed in the Topaz Times and resolved:

I. That from the beginning we have been one in the opi-

Turn to Page B-8

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# Mason—

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nion that we shall strive to regain that status to which we are entitled as citizens.

2. That we recognize there were many means which we could employ to achieve this particular end.

3. That our actions so far have been governed by the fact that certain means were deemed best by the majority to attain that common goal.

4. After due consideration of the course of events, it has become clear that our goal can be best attained through cooperation with the program of the government, which has as its purpose the return of our full status as citizens.

5. This conclusion is strengthened by the decision taken by the Committee of 66, representing the Issei.

6. We believe, therefore, it is to the best interest of the citizens, as a step to attain our goal, that we accept this registration as an indication of the government's good faith.

It is clear from this statement that both groups agreed that regaining status was the primary objective. When the new insult of a segregated combat team was added to the degradation of Evacuation and relocation, there was disagreement in camp over whether or not cooperation was still the best course to follow. The implication of Article 5 is that Issei were more in favor of cooperation, at this time, than were the Nisei. Nevertheless, both sides agreed this was the best course in the compromise statement.

* * *

**Values of Group Loyalty and Participation**

Basic Japanese values of group loyalty and participation are reflected in attitudes expressed by evacuees towards their role in American society, their role within their ethnic group, ad within their community. These values are rooted in the Confucian ethic of loyalty and obedience to family, as the basic unit of the state. As it is written in the Confucian text, Greater Learning, "Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy."

According to values of the Japanese family-system as it developed in the Tokugawa period, all members of the family should work together for the mutual benefit and honor of the family. Although prerogatives of sex and age constituted a prescribed hierarchy of authority, family decisions were largely made by consensus of all members. If consensus could not be reached, it was the responsibility of the father, as head of household, to make the decisions most beneficial to the family. Obedience to decisions of the family were based on loyalty to the family and its common goals.

The Japanese state was also conceptualized as an extension of the family system, and other non-kinship groups in the village or urban community were also based on the values and structure of the family-system.

In Japanese society since the Tokugawa period, these values have fostered a pattern of strong emotional ties, mutual support and dependency among members of the group, including the family, the occupational or educational groups, neighborhood groups, and even the Japanese nation. In-group attitudes such as homesickness, fear of ostracism, love of country, and preference for travel in groups, are characteristic of Japanese society, and reflect intimacy and security for members of the group, and also exclusion of outsiders. Active participation in the group is a demonstration of both loyalty to the group and acceptance by the group.

In Tanforan and Topaz, values of Group Loyalty and Participation were reflected most frequently in attitudes of devotion to country, desire for acceptance in American society, and need to participate actively in American life; homesickness for communities left behind, and energetic organization of new communities in the assembly center and relocation camp; and emotional dependency and mutual support within the Japanese American ethnic group, including clannishness or "insideness", both in the relocation camp and among students or workers who were resettled outside.

Patriotism and eagerness to participate in the war effort, for example, were expressed repeatedly in both the Tanforan Totalizer and the Topaz Times.

On July 11, 1942, the Tanforan Totalizer conducted an opinion poll on the residents' conception of an American.

George Walimen, 23, replied,

**"It doesn't make any difference where the parents were born. The Nisei are Americans and loyal because we are used to the American way; and even Evacuation will not change this belief. We wouldn't want to live under Fascist slavery, and I'd like to go enlist tomorrow because a man has to fight for his principles".**

Harry Yoshida, 39, an Issei, replied,

**"I cam here when I was 5 (from Tokyo), but it is what I believe in that makes me an American. I am against militarism and would fight for the democratic ideals. Any good American would stand up 100% for the ideals and beliefs set down by the forefathers of America. These are ideals that go beyond color. The Nisei are Americans because they are opposed to fascism and believe in the government of the United States of America".**

Helen Kanzaki, 18, also expressed loyalty and patriotism when she answered.

**"Sure, I'm an American because I've been educated here and I want a democratic victory. It's the way we feel, I guess, that makes us loyal, and evacuation won't change us fundamentally".**

Another respondent, Marii Kyogoku, 23, a non-citizen, expressed the need for acceptance in America felt by persons of Japanese ancestry, when she answered,

**"An American is one who believes in the principles of Democracy, regardless of race, creed or citizenship. Therefore, we should not have the 'American' apply only to a Caucasian citizen, but to whomever holds in practice these beliefs."**

The fear of ostracism became greater in 1943 when Secretary of War Stimson authorized formation of a segregated Nisei combat team. This fear was expressed in the resolution sent by residents of Topaz to the War Department, protesting the action and asking President Roosevelt to make a statement to the American people on the loyalty of the Japanese American citizens. The resolution also asked that the Government "note the advantages of the good publicity to be gained by disbursing Nisei soldiers into the Army at large rather than by forming a separate combat team; and that the Government further note that the education of Caucasian soldiers can be made through deep comradeship that grows between soldiers facing a common task and thereby educate the American public." Thus the need for acceptance in American society and desire to participate n the war effort were reflected in the strong reaction to Stimson's plan to allow enlistment of Nisei only in a segregated combat team.

Many Nisei residents also expressed strong emotional ties to American communities in which they grew up, and the need for acceptance in these communities. In an eloquent Christmas letter reprinted in the San Francisco Chronicle on December 27, 1942, Daniel Ota, the "popular American-born Japanese who was editor of the school paper when war broke out", described his feelings of homesickness to friends at Washington High School:

**"In this lonely community of tar-papered barracks, desert echoes and black-haired inhabitants, warm thoughts fill the minds of many an evacuee as Christmas approaches . . . excitement of pre-holiday preparations, shopping in our beloved City of St. Francis along Market Street with its bright store lights, flowing vendors, rumbling street cars, and that race of human beings who come out and crowd the rain-washed sidewalks after the 5 o'clock whistle. I miss those things deeply; and yet as I think of those times of peace, joy and contentment, I feel sincerely confident that there will come the day when all of us shall once again be able to walk the streets, seeking new life in a truly emancipated world."**

Ota's warm feeling for his home community reflects his acceptance by high school friends and his active participation in school activities.

Attitudes of mutual support within the community and eagerness to participate in community activities are best illustrated by the speed and energy with which residents organized educational, recreational, religious, medical, and administrative services in assembly centers and relocation communities.

In Tanforan, elementary, junior and senior high schools were organized without books and materials, and despite the fact that none of the teachers had taught before. The school operated with sufficient success to secure promotions for 90% of the children from the schools they attended before Evacuation.

By July 4, 1942, according to the Tanforan Totalizer, 3,084 residents, or 40% of the total, were involved either in the schools or adult education programs. Active participation attended the elections of camp officials, and many observed that this was the first time Issei had had the opportunity to vote. Women also participated fully in the activities of the camp community, where they were not restricted to domestic chores, and high school students commented that they had more chance to participate in school activities at Topaz, where everything was run by Japanese Americans, than they had in their old high schools.

When the United States government decided to pay camp workers $12 to $20 per month for their work, the Tanforan Totalizer conducted a poll on whether camp residents favored a uniform wage for all community workers. The replies reveal a number of attitudes towards community responsibility and mutual support.

The editor of the column "Your Opinion Please", who conducted the poll, observed that most respondents favored uniform rates because "wage differences would only tend to create unfortunate rifts when full cooperation was mandatory for the community's well-being".

One respondent, Harumi Kawahara, agreed with this, and answered, "We should have an uniform wage system because it avoids antagonisms. The work is the vital thing, not the wages that go with the position. People should not be so petty about money and should concentrate more on the social aspects of our problem."

Another respondent, favoring no pay for most workers, said he thought a worker "should consider his efforts purely as a sacrifice for the general welfare."

An optometrist, Duke Itatani, favored equal pay for all workers, and declared, "We are working for the good of the people. I would work just as hard if I got the same wage as the unskilled worker."

Thus to most of the residents, participation in the work of the community was a demonstration of loyalty to the community, and not for person aggrandizement.

Values of Group Loyalty and Participation were also reflected in Japanese American attitudes of strong emotional dependency and mutual support within the ethnic group. Security and acceptance within the group was termed "insideness" and was an important factor in the formation of "Little Tokyos" in pre-war days. The feeling of being an outsider when not surrounded by other Japanese Americans was reflected in many of the letters sent back to Topaz by students attending college outside.

For example George Hirose wrote back from Huron College, in South Dakota,

**"Frankly, to be a stranger and not knowing a single student is bad. The going is rather awkward at first, and at times, embarrassing. Some of these people have never seen a Japanese, according to my guess."**

Expressing the same sentiment, Cromwell Mukai wrote from the University of Nebraska,

**"For me, at least, it was a rather strange feeling to be among Caucasians again. The people here are very nice and friendly to us. A Nisei out here puts up the barrier because he does not know how the Caucasian feels about him. It is quite difficult to overcome this feeling, but we are feeling more at ease day by day and in time I think we shall get along very well."**

As the war ended and residents prepared to leave Topaz, a young girl of thirteen, Hana Sonoda, also expressed the feeling of "insideness" when she wrote in her diary,

**"I only hope I can make it good outside."**

Many Nisei criticized "insideness", fearing that it made acceptance into American society more difficult. Alice Kikuchi, a resettled worker in Chicago, expressed the opinion that the gathering together in "Little Tokyos" was one reason for the evacuation. In a letter to the editors of the Topaz Times, she suggested a few "dont's" for Nisei coming to Chicago.

**"First of all", she wrote, "most of the Nisei who come here ask around about jobs, and the minute they learn that one or two Nisei have been accepted in a company, they immediately rush down and put their applications in also. Now, why do they have to work where there are other Nisei? Are they so afraid that they will be prejudiced against and are unwilling to stand alone to face it?"**

Kikuchi also criticized the unwillingness of Japanese Americans to include outsiders in their own social affairs, and added,

**"Another complaint is that the Nisei make no attempt to mix in other societies than their own. Small wonder that people regard them with suspicion when they are always together in small groups. And when someone brings a Caucasian over, many don't even have the courtesy to be friendly and sit in a corner and talk to one of their friends, and rather ignore the newcomer."**

Another aspect of "insideness" was a tendency toward a narrow outlook and preoccupation with local and material interests.

An editor for the Tanforan Totalizer expressed concern over the charge that Nisei were "satisfied with too narrow a mental and social outlook, that their lives were too much bounded by the activities of their immediate communities, and that their collective thinking was too limited to take more than passing cognizance of forces and events and movements affecting the whole of humanity."

Marii Kyogoku expressed the same concern in an editorial on women and war, when she warned,

**"We here in camp are letting a feeling of "insideness' pervade all our thoughts and actions. Our minds are filled with whether the breakfast was good or bad, whether there is hot water in the laundry and shower rooms . . . To become active partisans in the post war world as we wish, we must realize that in a war which is so important to win, our being here is really a**

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# Manjiro's Saga—

Continued from A-11

Nakanohama, saying that she was a country woman and would find it difficult to live in a city. Although Manjiro was disappointed over this, he consoled himself with the knowledge that his home village was not too far, and that he could visit there on occasion.

Altogether, Manjiro was happy — perhaps completely happy for the first time in over 10 years. It was almost as though he'd forgotten his long adventure in the outside world, and the hardships he'd endured — not the least of which was the patience he'd had to call upon — in making his way back to Japan. Almost — but not quite. In the recesses of his mind, somewhere, was still the spark of an idea he had long harbored. Manjiro had lived among Americans, and had found that, on the whole, he liked them. He had even known a deep affection for the sea captain and his wife who had arranged for his education in a small town in Massachusetts. In his heart, he wanted Japanese and Americans to know each other. He wanted Americans to learn the ways of his country, and he wanted Japanese to enjoy some of the modern progress Americans would be able to bring to them. But perhaps it was too late, now, to do anything about that dream. Perhaps he'd just continue as a teacher, here in Kochi, the rest of his life, in comfort, but also in obscurity.

And then a group of tattooed runners from Edo arrived in the provincial capital. The dispatch box they carried bore the trefoil crest of Tokugawa. Manjiro was to proceed immediately to the Shogun's court.

What Manjiro did not know was that an American naval officer named Commodore Matthew Perry had brought a squadron of warships to a harbor near Edo, and that the Tokugawa Government, fearing invasion, had declared a state of emergency. The Shogun's counselors wanted to know everything they could possibly learn about America and Americans. Manjiro was one man who could give such information.

**BEHIND THE SCENES**

When Manjiro arrived in Edo he suddenly found himself being questioned closely by a number of high officials. It was a little like the period he'd spent upon first returning to Japan, when everyone had been suspicious of him. There seemed to be a certain amount of suspicion now, though Manjiro couldn't imagine why.

Masahiro Abe, the *daimyo* (lord) of Ise, who was, in effect, the Prime Minister, had heard favorable reports concerning Manjiro, but Nariaki Mito, *daimyo* of Mito, was not so sure this ex-fisherman from Shikoku could be trusted. In part, he wrote on this subject to another official as follows:

"Consider that the Americans took advantage of Manjiro's youth to separate him from the others and did him a favor by teaching him writing and arithmetic. In the fact that they did this, who can say that there was not a doubtful scheme in mind? Manjiro was saved from death and put under an obligation of gratitude for the upbringing he received (from the Americans) from early boyhood to 20 years of age. That it will not be to Manjiro's liking to do anything to the disadvantage of the Americans is natural."

Fortunately there were also important officials who did not regard Manjiro as a spy and who believed his knowledge of America and Americans ought to be put to use in the negotiations that were now going on with Commodore Perry. The negotiations were taking place at Kurihama, on Tokyo Bay, and Manjiro was sent to the neighboring port of Uraga so that he'd be on hand if he were needed.

Manjiro was not called upon for his services during these early negotiations. Commodore Perry departed, and returned many months later. By this time the scene of the

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James & Margarette Murakami
Nat'l JACL President-Elect
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Japanese American Citizens League

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## Iason—

ntinued from B-8

ull part. Taken in number people involved, we are less n one-tenth of one percent the people of the United tes".

Participation in activities thin the ethnic group flected basic Japanese lues, but was seen as a han-ap by some Nisei, who lieved that it would delay ceptance in American ciety.

### CONCLUSION

Ve may conclude from this udy that reaction of panese Americans to ses of war and relocation d indeed reflect basic panese values. It has been own that cooperation with thorities throughout racuation and relocation flected the Japanese obliga-n to protect the status of the oup, and acceptance of ange without resistance to new realities.

t has also been shown that great loyalty to America d eagerness to participate the war effort reflected panese values of Group yalty and Participation, hanced by the atmosphere patriotic fervor in wartime erica. Loyalty, as a virtue, ght also serve to increase tus, and for this reason rticipation in the Nisei mbat team was seen by ny as a way to regain atus for Japanese mericans, as well as provid-g a demonstration of loyalty elf.

Emotional ties and a sense responsibility and mutual pport towards both the hnic group and the com-unity, which were one and e same in the relocation mp situation, also reflected panese values of loyalty d participation.

Implications for American mestic and foreign policies e evident. The fact that rsons of Japanese ancestry ere singled out for Evacua-n and relocation (as op-sed to persons of Italian d German ancestry), with e imputation of disloyalty hich this implied, was a vere blow to the status of apanese Americans; the reation of a segregated com-t team added insult to in-ry.

Anxiety over acceptance in the mainstream of merican society was for this ason already more pro-lematic for the Japanese mericans than for other im-migrant groups, and was in-ensified by Evacuation and elocation. This experience, in urn, increased emotional de-endency upon members of heir own ethnic group, the ef-ects of which still remain, for xample, in the unassertive-ess of Japanese Americans n taking leadership roles in ational and local politics.

In foreign policy, awareness f Japanese values could have ar-reaching effects. Japan's oncern with her status as a ation, and status of immi-rants to America, has been ntense since the beginning of U.S.-Japan relations in the econd half of the 19th cen-ury. The anxiety of Japanese eaders concerning "unequal reaties" of the late 19th and arly 20th centuries; concern ver treatment accorded Japan by the Naval Limita-ion Treaty in 1922; and the Japanese Exclusion Act of 924, led to an overriding ef-fort by Japan to assert herself among the nations of the world. Japan's action in Manchuria in 1931, later ac-tion on the Asian mainland, and her role in World War II, all may be shown to have oots in Japan's concern for tatus as a nation and as a people.

Unawareness or disregard for basic Japanese values on the part of those who de-termine American foreign policy has been amply de-monstrated throughout the 20th century. The policy of "non-recognition" towards Japan's action in Manchuria; the insulting nature of negotiations between Secretary of State Hull and Japanese envoys prior to the attack on Pearl Harbor; un-preparedness for the kind of reception American occupa-tion forces received at the end of World War II; and most re-cently, the failure to notify Japan of Nixon's trip to China, are the most obvious ex-amples of foreign policy blun-ders stemming from cultural differences between the United States and Japan. ■



Manjiro visits Capt. Whitfield at Fairhaven, Mass., on Oct. 30, 1870 — some 30 years after he was rescued.

## Manjiro—

Continued from B-8

negotiations had shifted to Kanagawa, further up the bay, and nearer to the capital. Manjiro was now kept in Edo, 20 kilometers (16 miles) away. Here he translated into Japanese the various docu-ments in the English language that were brought to him from the conference site. Perry and his staff were often amazed at how quickly the English docu-ments then submitted were translated into Japanese. They never saw Manjiro, nor did they ever realize that he was working behind the scenes.

How the Treaty of Amity and Friendship between Japan and the United States was slowly developed is now history. Amity and friendship did not come overnight, however; there were still fac-tions bitterly opposed both to the opening of Japan and to its modernization. During this period of turmoil, Manjiro was kept in Edo, in one sense a prisoner whose movements were restricted, but in another sense in a position of honor. He was sought out by scholars who wished to learn more about America. He was given the surname of Nakahama, from his ancestral village, and thus acquired aristocratic rank.

In the next few years, as ob-jects from the Western world began to pour into Japan, Manjiro was kept busy de-monstrating their principles to scholars and officials. Largely through Manjiro, Japanese craftsmen now became familiar with such de-vices as steam engines, mechanical pumps, and barometers. Manjiro also spent many months translat-ing Bowditch's *New American Practical Navigator*, a huge volume he himself had used as a ship's master when he had lived with the Americans. Because he had never had ad-vanced studies in written Japanese, Manjiro was given a group of skilled calli-graphers to help him with this task. He had to invent numerous Japanese equivalents for technical terms that simply didn't exist in Japanese, and many of these terms are a part of the Japanese language today. Altogether it took him 18 months to produce this work, which became 22 volumes in its Japanese version, com-plete with the many logarithmic tables used in navigation. In addition to all this activity, Manjiro supervised the building of a modern, two-masted ship at Uraga.

By now Manjiro had mar-ried the daughter of a well-known *samurai*. The wedding had been arranged by Egawa Tarozaemon, a noble who had become, in effect, Manjiro's sponsor. In time, Manjiro was appointed to the faculty of a new naval school established in Yedo.

Commodore Perry's original negotiations led to diplomatic relationships between Japan and the United States, and Townsend Harris was appointed the first consul general. It was Harris who worked out the first com-mercial treaties between the two countries with the Edo Government. These treaties had to go to Washington to be ratified by the American Congress, and the steam frigate, *Powhatan*, arrived in Japan to take the documents back. Japan also decided to send its first diplomatic en-voys to Washington.

Although only a few years had passed since the opening of Japan, there were already several qualified Japanese sea-captains on hand who would be able to take a modern ship across the ocean. This was largely due to the naval school, where Manjiro was an instructor. Japan also had a modern seagoing vessel by now: the 300-ton *Kanrin Maru*, recently purchased from the Dutch. The Govern-ment decided to send this ship back with the *Powhatan* as an escort vessel. This would de-monstrate that Japan actually had entered the modern world.

Manjiro was chosen to go with the *Kanrin Maru* on her trip to America as an instruc-tor in English and in foreign ways. A rising young Tokugawa retainer named Awa Katsu, who had studied seamanship with the Dutch, was made captain of the vessel.

Captain Katsu, unfortunate-ly, became violently seasick before the *Kanrin Maru* had been many days on the open ocean. There was an American mariner aboard—one Captain John Brooke—but the Japanese crew and the high-ranking passengers wanted to prove to the world that Japanese navigators needed no assistance in taking a ship across the ocean.

Manjiro was asked to take command. He thus became the first Japanese to navigate a ship safely across the Pacific. The *Kanrin Maru* sailed proudly into San Fran-cisco harbor, flying the Rising Sun flag, which had just been designed, for the first time in a foreign port.

It was the beginning of a new era for Japan.

On the return voyage, Man-jiro once more visited Hawaii and found many of his old friends there. Eventually he brought the *Kanrin Maru* safely, and in triumph, back to her home shores of Japan.

It is history now how the Tokugawa Government fell and the Meiji Restoration brought Japan firmly into the modern world. Manjiro lived through most of these violent changes, continuing to serve as an interpreter both of the English language and American ways. He visited America again in 1870, this time reaching the town of Fairhaven, Mass., where he had been sent to school by his original benefactor, Captain Whitfield. There was a happy reunion with Captain Whit-field and his family. Return-ing once more to Japan, Man-jiro spent the final years of his life in retirement, as Japan grew even stronger and in time attained the status of a leading world power.

Manjiro died on November 12, 1898. Once a simple, young fisherman, he had lived a full life, had attained such honors as the right to use a family crest, and had seen much of the world. More important, he had watched his beloved homeland come into the modern world, which meant that he had seen his early dream come true. —Koryu

## Thank You, Tak

The saga of the "Kanrin Maru" is not new to Pacific Citizen readers. The late Tamotsu Murayama, PC Tokyo correspondent, often wrote about the first Japanese steamship to sail across the Pacific in 37 days to San Fran-cisco in 1860, accompanying the First Japanese Embassy to Washington.

It was Murayama who in-terested Takashi Matsuda many years ago in the lore of the early Japanese pioneers of America. Now an engineer with Hughes Aircraft and in-structor of Japanese at Tor-rance Adult School, Matsuda has collected pictures and material on Manjiro, which have greatly assisted in piec-ing the interesting bits to round out the Koryu nar-rative.

Matsuda regards Manjiro as the first Japanese to be educated in America and the pioneer of Issei pioneers. — Editor.



Capt. Whitfield

## EPILOGUE

The Koryu narrative on Manjiro trails off all too quickly. The Kaneko nar-rative sheds a few more in-epilogue.

Manjiro's wife, Tetsu, died of measles in 1862 in Tokyo. She was 25 and had bore him three children. To forget his sorrows, he returned to the sea as captain of *Ichiban Maru*, a whaler, in the waters off the Ogasawara (Bonin) Islands.

Arrival of Russian and British warships off Japan in 1863 spurred the Tokugawa government and feudal lords in Kyushu to become better acquainted with western ways and technology. Manjiro gave up whaling and began teaching English to young scholars, many of whom later became key men in creating a modern Japan. He also taught navigation to the young men of the Satsuma clan in Kagoshima, negotiated with foreign traders at Nagasaki in the purchase of ships and weaponry.

The Tokugawa shogunate, of course, was overthrown in 1868 and the Emperor (Meiji) restored to power. In 1870, Manjiro accompanied a group headed by Iwao Oyama bound for Europe on a military mis-sion. Oyama was later to become field marshal com-manding the Japanese Army in the Russo-Japanese War.

The Oyama mission arrived in San Francisco in October, crossed the American con-tinent by train and reached New York on Oct. 28. Here, Majiro spent two days to visit the Whitfields in New Bed-ford, Mass. That visit was du-ly noted in the New Bedford Morning Mercury of Nov. 1: "The education of the wrecked Japanese boy at a public school in Fairhaven, through the kindness of a whaling captain, contributed materially to the establish-ment of the relations existing between this country and Japan."

The Franco-Prussian War was at its height when the Oyama mission reached Lon-don on Nov. 17. Manjiro became too ill to proceed to the Continent and returned to Japan the following year. Well enough to teach again, Man-jiro taught English and navigation at his home in Fukagawa. But before the year was out, he had a slight stroke and recovered but was never active again.

He revisited his mother in Tosa (Shikoku) in 1875 with his eldest son, Toichiro, now a promising medical student at Tokyo Imperial University. The son went on to study medicine in Germany, return-ing to a successful practice and founding several hospitals.

Long years of retirement came to an end for Manjiro in 1898 in his son's house behind the Ginza. He was buried at Bussinji Temple in Yanaka, Tokyo. The remains were moved in 1925 to Zoshigaya Cemetery in Tokyo.

Toichiro visited America in 1917, met Capt. Whitfield's son Marcellus at Fairhaven to ex-press his gratitude. On July 4, 1918, Viscount Ishii, Japanese ambassador to the U.S. went to Fairhaven to present a his-torical sword for the Manjiro family. It was a gala occasion attended by civic dignitaries, including Lt. Gov. Calvin Coolidge.

In 1933, President Franklin Delano Roosevelt wrote to Dr. Toichiro Nakahama, reveal-ing the fact that his grandfather, Warren Delano of Fairhaven, was part owner of the ship *John Howland*, which had rescued Manjiro. As a boy, Roosevelt recalled the stories his grandfather told of the "Japanese boy who lived across the street" in Mr. Trippe's house. "The name of Nakahama will always be re-membered by my family," the President's letter con-cluded. ■

## *Seattle Nihonmachi: Beat of the '20s and '30s*

Continued from B-1

Inception of the Seattle Japanese Language School (Kokugo Gakko) was the off-shoot of the education com-mittee of the Seattle Japanese Chamber of Commerce. Capital funds for school con-struction were raised in the community. Kokugo Gakko found the early going difficult. Volunteer contributions of $3,000 per year kept the in-stitution afloat until reaching the status of solvency.

By 1940 the enrollment ap-proached 1,360, according to Genji Mihara. There were 26 teachers headed by Yoriaki Nakagawa, principal. Stu-dents were housed in two smaller structures in addition to the two main buildings at 1414 S. Weller. Classes met each day for 1½ hours. The annual graduation rite at Nip-pon Kan and the school picnic at Jefferson Park were pegged as social highlights.

This contrasts sharply by today's standard as Mihara directs the same school on week-ends with 170 students and nine instructors. Iwao Matsushita is the principal.

Another private language school was the Ishii Chu Sho School or known simply as Ishii Gakko at 1039½ Main and known for scholarly dis-cipline. Keisho Ishii was the director.

### NIKKEI CHURCHES

As might be expected the churches have changed little except for the location.

St. Peter's Episcopal Church congregation met at 1111 Yesler before moving to its present location in 1932. Rev. Canon Gennosuke Shoji was minister from 1918 through 1940 and returning to serve in 1946-50.

Japanese Presbyterian Church erected their 1920 building at 9th and Weller only to be displaced by the freeway construction 42 years later.

Japanese Congregational Church met at 318 Washington in 1910, then to the kin-dergarten building of old Main Street School and moving to 1043 Main almost across the street from the Seattle Bud-dhist Church.

In 1921 the Baptists were congregating at 661 Washington and vacated the premise when the land slides occurred below Washington Street. The Rev. Fukumatsu Okazaki of the Japanese Bap-tist Church served from 1891 to 1933 followed by the Rev. S. Fujimura and the Rev. S. Hashimoto. The Rev. Emery E. Andrews ministered to the Nisei from 1929 and continues to be Minister of Visitation and Pastor Emeritus.

Japanese Methodist Church occupied the 13th & Washington site. The Sunday school building, a former synagogue, displayed the House of David symbol still to be seen.

In the early '20s the board walk led to the Seattle (Hongwanji) Buddhist Church, known at that time as Bud-dhist Mission on 1029 Main. The street before the slide was open to through traffic from downtown.

Nichiren Buddhist Church in 1929 was at 1036 King before moving to the present address in 1933.

Also listed were Konko-Kyo Church, Tenri-Kyo Church and Shindo Maruyama Church. Fujin (Japanese Women's) Home was conduct-ed by Baptist Women's Board Missions and the Methodist had their counterpart in Catherine Blaine Home both used to house women coming from Japan.

The Rev. Leopold H. Tibesar was pastor at Maryknoll Mission, 1668 E.

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SEATTLE'S 'GINZA' — The main drag of prewar Seattle Nihonmachi was Main St., looking eastward from Fifth Ave. South. Picture was taken in the mid-1950s (judging from the vintage of the automobiles at the intersection). Up Main St. on the right side in the middle of the block was the Seattle JACL Office. The two corner buildings have been long gone. The Japanese American Courier plant was in the building at left. —Seattle Historical Society

## Masaoka—

Continued from B-1

terests of each, the Nisei and the Sansei ought to have national organizations of their own, to reflect their hopes and aspirations and to motivate their own memberships to respond to the remaining tasks of their respective generations, one in the twilight of their useful lives and the other in the sunrise of their careers and contributions.

* * *

**'SECOND ALTERNATIVE'**

If, however, this alternative does not seem attractive or realistic, how about overhauling and reorganizing the JACL in such a manner that the district councils, perhaps modified somewhat from their present largely geographical groupings, can concentrate on local and regional problems, with national headquarters moved east to either New York or Washington to specialize only in nationwide programs and to feature national legislative and public relations activities.

At the Portland National Convention last summer, it was clear that some district councils, chapters, and members felt rather strongly that the JACL should become more involved in regional and local problems, including providing social and public services, with less emphasis on attempting to develop national projects.

Others questioned whether the relatively few national issues involving directly the welfare of those of Japanese ancestry in this country at this time warranted the time and money spent on national staff and programs. Still others noted that the problems and the challenges for those of Japanese origin differed greatly in many respects for the eastern seaboard chapters as compared to those in such metropolitan areas as Los Angeles, San Francisco, and Seattle, or those in the urban communities compared to those in the rural regions.

So, if I may, may I suggest that some consideration be given to what might be called a "federated organization" for JACL.

In such a setup, national dues need be only nominal and national headquarters located in either New York City or Washington, D.C., depending upon the emphasis that the members wish to place on JACL objectives. By being away from the centers of Japanese population as it were, national headquarters would not have to become involved in local chapter and district level problems or memberships, and even become as some may have suggested more of a local chapter and district council office than a truly national headquarters.

If the emphasis is to be on public education and public relations problems, then headquarters should be in New York, the center for media and communications operations in this country and the world. If the concentration is to be on national legislative or administrative action, then Washington, D.C., is the answer. And these two cities are less than an hour away from the other so — for all practical intents and purposes — the same headquarters could serve both major objectives.

Of course the circumstances are very changed from that which prevailed during and immediately after World War II. At that time, there were no Nisei in the United States Congress and only very few in the federal civil service in influential posts. And Japan was the enemy nation, and subsequently the defeated enemy.

But, the very reasons that compel most of the national associations and organizations to headquarter in either New York City or Washington are valid for JACL, and perhaps more so since most American Japanese reside so far away from the East Coast that they have few worthwhile contacts there where most of the national and international decisions are made and implemented that so involve the welfare and wellbeing of those of Japanese ancestry in this nation. And where public opinion is molded and directed as nowhere else.

Under this type of organization, the national dues can be kept at a minimum, with a smaller but perhaps more expert and professional headquarters staff.

Each district council or region would contribute its share to the national budget, but most of its revenue would be raised and expended locally, that is within that area, to satisfy local membership wants and projects. The district council would be responsible for the selection and payment of its own regional director and staff, and for determining its own priorities within general guidelines determined by the National Council. For instance, if one district council was concerned about rendering social and public services to those of Japanese origin in its region, it could do so. Another might prefer to develop similar programs but for all Asian Americans.

Turn to C-12

## Seattle—

Continued From B-9

Jefferson. At the time of evacuation Japanese Catholic Mission was at 507-17th Ave.

**COMMUNITY PRESS**

The Japanese immigrants were prolific readers, coming from an island nation which boasted one of the highest literacy rates in the world. The community numbering less than 8,000 supported three Japanese language dailies. The Great Northern Daily News with K. Takeuchi as editor and publisher was later succeeded by son Richard. The North American Times had S. K. Arima, publisher and S. Y. Arima, editor. Both published six issues per week with swarms of school kids bicycle corps making immediate deliveries.

Up to 1918 the Asahi News (Japanese Morning Daily) with J. Ito Terusaki completed the Japanese vernacular triumvirate. Japanese American Courier, the voice of early JACL and the only Japanese newspaper published weekly all in English came into being with Jimmie Y. Sakamoto as editor and publisher in 1928. Their plant stood directly across the street from the North American Times.

By mid-thirties as more Nisei became of age, the Japanese dailies started to feature one page English sections. The Great Northern Daily News had Budd Fukei, fresh out of Broadway High, as its new English editor. Fukei is today one of the veteran editors at the Seattle Post-Intelligencer. The late Jaxon Sonoda edited the English page for the North American Times.

The North American Post with publisher H.T. Kubota and editor Tak Hibiya today works from the same site as the former North American Times. Kubota has been picking up the deficit for many years as a community service.

**ENTERTAINMENT**

What were the people seeing before TV? The Issei had their silent movies which literally saturated the community. In the '20s the Bison Theatre was at 411-6th S.; Jackson Theatre, 519 Jackson; Electric Theatre, 513 King; Atlas, 412 Maynard; Florence, 514-2nd; Gem, 115-2nd; Joy, 208-2nd; Palace, 116-1st; and Rialto, 708-1st.

In the '30s the talking pictures took their toll but newer ones kept setting up businesses such as Circle, 413-2nd; Palm, 608-1st; and Star, 117 Occidental.

Local cinema magnate Seisaburo Mukai operated the Electric, Jackson, Bison, Rialto, Circle and the Atlas Theatre. In addition, the Mukais operated the Tokyo Fishing Tackle.

**ENTREPRENEURS**

While we're on the subject of businesses some mention will be made for unusual entrepreneurs.

H. J. Shiga on 661 Jackson ran the Taiheiyo Sweater knitting mill. There were the Pacific Commercial Bank which went into receivership and Oriental American Bank at 600 Main.

White River Dairy (officers Akimaro Mizuno, Tad Uyeda, Shigeko Uno) and the Cascade Soda Water Co., formerly owned by Y. Kogita and followed through by Yoshito Fujii, reminds us of the days before the big corporation takeover.

Grand Union Laundry Co. at 1251 Main had a payroll exceeding 50. Harry M. Okamura, Toshio G. Okada and Bunta Hara were in partnership.

There was one Japanese hospital, Nippon Byoin, located at the present structure of Tokyo Hotel, 416½-12th S. It had 30 rooms and a staff of nine doctors. Patients had the luxury of being able to communicate in their native tongue and enjoy familiar food.

**CITIZENS LEAGUE**

The formation of Seattle Progressive Citizens League in Sept. 27, 1921 with Shigeru Osawa as president was hastened by the passage of Washington State Anti-Alien Land Law in June of 1921, making it illegal for foreign-born Japanese to own or lease land. The league became a forerunner to JACL founded in 1930 at the First Biennial Convention held in Seattle Aug. 29-Sept. 1, 1930.

Blows to the Nikkei business climate was the Washington state court refusal to compel the Secretary of State to file articles of incorporation for Japanese Real Estate Holding Companies. Under state law, aliens ineligible for citizenship could not form such corporations on the same ground the Immigration Act of 1924 excluded Japanese immigrants as "aliens ineligible to citizenship."

Though we can blame the legislatures for the passage of the likes of alien land laws, and the racially restrictive immigration laws, I believe, the blame rests with the United States Supreme Court. The founding father had tried to ascribe the Constitution to the principles of liberty and justice in the name of humanity but the Supreme Court repeatedly denied Asians the right to naturalization through its interpretation of the Constitution making possible for federal and state governments to hide behind the cloak of the Court.



SEATTLE-TACOMA LINE — Scene of the interurban street cars on Occidental Ave. near Yesler is of particular interest to Japanese Americans in the Northwest because of the Seattle Hotel at left, which was owned by H. T. Kubota when it was later razed. Since the 1920s, the Issei operated restaurants, hotels and other shops in this area catering to people who relied on rail transportation in and out of town. The interurban lines were discontinued in 1928. —Seattle Historical Society

**JAPANESE FARMERS**

So for the latter part of years approaching the '40s, Nipponmachi relied upon its supporting environs of Japanese farming communities. Through the practice of frugality, hard work, sound business practices, and its ability to adjust to adverse circumstances, Nipponmachi finally started to bloom financially. Far from being an economic giant, the community was financially independent and had the economic resources to provide substantial employment for their own.

John A. Rademaker of the Univ. of Washington, writing in the 1934 edition of the American Journal of Sociology said the Japanese farm industries were "existing mostly as a separate system unincorporated in the organization of the dominant white population. (The Japanese) went into occupations where they felt pressure of competition was least because of specialized ability or others not willing to do this kind of work.

"The Japanese were unable to compete successfully in poultry-farming, growing of tree fruit, cereal, grain and hay products, dairying, and production of livestock. These are the agricultural specialties of the whites. Thus, cultural differences have tended to create a complementary division of labor characterized by goodwill and understanding and integrating Japanese and white in a single well articulated economic organization."

Rademaker attributes the success of Japanese truck farmers for being well versed in the technology of intensive cultivation, fertilization, drainage, irrigation, and the ability to match the various crops with the existing soil condition for optimum yields.

The Japanese had also conceived the market method of "expanded sales into extra-regional market" made possible by the advent of the refrigerated railroad transportation.

In large measure the overall increase of vegetables grown by Japanese farmers raised the productivity level to 80% of King County total. Moreover, they were shipping 1,500 railroad carloads to Eastern markets or 80% of the shipment from this area.

This new development meant that farmers were to have the luxuries of ignoring the local market conditions and increasing the Nikkei job opportunities to 540 in the vegetable shipping industries.

**THE 1940 SCENE**

Japanese residents in Seattle proper at the approach of the '40s which comprised about 1.9% of the city population operated 140 grocery stores or 17% of the city total, 90 dry cleaning shops or 22%, 53 restaurants or 10% and in addition operated 206 hotels and 56 apartments filled to capacity. There were 50 families in and around Seattle operating greenhouses including the floral industry.

The lopsided statistics may not have been necessary if the Japanese weren't so harshly excluded in the outside job market. However, the record of accomplishment speaks for itself.

Viewed from the full advantage of hindsight we can only speculate what might have been if the Issei with their hypercompetitive drives were allowed to become naturalized, own lands, speculate in real estate and conduct businesses unshackled by restriction. And what's more, the Issei were on the ground floor when Seattle was crawling out of the cradle.

But we were to see that history had destined its course in the manner of Homeric epic. All the accumulations built through decades of hard work were to be wiped out by the stroke of a pen in a prelude to evacuation. What can we say? We can only weep.

**SOME REMINISCENCES**

Do you remember the old fourfaced Coleman Dock clock . . . Wheeler ferry to West Seattle from Coleman Dock . . . Seattle-Mercer Island ferry run at Leschi Landings and Seattle-Kirkland run at Madison Park Dock . . . Elevated street car trestle bridge on Railroad Ave. from Spokane St. and ending at 1st & Washington . . . Cable cars on Yesler, James and Madison Streets . . . Dugdale playfield at 13th & Yesler and not to be confused with Dugdale Ball Park at 14th & Jefferson . . . Practicing baseball at the empty lot of Yutaka ground at 8th and Weller . . . Taiyo, Nippon and Waseda Athletic Clubs . . . Japanese American Courier-sponsored baseball and hoop leagues?

Seattle Dojo on the ground floor of the old Tacoma Hotel . . . Tentokan Dojo on Broadway & Yesler?

Also, Japanese Students' Club of the University of Washington at 4115 15th N.E. . . . Dances following Sunday bazaars . . . Finnish Hall dances; shibai . . . Musical and classical odoris on the outdoor bandstand with gaudily lit Japanese lanterns on the blocked-off intersection of Main & Six?

Japan Day program at Playland Amusement Park . . . Kankodan sight-seeing tour to Japan via steamship liners . . . Japan training naval squadron with flagship Asama, Yakumo, Iwate, and cruiser Idzumo . . . Jurisdictional cannery union disputes . . . Weekly Nisei radio program on KXA with emcee Tura Nakamura?

"White plague" deaths of too many Nisei and the regular shuttle trips to Firland Tuberculosis Sanitarium . . . Y.P.C.C. . . . Aeolian Choir . . . Alki natatorium and Crystal Pool, both "off limits" to Orientals under whites-only policy . . . Roller skating rinks at 12th & Yesler . . . Hooverville shacktown of the depression . . . The Luna Park Natatorium with fun zone and dome covering three swimming pools with concession stands and the "longest bar in the world" closed by prohibition . . . Bakkappei or Japanese Kino . . . Chinese lotteries . . . Kanekichi Kinpachi enterprise . . . Taxi dancing, speakeasies, slot machines in restaurants; and the Toyo Club gambling house?

Also, Japan-style public baths at Hashidate-Yu, Hinode-Yu, Momiji-Yu, Miyako-Yu and others with thin partitions separating the ladies from the men . . . Japanese restaurants specializing in Chinese foods—Gyokko-Ken, Kin-Ka-Low, Nikko-Low, and Shinpu-Ken . . . and the Tokuji Sato's old Japan-style Maneki Restaurant (forerunner of Maneki in N.P. Hotel) on the hillside with fish pond and kabuki (gate) at the head of stairway? ■



REMEMBER THIS? — What was the plushiest Japanese restaurant in prewar Seattle, the Maneki, was never restored after the war because of earth slippage. The onetime hillside garden spot at Sixth and Washington is now occupied by International Terrace, a public housing project opened a year ago. —1957 Photo by Elmer Ogawa

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## Happy Holiday Greetings

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DR. JIM YAMAGUCHI
1241 B Street — Hayward 94541

DR. SHOGE KIMURA
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DR. JOE N. KIMURA
32315 Mission Blvd. — Hayward 94544

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DR. KEICHI SHIMIZU
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DR. M. STEVEN NEISHI, O.D.
Bayfair Shopping Center—San Leandro

DR. GEORGE YAMAMOTO
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Professionally Planned Insurance Programs
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Roy, Sam & Tets Sakai Families

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San Leandro 94578
Fred Shimasaki, pharmacist

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San Leandro 94578
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| | | | |
|---|---|---|---|
| President | Shig Arai | Treas. | Ich Nishida |
| Vice-pres. | Henry Wada | Historian | Masako Minami |
| Rec. Secty. | Aki Hasegawa | 1000 Club | Tets Sakai |
| Cor. Secty. | Tosh Nakashima | Scholarship | Rev. Art Tsuneishi |
| Off. Del. | Aki Hasegawa | Insure. Com. | James Tsurumoto |
| | Ich Nishida | JAY's advisor | Ich Nishida |

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| | | |
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| Momo Kawakami | George Nomura | Toshio Yamada |
| Jean Kawahara | Moses Oshima | Mas Yokota |
| Yufaka Kobori | Kazu Okada | |
| Harry Kurotori | Fred Shinoda | |

JAPANESE AMERICAN YOUTHS (JAY's)

| | | | |
|---|---|---|---|
| Co-chairpersons | Randy Chin | Treas. | Lisa Momono |
| | Donna Kurotori | Sgt. at arms | Earl Utsurogi |
| Secretary | Louise Utsurogi | Public Relations | Donna Fone |

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28575 Aragon, Hayward

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Joy, Donna and Connie
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San Leandro 94577

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Hayward, Calif. 94544
Phone 783-4844

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Jane and Agnes
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San Leandro

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875 Elgin St.
San Lorenzo, Calif. 94580

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Castro Valley, Calif. 94546

AKI & TOSHI HASEGAWA
LYSBETH
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San Lorenzo

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25083 Soto Road
Hayward, Calif.

GIICHI & JUNE YOSHIOKA
25083 Soto Road
Hayward, Calif.

TOSH & GRACE NAKASHIMA
Jody & Terry
1548 Daily Ct.
San Leandro

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Elaine - Andrews
Kathleen
15554 Tracy St., S.L. 94580

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Wholesale Growers of Cut Flowers
2324 Abreau Road, Union City, California

# Greetings from Puyallup Valley

**PEACE**
TO OUR FRIENDS

### PUYALLUP VALLEY JACL
STATE OF WASHINGTON
TACOMA, FIFE, PUYALLUP, SUMNER, ORT'NG

| | |
|---|---|
| President | EMI SOMEKAWA |
| 1st Vice President | ROBERT YAMASHITA |
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| 1000 Club | YOSH KOSAI |

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Sumner, Wash. 98390

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Federal Way, Wash.
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John & Toshiko Sasaki and Family, 5524 - 44th St., East
Hiro & Hisaye Yaguchi and Family, 1406 Valley Ave., N.W.
Ray Konishi and Family, 216 Dechaux Rd., N.W.
George, Doris & Jan Kishida, 12401 Nahunta Rd., East
Yosh Fujita, 7326 - 148th St., East
Tom & Kazue Yotsuuye and Family, 1412 - 9th St., N.W.

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David, Jeanette & Kristin Hirano, 1904 Academy St.
Mr. & Mrs. Frank Shigio, 2110 Tacoma Ave.
Milton & Muriel Weymouth, 16511 Orton Rd., East

TACOMA, WASH. 98402
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Mr. & Mrs. George Nakashima, 1847 Fawcett Ave.
Sarah, Mary & Dean Sugimoto, 1335 Fawcett Ave.
Tosh & Hiroko Tsuboi, 1916 Fawcett Ave.

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Mr. & Mrs. Paul A. Tanaka and Family, 3409 N. 21st St.

TACOMA, WASH. 98408
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Aki, Jo & Carol Hayashi, 6822 South M St.
Joe, Beverly, Brian, Mark & Jo Ann Kosai, 7811 Wilkeson St.
Yoshio, Fusako, Dianne & Bobbie Jo Kosai, 7631 S. Alaska St.

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Mas & Vi Tanabe and Family, 928 Alameda

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TACOMA, WASH. 98424
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George & Chiyo Iwakiri and Family, 1219 - 62nd Ave., East
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Bob & Lily Mizukami and Family, 4508 - 20th St., East
Frank, Vee & Teresa Mizukami, 2110 Frank Albert Rd., East
Kaz, Eleanor, Brad, Kim and Todd Nakamura, 6803 - 12th St., East
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Sam, Miyo, Mike and Liane Uchiyama, 1002 Fife Heights Dr., East
Bob & Mariam Watanabe and Family, 1119 - 70th Ave., East
Daiichi & Martha Yoshioka and Family, 7307 - 20th St., East
Tom, Jane, Brenda & Tammy Yotsuuye, 6518 Valley Ave., East

PACIFIC CITIZEN

HOLIDAY ISSUE — SECTION C

DECEMBER 20-27, 1974

# Immense promise—

From Page A-1

Fifty Club gaining by 21, Century Club by 10, and Corporate Membership by 8.

All new members, along with long-standing members of the JACL, were entitled to take advantage of the JACL's expanding list of valuable membership benefits.

Certainly, among the most glamorous and exciting of these benefits was the National Travel Program, under which eleven group and charter flights to Japan and Hawaii were sponsored for 500 jet-setting JACLers and their families.

**Membership Services**

If the Travel Program was the most glamorous, then the Group Health Insurance Program proved to be the most popular as well as practical, as 8,000 families received modern health care insurance protection during 1973.

During the same year, the JACL National Credit Union processed $959,790.69 in 627 loans to 761 member borrowers. The Credit Union, by the way, now boasts 1,755 members to whom the Credit Union paid $88,644 worth of interest in 1973 on assets totaling over $2,000,000.

The National Bowling Tournament continues to demonstrate its great appeal for JACL members across the country. The 1973 Tournament in Portland drew over 600 competing members, while the 1974 Tournament in Sacramento scored even higher with about 850 participants.

**Recognition**

While the bowling aces received due recognition for their efforts, another and very special form of recognition continues to be paid to JACL members for their outstanding contributions to the JACL and their communities.

In the JACL tradition, 25 Silver Pins and 12 Sapphire Pins were awarded to the deserving honorees. In addition, recognition was accorded to other distinguished citizens for their leading contributions to the well being of the Japanese American community and to our society at large.

Such was the case, for example, with A. L. Wirin, the eminent former Southern California chief counsel for the American Civil Liberties Union (ACLU) for over 40 years.

"Education," an American philanthropist has said, "is a debt due from the present to future generations." The JACL understands the nature of that debt and in its unique fashion has been making good on this obligation. For example, through the new Presidential Classroom for Young Americans, 16 young Japanese Americans participated as representatives of JACL chapters and the total organization in this civic educational program intends to provide a deeper understanding of our government and our democratic processes. This pilot effort took place this past Spring and in 1975 it is projected that 75 such positions will be made available to the total organization.

**Scholarship Program**

Traditionally, the Scholarship Program has been a key educational enterprise of the JACL and this has continued with two additional scholastic awards being given out in the 1973-1974 academic year, bringing the total to 20 individual scholarships in the amount of $6,500 for the past year.

While academic standing is a principal criteria for the Scholarship Program, the Student Aid Program puts special emphasis on financial need as well. Not only is monetary aid provided entering college students, but also to high school youngsters who require such assistance in order to complete their schooling and this past year $4,500 was awarded to 16 young Japanese Americans.

A new educational approach was taken by the JACL through a special Slide Workshop on Japanese American History and Wartime Evacuation. Two complete kits with slide presentation were produced and have been distributed for use at the local chapter level and are available from the different regional offices. These Slide Workshops have proven to be excellent educational tools, particularly for those interested citizens outside of the immediate Japanese American communities.

Other audiovisual and library materials have been expanded, thus broadening the total educational aid resources available to the membership, as well as to the members of the general public who want to advance their knowledge and understanding of the Japanese American, his history, culture, and present role in society.

**Teaching Materials**

In the realm of professional education, the JACL has become involved through the Legal and Factual Analysis Task Force on Instructional Materials which requires careful and sensitive evaluation of the different teaching materials in the content areas of reading, literature, foreign languages, ESL, dictionaries, and for English language in grades from the kindergarten level through high school for adoption and statewide use in California.

Further such counseling is provided through the California Joint Committee on Educational Goals and Evaluation in which the JACL serves as an advisory member. The aim of the Joint Committee and the purpose of JACL's participation is to promote wider community involvement in helping to provide not only better education within local school districts, but also to increase educational opportunities for all children.

Speaking of school districts, San Francisco's is one of the largest in the Nation, and the JACL has assisted it with consultation and recommendations for curricular changes affecting children of Japanese ancestry. The JACL has also served as important liaison with other educational groups concerned with multi-ethnic curriculum development, including participation with the district level advisory committee to develop educational goals and establish evaluation guidelines.

**Multi-Ethnic Curriculum**

Moreover, the total organization sponsored participating representatives to a wide range of national, state, and local conferences in which special workshops were given and which focused particularly on the development of multi-ethnic curriculum and educational instructional strategies.

The JACL also arranged for invaluable advisory and technical assistance to educational agencies and school districts with respect to Japanese Americans in such areas as teacher training and program development. Among the school districts benefiting from such consultation were those of San Francisco and Gardena, Calif., and Portland, Ore.

As noted earlier, workshops on a diverse range of subjects were in constant demand by the membership and chapters. In response to this growing interest, twenty such workshops were sponsored and covered such topics as affirmative action/employment, media effects, U.S.-Japan relations, grantsmanship, Asian American studies, leadership development, anti-defamation, as well as others.

The workshop technique was also employed in new education efforts directed toward the general public. The organization was represented at public agencies and such institutions of higher education as the Univ. of California-Berkeley, and advised on topics pertaining to Asian American studies (textbook evaluation) and Ethnic Differences in Aging (School of Gerontology).

**JARP Manuscripts**

In an entirely different area of educational enterprises, the well-known JARP Manuscripts were received in final version from UCLA this past Spring, and it is projected that the wrap-up processes of editing and printing will take place in the near future. When the JARP Manuscripts are published, it is expected they will represent a major educational effort of scholarly and historical significance throughout the U.S.

Finally, and also of historical significance, the National Board, Officers, and Staff working in cooperation with the respective communities has succeeded in having California State Historical landmarks granted for Manzanar and Tule Lake. The dedication ceremony of the Tule Lake Landmark involved a pilgrimage of more than 200 people, which became the subject of wide news coverage in the national media.

**PART II**
**Policy Direction and General Operations**

While the day-to-day administration of an organization and the practical implementation of policy decisions may seem routine to the casual observer, those who are involved in the management process know that these general operations are absolutely essential to the smooth running of any large organization.

Beyond this, however, the National Board, Officers, and Staff were not simply caretakers or overseers of established procedures and programs, but rather engaged in extensive new and creative efforts covering such areas as innovative program development, fiscal accounting, personnel relations, membership recruitment and processing, and the development of needed guidelines and procedures for the administration of organization programs.

More than any other entity of the organization, the National Board is looked to for overall policy guidance and direction. During the past Biennium, the full National Board met on two occasions in San Francisco, first in June of 1973, and again in February of 1974. Coming out of these meetings and as a direct result of decisions reached by the National Board, numerous recommendations for revisions within programs were made, many of which are covered elsewhere in this report.

**New Guidelines**

In carrying out its responsibilities for the Administration of Biennial Operations, the National Board undertook the essential reorganization and revision of the guidelines and procedures for nearly all of the key programs within the total organization.

For example, the National Board reviewed the Scholarship Program in a fresh context and approved two new principles in February of 1974. The first was to increase the amount of each scholarship in order to meet rising educational costs. The second revision was to give greater emphasis to financial need, although not at the expense of academic achievement and promise.

With respect to the Health Insurance Program, the National Board approved a number of recommendations aimed at providing consistent and responsive administration of the chapter sponsored health plans.

**Health Program**

To begin with, it was recommended that an administrative body be set up within the respective districts and chapters for the purpose of managing the plans and negotiate the contracts.

No less important, uniform eligibility requirements for enrollment were proposed covering such factors as age limits, minimum period of membership, and JACL membership of enrollees and/or persons covered.

Also, it was recommended that disclosure statements of income and disbursements be filed annually, and that there be notification to the insured persons if the chapter planned to change insurance carriers.

Finally, it was recommended that these new policies and guidelines be submitted to the National Council for a vote of approval.

**Bowling Tournament**

The National Board also sought to improve the JACL Bowling Tournament by approving the principle of the resolution calling for the participation of any JACL member without restrictions.

As noted earlier, a carefully revised format was developed for the Convention and subsequently approved. Further, each National Board member was asked to become actively involved in assisting chapters and their delegates in the preparation for the Convention.

An improved format was also the goal of the new accounting procedures which were devised to facilitate disbursements, reimbursements, and other accounting functions, and to convert to a more uniform overall accounting system.

Recognition of deserving JACL members and others in the larger community have long been of special interest and attention, and the total organization engaged in the revision of guidelines for the various recognition categories, such as the Inagaki Chapter Award and the JACLer of the Biennium.

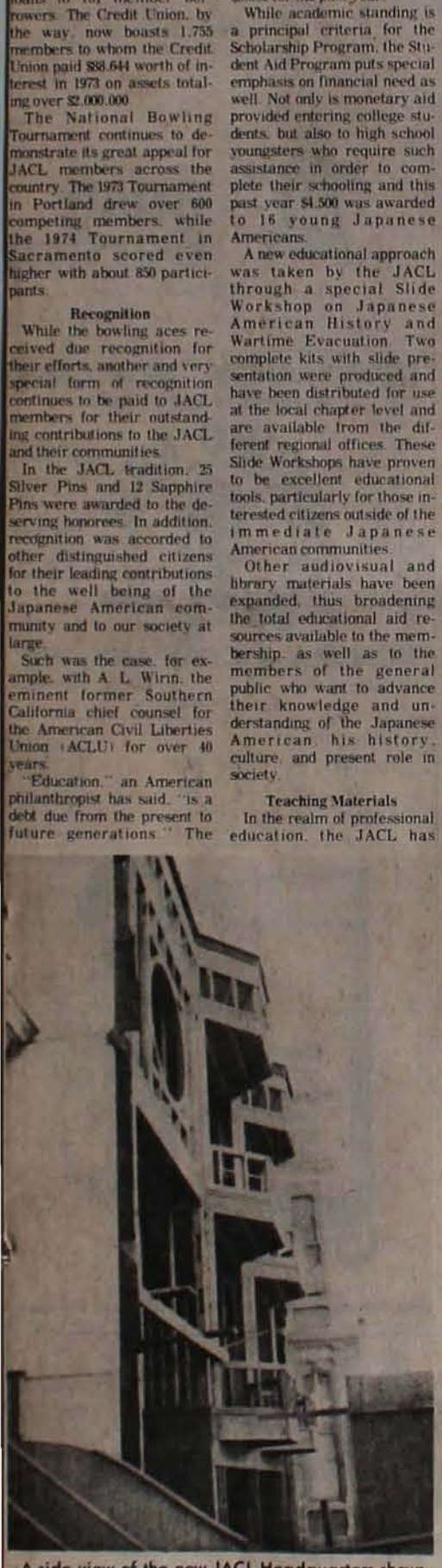
**Travel Program**

Because the JACL Travel Program continues to expand, a National Travel Program will be initiated in 1975 in a concerted effort to coordinate the various chapter-sponsored charter flights. The reasons for this are several and important and include reducing the potential liability for flights which are cancelled. Of course, an overall goal is to expand opportunity for participation by all JACL members by providing additional flights to Japan and Hawaii.

While others may vacation to idyllic spots in the Pacific, it is rumored that the National Staff labors increasingly on behalf of the organization. For this reason, a revised Personnel Policy Manual was developed and approved in June of 1973 with the intent of more clearly defining staff roles and responsibilities, and to provide more equitable and realistic employee benefits and prerequisites.

Members, of course, remain the lifeblood of the organization, and to better serve them, a revised format for membership processing was developed and initiated earlier this year. Also new membership cards were distributed to members.

Turn to Page C-6



A side view of the new JACL Headquarters shows the Victorian style of design being retained.



JACL Headquarters Building under construction in San Francisco begins to take shape.— Dec. 6 Photo

# Greetings from San Francisco

**SAN FRANCISCO, CALIF. 941—**

Yasuo, Wm. & Lilly Abiko, 741 Arguello Blvd. (18)
Hatsuro & Amey Aizawa, 12 Fortuna Ave. (15)
Wes & Toyoko Doi, Darrell, Gregory, Clifford, 3018 Steiner (23)
Steve & Char Doi, Sharon Sandy, 1521 Larkin St. (09)
Mr. & Mrs. Noboru Hideshima, 771 28th Ave. (21)
Taxy & Yo Hironaka, 56 Collins St. (18)
Mr. & Mrs. Jack Hirose, 532 Parker Ave. (18)
Dr. & Mrs. Carl T. Hirota, 187 15th Ave. (18)
William & Fumi Hoshiyama, Billy, 743 11th Ave. (18)
Mr. & Mrs. Tadami Ishida, 1855 Laguna St. (15)
Shig & Chiyo Ishizaki, Cliff, 3287 Army St. (10)
Cal & Betty Kitazumi, 555 Spruce St. (18)
Louise Koike, 267 24th Ave. (21)
Yukio, Motoko, Lawrence, Arlene T. Kumamoto, 146 - 24th Ave. (21)
Jack Kusaba, 365 California St. (04)
Frank & Atsumi Minami, 431 Christopher Dr. (31)
Eddie & Alice Moriguchi, Edie, Mark, 530 18th Ave. (21)
Mr. & Mrs. Dale Morioka, 778 27th Ave. (21)
Mr. & Mrs. Robert I. Nagata, 1658 11th Ave. (22)
Mr. & Mrs. Phil Nakamura, 1062 Sutter St. (09)
Don & Mary Negi, 2324 9th Ave. (16)
Hank Obayashi, 1950 Vicente St. (16)
Hiro & Mary Okada, Donna, 3287 Army St. (10)
Mr. & Mrs. Takashi Okazaki, 482 15th Ave. (18)
Fred Ogawa
Michi Onuma, 2156 Bush St. (15)
Sandra Ouye, 3122 Sacramento St. (15)
Tomio Ozawa, 3019 Pine St. (15)
Gene & Miki Sasa, 915 Anza St. (18)
Sam & Virginia Sato, 2154 14th Ave. (16)
Yone & Daisy Satoda, 109 Gladeview Way (31)
Mr. & Mrs. Paul Sugawara, 224 Broderick St. (17)
Mr. & Mrs. Ichiro Sugiyama, Julia, Rita, Glenn, 540 45th Ave. (21)
Mr. & Mrs. Marshall Sumida, Mitsubishi Bank of Cal. S.F. (04)
Dr. Teru Togasaki, 1848 Buchanan (15)
Dr. Kazue Togasaki, 1848 Buchanan (15)
Edison & Rosalind Uno, Elizabeth Ann, Rosanne, 515 19th Ave. (18)
Dr. Clifford & Helen Uyeda, 1333 Gough St. (09)
George Yamasaki, Jr., 843 Montgomery St. (33)
John & Patricia Yamauchi, 650 29th Ave. (21)
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# Immense promise—

Continued from C-1

**PART III**
**Communications and Public Relations**

Communication in the contemporary world has become the watch-word and guiding maxim of all organizations, large and small, which intend to serve their constituents intelligently and responsively, and which hope to realize their multiple goals.

Communications and public relations, as perceived by the JACL, are directed toward defining the organization, its mission and goals, its different roles, and its many contributions, both to the Japanese and Asian American communities and to our Nation as a whole.

In achieving this, it is recognized that there are two basic audiences or markets. The first is the internal audience, namely the members of the organization and their families. The second audience, the external market, is the general public.

The first audience is usually reached through internal publications, while the general public is addressed through the metropolitan and national media outlets and through other external forums. The overriding purpose of communication and public relations is to create and enhance levels of understanding with respect to the organization's effectiveness as a civil and human rights institution committed to equal opportunities and justice for all citizens.

**The Pacific Citizen**

This is accomplished internally through several publications aimed at the membership. The most notable media effort, of course, is The Pacific Citizen, which is published and distributed weekly to all members. In addition, there is The National Headquarters Bulletin, and various administrative memoranda and bulletins relating to specific programs, events, and activities of the organization.

However, recognizing that these communication forms might be enlarged and improved, a Public Relations Commission was established to evaluate our media and public relations efforts—both internally and externally—and to develop recommendations for action directed toward long-range media efforts.

Reaching the external audience, the general public, and miscellaneous special interest groups, requires a different approach, one that is broader in scope but no less intensive in purpose.

**Press Releases**

As a result, nearly 90 separate press releases on different subjects and issues were distributed to the print and electronic media. In addition, vital contacts with the media were established and strengthened including such publications as the Wall Street Journal, Washington Post, Los Angeles Times, New York Times, San Francisco Chronicle, Denver Post, Seattle Post Intelligencer, Time and Newsweek magazines, the international wire service organizations, AP and UPI, and the Japanese vernacular papers, the Rafu Shimpo, Kashu Mainichi, Hokubei Maimichi, Nichi Bei Times, Chicago Shimpo, and others.

Beyond this, the National Officers and Staff took part in 60 radio and television appearances in a continuing effort to advance the interests of the JACL and to focus public attention on the needs, concerns and issues impacting on Japanese Americans.

There was still further participation in the broadcast media dealing with special concerns of not only Japanese Americans, but also other racial and ethnic minority groups. Frequently, such appearances required participants to play assertive roles and to exercise firm positions on controversial issues.

**Public Education**

In many respects, the term "public relations" is interchangeable with "public education", for the organization's reasons for conducting a public relations program is simply to educate the ordinary citizen to the issues of concern to the Japanese American citizen.

A case in point is the whole matter of Anti-Defamation. This, of course, refers to the organization's continuous and intensified role in the eradication of derogatory and stereotyped portrayals based on race, ethnic ancestry, or cultural origins, particularly when such portrayals reinforce discriminatory attitudes and actions against Japanese Americans and other minority groups.

Specific recent examples include the defamatory use of the appellation, "Jap," in reference to Senator Daniel Inouye, and the commercial use term "JAP" as a brand name for a product line of a Japanese couturier. In the first instance an apology was secured. In the second, the manufacturer was persuaded to desist using the name.

**Use of 'Jpn'**

The organization, at all levels, exercised its influence and authority in measures which removed "JAP" from the USAF code in reference to the Judge Advocate General, in the discontinuance of the abbreviation "JAP" by the Library of Congress ("JPN" was substituted), and in a directive issued by the Governor of California for the elimination of the "JAP" abbreviation in state publications and documents, in the recall and expunction of the same term on California license plates, revision of the official abbreviation to "Jpn" by a major publisher of dictionaries, removal from the airwaves and print media of offensive advertisements and commercials, and the demand of a public apology by a prominent comedian for derogatory jokes told at a large public gathering.

With the immense growth of the Japanese economy during the past several years—a growth which has had a global impact not only as measured in financial terms, but also in its sophisticated complexity—the matter of international relationships between the United States and Japan has become one of major concern and interest.

**Anti-Japanese Attitudes**

Indeed, some controversy has emerged over this phenomena, largely because it is not understood and as a consequence anti-Japanese attitudes have been detected among some segments of the population. To counteract these attitudes, or at least to help neutralize them, the organization has conducted a program of research and education aimed at clarifying the position of the Japanese American with respect to the Japanese national corporate and business interests.

In this regard, a number of efforts have been initiated with the intent of raising the levels of understanding about Japanese Americans, their continuing contributions to our society, and their role or lack of one in the international business structure.

Among other things, meetings have been held between the JACL leadership and officials of the Japanese government including Prime Minister Tanaka, the Japanese Ambassador, and the Consul General in the U.S. cities of Los Angeles, San Francisco, Portland, Seattle, Chicago, and New York.

In addition, there has been an official exchange of correspondence outlining the position of the JACL vis-a-vis U.S.-Japan relations, and discussions have been conducted with corporate leaders of Japan regarding the role of the Japanese American and his unique posture with respect to the U.S.-Japan foreign policy.

Further, the organization has assisted in the conduct of public awareness programs at institutions of higher education and among public institutions and agencies. Also, special media efforts have been maintained so as to develop a more precise understanding and knowledge of the Japanese American and the part he plays in the complex set of relationships between Japan and the United States.

**Civil and Human Rights**

The JACL has long been acknowledged as a pioneer organization in the cause of civil and human rights and in pursuit of equal justice and opportunities for all. In continuing to fulfill this leadership role, the organization joined with others in filing an amicus curiae (friend of the court) legal brief in support of the University of Washington in the landmark case of DeFunis vs. University of Washington Law School, which dealt with admission of minorities to obtain a legal education. The case was taken up to the U.S. Supreme Court which by refusing to review the case, in effect, upheld the lower court's decision favoring the University.

In another legal suit, the organization assisted by offering critically needed financial aid to Asian American cannery workers in Alaska who were parties in the suit.

Presently, JACL is sponsoring and actively joining an employment discrimination suit involving an Asian American civil service employee who has not been fairly promoted according to his abilities.

In a perhaps less dramatic but no less important area of civil rights advocacy, the JACL has established new and reinforced existing relationships with other organizations who share similar goals for different constituencies.

In such a climate of greater and more productive cooperation, the JACL has, in the interest of advancing civil rights, developed closer and new associations with the Leadership Conference on Civil Rights, the American Civil Liberties Union (ACLU), the American Immigration and Citizenship Council, the Anti-Defamation League of B'nai B'rith, the National Urban League, the National Association for the Advancement of Colored People (NAACP), and the American Jewish Congress.

In a parallel effort, the JACL also established productive relationships with a number of professional groups such as the National Education Association, the National Association of Social Workers, the American Bar Association, and the National Federation of Settlements. In the religious field, contacts were initiated with the Buddhist Churches of America, the United Methodist Church Commission on Religion and Race, and the U.S. Catholic Conference Division for Urban Affairs.

Among organized labor groups, contacts were set with AFL-CIO and the United Auto Workers (UAW). And with different civic organizations, contacts were established with Common Cause, YMCA and the YWCA.

Also in the interest of equal opportunities for all citizens, designated representatives of the organization have worked in concert with the Federal government. A significant responsibility has been the giving of testimony at the request of such Federal agencies as the U.S. Commission on Civil Rights, the U.S. Department of Justice, the U.S. Department of Housing and Urban Development, and the U.S. Senate Joint Committee on Aging.

The JACL has, in addition, provided programmatic liaison and advocacy on behalf of Japanese Americans with the U.S. Department of Health, Education, and Welfare, the White House Conference on Aging, the U.S. Social Security Administration, and the Department of Justice.

At the state and local levels of government, the organization has worked with the California State Landmarks Commission, the California State Assembly Committee Ways and Means, the California State Curriculum Commission, and the San Francisco City and Council Planning Commission and Board of Appeals.

**Development of Resources**

In the introduction to this report it was emphasized that the total organization exists for, by, and through its members. The membership constitutes not only the principal resource of the organization, but the quintessential resource.

It is from the members that we derived the skills, the leadership, the knowledge, and, of course, the financial support. All of which are vital to the organization's life and ability to carry out its mission. It is incumbent, therefore, that the JACL maintain a sensitivity and responsiveness to the new and emerging issues and concerns and to the changing needs and interests of the membership.

There must be fresh, innovative, cooperative efforts in program development, in the research and identification of alternative funding sources in both the public and private sectors, and there must be unceasing focus on further enhancing skills, awareness, involvement of the membership and in providing essential services to the Japanese American and Asian American communities.

**Recent Additions**

More specifically, if it is recognized that additional scholarships are needed, then they should be provided if at all possible. For this reason, two new scholarships have been added: one for an entering freshman and another for a graduate student.

Of course, new members bring new strength to the organization and through active recruitment efforts, the total organization enrolled over 1,700 new members, raising the total membership to nearly 29,000 in 1973.

While it is too soon to project precise figures for 1974, it is fully expected that the membership total will substantially exceed 30,000. During the next biennium, a major membership recruitment is anticipated and details on this will be forthcoming at a later date.

Local chapters are also vital to the total organization and during the last biennium three new chapters were chartered in Wasatch Front North (Utah), Metropolitan Los Angeles, and South Bay (California). The total number of chapters now stands at 95.

**Building Fund**

The organization was deeply gratified by the response of members who volunteered to help raise funds for the JACL, particularly for the JACL National Headquarters Building Fund Campaign. The impressive participation by member volunteers in the campaign has proven to be a significant factor in the success of the fund drive.

As many will recall, the Building Fund Campaign was launched with a kick-off banquet in the Fall of 1973. The featured guest was Senator Daniel K. Inouye and more than 650 other leading citizens from the Japanese American community and from the larger community were in attendance, making the banquet one of the most successful events in years. The banquet, of course, was but one of a number of activities undertaken by the organization to develop capital resources.

Internally, however, the Building Fund Campaign was the primary target for giving, and all of us can take a special sense of satisfaction in the broad participation and substantial contributions received from members, their chapters, and their districts.

Seven individuals and groups made gifts in amounts ranging from $4,000 to $11,000 each. In addition, corporate contributions of $10,000 were received from the Bank of Tokyo, Sumitomo Bank of California, and the Sanwa Bank.

Although the campaign has not been completed, total contributions from public and private sources—including members—already exceeds $256,000 and all indications are very encouraging that the Campaign will soon achieve its revised goal.

Turning outward to external funding resources, the organization was instrumental in securing a governmental grant of $65,654, for continuation of the JACL Gerontology Project which holds a significant positive impact for Japanese American senior citizens. The Gerontology Project is being developed through a sub-contract arrangement with the Japanese American Service Committee of Chicago, a social service agency that is a pioneer in developing meaningful service for the Issei.

A grant of $50,000 was obtained through the National Endowment for the Humanities to produce a 30-minute full color documentary film on the Issei. Visual Communications, Inc. was retained to develop the project, scheduled for release in the summer.

In recognition of the need for factually accurate and culturally relevant curriculum materials regarding Japanese Americans, the Department of Health, Education, and Welfare granted JACL $60,000 under its Ethnic History Program in July of 1974.

**Major Foundations**

Important funding resources also reside in the private sector of our society, and with this in mind, contacts were established with major foundations, corporations and individuals for cultivating funding sources for future JACL programs. During the past biennium various program proposals were developed by the National Officers, Board, and Staff.

And of a more immediate nature, contacts were made with major lending institutions for the purpose of initiating participation in the Federally Insured Student Loan Program aimed for the benefit of Japanese American families and students. This effort led to the announcement of two major banks in California to institute the FISL program which will benefit hundreds of Japanese American students.

Finally, JACL and Japan Air Lines have recently announced the initiation of the JAL-JACL Cultural Heritage Fellowship Program. Under this new program, four Japanese American students will receive fellowships enabling them to study and travel abroad at a Japanese university and to introduce them to the culture and heritage of Japan. The fellowship includes round-trip airfare to Japan, a two week tour of Japan, tuition, living expenses, and educational materials for summer study at Sophia University at Tokyo.

In response to the articulation of the JACL membership through the efforts of the entire National JACL organization over $450,000 was raised this biennium through sources other than membership dues. New and innovative JACL scholarships, elderly programs, artistic endeavors, educational and capital programs have been generated by these funds.

**PART IV**
**Looking Ahead**

It is nothing less than remarkable that the JACL is today a prominent leader in advancing the cause of human liberties throughout the United States. In a shorter period than anyone might have imagined—and often under the most arduous and challenging circumstances—the JACL has emerged on the contemporary scene as not only a vital service organization to its constituents, but also as a principal force in working to secure the full blessings and opportunities of citizenship for all Americans regardless of racial or ethnic heritage.

While enormous progress has been realized in recent years, it cannot be denied that much remains to be done. The situation confronting minorities—particularly ethnics of color—remains intolerable. We must insist on improvement. But with our demands must also be a willing commitment to help achieve them.

You may already be familiar with some of the many ways the JACL—through the chapter, regional and national levels—has been working to attain these high goals and of reaffirming the JACL's fundamental belief in the value of cultural pluralism and ethnic diversity as the American ideal.

Understanding this, we know that the question for us is not whether the JACL should continue to exist—but rather how can we enlarge and enhance the total organization as we work to guide and fulfill our destiny as Japanese Americans.

In the preceding report, some specific means have already been proposed. These range from the establishment of new regional offices to developing 75 additional positions for the Presidential Classrooms for Young Americans program, from broadening the group travel and insurance benefits to expanding the scholarship awards program and the fellowship grants for study abroad.

However, these and other additions to current JACL activities and services are but minor reflections in the major growth the JACL must mirror in the years ahead if the organization is to keep in step with the quickening pace of tomorrow's challenges and opportunities.

Such growth, if it is to be responsible and productive, must be planned. To this end, the National Planning Com-

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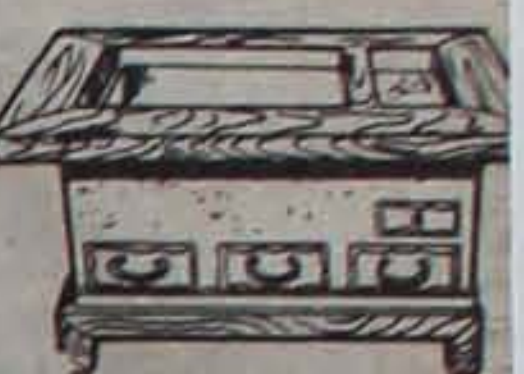

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# mmense promise—

om Page C-6

ission has been charged th projecting JACL into the ure. With its mandate, the mmission met in June of s year in San Francisco and veloped a series of program orities along with a set of ommendations for bring- these proposals into re- ty.

**Planning Commission**

To begin with, the Com- ssion stated that if the panese American ex- rience is to continue to ke a positive impact on erican society, then the CL must further strengthen d expand the scope of its ac- ities in the legislative and ucational areas, at all levels the organization.

Second, the Commission re- gnized that the problems countered within the

## SCIAC grid champs

REDLANDS — Redlands iversity senior quarterback uck Hirota led the Bulldogs a 24-6 win over Whittier w. 23 to clinch the SCIAC ampionship with a 5-1 ason record. He is the son the Will Hirotas of El nte, stands 5 ft 8, weighs and was a "tri-captain" of team

Japanese American com- munities are generally best met and most quickly solved at the local level. Given this, it is the JACL's responsibility to reinforce the local and re- gional structures—including the professional staffs within these structures—so that they might work more effectively for the benefit of the entire community.

In addition, in the field of membership development the Commission emphasized the need for the JACL to attract greater numbers of Japanese Americans—particularly younger people—if it is to re- main a dynamic, thriving or- ganization.

Finally, the Commission de- termined that new efforts must be directed at establishing closer contacts with other leading opinion making organizations—including other Asian American groups—so that a greater influence might be levied on the decision making process of the nation.

**Internal Improvements**

To accomplish these goals, the Commission recom- mended the formation in- ternally of a National Ad Hoc Committee on Organizational Structure. This Committee would review the National Committee structure as it pre- sently stands and evaluate National staffing patterns with the aim of increasing their efficiency and effective- ness.

At the local level, chapters would be encouraged to set up special committees which would focus on program de- velopment—particularly in the legislative and educa- tional areas. Such local com- mittees would be tied in directly with the National committees so that the best ideas and approaches might be shared throughout the total organization and so that there might be a unified, coordinat- ed effort by the JACL as it strives to carry the message of the Japanese American ex- perience and exert its proper influence at the local, state, and national levels.

The Commission, acknowledging the vital im- portance of a highly skilled, adequately compensated pro- fessional staff with an un- qualified commitment to the goals and purposes of the or- ganization, recommended the hiring of additional staff members with priorities on an educational specialist, a Washington, D.C. represen- tative, and resource develop- ment personnel.

**On Funding**

Certainly, if the above re- commendations are to be im- plemented during the next biennial, then there is one other consideration which should be taken into account: funding. In the past, the JACL nationally has relied prin- cipally on membership dues to carry on its program and operating costs, including the publication of the Pacific Citizen.

In more recent years, the JACL has been able to secure some external funding de- signated for and limited to specific, defined projects. Both sources—internally, in the form of support from member dues and, externally, in the form of grants from government and founda- tions—must be vastly ex- panded.

To attain the first objective of greatly enlarging the base of dues paying members, it is recommended that a vigorous, aggressive yet carefully conceived and ex- ecuted membership campaign be launched.

Considering that there are an estimated 600,000 Japanese Americans (versus approx- imately 30,000 JACL mem- bers), the potential for growth is enormous both in terms of actual members and in addi- tional funding. Nevertheless, while ambitious in scope, the campaign should place special emphasis on two key areas: the younger Japanese Americans; and on geo- graphic regions with relative- ly large Japanese American populations which have re- mained generally untapped because of the absence of local chapters in the particular areas.

**For More Chapters**

This is not to say that chap- ters should not be established at the earliest possible time, but only that Japanese Americans living in the sub- ject areas should not be de- nied the opportunity for mem- bership in JACL simply because there is no active chapter at the present time.

As noted above, at the re- commendation of the National Planning Commission, the at- traction of sizable numbers of young Japanese Americans will enable the JACL to con- tinue as the viable thriving or- ganization it must be in today's society.

Attainment of the second objective is more complex in implementation. Initially, it is recommended that a Commit- tee on Program and Resource Development be established. The Committee would be charged with the identifica- tion, cultivation and solicita- tion of additional funding for the organization through con- tributions, revenue-sharing funds, bequests, deferred giv- ing, foundations, Federal and State grants and seed money, educational institutions, matching gift programs, cor- porate giving, etc. The Com- mittee would also develop a portfolio of gift opportunities and match these with prospec- tive donors.

**Staff Development**

To provide staff support for the activities of this Commit- tee, it is further recom- mended that a professional re- source development person (an individual with extensive fund-raising experience and expertise) be retained on the National Staff. The Commit- tee would determine the guidelines and job description for the staff professional and

Turn to C-11

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SEABROOK, N.J. — Sunako Oye of Vineland, new Chapter President, meets speaker, Bill Hosokawa, of Denver Post and author of Nisei, at the annual JACL Installation Dinner. Local organization, observing its 30th anniversary of Nisei relocation in Southern New Jersey, stresses community services as its major program.
—(Photo Vineland Times Journal)

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*NCINNATI (1942-1974)*

# The Nikkei in Mid-America

As nostalgic Eira Naka's account of pre-war ittle Nihonmachi reads ut the Nisei, that story ht continue with a reading he Tule Lake WRA Center dy in this issue and here is nple of the life of Japanese America since World War s found by Faith Zavon, ff writer for the Cincinnati t.—Ed.)

* * *

By FAITH ZAVON
(Cincinnati Post)

Cincinnati — Jim Kariya, American of Japanese antry, is home from Indiana iversity where he is studyg mathematics and panese. Jim's parents were ngsters, living with their nilies on the west coast, en all Americans of panese ancestry in the , regardless of citizenship us, were given one month settle their affairs before ng placed in inland mps." This was 1942, and order came from the Unit-States government.

bout 715 Japanese people in Cincinnati, according he 1970 census. Most came e after the relocation effort 942. Upon being released n the camps they were not mitted to return to their es, but were told they e free to settle anywhere e east.

ak Kariya, Jim's father, is o-chemist with Merrill Nal Laboratories, and presit of the Cincinnati chapter the Japanese American zens League.

n a warm, spring night, ends—Caucasian and anese—were visiting. The versation began on a ous note.

The JACL is a national oranization, founded in 1930," d Kariya. "The Cincinnati pter was started in 1945. have 155 members and one sn't have to be Japanese to

It's similar to the ACP—interested in maining the civil rights of the up it represents. Although primary purpose of the CL is to promote the fare of Americans of anese ancestry, it supts other minority groups in r efforts for civil rights."

ationally, the JACL has ked successfully for the eal of the Oriental Exion Act, which in 1924 de it impossible for anese to immigrate to this ntry.

The Japanese and the eans were the last ethnic ups to achieve citizenship. JACL was active in this ise too. The Walter-Carran Act in 1952 gave us right to become citizens of country. Before that any anese person born in an could not become a zen, although all his ldren born here were zens from the moment of h.

Alien land laws were other thing the JACL rked to have repealed. ore these laws were reled, no matter how long a anese person had lived e, if he had been born in Japan he could not own land in his own name. Ownership had to be in conjunction with a citizen.

"And Title II of the Internal Security Act was something we very much wanted off the books. While this law remained, another mass evacuation of ANY ethnic group was a legal possibility. It was rescinded in 1969."

**ON EVACUATION**

Frances Tojo, sales coordinator for the Sperry Vickers Co., came to Cincinnati in 1943 after having lived in a camp. She said, "It is surprising that we who had our lives uprooted this way know far less of the details of that time than do our youngsters.

"We were too busy working and trying to start a life anew. But our children have studied it on their own and many have written detailed papers on this aspect of American history for their high school classes.

"We don't like to dwell on it. It's in the past now," she continued, "but we can never forget it. We are happy here and love Cincinnati. However we want this part of our country's history to be acknowledged, and not to be overlooked."

Psychologically it was very hard," said James Takeuchi, a certified public accountant. "We were classed as enemy aliens though we'd lived here many, many years and had children who were American citizens.

"The Quakers helped us wonderfully. We came with only a suitcase and they had set up a hostel where we could get room and board for a very nominal fee. They helped us find work too."

**LIFE NOWADAYS**

The conversation flowed easily from talk of hardships endured to expressions of pride and satisfaction about the new program of Asian Studies that was offered at the University of Cincinnati last fall, to how to tell if a fish is fresh enough to be eaten raw, to the humorous quips that followed after someone asked, "What would the Japanese people here do without the Soya Food Store?"

"Starve to death," came the quick rejoinder from Kikue Sherry, a housewife who has been here for 10 years.

"Either that or move to Chicago," countered Tak. "... or to California."

"The very first question a newly arrived Japanese person asks is, 'Where can I find Japanese food'?"

Soya Foods is a large and spacious store on Wyoming Avenue, off Queen City Avenue. It is neatly arranged with sections of Oriental canned foods, noodles, teas, plus a variety of bowls, tea pots, electric rice cookers and lacquerware. Such specialty items as Japanese cookbooks and artistic looking Thermos jugs for keeping saki warm are also available here.

Yoshio Shimizu is working placidly at a large, plain desk situated in the midst of all these goods. On busy days he must be entirely surrounded by customers. Ben Yamaguchi Sr. is in the back tending to the delicate bean sprouts he grows by the hundreds of pounds.

**ISSEI BUSINESSMEN**

These men have been partners and friends for over 30 years. Both were born in Japan within a year of each other and both came to this country within a year of each other. Yamaguchi in 1917 and Shimizu in 1918. But they didn't meet until 1942 when they were in camp in Arizona.

"We were given permission to leave the camp to look for a new place to live," said Yamaguchi. "Mr. Shimizu and I went to many cities to look and to try to decide which one would be best for us. We liked Cincinnati very much and decided we wanted to raise our children here. We thought we could be successful in business here too, because Cincinnati has industrial diversity and even during the Depression it had had a most steady economy.

"Also the people were very friendly and the pace slower than in other major cities.

"We opened our store in October 1944 at 1926 Queen City Avenue. Our only product then was bean sprouts which we grew and sold to restaurants, independent grocers and supermarkets. Gradually we added a few items such as soy sauce and our own chow mein noodles. Now we are a complete Oriental food shop. We've been here on Wyoming Avenue since 1949."

**ETHNIC STUDIES**

While he was speaking his son, Ben Jr., a physician, entered with his wife, Nita. Nita is chairman of the resource committee of the JACL. This committee gathers, reproduces and furnishes enrichment materials that public school classes studying Japanese may use. At present the first grade studies the Japanese family, and the fourth grade studies Tokyo.

"Slides, tapes, books—things that a teacher can use in the classroom—are available upon request," said Nita. "We hope our efforts will help to undo the stereotyped conception many have of the Japanese people."

"I remember the day we arrived here," said Dr. Yamaguchi. "It was March 18, 1944. I was a little boy, and there was three inches of snow on the ground. We stayed in the Quaker hostel on Winslow Avenue."

People were so nice to us," mused Ben Sr. "I remember going to all the grocers when I started my business. It was still wartime. One man, who later became a good friend, asked me if I were Chinese.

I said, "No."

"Are you Korean?"

"No. I am Japanese."

"Oh, but you were born here weren't you?"

"No. I was born in Japan."

"Well, he bought my bean sprouts and in time we became good friends. One day he said to me, 'Ben, I like you. You could have lied to me then and you didn't.'

"I told him, 'Why should I lie? I am not ashamed of being Japanese'."

"My father and Mr. Shimizu both speak Japanese," said Ben Jr., "but I don't."

"Oh yes you do," corrected the elder Yamaguchi with a smile. "When we visited Japan I heard you ask for a glass of water in Japanese."

**CULTURAL HERITAGE**

"The last time I visited Japan was in the 30s," said Shimizu. "That was my third visit, but now I have no relatives there. Anyway I like the old Japan more than the new.

"Today you can still see old Japan if you stay away from the big cities. But I have seen it many times so I have no reason to go there anymore."

Nita is not Japanese. She and Ben Jr. met in the seventh grade. Does she do any Japanese cooking?

"It used to be that I chopped and Ben cooked," she said matter of factly. "But now I can cook too."

"We don't eat only Japanese food," said Ben Sr. "We eat Chinese food often. And I love Italian food."

"Me too," said Shimizu, "and German food . . . and Hungarian food . . ."

The gathering at the Kariya home was still going on. Gordon Yoshikawa, a chemist with the Inmont Corp. was saying, "We're not serious all the time. We have our share of picnics and pot luck suppers and we participate in the International Folk Festival, which is an awful lot of work, but fun too."

"New Year's celebration is most important," put in Kikue.

"One settles all debts before that day," added Takeuchi. "The Issei Kai has a New Year's party each year. That's a club of those who were born in Japan and who came here before the Japanese Exclusion Act of 1924. The oldest member must be close to 90 now. I am not a member, but I'm lucky enough to be invited."

"By the old style of reckoning, you became a year older on New Year's day," said Tak. "You were considered a year old at birth. So that if a child was born on December 31, he was one year old for that day and on the very next became two."

"I liked that when I was young," put in Kikue, "because I always wanted to be older then. At home I never had a birthday party. My mother didn't remember my birthday. Everyone's was celebrated on January 1."

"Today birthdays are celebrated in Japan as they are here. And now I like the western way better. I no longer want to be older."

"Things are changing there," said Tak. "They're becoming more westernized."

"Yes," said Kikue, "children even disagree with their parents. That never happened before."

"The language is changing too," said Frances. "When we speak with visitors from Japan they talk so fast and they use many new words we don't know. We find it hard to understand them."

"We learned Japanese from our parents," explained Tak, "and now the language we know is archaic."

Jim had been silent for a long time. Finally he said, "I feel more American than Japanese, because I rarely see a Japanese my own age. Still I can't forget that I'm Japanese. I can draw from both cultures and that's good.

"I miss the Japanese food when I'm at school. I miss the feasts. I miss just having tea and rice.

"When I come home from the university I cook for my friends," said Jim.

"One of my meals might begin with a clear soup, then osushi—that's rice wrapped in sea weed and having a variety of fillings, then chawan mushi, a custard with bits of vegetables and fish in it, and crab and cucumber salad."

"We can get raw fish at Soya Foods," said Takeuchi. "Red snapper, tuna, squid and striped bass are good raw, but only if very, very fresh. Sashimi is the word for raw fish."

"You can tell if it's fresh enough by looking at the whole fish," said Tak.

"Yes," added Takeuchi. "My grandfather told me to look at the eyes. They are clear if the fish is fresh and milky white if not."

Surprisingly, the use of an electric rice cooker is popular with many Orientals. One would think they would prefer to cook rice the traditional way.

"We couldn't do without our rice cookers," said Frances. "Even the restaurants use them."

"The rice must stick together, but not be mushy," explained Jim, "otherwise you can't pick it up with chopsticks. The rice cooker does this perfectly and keeps it warm until you are ready to serve it."

"We enjoy all kinds of food besides our own," said Takeuchi, "hamburgers, spaghetti, pizza, tacos and apple pie."

"Getting back to the JACL," said Yoshikawa seriously, "the thing I like about it is that we are doing some meaningful things right here in Cincinnati. Travelers Aid has put in for a grant from the Federal Heritage Studies Program. It would make possible a study of Cincinnati as a multi-ethnic community. Our group is very much a part of the effort of getting this study started." ■



MEET 'CINCINNATUS' — One of the leading columnists in Cincinnati, Alfred Segal (sitting in rocking chair), leads discussion with group of West Coast evacuees in June, 1943, at American Friends Hostel. Writing under the pen name "Cincinnatus", the late Mr. Segal did much at the time to promote friendly reception of Japanese Americans to the area. On short notice, the PC asked Cincinnati JACLers to help identify some of the people (from left): Front — Fred Morioka, Mrs. Toki Morioka, Dr. James Takao*, Mrs. Mitsu Takao*, Judy Takao (on lap and now Mrs. Entin), Mrs. Kathleen Inouye, (next two uncertain), Rose Hiraga, Mrs. Gracia Booth* (wife of Cincinnati WRA officer), Mrs. Kate Brinton, Arthur Brinton (director of hostel). Back — (first three uncertain), Mas Mikiriya, Roy Sugimoto, Toshio Inokida, Jack Inouye, (next two including man in uniform undertain), James Hashimoto*. (* Deceased.)

## Immense promise—

Continued from B-9

it would be reviewed and approved by the National Board.

Technical guidance and assistance in establishing such a program and in the hiring of qualified Development personnel has been offered by a member of the Planning Commission, who himself is a highly successful professional fund-raiser.

Finally, as a national organization, JACL must continue its strong national programs of advocacy, education, and public affairs. As a truly national organization, JACL must play a strong role by speaking out on the important issues that affect all persons of this nation.

**The Maximum Effort**

Only through the collective commitment of 30,000 members toward maintaining a strong and unified national organization can our maximum potential be reached.

Since its founding in 1930, the JACL has been engaged in an unending struggle for the human and civil rights for all people. In many ways, the JACL has been a tireless pioneer of constitutional guarantees for citizens of every race, every nationality, every color, every faith.

The victories the JACL has achieved over the years helped pave the way for the present era of positive social change we are now witnessing.

Yet we know, too, that today we are on the threshold of immense promise—the promise of not only realizing the fullness of the JACL motto of becoming "better Americans in a greater America," but also of manifesting JACL's enormous potential for becoming a preeminent leader in advancing the well being of all peoples across the land. This is not merely our goal, it is our future ■

## PCYA applicants wanted

The Japanese American Citizens League's contingent of high school students taking part in the 1975 Presidential Classroom for Young Americans will be anmed soon, according to Gail Chew Nishioka, National Youth Director.

"Chapters are now in the process of seeking out high school seniors in their areas to submit as possible candidates for the program," Ms. Nishioka explained. "We've been offered 75 vacancies with the program this year and we're trying to fill as many of them as possible."

Students will take part in one of six week-long Presidential Classroom sessions in Washington, D.C. for an inside look at federal government. They will meet with representatives from various branches of the government in seminars and briefings and take part in study and discussion groups with the Presidential Classroom faculty.

"Because of the expenses involved in sending a student to the Presidential Classroom, we've asked chapters to aid us by sponsoring at least one student," Ms. Nishioka Said. Tuition cost is $235 and covers all expenses while in Washington. Transportation to and from Washington is an additional cost.

Further information of chapter sponsorships may be obtained by contacting JACL Headquarters, 22 Peace Plaza, Suite 203, San Francisco, California 94115, phone: (415) 563-3202, or the local JACL chapter.

The 1975 Presidential Classroom offers seven-day session beginning Feb. 15, Feb. 22, March 1, March 15, March 22 and March 29.

Criteria for students as suggested by the Presidential Classroom state that the representative:

1) Be performing adequately in all academic classes.

2) Have demonstrated a genuine desire to learn which would inspire them to fully profit from the resources made available to them.

3) Possess qualities and attitudes which could contribute to the well-being of the group as a whole.

4) Have the ability to relate their experience to others upon returning from Washington.

The Presidential Classroom is an independent, nonpartisan, nonprofit program designed to educate youth. Since the program began in 1969 more than 8,000 students have participated.


From Friends of
Detroit JACL

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# Masaoka—

Continued From B-10

rather than just Japanese Americans. Still another might want to set up special projects to help the aging Issei and Nisei, while another might want to stress educational and scholarship objectives.

On the other hand, a district might not want to accept responsibility for any major social service program, possibly only to help fund other organizations that may be better qualified and equipped to handle such matters. Or, a district might simply decide that it did not want to develop any projects for the area or the local chapters at the time.

If local legislative or legal issues arise, they would be funded and handled locally, or if several districts, as might be the case in California, are involved, cooperative arrangements can be made by and between the concerned districts. In the same manner, problems that spill over into other districts or concern other areas could be handled on a cooperative, mutually helpful basis.

The important factor to keep in mind is that, under this proposal, each of the district councils would be practically autonomous, though loosely federated or joined in a national cooperative so that appropriate attention and action can be given to such national and international problems that may directly concern those of Japanese ancestry in the United States.

National headquarters would not be responsible for the operations of the individual chapters or the district councils, serving only to advise and guide them when necessary or requested. National headquarters would be obligated only for national and possibly international efforts that can be implemented only from New York or Washington.

Because more emphasis would be paid to local and regional problems and issues, it is quite possible that more members would become interested in not only joining JACL but also in participating actively in its programs. In a real way, the object is to cause the local chapters and the district councils to become more accountable to local and regional needs and hopes.

### A STARTING POINT

These two alternatives to the present organizational structure of JACL are not to be considered as final and definitive; they are being put forth only to serve as a starting point for the National Planning Commission and others, including individual members, to begin serious thinking as to the immediate future organization and programs of the JACL.

It may well be that, after thorough consideration, the present structure of JACL will be retained, though its programs may be better defined and implemented. Or, some more efficient and effective organizational structure may be forthcoming.

In any event, it is hoped that these thoughts will provoke others to think along the lines of making the JACL a more effective organization for the betterment of the life and lot of those of Japanese ancestry in this country in particular and for all Americans in general, in the hope that JACL's historic motto "For better Americans in a greater America" will become reality for all our citizens. ■

# JACL travel program slates flights to Japan

The 1975 look in JACL charters to Japan will offer a half dozen flights to Tokyo from four U.S. departure points. Flights will be leaving from Los Angeles, San Francisco, Chicago and New York. Rates will range from $410 to $562 for round-trip fare, depending on point of departure.

The new JACL travel plan is being developed by the National JACL 1000 Club Travel Committee headed by Steven Doi, of San Francisco. Members of the committee include Tad Hirota, Berkeley; Mike Iwatsubo, Fresno; Helen Kawagoe, Carson; Aki Ohno, Los Angeles; Tom Okubo, Sacramento; and Frank Sakamoto, Chicago.

The charter flights scheduled thus far are: (1) March 27-April 21, L.A.-Tokyo, $410; (2) April 5-26, San Francisco-Tokyo, $515; August 2-25, San Francisco-Tokyo, $434; (4) October 4-27, Los Angeles-San Francisco-Tokyo, $446; (5) October 5-26, Chicago-San Francisco-Tokyo, cost under negotiation; (6) October 13-November 5, New York-Tokyo, $562.

To be eligible for the flights, an individual must be 18 years of age or older and a member of JACL for at least six months prior to date of departure. If under 18 years of age, the individual may be a son or daughter of a JACL member who qualifies under the six month rule and must be accompanied by a JACL member who is in his or her immediate family. Those under 18 who are unaccompanied, must hold regular JACL membership six months prior to departure.

Applications for reservations on the flights may be made through JACL Chapter Travel Program Chairpersons or by contacting Steven J. Doi, Chairperson, National JACL 1000 Club Travel Committee, 22 Peace Plaza, Suite 203, San Francisco, CA 94115, telephone: (415) 563-3212.

Applications for reservations should be accompanied by a minimum deposit of $100 per reservation, with half of the total flight fare paid no later than 90 days prior to date of departure. Application should also be made no later than 90 days prior to date of departure.

Travellers unsure of where to go and what to do once they arrive in Japan can be aided by Japan Travel Bureau International (JTBI), the authorized National JACL 1000 Club Travel Committee land tour operator. Special itineraries have been prepared for JACL members and may be booked through an authorized travel agent or directly through JTBI. The authorized travel agents are listed in the Pacific Citizen ad for JACL charters and are located in New York, Chicago, Portland and in several areas of California.

## Friends of Architect

DETROIT — Friends of Minoru Yamasaki honored the Nisei architect at a black-tie testimonial dinner Nov. 16 at Meadow Brook Hall on the Oakland University, near Detroit, where a retrospective exhibition of his work was presented at the campus gallery. Kiichi Usui is gallery curator.


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HOLIDAY ISSUE — SECTION D

DECEMBER 20-27, 1974

ORT STORY

## MELLOW MEADOW WEDDING

By Ferris Takahashi

KE:
-Cheryl and me knew
e'd be another hassle with
folks when we told them
ut getting married in a
idow. Like a nature-
athy scene is meaningful
our life-style, right?
osh, we are getting mar-
right? Like we want it to
a beautiful scene,
ething we can remember
rest of our lives, right?
we sure will.

THER:
-I'd just as soon forget the
le thing. At first we were
pleased about Cheryl and
e because after all, lots of
young people just *live* -
ther and I'd never survive
shame of anything like
Also, Mike might have
n hooked by a *hakujin* girl
while Mas and I don't
e any prejudices, Sansei
Sansei is best. — Maybe I
ld have written Cheryl's
ents to make her change
plans, but what with get-
the house cleaned up
ore they came on from
waii, there just didn't seem
be time and the kids had
nd their meadow and made
their plans before I half
w what was going on.

D:
-Migosh, Mike ain't shaved
ce those first li'l black
zies sprouted on his upper
All his friends — freaks
him. How come? Now
e, my daughter, she's all
ht, a fine girl and hard
rker. Understands what's
pected of a person, how ya
your respect — Take me.
ome outa the service a
chanic, now I own E-Z
ake and Alignment. Run
r guys working for me but
a times I'm down in the pit
self; that don't matter. I
sh up good every night
ore leaving the shop, hang
the overalls, change shoes,
ub up good with Extra-Off;
en when I come home,
wer and scrub up again so
tte, my wife, don't have to
mplain about no grease on
towels and shoe tracks on
wall-to-wall. — So how
me Mike couldn't clean up
his own wedding?

TER:
—Cheryl's really a sweet girl
en if from the back when
's walking with Mike you
n hardly tell one from
other, all that black horse-
l hair hanging down
aight and matching patches
their jeans.
What I have to put up with,
ing here at home, nobody
ows! My job's stenographic
ht now, but soon as I move
to secretarial and get some
ney saved, I'm moving out
here!—Mom's so proper-
s and proper-that, Dad
ouches about nobody works
hard as he's had to,
andma gives sermons
t seeing the best in people
stead of the worst. Now if
s anyone's fault that Mike
dn't go to college it's hers,
cause she's spoiled him
ce he was a baby.

RANDMOTHER:
—Because I don't speak
nglish, my family
metimes treats me callous-
They say they are protect-
me, which means they
n't think I still have my
es and ears. I raised eight
ildren of my own, ne? All
ve done well—Bette,
ichio's mother, is my
ungest daughter and
chio, who makes us call
m Mike, is my youngest
dson. A family like this
ems to me to be a catch of
abs in a barrel. All are
rambling on each others'
cks. If one crawls in a dif-
rent direction, the others
ll pull him back by his leg.
is not because we are a
mily of Japanese origin. My
n-in-law, Mas Higei, is a
mplete American. He
ows nothing of the old tradi-
ns and language. Even
re it otherwise, would he
lieve me if I could tell him
w warm and close my
rents lived with their own
ildren? In this country they
m to believe that all
Japanese parents are with their children as generals with soldiers. How many evenings there were back in Hiroshima-ken when we sat around the *hibachi* learning new games or playing old ones, listening to stories? Holding both my parents by the hand, I went toddling to the temple and was taught to reverence the Merciful, Lord Amida Buddha himself . . . Hardly ever were we scolded, but instead we were shown that there is happiness in making others happy, in thinking rightly and perservering in right conduct. Often I recall those happy days.

SISTER:
—Honestly, when you come right down to it, I was hoping Mike and Cheryl wouldn't be able to find the kind of place they wanted. They could have been married right in our own backyard where there was some place to come in out of the rain. Our place isn't too big and we could have had just a few friends and relatives in.

GRANDMOTHER:
—Truly, we have a garden behind our house and that is where I like most to work. From having so much rain this season, the *bok choy* has grown half as tall as I am and the *chuso* has filled out—I love to look down the long rows of bronze and bright-green leaves to the lily-bed where my bonsai pots are sitting in the shade.

But I told them, why not a meadow? A meadow is in the country and there will be room for all to come who wish to.

MIKE:
—To think, this subdivision was all meadow ten, fifteen years ago. How does that grab you? We have to go forty miles down the Peninsula to a spot my buddy, Yosh, found for us. He was thinking first about the Japanese Garden in Golden Gate Park but seems like they won't give no permissions for weddings there—Yosh is a brain, he's a grad student in architecture at Berkeley. His folks used to live 'round the corner but they moved up. Yosh and I stayed buddies all this time, right? That's unusual but Yosh is an unusual guy.

SISTER:
—Planning the transportation for the affair did help to keep Dad's mind off his other irritations.

DAD:
—Let that hippie crowd of Mike and Cheryl's take care of themselves, I said. We got-ta arrange for the church crowd and Reverend Yawara. Ever did he require special handling! He kept trying to pull out of it after he found out there wouldn't be no extra room in our car, didn't want to drive his own—Hadda point out to him that I was counting on him like he counts on my donation to the Building Fund—Just gotta repeat bill from him including all sortsa transmission repair an' other damages. We just may switch memberships to Clearlodge Assembly.

MOTHER:
—I couldn't figure out how we'd feed such a large crowd or hold a reception 'way out there in the wilderness, but Cheryl said that was all going to be taken care of. Their friends were bringing lots of food for a love-feast which was fitting to the nature-empathy scene.—Did I guess the food would turn out to be four drums of raw vegetables and three, four loaves of home-made natural grain breads?

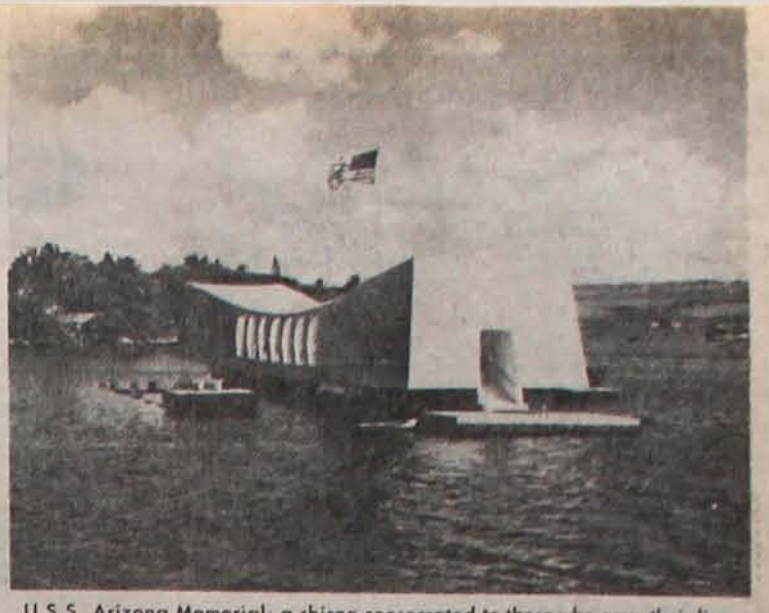
MIKE:
—As soon as Cheryl's sisters showed from Hawaii, they all started making things. Cheryl's a creative-type personality, like when I first met her at a party thrown by this chick she was rooming with. Cheryl had done all the cooking and decorating. I saw right off that this chick, I

Turn to Page D-6



Smoke pours from the USS Virginia, Tennessee and Arizona, ablaze from Japanese fire as attack begins.

—U.S. Navy Photo



U.S.S. Arizona Memorial: a shirne consecrated to those who gave their lives in the Pearl Harbor attack. Ford Island in background at left.

U.S. Navy Photo

# The Pearl Harbor Attack: Why and How

*This Is the Story of the Steps that Had Brought Japan to the Brink of Ruin, and of the Men Who Made a Desperate Gamble to Save Her.*

*By Allan Beekman*

(Copyright 1974 by Allan Beekman)

Darkness was falling on the aircraft carrier *Akagi*, 900 miles north of Midway and 1,300 miles northwest of Hawaii. From the bridge, Vice Adm. Chuichi Nagumo regarded his command.

Had he been less anxious, he might have felicitated himself on being in command of what might have been the largest task force ever assembled. Nearer to the *Akagi* sailed five carriers; farther away, two battleships, two heavy cruisers, a light cruiser, nine destroyers, and three tankers ploughed through heavy seas. Three submarines scouted ahead.

The ships carried 432 planes.

Since preparing to sail from the Kuriles at dawn, November 26, the Fleet had suffered a number of mishaps. As the *Akagi* had weighed anchor, a cable had fouled a giant screw; a sailor had fallen into the icy water and disappeared. On the 28th, when the ships had tried to refuel in the rough seas, billows had swept several crewmen overboard to death.

Still, when cast into the balance of the stakes for which he played, the improved chance gained from sailing this perilous route made the loss of these men seem trivial. The success of his mission hinged upon his fleet being undetected; Nagumo was turning the hazards of the northern sea to account. Since at this season other ships shunned the treacherous weather of the area, the task force, embracing the danger, gained in isolation.

Another fear, however, haunted him beside the danger of the stormy seas and the risk of being discovered. Though his mission was to destroy the American Fleet at Pearl Harbor, Japan had not irrevocably committed itself to war with America.

America had been aiding China in her war with Japan. America had imposed such severe economic sanctions on Japan that even the American military experts predicted that Japan would be driven to war with America.

But strained though the relations of the two nations had become, even Prime Minister Hideki Tojo had still hoped that diplomacy might still save Japan from the necessity of fighting so formidable an opponent as America. Nagumo believed that at this moment Kichisaburo Nomura and Saburo Kurusu were in Washington trying to negotiate an agreement that would prevent war.

If these emissaries persuaded America to relax the sanctions, Tokyo would order Nagumo to break off the mission and steal home. But suppose diplomacy succeeded and, because of the secrecy in which he sailed, word of it failed to reach him. Suppose when ordered to turn back he instead attacked Pearl Harbor!

Suppose, on the contrary, that no hitch occurred. Suppose no word reached him to turn back and he correctly interpreted the lack of such an order to mean he must attack Pearl Harbor. Suppose his luck would be such that his huge fleet could approach within 200 miles of Pearl Harbor without being detected. Suppose the essential element of surprise accured to his plan and that the attack succeeded. Even so, the attack might evoke monumental perils to Japan.

### ADMIRAL YAMAMOTO

Adm. Isoroku Yamamoto, commander-in-chief of the Imperial Japanese Navy, who had conceived this mission and sent Nagumo on it — Yamamoto himself openly expressed doubt that Japan could do more than win the opening battles in a war with America. And Yamamoto was well-informed about the enemy country.

During 1919-21, Yamamoto had attended Harvard as a language officer. In 1923-24, he had made an inspection tour of America; from 1925 to 1927, he had served as naval attache in Washington. Far from imbuing him with confidence in Japanese superiority, these firsthand experiences had inspired respect for America.

He often warned the Japanese against dismissing the Americans as "weak-willed and spoiled by material luxuries". On the contrary, Americans were infused with a "fierce fighting spirit and an adventurous temperament". As proof, he cited the legendary frontier spirit of America, the daring exploits of Adm. David Farragut, the exploits of America in the Spanish-American War: the blockade of Santiago and the American Fleet advancing through the minefields of Manila Bay.

As an introduction to the understanding of the American character, he recommended the reading of Carl Sandburg's biography of Abraham Lincoln, in the English original.

He further contended that the Yamato spirit often verged on daredeviltry while the "Yankee spirit" was grounded in science and technology. He was fond of illustrating this point by referring to the transatlantic flight, May 20 - 21, 1927, of Charles A. Lindbergh.

Admiration for the achievement of Lindbergh is particularly understandable in the light of the lifelong preoccupation of Yamamoto with the potentiality of aviation. In a day when many Japanese and American admirals still regarded the battleship as the decisive weapon of sea warfare, when some such derided aviation with the claim that a plane could not sink a battleship, Yamamoto had carefully and relentlessly prepared his Fleet to wage air war.

Though opposing war with America, Yamamoto had recognized that his country and America were headed towards collision. In 1940, the German armies had defeated the Allies, overrun Europe and pushed the British off the continent. Distrustful of German aims from observations dating back to childhood when he had attended school in Germany, the American president, Franklin D. Roosevelt, was aiding the British in every way he could. Japan had gradually been pulled into the orbit of the opposing Axis nations. Germany and Italy: Sept. 27, 1974, in Berlin. Japan had signed a Tripartite Pact officially allying herself with the Axis.

Japan also profited by the lessons to be gleaned from modern warfare as being fought in the West. Yamamoto had been particularly impressed by a British night air raid against the Italian Fleet in the harbor of Taranto, Italy, Nov. 11, 1940, in which 20 British planes, at the cost of only two planes and their crews, eliminated half the enemy ships.

### TARANTO ATTACK

In London, a Japanese naval attache, Lt. Cmdr. Minoru Genda, had processed the reports of the Taranto attack and sent them home. Yamamoto had mulled over the information.

Four years before, the Japanese Navy War College had considered an attack on Pearl Harbor as possible strategy in war with the United States. Among other objections to the attack was the belief that the waters of Pearl Harbor, only 45 feet deep, were too shallow to permit the successful use of aerial torpedoes.

Yet Taranto is 42 feet or less — more shallow than Pearl Harbor — and the British had achieved their best results with aerial torpedoes.

Yamamoto put Genda to work to solve the problems of attacking Pearl Harbor.

In the meantime, Japan–American relations, deteriorating for two decades, reached a breaking point marked by the Tripartite Pact, which Pres. Roosevelt interpreted as being directed at America. From June 11, 1938, when he had invoked a "moral embargo" of aircraft, armaments, engine parts and such, not specifically mentioning Japan, but directed at her, the President had proceeded, step by step, to cut Japan off from the raw materials she needed to exist. By Jan. 26, 1940, he had proceeded from moral embargoes to mandatory embargoes.

He had barred the export of iron and steel to Japan, later adding to the prohibited list other metals, such as copper and brass. When Japan had occupied southern Indo-China, July 23, 1941, through an agreement with Vichy France, the President had frozen all Japanese assets — putting all Japanese import–export transactions under U.S. government control. August 1, he had embargoed the export of oil and gasoline to Japan.

The British and the Dutch East Indies had immediately followed suit.

Since it was obvious that Japan must have oil and many of the other embargoed materials or perish as a nation, it was equally obvious that the British and Dutch realized that Japan, being unable to buy the materials, would move on the Dutch East Indies and Southeast Asia and take the needed materials — the British and Dutch, unaided, being unable to put up much resistance.

The British and Dutch embargo therefore indicated to Japan that these two countries must have a secret military alliance with America, which would come to their aid in defense of their embargo. And this impression had been further strengthened by the meeting of Prime Minister Winston Churchill of Great Britain with Pres. Roosevelt at Placentia, Newfoundland in August.

Japan was convinced that America wanted war, but in the hope that a confrontation with such a formidable opponent might be avoided, Japan wanted to give diplomacy a chance to break the deadlock. But in the meantime since Japan grew weaker for lack of the sustenance of oil and other materials, while America grew stronger, the diplomats were given a deadline beyond which their efforts would be judged futile.

By the 25th of November, as the deadline neared, the Japanese negotiators, Nomura and Kurusu, had failed to make progress towards a long-term agreement and played their final card, known as Proposal B, in an attempt to achieve what is known as a *modus vivendi*, a temporary settlement pending a more permanent settlement.

In Proposal B, Japan offered to remove its troops from southern Indo-China to behind the lines that had existed before America had imposed the embargo. In return, it asked that the United States "refrain from such measures and actions as will be prejudicial to the endeavors for the restoration of general peace between Japan and China".

The Japanese emissaries were unhappy with the progress of the negotiations and beginning to suspect their government was using them as a cat's-paw, but they were unprepared for what they were to read when Sec. of State Cordell handed them the reply to their proposal, at 5 p.m., November 26.

Far from meeting concession with concession, America made greater demands than before. Void of diplomatic finesse, the note peremptorily demanded that the Japanese "withdraw all military, naval, air and police forces from China and Indo-China".

Hull knew no Japanese government could accept such terms and remain in power. He confessed as much next morning when he spoke over the phone to Sec. of War Henry L. Stimson. When Stimson asked about the state of the negotiations, Hull told him:

"I have washed my hands of it, and it (the situation) is now in the hands of you and (Sec. of Navy Frank) Knox, the Army and the Navy."

A clue to the reason for the blunt note of Hull and his acknoledgment that handing that note to the Japanese spelled war is found in the visit of a young Navy officer, Lt. Robert L. Schulz, who called on the President, in his study, on the second floor of the White House, about 9:30 p.m., December 6.

### F.D.R.

Franklin Delano Roosevelt, 60, born to wealth, as a boy had attended school in Germany where he was affronted by common talk of the right of Germany to world hegemony and a concomitant attitude of contempt for the people of other nations. Much of the wealth of his mother's family had derived from the China trade; his mother had lived in China as a child. From this family tradition of association with China, he had acquired a deep feeling of friendship for the Chinese.

Turn to Page D-2

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# Pearl Harbor—

Continued From Page D-1

At Groton, preparatory school, he had discovered Alfred Thayer Mahan's "The Influence of Sea Power Upon History," read it avidly and later corresponded with Thayer, who agreed that Japanese naval power menaced America. At Harvard, a Japanese student deeply impressed Roosevelt by telling him of a Japanese plan for world conquest. As assistant secretary of the Navy, 1913-20, Roosevelt had his image of Japan as enemy further augmented.

In August 1921, Roosevelt had been stricken with poliomyelitis, which relegated him to a wheel chair for the rest of his life. His great gift for leadership seemed to descend upon him with his affliction; probably it also encouraged such sedentary hobbies as stamp collecting, through which he often sought relaxation.

Roosevelt had become President in 1933. As President, he more and more gave his confidence to Harry L. Hopkins, a former social worker. Always in poor health, Hopkins had come to dinner at the White House, one evening in May 1940, feeling ill. Roosevelt had persuaded him to stay overnight; the one night stay turned into permanent residence.

When the pressure of his responsibilities became particularly irksome, as they were on this evening, Roosevelt dreamed of retiring to Florida. As he toyed with his stamp collection, Roosevelt carried on a conversation about this plan to Hopkins.

There came a knock on the door and the voice of the usher, "Lt. Schulz, Mr. President."

Schulz, assistant to the President's naval aide, entered, unlocked a pouch he carried, drew out six documents and placed them on the President's desk. The President picked up the documents, read for about 10 minutes and handed them to Hopkins.

Hopkins glanced over the papers and returned them to the President who began to re-examine them.

The President said, "This means war."

'MAGIC' MESSAGE

The papers represented what would be the Japanese reply to the Hull note of November 25. The decoded cable from Tokyo, the first 13 parts of what would be a 14-part reply, bitterly upbraided America for supporting the Chungking regime of China and frustrating Japanese plans for peace there, for forming a military encirclement of Japan, for applying inhuman sanctions and remaining intransigent to Japanese efforts toward conciliation.

Unknown to the Japanese, American military intelligence had broken the Japanese diplomatic code. Except for the immediately concerned intelligence workers, the interception and decoding of these messages, known as "Magic," was kept secret from all but a few top administration and military officials. Through information provided by Magic, Roosevelt and Hull often knew what instructions were being given to the Japanese emissaries before the emissaries received them.

Knowing Japan was girding for war, Roosevelt had written, November 13, that the oil embargo might cause Japan to attack the Dutch East Indies. On November 26, speaking to what was unofficially known as his War Council, Roosevelt said, "(We) are likely to be attacked perhaps (as soon as) next Monday, for the Japanese are notorious for attacking without warning."

The conference had led to the appropriate officials sending a war warning to Lt. Gen. Walter C. Short, commanding the Hawaiian Department of the Army, and to Adm. Husband E. Kimmel, C-in-C of the Combined Fleet, headquarters at Pearl Harbor. Neither Short nor Kimmel shared the secret of Magic.

The 14th part of the Magic message confirmed the deduction drawn by the President from the other 13; it ended: "The Japanese Government regrets that it is impossible to reach an agreement through further negotiations."

Though short of a blunt declaration of war, the implication was plain.

Magic then intercepted a telegram message from Japanese Foreign Minister Shigenori Togo to Nomura marked, "URGENT—VERY IMPORTANT." The telegram instructed Nomura to submit the entire message to Hull at 1 p.m.

The intelligence officers quickly deduced that 1 p.m. Washington time would be 7:30 a.m. at Pearl Harbor, the time when the crew would be piped to Sunday breakfast and the Fleet would be most vulnerable. There was still time to alert the Hawaiian commanders; the officers scrambled to notify those responsible for the sending of such a message.

At the insistance of the Foreign Office, the proposed attack on Pearl Harbor had been set for 8 a.m., Hawaiian time, to meet the legal requirement of giving notification before beginning hostilities.

Genda and Navy General Staff Aviation Operations Officer Cmdr. Kazunari Miyo had originally agreed that Pearl Harbor was to be attacked before dawn. The note, ending negotiations, might just as easily have been delivered thirty minutes before this time.

To appease his fliers, Genda had later advanced the time of attack to 8 a.m., but Miyo had learned of the new attack hour only several days after the task force had sailed from the Kuriles. The changed attack hour put Miyo in a dilemma.

The Pearl Harbor attack was only a part of a gigantic operation. A fleet of 27 submarines, known as the Advance Expeditionary Force, had sailed to support the attack a week before the sailing of Nagumo's Fleet. Five of these submarines had carried midget submarines. They were to release the midgets, near Pearl Harbor, the night before the attack. The midgets were to steal into Pearl Harbor to support the aerial attack.

All submarines were under order to withhold fire until the aerial attack began. They were unlikely to complicate matters because of a change in the attack hour.

On the other hand, the attack on Pearl Harbor was only to immobilize the American Fleet to prevent it from interfering with the principal business of the war: taking over Southeast Asia and the East Indies. With Gen. Hisaichi Terauchi in command, the Army was poised to strike at these proper objectives at 6 a.m., Hawaiian time. If Miyo now sent out notice of the changed attack hour, some Army units might fail to receive it. The attack would become uncoordinated.

Now due north of Hawaii, Nagumo was unaware of the problem with which Miyo wrestled. Some of Nagumo's problems had vanished as he had sailed on. On the evening of December 3, a telegram from Yamamoto had lessened the fear that Nagumo might fail to receive an order to turn back. Decoded, the telegram read: "Attack as planned December 7."

The telegram indicated Japan was committed to war and so had removed some of his doubt. But the message did not necessarily commit Nagumo to attack Pearl Harbor.

THE ATTACK

Nagumo had sailed under order that if the Americans discovered his task force before December 6, he must turn back — surprise being essential to success. If the Americans discovered him on December 6, Nagumo must decide for himself whether to attack. After December 6, even if discovered, he must attack.

At 1 a.m., December 7, Nagumo was less than 250 miles north of Oahu, the island on which Pearl Harbor is situated. As far as he had been able to ascertain, the enemy was still unaware of the presence of the Japanese task force.

At 1:20 a.m. Nagumo received a final espionage report, through Tokyo, from an agent in Honolulu, Takeo Yoshikawa. A former Navy officer, operating out of the Japanese Consulate, Yoshikawa kept his superiors in Japan informed of the number, type and position of Navy vessels in Pearl Harbor. The message carried the disappointing news that the American aircraft carriers, the chief target of the task force, had left Pearl Harbor.

To be absolutely sure of the position of the American Fleet, Nagumo launched two float planes for reconnaissance. Instructing them to arrive over their destination at 7:30 and radio back reports on clouds, the speed and direction of the wind and the whereabouts of the American Fleet, he dispatched one to Lahaina, Island of Maui, the other to Pearl Harbor.

In the meantime, the attack planes had lined up on the carrier flight decks. Unfortunately for their mission, the weather was foul, white surf smashed against the ships, spray flew over the flight decks. The crews clung to their planes to prevent the rolling ships from pitching them overboard.

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Less than nine minutes after her magazine exploded, the USS Arizona settled to the bottom, taking more than 1000 of the crew with her. —U.S. Navy Photo

# Pearl Harbor—

Continued from D-2

In fair weather he could easily have launched the planes on schedule to arrive over their target precisely on time. In such rough seas it might take longer to launch them, so if launched on schedule they might be late in reaching their target. If launched early, and the launching proceeded with dispatch, they would arrive at their target too early — for they could not afford to waste gasoline by dawdling.

Calculating the risks, Nagumo decided to launch early.

Fuchida reported, "I am ready for my mission."

Nagumo shook the flier's hand. "I have confidence in you."

The two went to the briefing room where the skipper, Capt. Hasegawa had written the position of the ships at Pearl Harbor according to the 6 a.m. report. Since the room was too small to accommodate all of the waiting fliers, some were standing in the passageway.

Fuchida called the men to attention and saluted Hasegawa. Hasegawa said, "Take off according to plan."

As the men wheeled and raced for their planes, shouting joyfully, Fuchida felt pride and satisfaction. He considered his men the best-trained and most disciplined pilots in the world. His pilot, Lt. Mitsuo Matsuzaki and the radio operator, Petty Officer Shigenori Mazuki, had preceded him into the plane.

The carrier turned to port, heading into the northerly wind. The battle flag went up the masthead. A green lamp formed a signal: Take Off.

The foremost fighter plane roared down the deck, leaving the deck as it sank beneath the plane wheels in a downward pitch. The crew cheered. As the first plane left the deck, the next moved forward. Plane after plane rose into the air. Within 15 minutes, 183 planes were in the air — fighters, torpedo planes, high-level and dive bombers.

Guided by the signal lights of the first planes, the aerial armada made a great circle over the Fleet and flew south towards Oahu and Pearl Harbor, 230 miles away. It was 6:15 a.m.

The swift and flawless take-off had surprised Nagumo. Watching from the bridge, he realized the planes would arrive over target ahead of schedule.

Nagumo was unaware that a decision of Cmdr. Miyo, in Tokyo, had made the too early arrival of the planes less a matter of concern. Miyo had decided that more harm than good would come from relaying the delayed attack hour to the Japanese forces poised to attack Southeast Asia and the Dutch East Indies. Taking the responsibility on himself, and keeping his own counsel, he had permitted the southern campaign to proceed as scheduled.

Thirty minutes before Nagumo's planes had left their carriers, the naval escort of the Japanese invasion force off the Malayan Peninsula had begun to bombard Kota Bahru, Malaya. In the higher echelons of Japan, no one had considered it appropriate to inform the British that hostilities were to begin.

As he led his planes toward Oahu, Fuchida was ignorant that the war had begun with ample time for the British to inform their American ally and so alert him to his peril. Fuchida did not expect to achieve surprise anyway; he expected the enemy would destroy half the attacking planes.

The shape of Oahu may look like the head of a cowled monk seen in profile as he bends forward and downward to peer to the southeast. The peak of the cowl is due north and known as Kahuku Point. The Army had recently installed the Opana Radar Station there.

On the plateau between the Waianae and Koolau Ranges, where the cheekbone of the monk might be expected to be, is the Army base of Schofield Barracks and the Air Force base of Wheeler Field. Near the chin of the monk is Barber's Point, a Naval Air Station — at that time still under construction. Near the nape of the neck of the downward peering monk is Kaneohe Marine Corps Air Station with, a little below, Bellows Field, a small Army Fighter base. At the base of the jaw, where it meets the neck, is Hickam Field Air Force Base, hard by the mouth of Pearl Harbor.

Though the primary mission of Fuchida was to strike a mortal blow at the American fleet at Pearl Harbor, he had made meticulous plans to deal with any military installation that might be expected to impede him. Accordingly he was poised to deal with the installations mentioned.

As he suspected, the Americans had already received clues to the coming attack. At 3:42 a.m., the minesweeper *Condor* had sighted the periscope of a submarine and relayed this information to the destroyer *Ward*.

At 6:45, the *Ward* had fired on the submarine, scoring a hit, then had dropped depth charges on it. At the same time a patrol plane had also dropped depth charges on the submarine.

The plane had reported the incident to the Kaneohe Naval Air Station. The *Ward* had radioed the 14th Naval District Headquarters: "Attacked, fired on, depth-bombed and sunk submarine operating in the defensive sea area."

At 7:02 a.m., two Army privates at the Opana Radar Station saw on the radar screen what they interpreted to be a huge flight of planes, plotting the position of the approaching planes as 137 miles north, three degrees east. They phoned in their discovery to the Information Center at Fort Shafter. At 7:15 a.m., the planes only 92 miles distant, they phoned again.

The approaching armada, about to break over Kahuku, might have seemed even more impressive if seen from the beach. Under direct command of Fuchida were 49 level bombers; to his right, and slightly below him, were 40 torpedo level bombers; to his right, and slightly below him, were 40 torpedo planes, under command of Lt. Cmdr. Murata. Above and to the left were 51 dive bombers commanded by Lt. Cmdr. Takahashi. Lt. Cmdr. Itaya commanded 43 fighters flying cover for the formation.

As the armada reached Kahuku, the clouds broke, the fliers saw the island bathed in sunshine. The group had alternate plans for the attack: one if resistance seemed imminent and one if surprise might seem achieved. Since no American planes had flown to intercept, Fuchida raised his signal pistol outside the canopy of his plane and fired the one shot that indicated a surprise attack. The time was 7:40.

The fighter squadron, perhaps because of the clouds, failed to see this shot. To get their attention, he fired another shot towards them; this time they saw it.

The signal for the alternate plan, for resistance expected, however, was two shots. And since some of the fliers had seen two shots the signal was to cause confusion later.

**OVER PEARL HARBOR**

At this point, the float planes reported the results of their reconnaissance, confirming the espionage report: minus its carriers, the American Fleet was at Pearl Harbor. Through binoculars, Fuchida studied Pearl Harbor.

Seen from the air, Pearl Harbor resembles a lake, emptying through a channel into the Pacific. The Waipio Peninsula divides the harbor in two. Considering the East and Middle Lochs as one, the larger part of the harbor is nearer Honolulu.

In the center of this part of the harbor is Ford Island on which was located the Naval Air Station and the Naval Hospital. Around Ford Island were moored the capital ships, like beads on a necklace. There may have been 96 ships in Pearl Harbor that morning, but the nine battleships clustered around Ford Island were the most conspicuous vessels.

Fuchida stared in amazement.

"Below me lay the whole U.S. Fleet in a formation I would not have dared to dream in my most optimistic dreams. I have seen all German ships assembled in Kiel Harbor. I have also seen the French battleships in Brest. And finally I have frequently seen our own warships assembled for review before the Emperor, but I have never seen ships, even in the deepest peace, anchored at a distance less than 500 to 1,000 yards from each other . . . Had these Americans never heard of Port Arthur?"

He told Mazuki, "Notify all planes to launch attacks."

Believing, incorrectly, that his 51 dive bombers were to take the lead, Takahashi divided the planes into two groups, leading the first group towards Hickam Field and Ford Island. Lt. Akira Sakamoto led the second group toward Wheeler Field.

The first bombs of the attack fell on Hickam and Wheeler Fields, at 7:55 a.m.

Correctly interpreting the original signal to mean his torpedo planes were to lead the attack, Murata raced for his targets before they could become obscured by smoke from the dive bombings. At 7:57 the torpedo planes began launching torpedoes.

Finding few intercepting planes to combat, the Japanese fighters strafed the airfields where neatly lined up, wing-tip to wing-tip, American planes invited fire.

Leading the high-level bombers, Fukuda circled Oahu from the west, seeing only Japanese planes in the air and no sign of air combat. Ships seemed asleep in Honolulu Harbor; Honolulu radio broadcasts continued normally.

Believing he had achieved surprise and that success was assured, he directed Mazuki to wire: "We have succeeded in making a surprise attack." The wire went in code: "Tora, tora, tora."

Led by the best pilot and bombardier of Fuchida's squadron, the group formed in a single column and began its bomb run. Antiaircraft fire erupted around the planes, filling the sky with bursts of smoke like dirty cotton balls. Fuchida's plane trembled from near misses, then bounced.

Mazuki said, "The fuselage is holed to port. A steering control wire is damaged."

Matsuzaki still had the plane under control. Flying at 3,300 feet, he headed for the battleship *Nevada*, moored just ahead of the *Arizona*. Concentrating on the bomb under the lead plane, Fuchida pulled the safety bolt from the bomb-release lever of his own plane and grasped the handle.

Antiaircraft fire again shook the plane. Running into clouds that obscured the view, they overshot the target. They circled back over Honolulu as they prepared for a second attempt.

This time as they closed on Pearl Harbor, other groups were dropping bombs. A colossal explosion rent the air. A huge column of smoke erupted to 1,000 feet above the *Arizona*. A shock wave rocked the plane. Fuchida called to Matsuzaki.

Matsuzaki nodded. "Yes, Commander, the powder magazine must have exploded. Terrible indeed!"

Five armor-piercing bombs had fallen on the *Arizona*. One of the bombs had crashed through the deck near the Number 2 turret, starting fire. Apparently fed by oil from the forward tanks, the fire had spread rapidly and reached the powder magazine.

The magazine had exploded at 8:10 a.m. Less than nine minutes afterward, the ship settled to the bottom, trapping more than 1,000 of the crew in the hull. their remains never to be recovered.

The first wave of planes broke off the attack about an hour after having begun it. As the first wave retired, a second wave of 170 planes was already over target. This second wave — fighters, high-level and dive bombers — attacked 14 minutes later.

After the second wave headed back to the carriers, Fuchida, who had remained behind, circled above the island to observe and photograph the results of the attack. Because of dense black smoke rolling up from the attacked areas, a detailed survey of the damage was impossible. But he counted four battleships sunk, four severely damaged and one slightly damaged. The Ford Island seaplane base was flaming; other airfields were burning.

**THE AFTERMATH**

Fuchida's plane was about the last to return to the *Akagi*. Declining to make another attack, Nagumo turned his Fleet northward. In the entire attack, the Japanese had lost only 29 planes — 9 fighters, 15 bombers and 5 torpedo planes. They had lost one of the 27 participating submarines and all five midgets.

The Japanese submarines had been ineffective; the planes had proved astoundingly successful. They had severely damaged every battleship except the Pennsylvania, which was in drydock — 18 ships sunk or damaged. They had destroyed 188 planes and damaged 159.

The Japanese had also scored in terms of ratio of personnel lost. In addition to the unknown number lost on the large submarine, the Japanese lost nine crewmen on the midget subs and 55 airmen. The Japanese killed 2,341 American servicemen and wounded 1,143. More than half of the 2,113 Navy and Marine forces killed were aboard the *Arizona*, which had only 289 survivors out of more than 1,500 crew members.

The disconcerted defenders contributed to their own losses. During the attack about 40 explosions occured in Honolulu, all but one caused by American antiaircraft fire. The gunners had forgotten to set the fuse of the shells to have them explode among the enemy planes; instead the shells exploded on striking the ground.

This bungled antiaircraft fire caused about $500,000 worth of property damage. After the attack, trigger-happy defenders machine-gunned Nikkei fishermen returning to shore. Altogether 65 civilians were killed as the result of the attack; 35 wounded.

Much of the success of the attack must be attributed to

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# Mellow wedding—

Continued from D-1

mean Cheryl, was so cool with some of the good ole domestic aspects thrown in with the creativity bag. Like, where there was plaster off the walls, Cheryl had draped them down with long strings of beer-can tabs sprayed green and bunches of fake ferns she'd picked up at a Divine Light hand-out, right? She'd taped *origami* birds all over the windows like they had just lit there . . . She's big on paper-folding. And she does burlap macram'e on bottles, any kind of bottles. We never throw any away and Cheryl has covered about a thousand of them, all shapes and sizes, some with driftwood and seed-pods and stuff worked in.

Now she was getting ready the outfits we were to wear even if she had to hide some of the pieces till it was too late for the family to interfere— Like there was another hassle about a white dress but finally they got together on sort of a long pink-flowered job and veil which, as it turned out, Cheryl didn't wear, because she had stashed away this huge hat, what they call a garden hat, a real find at the Goodwill which she put on at the last minute when they couldn't rip it off.

My buddy Yosh gave her a really super-size necklace done in real blue and red enamel with the peace symbol and the Black Power hand which this cat in Berkeley makes in his studio behind the Chinese laundry . . . That was for something blue. For something borrowed, her old roommate let her have this big Spanish shawl with two-foot-long fringe, beautiful, and when it was folded right, the wine-stains didn't hardly show.

MIKE:

—Mom had arranged for a photographer to come along but like, we told her it was a waste of dough and it was, because now the family has stashed away every shot he took. What Cheryl and me have is some prints my buddy Spike took with his fish-eye lens and they're tacked on a shelf over our bed right now with our incense burner and my hash pipe and Cheryl's box of pills, right?

SISTER:

—The morning of the wedding, when we saw what Mike had put on instead of that lovely formal suit Mom had rented . . . which would have been so appropriate and sort of countrified with the ruffled cuffs and satin tie . . . Instead, he had on white duck slacks, more Goodwill stuff probably, with big glittery bands of ribbon Cheryl had sewn down the fronts, a Harlem-dude style purple blouse under a bright blue macrame cord vest which Cheryl had made for him. As if Dad and Mom couldn't afford to dress him right! . . . Just when Yosh drove up in Mike's VW bus, one of Cheryl's sisters was arguing with her mom about a white velvet cape they thought she ought to wear for rain protection, so Mike took *that!* He looked like Elvis Presley ready to go on stage at Vegas only not nearly as cute!

Mom was screeching and Dad was just sort of braying as if his vocal cords were giving out — then here comes Grandma in her neat little old ladies' suit and hat, just grinning from ear to ear. She goes and hands Mike a kind of white head-band cloth with a big red rising sun of Japan over the front. Mom shrieks out a big No-o-o! and Dad makes a kind of futile grab at Mike but he's out the door and down the drive with Grandma right behind him.

MIKE:

—If the folks woulda given me a chance, I wanted to be real nice with them that morning; I gotta kind wet, woozy feeling, thinking how I'd been a little kid with them and next time I come in that house, if they ever let me in, I'd be a married man and all — but Cheryl's folks was ridin' me like I can't see the bride before the wedding, it's bad luck, Mom and Dad and June don't like the outfit Cheryl and me had spent a lotta time gettin' it together — So I run outside, feelin' put down and kinda hurt. Grandma gave me that *hachi-maki* or whatever an' I tied it round my head — Show them, huh?—Next, Yosh has a bottle of brandy in his hand, he's tomato-red in the face already. Makes a real deep bow to Grandma, hands her the bottle and says in his fractured *Nihongo*, "Saa, Obaasan, ononde kudasai." She takes it, oh migosh, migosh, takes three nice little sips, hands it back, bows and Dad comes bursting out of the door bellowing: "I'll have the state patrol alert, I'll have you all picked up, you're outa your gourds—"

MOTHER:

—My own mother, going off that way with the two boys! Mas tried to stop them but they got away. Grandma, with her little black hat slipping down over one eye, she turned around and made a wave with her hand like she'd seen the Queen of England do it on the TV . . . I tried to calm Mas down, though I needed calming myself, telling him the alcobol would wear off on that long drive and then I remembered, they had a bottle with them on the front seat. . .

DAD:

—I coulda caught up with them if I hadn't had that whole party of women to load into the Olds and they sure took their time, fussin' about this an' that. Then I threw the Olds into overdrive, stomped on the gas and cussed jest about all the way in. What with wrong turns and trying to make sense outa that fool map Yosh had drawn for us, I was fit to be tied and after we got off the highway and up a dozen dirt cow-tracks, it really felt good to see Mike's flame-painted chopped-down VW bus ahead of us, sunk in mud most up to the hub-caps.

YOSH:

—We were stuck, almost in sight of the meadow, laughing hilariously, the old lady with us, just breaking up laughing when I'd try to say something to her in Japanese. Then Mike reaches down behind the seat for his stash and says, you ever smoke, Grandma? And she nods, yes, yes, yes, I used to, but your grandfather never liked it and since I live with my daughter, I have to set a good example for my grandchildren, ne?

And Mike say,s but didya ever try one of THESE, Grandma, and he lights up and lights a stick for her and she takes a little puff and says how sweet it smells, just like new-mown hay.—Let's face it, I was somewhat shocked and tried to pull the joint away from her, but she says with this great twinkle: Now I am Hee-Pee, too!

SISTER:

—When Dad and Yosh and Mike had finished digging out Mike's car and gotten good and muddy, I said, really loud, so everyone could hear, well, if anyone had the least particle of common sense, we'd turn right around and go back home. — 'Cause what did we find at the so-called meadow but a huge field all wet grass and tall weeds.—!

Cheryl and her sisters didn't even pay attention but they had jumped out of the car and were running all over, looking for a place to hang those decorations they'd made, but there wasn't a tree in the field. Right away their dresses were soaked and Cheryl's shawl picked up so many brambles and stickers she looked like a big pink tumbleweed.

Cheryl's father and mother and the Reverend Yawara who was very put out because the bottom of his car had gotten stuck on a rock, they were just standing around with kind of scowling expressions, they kept looking up at the sky which was full of grey clouds, showing that it might start raining again right away.

Lots of other cars were coming in now, all grinding and slipping and sliding and churning up the road. Reverend Yawara began to call out in kind of a high-pitched tone, "May we please have some form, some organization, some - decency? Ah - ah - may I urge that the wedding party assemble?"

MIKE:

—Then, over the hill comes our gang, the vans and the jeeps and the 'choppers zeroing in on us. Yosh has an idea and tells the 'cycles to mow down some of the weeds so we'll have a place for the ceremony. Butch and Steel and Rocker gun up and in no time flat, the charge of the bike brigade tramps down a hugs circle.

MOTHER:

—It was almost providential for Mas that he was kept so

Turn to Page D-7

# Navy selects Sansei design

GARDENA — A design by Sandra Higashi, daughter of Gardena Valley JACLers John and Ann Higashi, was selected as an emblem for the USNS Los Angeles now under construction for the Navy.

Sandra was a Westchester High senior and earned a $50 savings bond and the ship's medallion. She is currently attending Art Center College of Design. Assemblyman Paul Bannai joined in the commendation with an encased legislative resolution.

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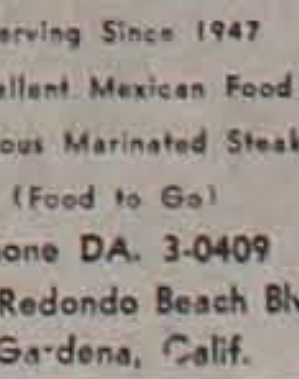

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## Mellow wedding—

Continued From Page D-6

busy directing all those cars and keeping them from getting bogged down in the mud so he didn't noticed what had happened to his good new suit. And those motor-cycle boys, oh, they were *drenched!* They looked like statues of red earth. It actually improved them, because some of them were *bare* above the waist and the mud did cover up some of that nudity.—But the mob that piled out of those trucks and vans! I saw *our* friends looking them over and I was so humiliated I could have sunk through the earth. And I nearly did! That meadow was a *swamp!*

* * *

SISTER:

—Reverend Yawara acted very nervous at this point and we could all see how hard it was for him to keep a hold on his feeling.

"Let us strive — let us strive for some befitting solemnity—" we heard him say. "It is my — it is my duty to see that this — that this occasion proceeds . . ."

There was one big beefy motorcycle fellow who made all the 'cycles line up in a double row. He said the bridal party was to walk up the middle and have the ceremony in front of Mike's bus, because the flames painted on Mike's bus, so this fellow said, were transcendentally significant of the intercourse of the Yin and the Yang.

Reverend Yawara kind of closed his eyes at this and held up his little black book.

Cheryl and her sisters and the girlfriends who were bridesmaids paired off two by two, but all their friends wanted to join and so there was this long line of couples, girls with girls, girls with fellows and some fellows with fellows who were clowning and playing like they were girls . . .

YOSH:

—I was really concerned for the good Reverend. His hands were shaking and a little nervous tic had started in his cheek. Cheryl's Dad and I were standing right beside him when suddenly he gave a big jerk and jumped as if he'd been stung. "Au! Au!" he shouted. "Right on, padre!" somebody yelled.

* * *

I felt a pain too, a real sharp jab. Mike was scratching his shoulder.

"Dearly beloved—" Reverend Yawara began. "Goddamn mosquitos!" bellowed big Rocker.

"Where is the decorum? I cannot continue without decorum — Reverend Yawara said in a sharp tone of voice. "I cannot — I cannot continue! I am being attacked by a swarm of vicious insects!"

We were all being attacked. By hordes of dark-bodies, sharp-stinging somethings; we swung at them, we swatted but they came on strong.

"Flying ants!" I told Mike. "Let's get out of here."

"Smoke the buggers out!" shouted Rocker, producing an enormous hash pipe from his waist-band and lighting up.

I made a megaphone of my hands and shouted: "Up to the woods! Take the wedding to the trees. Flying ants won't climb trees!"

Everyone tore on uphill. It looked like one of our campus riots. Mike and Yosh were dragging Cheryl and she was dragging a load of her precious decorations. We flailed our arms in a mad spastic way trying to beat off the pesky insects. They weren't nearly as bothersome at the top of the hill where there was a thick tangle of trees and a little grey lake into which rain-drops were now plopping in a kind of mournful tinkle.

Someone grabbed my free arm. It was Reverend Yawara but he didn't look like the same man. His face bore a big welt and he gritted his teeth a little when he was talking: "It's here — here and now, or nowhere and never!" he said, panting.

"Just one li'l min." Cheryl chirped as she skipped around here and there, tossing white paper streamers on the soggy bushes and draping strands of macrame on the trees.

"Where is — where is the father of the bride?" the Reverend hissed. He made some movements with his arms. His hands, I did notice, seemed to want to clench up. One of the sisters ran up to say:

"I'm supposed to tell you, Dad won't come up here. He got bitten on his ankle and he and Mom are going to stay in the car with the heater on. — I don't like to tell you the other things he said."

"I won't be married in a car!" Cheryl was hurt by her father's attitude but she was also very definite. It was decided that yours truly could give the bride away, as a friend of the family, and to this day Mike likes to kid me about becoming a father before I myself was wed.

* * *

SISTER:

—It was really happening, my brother was getting married. Mom and Dad stood by, Mom sniffling a little into her handkerchief. Mike and Cheryl, they were just wrapped up in their dream. It seemed like nothing could get to them, to shake them out of it. — Even though all the bridesmaids weren't anywhere to be seen and there was some mean talk later on about their going for rides around the lake with the motorcycle fellows . . . That's not quite accurate, one long stringy chick in hiking boots and a muddy white caftan thing comes rushing up just as Yosh is handing the ring to Mike and she tells Cheryl "Oh, I'm so sorry you lost your bouquet, but I picked some buttercups for you —" and pushes a great bundle of wet leafy things into Cheryl's arms . . . the ring gets dropped and Mike and Yosh crack heads, picking it up . . . There was one sweet moment, when they were pronounced man and wife. Everyone was yelling "kiss the bride, kiss the bride" and Mike did give Cheryl one long, long kiss and Reverend Yawara closed his eyes like he was praying or something.

YOSH:

—Just as Mike and Cheryl broke out of their clinch there was this most piercing scream. I thought one of our party, overcome by emotion, might have fainted away. However, here came a very short round lady holding a short round child and sobbing "Yabo fell in the lake." "Who's Yabo?" was my very natural question. "My four-year-old here, George. I just let go his hand for a minute and he was in over his head." At this, little George let out a blood-curdling yelp. He sounded too loud to have any water in his system.

"Oh, take him to your car and put a blanket round him," snapped Reverend Yawara. The Reverend had something else on his mind at the moment as Mike's parents were tugging at his arms and begging him to restrain Grandma from doing her thing. Which, she had just announced, was a wedding dance in honor of the happy couple.

I translated it all quickly for the benefit of our gang and the kids let out a cheer which rattled the tree-tops. Grandmother got a fan out of her purse and tossed her purse to Rocker with her little black hat after it. She pulled Mike's headband off his head and tied it over hers, knotted it under her chin just like in the old-time shibai, opened her fan and went into her dance. Our kids had picked up the beat in no time and were pounding it out with hands, sticks, feet, anything.

Little George made it back to the lake and fell in again but scarcely anyone wanted to help carry him back to his car. Mike's grandmother came home very late that night on the pillion of Rocker's motorcycle and her family was only induced to let her back in the house for fear of what the neighbors might say.

* * *

**ABOUT THE AUTHOR**

Ferris Takahashi of Boulder, Colo., has been a contributor of short pieces to the Pacific Citizen Holiday Issue for many years. One of them, "The Widower" (1956), has since been incorporated in a textbook on ethnic studies — Editor.

## Miss Iko play set for debut

LOS ANGELES — East-West Players will premiere Dec. 31 "When We Were Young," two-act drama set in Seattle by Momoko Iko, Chicago playwright who was selected earlier this year by E-W as the 1974 recipient of the Rockefeller Foundation Playwright-in-Residence grant.

Play deals with poignant relationships among members of a contemporary Nikkei family.

## Eden Township has party for youth

SAN LORENZO — Eden Township JACL sponsored its annual Christmas party Dec. 14 at the Eden Japanese Community Center with Mrs. George Minami in charge. A children's talent show preceded the arrival of Santa with gifts.

# JAL-JACL Fellowship deadline comes Jan. 15

A summer of travel and study is the unique program offered through the Japan Airlines-Japanese American Citizens League (JAL-JACL) Cultural Heritage Fellowships.

Four such fellowships will be available for the Summer of 1975 and offers eight weeks of study at Sophia University in Tokyo and independent travel sponsored by Japan Travel Bureau.

Applicants for the fellowships must be Japanese American between the ages of 18 and 26 and they or their parents must hold membership in JACL. In addition, they must be available for public speaking engagements and willing to provide written articles while in or upon return from Japan.

Deadline for application is January 15, 1975. Forms are availab e for JACL Regional offices and National Headquarters, 22 Peace Plaza, Suite 203, San Francisco, California 94115; telephone: (415) 563-3202.

Eight semi-finalists will be selected and invited to San Francisco for an oral interview before a panel of judges.



**OPEN SPACE METHOD** — For the first time in April, 1971, Japan began the "open space" method in teaching primary school. Part of the revolution, as noted at the Kato Gakuen in Numazu, Shizuoka, is this classroom where chairs and desks have been designed for frequent moving to prevent children from forming exclusive groups. Japanese educators had adopted the system after extensive studies in the United States. To perfect the implementation, noted Nisei designer Ray Komai was responsible for the interior color and dramatic plans of the walls, ceilings and corridors.

—Japan Times Photo

*EDUCATION IN JAPAN*

# Reforms Pending

**(Dr. Roy Doi spent his sabbatical in Japan several years ago at the Institute of Virus Research at Kyoto. For twelve issues, he related personal experiences and views of Japan from a Nisei angle, which proved to be a popular series in both the Pacific Citizen and the Hokubei Mainichi. As an educator, Dr. Doi presents a capsule look at Education in Japan. — Ed.)**

* * *

By ROY H. DOI, Ph.D.
(U.C. Davis)

The educational system in Japan underwent extensive reforms during the post-World War II period, much of it imposed by Occupation authorities. These reforms consisted of decentralization of public education, reorientation of curricula, establishment of a 6-3-3-4 school system, and a reorganization of educational administration. Although there has been rapid progress in many fields during the past 25 years in Japan, there is a growing feeling that further educational innovations are now necessary to cope with the problems brought about by rapid industrialization.

Currently, compulsory schooling consists of six years of primary and three years of lower secondary school. About 99.9 percent of the children complete these nine years, which indicates that Japan has the highest literacy rate in the world. The following three years can be spent either in a technical high school or the regular upper secondary (high) school. Attendance of high school entails an additional cost to the parents of the student.

After high school there is a possibility of attending junior college for two years, technical college for three years, or the university for four years. These schools select their students on the basis of entrance examinations. Junior colleges are attended primarily by women, who terminate their education at that point.

Although decentralization of public education was a postwar reform, the Ministry of Education (Mombusho) is once again the central education authority. It specifies the kinds of subjects, the standards of text books, the number of hours per subject, and other details for schools through high school.

In fact, the Ministry of Education plays a heavy role in educational policies through the University at the graduate and professional levels. This return of authority to the traditional agency is reminiscent of many "reforms" in Japan from the Meiji period to the present time. There is a strong tendency to return to traditional ways, particularly after a reform procedure has succeeded.

**Grade School Levels**

At the elementary and lower secondary school levels there is a heavy emphasis on studying Japanese language, social studies, mathematics and science. As a hangover from pre-World War II days, there is a modified "shushin" or moral education class in which ethics and moral behavior are emphasized. There is some concern, since ideas of ultra-nationalism have been creeping back into this subject as a part of the resurgence of Japan as an international power.

It would be very unfortunate if it leads to a type of pre-World War II extremist behavior and acceptance of militarism. The curriculum is balanced to a degree by about one-third of the school hours being devoted to music, arts and crafts, and physical education.

In several discussions with Japanese parents with children in elementary school, they felt that rote memory was still a major learning factor, but that creative thinking was also being emphasized.

Furthermore, participation in science projects, art shows, dance and music programs, and sport shows is encouraged. In these particular areas a high degree of creativity is exhibited by Japanese children. But the system of entrance examinations for high schools and universities forces the accumulation of much factual knowledge.

Preparing for entrance to a proper university is one of the overriding pressures of life for high school students, since the passage of the university entrance examination has the greatest single influence in a person's life in Japan. It will determine his educational goal, his occupational role, and his ultimate social status, which is a major factor in the life of the Japanese.

Entrance into a top rate university can ensure "success" for the rest of his life.

There are special schools (yobiko) which prepare students for the express purpose of passing entrance examinations. Since entering a prestigious university may be so important to a family's ambitions and the student's goal, families have been known to move from one location to another to enter their child at a high school whose graduates have had a high degree of success in passing entrance examinations. This process is only one of the milder examples of what goes on in Japan.

**Entering University**

Since it is currently extremely difficult or impossible for a student to transfer from one university to another, a late bloomer (osozaki) has little or no chance to ever enter a top-ranked university. It is also at this stage that there exists a distinct break in the educational pattern in Japan, since although 35 percent of the students (in 1971) entered high school, only 27 percent of the high school graduates went to junior college or college.

Besides the entrance examinations, there are special quotas for practically every major field of study or profession, which narrows the options of the entering students

Turn to Page D-12


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*WHO'S REALLY WHO IN DENVER*

# Community relations man sees his role

**(Subject of this personality sketch is no stranger to longtime readers of the Pacific Citizen. Till he became executive director of the Denver Commission on Community Relations some seven years ago, his name, his comments and activities were often in the Japanese American press. His appearance at the Portland JACL national convention last summer was his first in many biennisms as a delegate. This, then, permits us to catch up with him.—Ed.)**

**By JAMES MEADOW**
**(Cervi's Rocky Mtn. Journal**



MINORU YASUI

DENVER—Really, there is little about him outwardly to suggest a man of great influence and power. He is smallish, with silver black hair, a slight moustache, and glasses. His clothing is conservative, cut from the white shirt and grey pinstripe suit mold. Though he hardly looks to be the 58-year-old he is, neither does he appear to be much younger, but rather, possibly because he is of oriental descent, he seems to possess a timelessness; not quite benign, but almost. And, as if his appearance wasn't enough of a disclaimer, he says outright, "I certainly do not think I am powerful." But he says it more out of defense than modesty, because one of the keys to being behind-the-scenes powerful is to be so quietly.

His name is Minoru Yasui, and though many times in his life he has been right, this time he isn't. For, indeed, he is a man of great influence and power.

For starters, Yasui is executive director of the Commission on Community Relations (CCR), the city agency which exercises considerable sway over the fortunes of myriad action centers, community centers, programs for youth and the aged, and the like in Denver. Though the 1974 budget allocation for the 51-member (24 full-time tenured) staff organization is but $314,600, the CCR is also responsible for monitoring the money received by the various programs it sponsors. Hence, the sum that it will either spend or oversee the spending of this year is nearer to $1.2 million. The money takes on greater importance when you consider how desperately in need of adequate funding many of the recipient programs are.

In addition to being sort of the accountant for other groups, the CCR is, among other things, charged with running the city's Affirmative Action plan, in which private enterprise is actively encouraged to comply with the equal opportunity hiring law.

Officially speaking, the CCR is empowered to "foster mutual self-respect and understanding among all racial, religious, and ethnic groups of the City and County of Denver; to discourage and prevent discriminatory practices against any such group or its members," by City Council Ordinance No. 77, which was passed in 1959.

**FORERUNNER**

The forerunner of the CCR was the Mayor's Commission on Human Relations, established by executive fiat by reform Mayor Quigg Newton in 1948, in the hopes that it would prevent racial flare-ups similar to those which afflicted cities like Chicago and Detroit. Three years later, the commission was further legitimatized by a city council ordinance which also provided for nine volunteer citizen commissioners, to be appointed by the mayor.

The 1959 document not only changed the agency's name, but increased the number of commissioners to 15, each still appointed by the mayor for staggered three year terms. Yasui himself was appointed as a commissioner in 1959, and served as such before ascending to the directorship in 1967 at the behest of Mayor Tom Currigan. With the advent of the McNichols administration, Yasui has remained as director, firmly entrenched, though his position within the city government hierarchy has by no means remained static.

In January 1972, occurred the announcement that Denver had been selected, along with seven other cities, to receive some $20 million in federal funds from the Law Enforcement Assistance Administration for a "High Impact Anti-Crime Program." With local matching funds, the amount would reach $25 million. A new organization was needed to oversee the High Impact Program.

On February 21 of that year, Minoru Yasui received a phone call from the mayor asking if he would serve on the Denver Anti-Crime Council (DACC), the about-to-be formed overseer of the program. He said he would. On February 22, the mayor called him back and said "You're the chairman," recalled Yasui suddenly breaking into a nervous, mirthless laugh that came from nowhere and ended abruptly, more of a choreographed social amenity than anything else.

**POLICE AND COMMUNITY**

The High Impact Program drew early fire when disillusioned progressive reformers felt that much of the $25 million was apparently intended to fuel the agencies of crime detection and punishment—the police department, the courts, the correctional institutes—instead of those treating the symptoms of crime. These complaints, however, had little to do with Yasui, who, according to Denver Anti-Crime Council member J. D. McFarland was something less than a rigid law and order hardliner.

**Turn to Page D-10**

# Retention of Japanese values in Issei, Nisei, Sansei researched

**Dr. John W. Connor, associate professor of anthropology at Sacramento State University, frequently imposed on the time and patience of the Japanese community in Sacramento during his research on "The Retention of Japanese Americans". He expresses his gratitude publicly and credits the cooperation he received to conclude his research.—Editor.**

**By JOHN CONNOR**

In the past few years one of the most persistent questions raised among Japanese Americans has been that of the retention of the more traditional Japanese values, especially within the third generation, the Sansei.

In our interviews with over 600 Japanese Americans of the three adult generations in the Sacramento area the most frequently voiced comment by the Issei and Nisei was that the Sansei were now "one hundred percent Americanized," or that they were completely Americanized." The implication being, of course, that the Sansei had been so thoroughly acculturated that they had completely forgotten their Japanese heritage.

Yet a commonly voiced opinion by Caucasians was that the Sansei appeared to be more "quiet," "respectful," "dependable," and more "conscientious" than comparable groups of Caucasian Americans. Indeed, it has frequently been said that to the average Caucasian teacher an ideal class would be one composed entirely of Japanese Americans. What then is the discrepancy between the two view points?

In order to determine the direction and degree of change in the value orientations we administered the Edwards Personal Preference Schedule (EPPS) to 548 Japanese Americans of the three adult generations. These three groups were then matched with some 728 Caucasian Americans in three groups of comparable age and education.

The EPPS is a self-administered inventory which measures such variables as Achievement, Deference, Order, Exhibition, Autonomy, Affiliation, Intraception, Succorance, Dominance, Abasement, Nurturance, Change, Endurance, Heterosexuality, and Aggression. A description of the significant variables will be given later.

The actual accumulation of data took place over a three year period. As a result of this effort we were able to administer the EPPS to 90 Issei (37 males and 53 females), 183 Nisei (78 males and 105 females), and 275 Sansei (106 males and 169 females).

The Issei were given the Japanese version of the EPPS which was obtained from Dr. Iwahara of the Tokyo University of Education. The mean age and level of education of the Issei was 72.19 and 9.00 for the males, and 70.15 and 7.43 for the females.

The mean age and level of education for the Nisei was 48.77 and 13.37 for the males, and 47.10 and 12.07 for the females.

The mean age and level of education for the Sansei was 23.43 and 13.91 for the males and 23.58 and 14.09 for the females.

The Caucasian sample consisted of 139 Caucasian senior adults (62 males and 77 females), 248 Caucasian adults (109 males and 139 females), and 346 Caucasian students (136 males and 210 females).

The mean age and level of education for the Caucasian senior adults was 66.53 and 9.61 for the males, and 67.53 and 9.30 for the females.

The mean age and level of education for the Caucasian adults was 47.90 and 13.13 for the males, and 46.08 and 12.05 for the females.

The mean age and level of education for the Caucasian students was 25.24 and 14.11 for the males, and 22.77 and 14.63 for the females.

As can be seen in the above, the mean ages and levels of education for each of the three Caucasian groups agrees rather closely with that of the three generations of Japanese Americans.

**RESULTS COMPARED**

The results of the study indicate that all three generations of Japanese American males consistently score significantly higher than their Caucasian counterparts on such variables as Order, Affiliation, Nurturance, and Abasement, and significantly lower on exhibition, change, and heterosexuality.

The Japanese American females consistently scored higher on Deference, Order, Succorance, Abasement, and Endurance, and lower on Exhibition, Autonomy, Change, and Heterosexuality.

There were some variations in the responses of each generation when compared with their Caucasian counterparts. For example, the Issei and Nisei males are more deferent than the Caucasians but this disappears in the Sansei males.

Furthermore, Nurturance is a significant variable in Issei and Nisei females but is no longer significant in Sansei females. In this regard however, our data indicate that lack of significance is not due to the Sansei becoming less nurturant, but that the Caucasian female have become more nurturant than those Caucasian females who were samples in 1952.

When seen in this perspective it is apparent that Nurturance is an important variable in both males and females of all three generations of Japanese Americans.

Taken as a whole the responses indicate that all three generations of Japanese Americans have a higher need for Nurturance, Order, and Abasement, and a lower need Exhibition, Change, and Heterosexuality.

It is with the Sansei, however, that we find both continuities and changes. In comparison with the Caucasian males the Sansei males have a higher need for Order, Affiliation, Succorance, Abasement, Nurturance, and Endurance, and a lower need for Exhibition, Autonomy, Intraception, Change, and Heterosexuality.

The Sansei females' scores are much in the same direction as the Sansei males. Thus, in comparison with her Caucasian counterpart, the Sansei female has a higher need for Deference, Order, Affiliation, Succorance, Abasement, and Endurance, and a lower need for Exhibition, Autonomy, Intraception, Dominance, Change, Heterosexuality, and Aggression.

On the basis of the above male and female scores it would appear that while there have been changes, especially in the Sansei males in that their scores on Deference, Dominance, and Aggression are about the same as the Caucasian males, it is equally apparent that a number of significant differences remain.

Thus both male and female Sansei display a higher need for Order, Affiliation, Succorance, Abasement, and Endurance, and lower need for Exhibition, Autonomy, Intraception, Change, and Heterosexuality than do the Caucasian students.

**SANSEI ACCULTURATION**

A brief examination of the significant variables provides us with some insight into the nature of Sansei acculturation. Thus we find that the higher Sansei scores on Affiliation (a need to be with friends and to be loyal to friends).

Order (having everything in its place, and having things neat and orderly.

Succorance (to be pampered by others, to have others provide help, to receive a great deal of affection from others).

Abasement (to feel guilty when not doing something right, to accept blame, to feel better when avoiding a fight, to feel timid).

Endurance (to stay at a task until finished), and the lower scores on.

Exhibition (to be the center of attaction).

Autonomy (to be independent, to be able to come and go as one pleases)

Intraception (to analyze one's motives and acts).

Change (to want to do new and different things), and Heterosexuality (to be interested in the opposite sex).

All of the above points toward the retention of certain Japanese values in that Japan college students who were given the EPPS scored in the same direction as did the Sansei when they were also compared with the Caucasian American students.

Yet it should also be emphasized that while the Sansei scored in the same direction as did the Japan students, their scores, by and large, did not express the same degree of Need as did the Japan students.

For example, the Japan college males scored 16.31 on Abasement while the Sansei scored 13.65, and the Caucasian males scored 10.98. Thus, while the Sansei score was significantly higher than the Caucasian students, it was still considerably below that of the Japan students.

Taking all of the data into consideration, then, it can be seen that while considerable aculaturation has taken place in some areas such as the loss of the ability to speak the Japanese language, even the third generation still preserves a number of the characteristic values that may be associated with the more traditional Japanese value structure.

Finally, it should be emphasized that our data indicate that the differing Sansei scores expressing a higher need for Affiliation, Succorance, Order, Abasement, and Endurance; and their lower scores on Exhibition, Autonomy, Intraception, and Heterosexuality cannot be said to be the result of their inferior position as a highly visible minority in the large American society. To the contrary, all of the available evidence indicates that comparable results have been obtained from Hawaii where Japanese Americans are hardly in the minority, and perhaps even more importantly, from college students in Japan itself.

## Nisei Singles frolics slated

LOS ANGELES — Important dates for the Nisei Singles Club at year-end are the Christmas Eve dance at Hollywood Dance Center, 817 N. Highland Ave. and the New Year's Eve dance at the Pacific Palisades Legion Hall, 15247 LaCruz Dr. Latter event is open to non-members.


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# Denver's Min

Continued from D-9

"Yasui was strong for police-community relations programs," McFarland replied when queried.

Yasui's performance as DACC chairman, in running the meetings, is faulted by few. (His critics and supporters alike find him an extremely able and forceful administrator.) What was of concern to many was the fact that he was now head of the DACC and the Commission on Community Relations, a situation that former Juvenile Court Judge Ted Rubin says can assure "city dominancy of the council, even though there is a provision for citizen input." While he called Yasui a "very hard working guy with a historic concern for civil rights," Rubin felt "the danger in that position (Yasui heading both CCR and DACC)" is that it can eat away at "the balance between government and non-government agencies."

Also to be considered is the matter of balance of power among city agencies themselves and the relative power of their respective directors. Each program funded by the High Impact money is required to have an agency of the Denver city government as a sponsor. A quick check of a fact sheet issued by the CCR shows that it is the sponsor of several key programs, programs like Employ-Ex Inc. (which seeks jobs for ex-offenders) and the Northeast Denver Youth Services Bureau.

Although the CCR, and not Minoru Yasui, is the sponsor of these projects, Kim Garrett, a former staff member of the commission, says, "You sometimes have trouble keeping the commission separate from Minoru," adding later on, "He seems to have a finger in every pie."

She may be right. Yasui is also Chairman of the Board of Denver Opportunity (the local agency for the federal poverty program), the organization that sponsors the Westwood Youth Employment Service (Westwood Y.E.S.), a temporary summer program which found jobs for 121 youths of that previously much-troubled area in 1973. Yasui is Project Director of Westwood Y.E.S. He is also, it should be noted, board chairman of Employ-Ex Inc.

**JOINER AND DO-ER**

Minoru Yasui's involvement with government agencies doesn't end with just the aforementioned groups. He is also: a consultant for the Denver Public School Title III Project; a member of the Mayor's Labor Relations Committee; Interim Director of the Mayor's Youth Commission (which is attempting to coordinate the activities of some 200-plus youth-serving agencies); Temporary Director of the Commission on the Aging; and Project Director of the ACTION Volunteer Program's Coordinator Program. Whither balance of power?

As far as private organizations go, he is board member of both the American Red Cross' Mile-Hi Chapter and the Boy Scouts of America's Denver Council, as well the newly-elected Treasurer of the National Association of Human Rights Agencies. The list continues, but for how long, not even Minoru Yasui knows for sure. He is a man wedded to his work, someone for whom a new job is a fresh challenge. His seven day, 100-hour work weeks are legendary to associates and subordinates; attending two different board or group meetings a night is old hat.

"I'm sure the man could not have any outside interests," said Kim Garrett, a theory which Yasui more or less corroborates.

"This has been it," he says when asked what his outside interests might be, waving a hand around his office, whose walls are covered with a panoply of plaques, awards, various piles of commission information, and a few district maps of Denver. His answer to the question of how much sleep he gets is preceded by that strange, short laugh. Then, "I'm not young anymore. I don't need as much sleep!"

It is doubtful whether he ever has, so charged, so restless does he appear. During one conversation, he constantly shifted positions in his chair, lit and re-lit his pipe though he hardly seemed to smoke it, bounded up to his desk to dig up some mimeographed data supportive of his particular position on an issue, or jabbed the air with a forefinger to make a vivid point.

To a degree, CCR Public Relations man Harry Cullis' enthusiastic, capsule description of Yasui seems as ample as any: "Dynamic, energetic, intelligent, peripatetic, ubiquitous."

Of course, not everything uttered about Minoru ("Min" for short) Yasui is a verbal bouquet. There are those who have called him a racist, claiming that only Caucasians inhabit the top rungs of the CCR, somehow forgetting that Yasui, who is unmistakably Japanese, has technically as much right to Third World power status as any minority person. On more than one occasion, though, he has been called a "honky."

When asked about the charge that no minorities (except himself) are included in the administrative echelons of the commission, that too few are among the higher levels of staff (there are three consultant levels), and that too many are on the bottom levels of staff, Yasui's demeanor hardly changes. With the resignation of someone hearing something all too familiar, he points out that he is not a racist, that the personnel situation at the commission is far from fixed, that staff (especially minority staff) are constantly moving up the promotion ladder and, eventually, out of the commission to better positions elsewhere. He explains how his hiring powers are limited in that he can only select from a list of three applicants provided by Career Services, the personnel arm of the city. He goes on to say how considerable maneuvering was required before he could secure a Black secretary (who was not on the list) for the office. He argues his case dispassionately, like the accomplished lawyer he is, but clearly, being called a racist bothers him.

"I think I know what it's like to be discriminated against," he says in a subdued voice.

Few could dispute his expertise in the field of discrimination, for in achieving his particular success, Min Yasui has overcome innumerable man-made obstacles. Not circumvented, but overcome.

He was born October 19, 1916 in Hood River, Oregon, the third son of a Japanese immigrant who had arrived in America 13 years earlier. After Minoru came three more brothers and three sisters, most of whom went on to distinguish themselves in careers like medicine and education.

**A COUNTRY BOY**

Hood River was a small town of about 3,000, 60 miles up from Portland, and in discussing his youth, Yasui smiled and said, "I'm just a country boy, like Sam Ervin." Don't believe it.

After graduating Phi Beta Kappa from the University of Oregon in 1937, Yasui earned his law degree from the same school two years later. He practiced law in Portland for another year and went to work for the Consulate General of Japan in Chicago until 1941.

By the time he returned to Oregon, the Yellow Peril craze was already infecting the country. The U.S. Army declared a west coast curfew for all persons of Japanese descent, lasting from 8 p.m. to 6 a.m. This tactic incensed Yasui, who, determined to prove the unconstitutionality of the ruling, called up the FBI and the Portland District Attorney's office and told them he was going to disobey it, was prepared to become a test case.

Arrested and thrown in jail, Yasui went before a judge who not only found him guilty of violating the curfew, but, incredibly, declared his American citizenship forfeit by virtue of Yasui's previous tenure at the Japanese Consulate. Yasui appealed the decision all the way to the United States Supreme Court. It took nine months for the court to hear his case, during which time Yasui, a "dangerous Jap" (in his own sarcastic words) was locked in solitary confinement, not even allowed to cut his hair or his fingernails.

The court gave him back his citizenship, but declared that the army was justified in its curfew. He was fined $10,000 and given a year in jail. However, since he had already spent nine months in prison, the sentence was suspended.

Now Yasui could go back to Oregon . . . and begin a year and a half of life in various detention camps, cut off from the members of his family, who had been systematically scattered among various camps in the southwest, it being government policy to scrupulously keep relatives apart, the better to prevent "conspiracies." Upon his return to his home state, Yasui also learned that the local paper in Hood River had branded him and his father (who had become a successful merchant) as the "biggest traitors around." At the time, Yasui was a second lieutenant in the U.S. Army Officer Reserve Corps.

**MOVES TO DENVER**

He endured the indignity of the war years, and struck out for Colorado in 1944. After a year at the University of Denver studying sociology, Yasui took the Colorado bar exam. He received the highest score of any examinee, an achievement that failed to impress the bar which refused him a license because of his "criminal record." This time, his appeal only had to go as far as the Colorado Supreme Court, before justice was done and the bar's decision was overruled.

He opened up a practice, specializing in criminal law. His first clients were primarily indigent minorities, who oftentimes, once acquitted, would neglect to pay him. He changed to civil law and though "I was no big shot lawyer," he got by, earning enough to support his wife and eventually, three daughters.

So Minoru Yasui has been around sans any silver spoons. Bill Hosokawa, a long-time friend and editor of the *Denver Post's Empire* magazine, says Yasui is "totally fearless." And Hosokawa is not just talking about 30 years ago.

In 1968, racial violence erupted in the Five Points section of Denver. As newly-appointed director of the Commission on Community Relations, Yasui went out to see firsthand what was happening, what was really going on. He found out. First, he was beaned by one of the rocks being hurled through the air. Then he got jumped, beat up, and relieved of his wallet by three neighborhood toughs.

While nobody can doubt Min Yasui's tenancity and, yes, courage, there are some who doubt his sincerity. Though one CCR staff worker, Betty Salazar says, "I have to respect his honesty, you always know where you stand with Mr. Yasui," more than a few who have dealt with him put it somewhat differently.

Said one person, "After speaking to him you don't know whether he was really listening. You wonder how seriously did he take your opinion?"

And while John Simonet, a top level consultant with the CCR, argues "Min has always fought for staff as far as raises and promotions go," one man whose organization has had to deal with Yasui maintains, "He's really good at public relations. He makes you feel good about what you don't have."

Maybe so, but being a good public relations man (and Yasui is a gifted, intelligent speaker) is perfectly consonant with his duties as director of the CCR. Especially when you find out that one of the commissions top priorities of 1974 was "Human Relations Education and Communication," according to its printed Goals and Objectives for 1974.

**POSITIVE ASPECTS**

Says Betty Salazar, "The media doesn't dwell enough on the positive (accomplishments), and too much on the negative." And the commission has effected some positive programs, especially in the area of human relations courses for city employees. Each class at the Police Academy is required to receive 40 hours of training in human relations, while eight hours are prescribed for every Fire School group. Other city departments also receive instruction in this field, including personnel in Health and Hospitals and Public Works.

Depending on who you talk to, the police-community relations program is either successful or something less than that.

Simonet says the program is working very well because, in contrast to cities like Detroit and Philadelphia, "We don't confront, antagonize or threaten the police, we work with them." Certain denizens of the community, however, tend to doubt the efficacy of the program right now, at least from a what has really been accomplished standpoint.

From anybody's standpoint, the commission's major shortcoming has been in inspiring citizen participation in its programs. Part of the problem, explained a worker from another agency, is that "Obviously, citizen participation is a pain in the ass to the mayor and a threat to the City Council."

A dissident CCR commissioner, Reverend George Turner, of the Curtis Park Community Center, says the trouble stems from the commission's not really wanting the people involved. Rev. Turner claims the CCR has become a "political tool increasingly involved in planning and implementation of services, rather than equipping neighborhood groups with the tools to efficiently relate to the government of the city and the county." He adds that the commission "acts like a mediator, buffering the full impact of what the people desire from government."

**BLACK-CHICANO VIEWS**

There is a seething suspicion, particularly in the Black and Chicano communities, that CCR staffers are "spies," two-faced emissaries of the mayor who are intent on not helping the people, but in keeping a tight rein on them.

When asked about this, Yasui sighed, and though annoyed, said placidly the whole thing was a matter of opinion and perception.

"The agency needs information in order to do its work. So how much information is valid and how much is spying?"

One CCR community worker thought the problem rested with the individual consultant who, feeling he owed the city a debt of gratitude for his job, might feel constrained to take on a spying role, feeling more committed to the commission than the people he was supposed to be helping.

Another person, who works out of one of the city's action centers, said part of the issue of community mistrust-worker impotency was Yasui's fault—"It's characteristic of Min. The kinds of people he hires are not leaders, they're followers."

Which is just what some of Yasui's detractors label him. To them he is either a stooge of or a stoolie to Bill McNichols, a faithful servant of the mayor. One man, who made a point of not condemning Yasui for it, said "Min is not the person who would bite the hand that feeds him."

Yasui's reply to such accusations is delivered in more heated terms than usual.

"The commission is a city agency directly under the mayor's office. It's the mayor who sets the tone and general direction of the commission." Astringently, he continued "I'm responsible to the mayor; it would be ludicrous to attack him. If you fight City Hall, if you make it constantly back down, soon you'll be cut off and then what the hell have you accomplished?

"There has to be a balance. If I were head of an independent agency, I'd fight more."

**INSIDE CCR**

Casting aspersions on Yasui's leadership abilities is construed by him as a very personal affront. He is a forceful man who takes pride in his decisiveness, his get-it-done-my-way attitude. He has been a fighter most of his life and resents the inference that being a good soldier is synonymous with being a sell-out. At the CCR he is clearly the boss, setting the pace and the tone for all his subordinates. CCR staff meetings are held twice a week, with even clerical personnel sitting in on one.

And the CCR is probably unique among city agencies in that Yasui plans at least two, two-day retreats annually for the staff, where objectives can be delineated and fledgling staff members can be further acquainted with proper procedure and work habits.

Yasui rejects the contention that he is the consummate politician many credit him with being. During the early part of an interview, he said emphatically, "I don't think I am a politician. I just present the facts, fairly, honestly and persuasively." Later on, however, when asked how he got that Black secretary hired despite the supposed omnipotence of the Career Service list, he smiled and said, "Politics."

He is equally uncomfortable when asked if it's true that he is one of the most knowledgeable men when it comes to the workings of the city government.

"There are probably a hundred people who know more than me about how the city operates," he said briskly. Earlier a close staff assistant had boasted, "There's very little that happens in the city that Min doesn't know about."

Apparently, Yasui disdains the image of the wheeler dealer, steeped in the knowledge of sly machinations, favoring that of the doer. He is out front proud of his role in the establishment of Westwood Y.E.S., and justifiably so. Those involved with the project credit him with being almost personally responsible for the project's success, first by cutting through the endless red tape to find quick, proper financing, and, once that was done, for drawing up the necessary bylaws and articles of incorporation. Similarly, Yasui, in recounting the creation of the Denver Anti-Crime Council, is glad to say how "we started from scratch and within 90 days had a viable organization."

**KEEPER OF TRUST**

His position as an attorney pleases him also, and he will infuse his conversation with several references to his legal background. One close associate reveals that "Min tends to be very legal minded in what he says he can do, which can be frustrating at times." Perhaps Yasui, who saw the law previously perverted as it was applied to him (because he was Japanese), is determined it will not happen again to anyone, that law is a sacred trust and he is a keeper of that trust. When asked for a brief self-description, he pondered a moment, then began with, "I was trained as an attorney . . . "

He can be curt with criticisms he believes unfounded. It was reported to him that several commissioners felt they were powerless, that the CCR could do a better job if some of the mayor's influence over it were turned over to them. Also, these commissioners felt that in some cases, there was insufficient exchange of information between the staff and themselves.

"The commissioners who complain the most are the ones who don't read monthly reports we send them," snapped Yasui. "When we sent out weekly reports, they told us, 'don't waste paper'."

As for the first grievance, Yasui makes it plain that he doubts whether some of the commissioners have the desire to undertake the commitment that more responsibility would entail.

"I'd like to see them keep up with me," he concluded.

Pride may be a sin, but in Minoru Yasui's case, it is also a vital catalyst, one that pushes him farther and farther, makes him determined to do a good job, to accomplish.

"I suppose I'm a little ruthless," he said, "but at least I get things done."

Ruthless? Perhaps. But there's a better word. And maybe this time it won't sound hackneyed if applied to Minoru Yasui, a man of different hats and different masks; energetic but patient, volatile but calm. Maybe it won't sound hackneyed or insulting to call him inscrutable. ■

## 48.6 Median Nisei Age

LOS ANGELES — The average of Nisei is 48.6 years, according to the recent study Dr. Masumi Toyotome of the Missionary Strategy Agency did for the Evangelism Research Committee.

Using the mortality table utilized by most life insurance companies Dr. Toyotome sees that 25% of the average age Nisei living today will have passed away in 17 years (by 1991) and 50% in 26 years (by year 2000).

In the case of Nisei 65 years old now, 25% will die within the next seven years (by 1981) and 50% within 12 years (by 1986).


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Navy shuttle boat takes visitors from Ferry Landing to Arizona Memorial in mid-harbor.
—U.S. Navy Photo

# Pearl Harbor—

ontinued from D-4

e almost total surprise the apanese achieved. The onder is why, with all the ortents of imminent attack, e defenders were caught ipping.

Contributing to official eedlessness was fatuous unerestimation of the apabilities of the Japanese ilitary. Though recognizing at the embargoes had oaded the Japanese into ghting, the American aders had thought the apanese would strike far way from Hawaii. Even after aranto, American experts ontended that the waters of earl Harbor were far too hallow for the successful use f aerial torpedoes. No merican leader in Hawaii xpected the Japanese to be daring and capable as to unch a well-planned attack n this American bastion so r from Japan.

When Gen. Short had reeived the Novermber 26 war arning, he had responded by lerting his command against abotage. To guard his lanes against saboteurs, he ad put them out in the open, ing-tip to wing-tip, where ey became open targets for e attackers. When he had inormed Washington that he ad gone on the alert against abotage, no one infomed him at such an alert was insuffiient.

Adm. Kimmel had felt his ommand was already suffiiently alert; he had done othing further to alert it.

Shortly after 7 a.m., the *ard* reported having depth-harged and apparently sunk nother submarine. Decoding, yping, paraphrasing had deayed the sending of this, and e earlier, report to high uthority. Then demands for onfirmation obscured the imlied warning.

When the Opana Radar Staon operators phoned headuarters about the aproaching planes, an nexperienced lieutenant hought they had picked up an xpected flight of American lanes. He told them not to orry, hung up and took no urther action.

It was morning in Vashington before the military intelligence managed o get the notice of the 1 p.m. elivery time of the Japanese ote to people sufficiently ighly placed to alert the awaii garrison. The Army hief of staff sent a warning essage to Short, informing im to tell Kimmel; the essage went by civilian ablegram, arriving after the ttack.

On the other hand, when uchida had sent the message rom his plane that he had chieved a surprise attack, he General Staff in Tokyo had eceived the message directy. Among other precedents e had set that day, Fuchida may have set a record for a ong-distance transmission of plane message.

Aboard the battleship *agato*, anchored off the islet f Hashirajima in the Inland ea, Yamamoto had received he message, too. As every ew minutes the voice tube ad announced triumphant reports from the attacking planes, the officers in the staff room with Yamamoto had tossed off congratulatory toasts. Yamamoto had still been in the staff room when Fuchida had returned to the *Akagi* with a tally of damage done the enemy.

About this time, too, the radio had announced that the Japanese emissaries had delivered the note, breaking off negotiations, after 2 p.m., Washington time.

The Japanese emissaries had done their best to carry out their orders. But because of the top-secret nature of the note, and its late arrival, they had had to use amateur typists to put it in shape for delivery. They had been unable to deliver it earlier.

Unresponsive to the congratulations of his staff, Yamamoto said: "We have failed to destroy the American carriers and the American broadcast says Japan attacked Pearl Harbor 55 minutes before delivering notification. The character of e American people being hat it is, nothing can infuriate them more. I fear we have only awakened the sleeping giant and filled him with a terrible resolve." (Kore wa nemureru kyojin wo okoshi, furui tataseru kekka wo manekan to ienai.)

EPILOGUE

As Yamamoto feared, the Pearl Harbor attack united a previously divided America and imbued it with a fierce resolution to defeat the Axis, a resolution fulfilled. Victory and sober assessment of the causes of the war have softened the anger and bitterness of those bleak days when America began to rise from the debacle of Pearl Harbor to complete mastery of the Pacific.

There remain national awareness of Pearl Harbor and the wish to honor those who died there on the historic day America entered WW2 as a full belligerent. In 1958, Congress authorized the construction of a Memorial to the *Arizona*. The Pacific War Memorial Commission of the State of Hawaii sponsored a nation-wide fund-raising campaign. Over the sunken hull of the Arizona, the Navy has erected a 184-foot-long Memorial, so constructed that no part touches the ship.

The Navy takes visitors on a narrated tour of Pearl Harbor aboard a 105-foot boat, too large to dock at the Memorial. In addition, the Navy operates two shuttle boats, each carrying 115 passengers, which go from the ferry landing to the Memorial.

Operating out of Kewalo Basin in downtown Honolulu, four commercial tour boats narrate the attack as they take visitors on a tour of Pearl Harbor. These boats stop at the Memorial.

The Memorial has become a major Hawaiian tourist attraction. Of the 3 million annual visitors to Hawaii, about 1 million visit the Memorial. The Memorial has a museum room housing mementoes from the Arizona, an assembly area accommodating 200 and a shrine room.

On the marble walls of the shrine room are engraved the names of those who died aboard the *Arizona* during the attack. Nor are all the pilgrims who come here American; one may see Japanese, heads reverently bowed, praying for the spirits of the departed.

Because of the great and growing number of visitors and the increasing interest in the Memorial, plans are being made to build a museum nearby and to improve the shoreside facilities where those so disposed can rest, learn or recreate themselves while waiting to visit the Memorial. Sen. Daniel K. Inouye and Rep. Spark M. Matsunaga have introduced measures in both houses of Congress to authorize visitor conveniences and a small theater and museum at the site.

An organization of active and retired Navy, Marine and Coast Guard personnel, the Fleet Reserve Association is working on a project, in the conception of the Matsunaga bill, for facilities costing about $4.5 million, to be turned over to the Navy on completion, and to be operated on a nonprofit basis. A California contractor is said to be willing to spend $7 million to construct his own museum. The Pacific War Memorial Commission is also involved in this program for expansion.

Finally, Warren E. Sessler, head of the Pearl Harbor Memorial Museum Corp., a nonprofit organization with perhaps the most ambitious plan of all, has expressed interest in using the site for a museum and research institute for the entire Pacific War. Sessler says it is wrong to believe the various organizations seeking to expand the Memorial facilities are in conflict with each other. His corporation is not competing for exactly the same land.

He has asked the Navy for permission to build near the proposed shoreside facilities, so the facilities could complement each other and be convenient for the tourists. If the Navy disapproves his request, he will apply for State land. ■

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# Education in Japan—

Continued from D-8

and determines their career goals as an entering freshman. There are also quotas and entrance examinations for graduate schools which lead to a select number of masters and doctoral degrees in every field.

Some of the basic differences facing the young Nikkei in America are:

(a) Absence of excess pressures during high school days, since selection for excellence starts at the college level.

(b) Wider choice of excellent private and public universities.

(c) Relative ease of entrance to top notch public universities.

(d) Ability of late bloomers to enter top rate universities by the transfer process.

(e) Selection of career goals as late as their 3rd or 4th year, or even after graduation.

(f) Ability to transfer from one university to another without penalty in time or credits.

(g) Less dependence on a university's reputation, but heavier dependence on one's own individual excellence after graduation.

**Reforms Contemplated**

The contemplated reforms in the educational system in Japan have not been published in detail, but there appears to be several aspects which should be good starting points for reform:

(a) The entrance examination system should be re-evaluated from the standpoint of relieving pressure on high school students and their families and of deciding whether the examination system is actually selecting students of the highest creative ability. For a country with a fairly stable population, the English have excelled in science to a much higher degree than the Japanese.

(b) Greater flexibility should be provided at the university level from the following points: (1) career choices should not have to be determined before entrance, (2) opportunity for transferring from one university to another should be broadened, (3) a greater opportunity should be provided for late bloomers who are creative, and (4) greater autonomy should be provided for young professors who are the most creative, this would necessitate a change in the classic koza system.

(c) English and other foreign languages should be taught and learned in a more practical manner. Grammar and conversation should be emphasized equally. With the technological skill of the Japanese and their advancement in cassette recorders, the teaching of foreign languages at schools could be done efficiently and economically by tape recordings.

(d) With the growing international role of Japan, effort should be made to reduce the "shima guni konjo" or "island country spirit" with a more internationally oriented spirit through their educational system.

I wish to thank Dr. Ichiro Kaneko, a graduate of Tokyo University of Education, for many interesting conversations and information about the educational system in Japan.

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