

# SPECIAL HOLIDAY ISSUE

## PACIFIC CITIZEN

Publication of the National Japanese American Citizens League

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### AN OBSERVATION

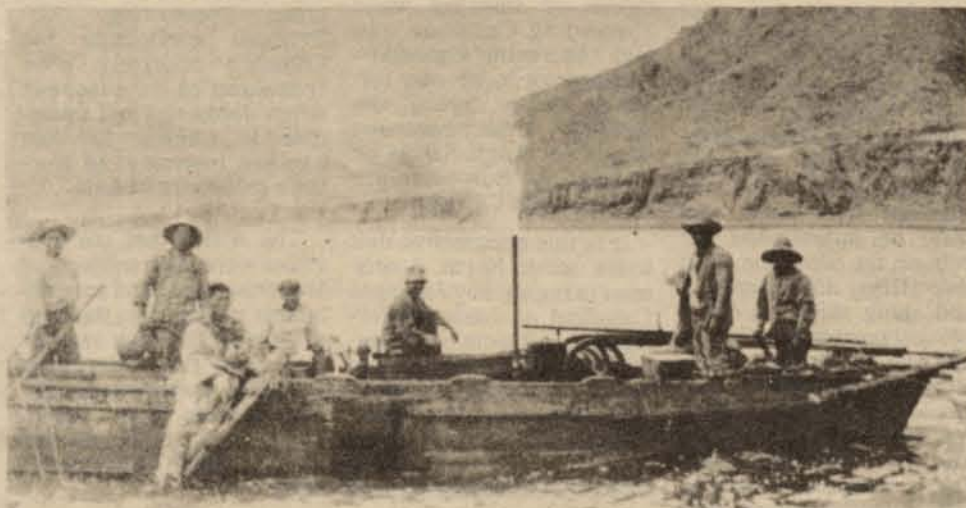
by Mine Okubo  
The trend  
is toward  
assimilation



### THE FUTURE

A series of comments and some projections about where Japanese Americans may be headed toward in the next decade

\*TOM OWAN\* EDISON UNO  
BILL HOSOKAWA\*MIKE MASAOKA



### THE PAST

Master fisherman Masaharu Kondo who pioneered commercial fishing in San Diego and Mexico

### A COMMENTARY

“Let’s not ape  
the majority”  
by Gordon Hirabayashi

### A SHORT STORY

by Ferris Takahashi  
“TIME  
OF DECAY”





# PACIFIC CITIZEN

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Holiday Issue/December 24-31, 1976

## About This Holiday Issue

The excitement which came with acquisition of a phototypesetter last month in time to publish our first "in-house" Holiday Issue is being complemented by our return to the tabloid format.

An original front cover presented this week our PC readers have not seen since 1959 when Mas Nakagawa of Chicago submitted the last one which leads us to wonder if PC can have a nationwide Holiday Issue contest with no special cash award attached except an opportunity to contribute meaningfully to the JACL-PC-community. Our PC Board member who is talented with brush and pen offered his graphic skill to launch the tabloid, the new era ahead and go all-out as another volunteer.

We are quite pleased with the mix of contributors and ideas which appear in this week's issue. Here is the table of contents:

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Front Cover Design: Kango Kunitsugu. Holiday Issue Assistants: Charles Fullert, Jim Henry. Pacific Citizen Staff: Jane Ozawa, Tomi Hoshizaki, Colleen Kajioka, Yuki and Charles Kamayatsu.

With the Holiday Issue Theme ..... by Allan Beekman

# If JACL organizes in Hawaii

Honolulu

An inquiry concerning the windfalls and pitfalls that might meet efforts to organize a local chapter of JACL poses a corollary question:

Will forming a Hawaii chapter advance, retard or reverse the purpose of the organization?

As for what the purpose may be, one must assume that the founders of the JACL were imbued with the normal human hunger for being liked, respected, accepted and appreciated, and that they formed the organization as a means of gratifying this hunger.

In those dark days when even the government seemed opposed to permitting the Nikkei to become part of the national fabric, the way was hard, the goal seeming almost beyond reach. Even then, however, it must have been apparent to the Nikkei that American culture is dynamic and an amalgam to which everyone may contribute. But though the Nikkei brought gifts to the land of their birth, prevailing opinion precluded ready acceptance.

Considering the formidable obstacles opposing them, there is no wonder that the Nikkei sometimes blundered in the struggle; the wonder is they made so few mistakes. But mistakes they made; one which they made, and in which they persist, was the choice of title for their national organization.

For despite rationalizations and attempted justifications, the title Japanese American Citizens League in itself raises an obstacle to national acceptance. The title implies that the members, though American citizens, are alloyed Americans.

The self-debasement implicit in the title must alienate some in the larger community who otherwise might choose to be helpful. If the members are alloyed Americans, are they deserving of the full rights accorded to the unalloyed?

Further, the title lends itself to an epithet based on the acronym JACL, handy for those choosing to disparage the organization: jackal. A scavenger of low repute, the jackal lends his name, according to dictionary definition, to a person who "serves or collaborates with another esp. in the commission of base acts."

For reasons this article will strive to reveal, the compromising title of JACL may make it appear to be serving and collaborating in the commission of base acts if it thoughtlessly forms a chapter in Hawaii. For the opposition already invited by the compromising title of

JACL should be sharply increased by active recruitment in Hawaii where the Nikkei, far from being identified as Americans, or even alloyed Americans, are, in effect,

officially identified as subjects of Japan.

Nor is this policy of official fraud and sedition exercised only by the State government; the Federal wholeheartedly supports it.

The U.S. Census reports that in 1970 there were 217,307 Japanese in Hawaii—29.3 per cent of the total population.

Continued on page 67



With the Holiday Issue Theme...by Gordon Hirabayashi

## 'Let's not ape the majority'

"I am not a Japanese, not even a Japanese-Canadian. I am a Canadian. Period!" Thus spoke a well-known Sansei scientist to a large multi-ethnic audience recently. To emphasize his point he added: "My heritage is Shakespeare and Beethoven!" (Where I have used the word "Canadian," we can easily substitute the word "American.") This statement was expressed by way of noting that his command of the Japanese language was weak, and while he appreciated the ikebana, the odori, the Japanese films, and Japanese landscaping skills, he didn't feel responsible for promoting them in Canada because "there are a hundred million people in those little islands over there who are looking after that." The implication was for us not to be hung up with things Japanese; let's instead get on with being Canadian.

To be a good Canadian is certainly a worthy cause. But what makes Shakespeare and Beethoven uniquely Canadian? It is true they are part of our heritage (just as they are part of the cultural heritage of many other countries). Still, in another sense, they are aliens; neither have ever set foot in Canada. Both are cultural imports.

So what is it about those two which makes our Sansei feel so Canadian? Conversely, what makes our Sansei feel that the Japanese cultural imports are somehow

not Canadian, as when he implores us to forget the Japanese things and get on with things Canadian.

In this respect this Sansei appears to have adopted some questionable western modes of thinking while "becoming Canadian." In fact "becoming Canadian" appears not to be very different from "aping the WASPS." Thus, somehow, things not Anglo-Saxon, or at least not European, are somehow not Canadian.

It is this perspective that leads some North Americans to regard any Japanese Canadian as basically foreigners, subjects of Imperial Japan (it doesn't seem to matter how many generations we have lived here). Thus, when Prime Minister

Trudeau last October was misquoted in the press as having apologized to Japan for the wartime evacuation of the Japanese in British Columbia, many angry responses were recorded in the letters-to-the-editor columns protesting Mr. Trudeau apologizing for Canada's relatively good treatment of its evacuees when Japan did not apologize to Canada for her harsher treatment of wartime prisoners in Asia.

The notion that the evacuees were alien subjects of Imperial Japan and not Canadians stems from the kind of perspective that led our Sansei to feel that being Canadian meant emphasizing aspects like Shakespeare and Beethoven and down-grading things Japanese.

## Next Issue

With the 1976 Holiday Issue special double-dated for Friday, Dec. 24-31, it means another year-end for the Pacific Citizen. We shall resume publication with the New Year Special, also double-dated for Friday, Jan. 7-14, 1977.

—Editor

To those of us who would like to join the Sansei in raising the question, Where do we go from here?, I say let's move ahead fully aware of our background (good and bad), appreciatively enriched by the exposure to other cultures, and humbly contributing something of value from our heritage to the general cultural enrichment.

We can better do this by rising above our habit of aping the majority. And that requires us to fully own ourselves, accepting the full responsibilities of citizenship, including the risks as well as the exciting rewards. □



## A Busy Man Discovers an Effortless Gait

# Walk Like a Wolf

By Clifford Uyeda

About a year ago ABC's "American Sportsman" had a documentary on the tundra wolves stalking a caribou herd across the Canadian Northwest Territories. Wolves can keep up a loping gait for miles and hours without tiring. A recent re-run of the film was just as impressive.

Tundra wolves have a relaxed, almost floppy gait. It is not a deliberate walk, nor an energy consuming trot. I wondered if humans also have a certain gait which is natural to us, one which we could also keep up for hours without exhaustion.

Last year I was introduced to a "Relaxation Training Workshop" conducted by Dr. George S. Araki of the San Francisco State University. Initially he used the thermal biofeedback method to indicate how successfully we were relaxing. The needle on the monitor convinced us that our goals were being achieved. Then when weaned from the machine we found ourselves still able to attain the same results. Relaxation must be both physical and mental, primarily the latter.

Applying what I had learned about relaxation technic to walking, I began experimenting. I began walking at a brisk pace, then relaxed to a point where all movements became effortless.

Shoulders, arms and fingers are completely relaxed. Back and hip muscles, too. Thighs, legs and feet are relaxed, though moving. Stride was adjusted to where no stretching or pushing sensations were noticeable. The body seemed weightless. Finally I relaxed the forehead and the jaws.

I glanced at my wrist watch to check my automatic gait. A step every half a second was my most comfortable gait. Sixty steps per minute with my left foot and the same with my right for 120 steps each minute.

San Francisco is a city built on hills and valleys. To my surprise this seemed to make only minimal differences on energy expended. On up-grade I shortened my stride, leaned slightly forward from the waist, kept up the same pace. On down-grade my stride lengthened just a little, the half a second pace being the same. It was like slowly falling up or down the hill, the moving legs just prevented me from falling flat on my face.

The principles of mental and physical relaxations I learned from Dr. Araki were put into use as I walked miles and miles over the streets of San Francisco. The gait was automatic, completely effortless. The sound of the city, the smell of the sea—I was acutely aware of them as pleasant sensations. Occasionally closing my eyes for three to four seconds enhanced these sensations.

When I returned to my apartment and checked the distance covered, it was over six miles; and I felt as if I hadn't walked at all! I was not the least tired, but felt exhilarated. A friend called, so we went out to play tennis.

I have heard that the Indians had mastered the technic of an effortless gait. As "civilized" folks we have lost our ability to use our body most efficiently. It took the tundra wolves to remind me of our heritage which civilization had nearly destroyed. □

With the Holiday Issue Theme . . . . . by Bill Hosokawa

# PC Headlines in 1986

If I should be able to return from whatever far and mysterious place I may be ten years from now, I would be surprised—but not astonished—to read the following stories or reasonable facsimiles thereof in The Pacific Citizen:

## Should Ethnic Makeup Of JACL Members Be Listed?

SAN FRANCISCO—National JACL headquarters announced that as a result of the recent computerization of membership information, it had been discovered that dues-payers with "non-Japanese" surnames outnumbered those with traditional "Japanese" surnames.

Further computer analysis is expected to reveal the ethnic makeup of members of "non-Japanese" surnames. Many are believed to be Sansei, Yonsei and Gosei wives of Caucasians. Others are the offspring of marriages between Americans and women from Japan, and offspring of marriages between Caucasians and Sansei.

Because of the confusion resulting from the number of "non-Japanese" members in the Japanese American Citizens League, a move to note the racial makeup of all members is expected to come up at the next biennial national convention.

For example, a member named Mary Jones might be identified in JACL membership records as one-eighth Japanese, one-eighth Chinese, one-eighth Black and five-eighths Caucasian.

One faction within the membership contends this kind of information is important in planning the future of JACL.

Others, however, protest alleged racist overtones in the movement and recall that the percentage of "Japanese blood" was a determining factor in who was evacuated by the U.S. government during the World War II hysteria in 1942.

"Such racism is abhorrent to the principles and ideals of JACL," declared Franklin Roosevelt Gentaro Polyanski, president of the Metropolitan chapter, whose great-grandfather was an immigrant from Japan. Polyanski said he would fight the "record the race" movement.



## S.I. Hayakawa Announces He Will Seek Third Term

WASHINGTON—On his 80th birthday, Senator S.I. Hayakawa (R., Calif.) announced he would be a candidate to succeed himself when his second term expires two years from now.

"I am only half finished with my new dictionary which seeks to interpret Washington gobbledegook into common everyday English," Hayakawa declared, "and I need another term to complete this monumental task."

"Besides," he added with a grin, "It's almost impossible to guess the age of us Orientals."



Here is part of Los Angeles "south of the Santa Monica Freeway and west of the Santa Ana Freeway," an aerial view of Crenshaw Shopping Center looking westward.

## Japanese Interests Take Option On Gigantic Area In Los Angeles

LOS ANGELES—The Bank of Dai Nippon announced signing of a \$500 billion deal under which Japanese real estate interests gained an option to purchase all of Los Angeles south of the Santa Monica Freeway and west of the Santa Ana Freeway.

There was no indication as to what the option-holders, if they exercise their option, would do with the property.

One persistent rumor, which could not be confirmed, indicates that all buildings in this area would be razed and the ground turned into a vast parking lot for automobiles imported from Japan.

A Bank of Dai Nippon spokesman, who declined to be identified, refused comment on the rumor other than to snap, "Baka-rashii," an expression that defies translation.

## Hawaii Group to Challenge Leadership of J-A Democrats

HONOLULU—A coalition of Asian Pacific citizens calling itself the Pacific Organized Natives Union (also known as P-ON-U) announced a concerted drive to wrest control of the Democratic Party in Hawaii from the dominant Japanese Americans.

Under the present leadership the Democrats, a P-ON-U statement said, have become the party of the establishment which has proven itself insensitive to the needs and aspirations of new immigrants from the Pacific area.

"The Japanese Americans," the statement went on, "having made it, have joined country clubs, are exploiting the working man, and have forgotten their humble origins."

The Union is made up primarily of recent citizens from Korea, the Philippines and Pacific islands.

## Why Are Sansei Conservative? Yonsei To Study Their Parents

GARDENA—Yonsei of college are being invited to a community meeting to help them understand the rock-ribbed political conservatism of their Sansei parents.

Sociologists report a vast and potentially harmful understanding gap has developed between these two generations of Japanese Americans. The parent Sansei generation, once considered radical in their outlook by their own Nisei parents, have turned smug and ultra-conservative as they enter middle age and enjoy the material rewards of upper middle class incomes.

## Success Finally Expected In JACL Drive For Reparations

WASHINGTON—A determined effort will be made during the coming session to get Congressional approval of the Evacuation Reparations bill, the Japanese American Citizens League's Washington representative announced.

Since the measure was first introduced ten years ago, it has been re-introduced with each new Congressional term with scant success.

"There is every hope," a JACL release said, "that we can get the bill reported favorably out of committee if the American public can be made aware of the injustices of the 1942 Evacuation."

"All the Issei and most of the Nisei who were subjected the indignity and discrimination of the Evacuation experience have passed on, but if the \$10 billion in reparations, proposed under legislation to be introduced next week, is realized, their sacrifice will be properly commemorated."

## Hiring of National Director Set As JACL's Top Priority

SAN FRANCISCO—National JACL headquarters here announced its No. 1 priority in the coming biennium is the hiring of a National Director. The post has been vacant since the resignation of David Ushio ten years ago.

Well, so much for these "predictions" which should be categorized together with Santa Claus, the Easter rabbit and the tooth fairy. Happy New Year, I think. □



With the Holiday Issue Theme .....By Mine Okubo

# The Trend Is Toward Assimilation

Before the attack on Pearl Harbor and the U.S. declaration of war most of the people in the United States were unaware of the presence and the existence of the Japanese Americans and those of Japanese ancestry in this country because the history and the immigration of the Japanese had centered on the States of California, Oregon and Washington. The injustices and the racial prejudice that took place in the history of California and the West were unknown outside of the history books and the government. The few persons of Japanese ancestry with whom people came in contact in the East and other places were in colleges and universities, in special professions or in the diplomatic field.

The war transformed everything. When Pearl Harbor was attacked and war was declared, the United States went all out to

Many Americans eventually married Japanese girls and returned to settle in different parts of the United States. Japanese stores and restaurants opened everywhere. Martial arts schools had vast followings in Karate, judo and other sports of discipline; Buddhist and Zen teachings became an accepted religion followed by variety of Asian foods and fasting fads. Sumie painting, wood block printing, batik, paper art, Bonsai and flower arrangement were introduced in the realm of art. Noh drama and Kabuki became integral parts of the theatre world. Zori, tabi and kimono became part of every day fashion. Shoji, hibachi, paper lanterns (chochin), straw matting (tatami) and other kinds of Japanese ware became useful in homes and furnishings. Datsun, Honda, Toyota, Sony, Yashica, Minolta, and Fuji became familiar brand and trade names.

The dropping of the atomic bomb in Japan set off unexpected forces favorable to Japan. It altered the world attention to Japan and they saw Japanese people as people like any other race. There was much sympathy and understanding from everywhere. The United States occupation of Japan to help rebuild Japan into some form of a democracy

westernized Japan. Before long, industries took over the country and today Japan has become materialistic. Its quest for culture was somewhat diminished.

In the United States shortly after the declaration of war, President Franklin D. Roosevelt issued the Executive Order 9066 which led to the evacuation and internment of 110,000 Japanese Americans and those of Japanese ancestry.

The evacuees lived behind barbed wire fences and army watch towers in tarpapered barracks in the remotest desolate areas of Arizona, Utah, Colorado, Arkansas, Idaho, Wyoming, and Tule Lake, California, which later was designated the disloyal camp. The camps lasted from Spring of 1942 to the end of World War II in 1945.

After 1½ years the United States Government decided there were no incidents of sabotage and disloyalty and asked in the camps for volunteers for the Army. Subsequently, the same questionnaire was used to prepare for the relocation program by the WRA. All evacuees of seventeen years and older were asked to fill out this questionnaire.

The evacuees who answered "yes" to the 28th question, "Will you swear unqualified allegiance to the United States of America and forswear any form of allegiance to the Japanese Emperor, or any other foreign power or organization?" were allowed to relocate if they wished to any state exclusive of the three Western states of California, Oregon and Washington. All those who answered "no" were segregated and removed to the Tule Lake Camp.

All the young and able decided to relocate to start a new life on the outside. The Nisei for the first time were free to think for themselves and their own life. It was no longer returning to the Little Tokyos of their Issei parents. At first, the evacuees accepted any job wherever the jobs were available but with their education, talent and industriousness, soon many jobs more suitable opened for them everywhere. The much bemedaled and praised 442nd combat team made up of Japanese Americans helped bolster the loyalty of the evacuees and they made many friends everywhere.

The people got to know the Japanese American and those of Japanese ancestry by working with them and there was better understanding all around.

After the war many of the evacuees decided to return to California and the west. They now had assurance and confidence and they became successful in their chosen work in various fields. There was no longer a stigma of race: a person was judged on his ability to perform.

Today, many Japanese Americans are in elected political offices as a governor, senators, congressmen, mayors, and have become leaders and experts in various professions and fields. The Nisei have proven themselves and have done well and as a result, their children—the Sansei—in comparison are talented, more aggressive and fearless. They participate in everything as do native Americans. The recent survey showed that 60% of the Sansei have intermarried into other races.

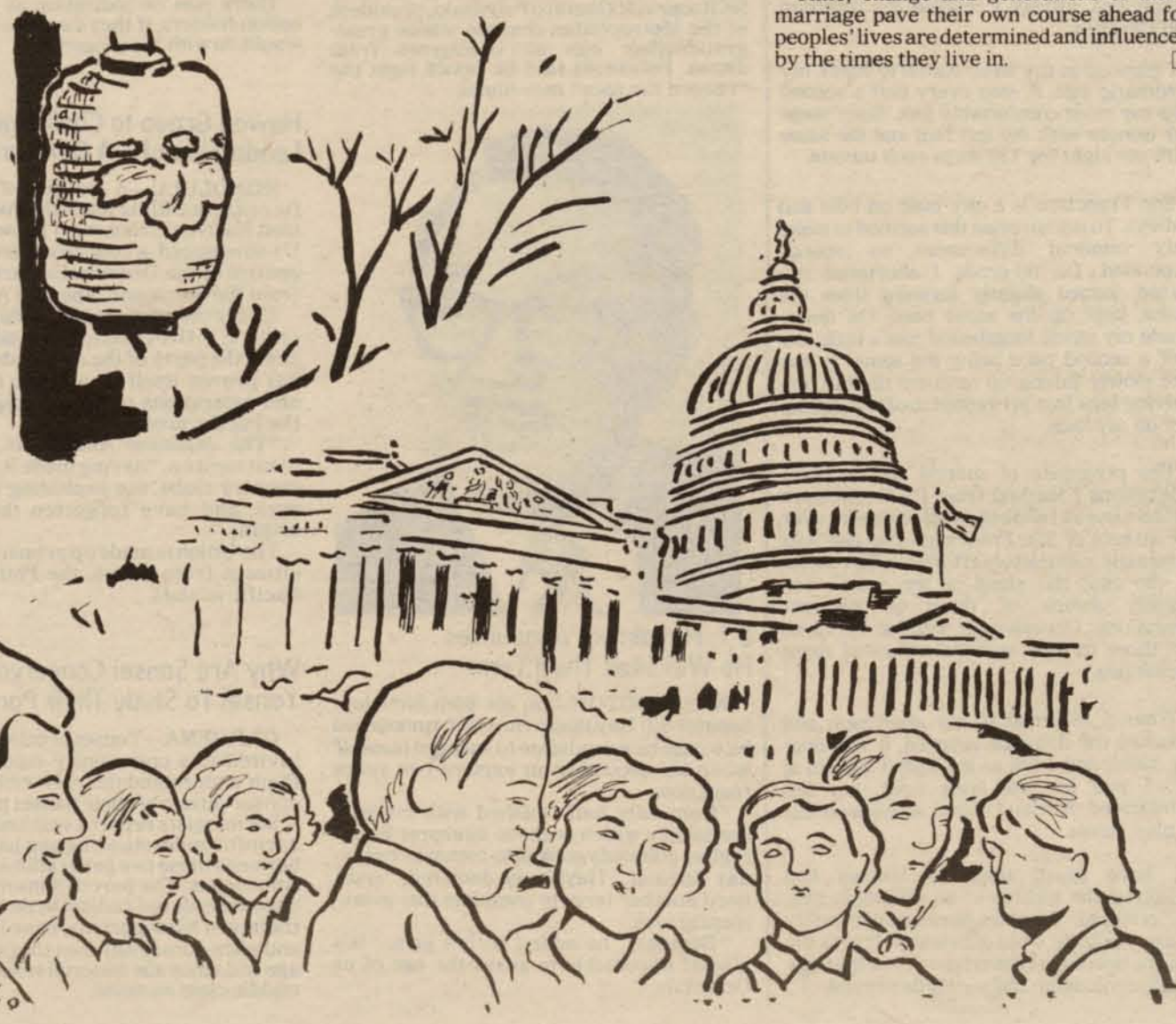
The Asian American studies and the Third World groups have helped to better understand the culture of the Japanese, but like the Germans, Italians, and the earlier immigrants to the United States, the trend of the Japanese Americans is toward assimilation. There will continue to be Germantowns, Italian-towns, Chinese-towns and Japanese-towns, but once the transition and change occurs, there is no turning back to the original culture as it was.

Time, change and generations of intermarriage pave their own course ahead for peoples' lives are determined and influenced by the times they live in. □



learn and to understand the enemy they were fighting. Language schools were hurriedly established and many of the Navy, Army, and government personnel learned to speak and to read the language and every effort was made to understand the character and the minds of the Japanese people for psychological purposes.

With the end of World War II in 1945, followed by the United States occupation of Japan, the American personnel and the G.I.s became for the first time acquainted with the Japanese people in their daily life, acquired their food tastes and manners and learned the customs and the culture of the country.



M. Okubo



With the Holiday Issue Theme ..... by Mike M. Masaoka

# Five critical political-social issues for Nisei and their future well-being in U.S. assessed

By Mike Masaoka

As the celebration of the bicentennial of American independence ends, and as the third century of the American experiment begins with the new year, what of the immediate future of Japanese Americans in the United States?

## Population

To begin with, except for the additions through births, the population of those of

zens League, in 1950 Congress enacted the Immigration and Nationality Act of that year over a presidential veto.

This basic legislation not only authorized for the first time in American history the naturalization of Asian aliens lawfully admitted for permanent residence but also broke down the total exclusion of all Asiatics by providing token immigration quotas to all the countries of Asia and the Pacific through resort to what was described as the Asia-Pacific Triangle. Non-quota status was extended to all spouses of American citizens.

It was under this 1950 statute that most recent immigration from Japan took place, especially that uniting family units long separated by law.

In October 1965, again largely because of JACL leadership, amendments were approved to the 1950 law that repealed the racist 1924 National Origins Quota System and abolished the doubly racist Asia-Pacific Triangle, thereby placing Asians on the same basis as Europeans for immigration purposes.

It is under this 1965 legislation that some 40,000 "Chinese", "Filipinos", and "Koreans" are being admitted annually of late into the United States. Because of Japan's rela-

States, and not Americans of Japanese ancestry.

## Status

As the 1970 Census reveals, Americans of Japanese ancestry earn a substantially higher income per individual and per family than the average American, enjoy higher educational attainments, refrain from violations of the law, own their own homes, etc.

In the years to come, this "higher average" will probably continue to apply to those of Japanese origin, not only as compared to the "average American" but also to "other Asian American" groups. Since the newcomer or immigrant entries are comparatively poor, uneducated, untrained, etc.,

constituencies—they can be elected by their fellow citizens to public offices at all levels. This trend should continue in the foreseeable future as more and more qualified American Japanese seek public office.

While perhaps it is understandable that Hawaii, with about a third of its electorate at the moment being of Japanese background, would elect two outstanding Japanese American attorneys—Daniel K. Inouye and Spark M. Matsunaga—to the United States Senate in the recent general balloting, the election this past Nov. 2 of Dr. S.I. Hayakawa to the Senate from California, where citizens of Japanese descent constitute less than

constituencies outside of California and even the West Coast, such as in Utah, Colorado, and New York, where recent candidates of Japanese ancestry ran outstandingly close races for the State Legislatures.

In recent years since John F. Kennedy was elected President, the Chief Executives of the nation have nominated—and the Congress confirmed—qualified American Japanese for presidential commissions and boards, for sub-Cabinet posts, for judicial responsibilities, etc., so it is not surprising that President-Elect Jimmy Carter, who assumes office on Jan. 20, 1977, has promised to consider outstanding citizens of Asian descent for every available position, including possibly the naming of the first Japanese American to be Ambassador to Japan and/or to be a Cabinet Secretary.

In the coming years, it may well be that the greatest advances to be made among those of Japanese origin in the United States may well be in the political arena.

**Racism and Discrimination**  
Despite a generally optimistic outlook in the immediate future in almost every sphere of human activity for American Japanese, there is little doubt that racism and racial discrimination against those of Japanese "race" continue in certain limited areas of endeavor.

In employment especially—public as well as private—there remains vestiges of prejudice and bias. While it seems that Japanese Americans may be able to secure employment at practically every field of business, industry, and government, too often that employment is restricted to the less

rather apparent injustices and unfairness based on the racial background of applicants of Japanese ancestry. This discrimination, however, will probably be eliminated before equitable employment practices for Japanese Americans be-



Rep. Norman Y. Mineta

come commonplace.

Certain clubs and organizations, including social associations, retain a "whites only" policy. Americans of Japanese descent have learned over the years that whenever the blacks, among others, are refused entry, service, or membership, that prejudice extends to them also. In the foreseeable future, it is likely that through legislation, litigation, and changes in regional patterns, all facilities will be available and open to all, without regard to race, color, creed, or national origin.

## U.S.-Japan Relations

Older Japanese Americans have learned from their bitter World War II experiences that the bilateral rela-

...it may well be that the greatest advances to be made among Japanese in the U.S. may be in political arena.

this is the traditional differential that distinguishes every immigrant group in America.

Recent data suggests that—throughout the United States—about 50% of all Japanese Americans now tend to marry outside "their race". This intermarriage, which is now legal in every state in the Federal Union partly because of JACL participation on the Supreme Court case approving miscegenation, will bring about a more integrated society with probably less emphasis on Japanese language, culture, traditions, etc., than at present.

When children of mixed marriages involving "Japanese" and others become the majority element within what is now termed the Japanese American community, it is questionable that such racial organizations as the JACL can remain a viable need, let alone the "Japanese" churches, kenjinkais, newspapers, etc. What remains of the Lil Tokyos and the Lil Osakas will cater predominantly to the temporary Japanese businessmen and their families and will be owned and operated by Japanese nationals temporarily from Japan.

**Politics**  
American members of the Congress, of state legislatures, and of local councils and commissions of Japanese origin have demonstrated that, in spite of their Asiatic ancestry—even in predominantly non-Asian

one percent of the total population, can well be a portent of the future.

There are those who try to explain away the Hayakawa victory, claiming that it was more an anti-Tunney expression than a pro-Hayakawa sentiment that provides him with almost four million votes, that Hayakawa was not perceived as being a "Japanese" but rather as the law-and-order conservative who as President of San Francisco State University became a national folk hero in the way he handled rioting students almost a decade ago, etc. Regardless, the fact remains that he was elected in California, the state with a longer and more notorious anti-Japanese heritage than any other.

Last Nov. 2 too, Congressman Norman Y. Mineta, the first American Japanese from the continental mainland to win election to the Congress, won reelection by a rather overwhelming 76% margin in a district where less than 20% are minorities—blacks, Chicanos, Asian Americans, etc.—to the national House of Representatives.

And, the reelection of both Republican Paul Bannai and Democrat Floyd Mori to the California State Assembly from districts in which citizens of Asian origin are few in numbers attest to the future prospects for those who yearn for public office. Indeed, in the immediate future, Japanese Americans should be elected from many

**In employment especially, there remains vestiges of prejudice & bias.**

responsible and non-policy making positions. Promotion to top management and policy levels regardless of qualifications, training, and seniority are too few to ignore as coincidence.

The most challenging discrimination to be overcome by Asian Americans in the years ahead may well be in this sensitive and delicate area of individual employment.

In the field of housing too—rental as well as outright purchase—there remains in some localities

tions between the land of their ancestors and the country of their citizenship can have drastic and direct influence on their lives and their treatment in this nation.

Ever since the first Japanese came to the United States more than a century ago, up to the defeat and surrender of Japan in the recent Pacific War, as the documentaries "Nisei" by Bill Hosokawa and "The Bamboo People" by Frank Chuman so ably reveal, the

Continued on Page 68



Spark Matsunaga

Japanese ancestry in the United States is expected to remain relatively stable, while those of the other "major" Asian American minorities are expected to increase substantially.

As of the 1970 Census, the

**About 50% of all Japanese Americans now marry outside 'their race.'**

last official count, there were 588,324 persons of Japanese origin residing in the United States, including Hawaii, 431,583 of Chinese background, 336,731 of Filipino extraction, and 65,510 of Korean descent.

If the present trends continue, by the 1980 Census there will be more "Chinese" and "Filipinos" in this country than "Japanese". And, by 1990, the "Japanese" will comprise the smallest—in terms of numbers—of the "major" immigrant groups from the Asian and Pacific areas.

Since the early years of this century, Orientals as they were then called were more or less excluded from admission as permanent residents, beginning with the Chinese in 1882. Largely because of the leadership of the Japanese American Citi-

tively prosperous economy, during this same period few "Japanese" have entered this country for permanent residence.

The big increase in the numbers of "Japanese" in this nation recently are not reflected in the Census, for they are "treaty traders and investors" and not "permanent residents". In the New York metropolitan area, for instance, it is estimated there are 20,000 alien Japanese nationals, compared to less than 2,500 Japanese Americans. As trade and commerce between Japan and the United States continue to increase, as most surely it will in the foreseeable years, what increases there will be in the "Japanese" population will probably be of Japanese businessmen temporarily assigned to the United



# Friends

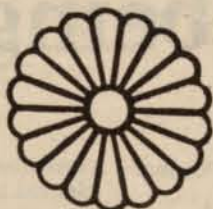
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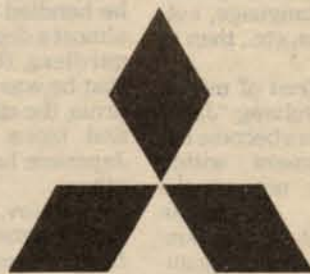
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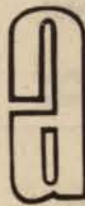
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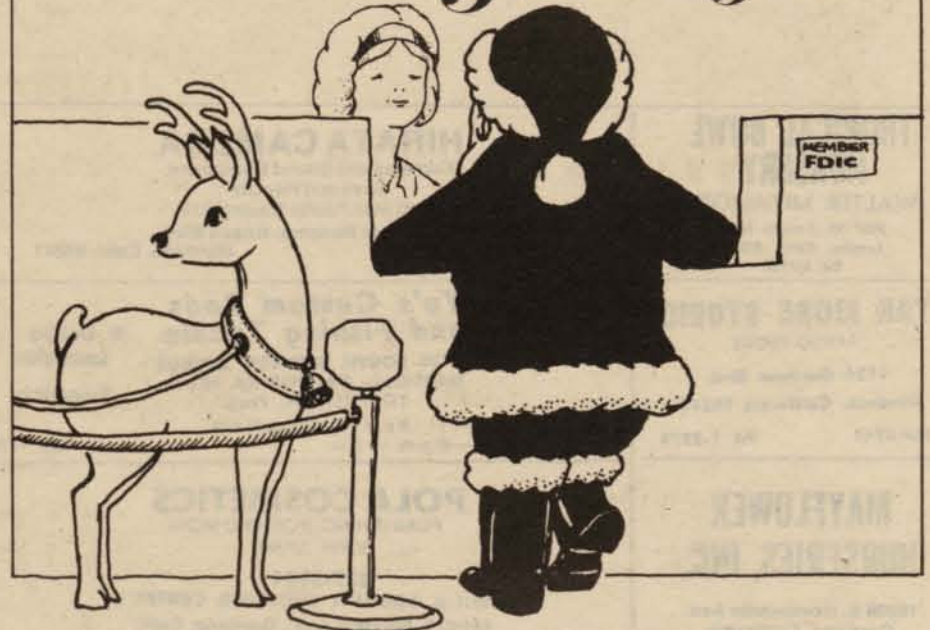
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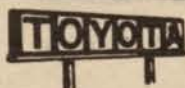
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With the Holiday Issue Theme .... by Dennis Ogawa

# Nikkei family patterns in Hawaii looking firm



By Dennis M. Ogawa  
University of Hawaii

Voices within the Japanese American community have repeatedly warned that there are inherent dangers which will accompany the successful development of an ethnic group in modern day America.

With each generation, the voices note, Japanese Americans will face a greater breakdown of ethnic identity, cultural affiliation and social concern. In particular, the Japanese American family, as it becomes more urbanized will be radically restructured. The sense of "family" will become irrelevant, especially for the large majority of Nisei and Sansei Japanese "on the make," working in the metropolitan centers of Los Angeles, New York, Seattle or San Francisco.

Upon analyzing the contemporary experience of Hawaii's Japanese American population, however, such a dim forecast cannot be made.

Contrary to negative predictions, the traditional regard for "family" has not disappeared under the impact of social mobility and urbanization. What has developed as a basic pattern and future trend among Island Japanese has been a very elaborate and modified system of family interaction. No birthday, graduation or going away party is complete without family relations present to share the occasion. In Hawaii one would find, in fact take for granted, that most social functions whether held during the holiday season or

throughout the calendar year are based upon strong kinship ties between aunts, uncles, cousins, second cousins, grandparents and even in some cases great grandparents.

That such a trend, a relational bond found among many family members, underscores a vital part of Japanese American daily life is perhaps unique when one considers that historically for the past fifty years Japanese American families in Hawaii have established a trend of diminishing family size and stabilizing birth rates.

Actually, at one time around 1903 the size of the Japanese American household was larger than the equivalent unit in Japan—in Hawaii's sugar plantations the average size of the Issei family was 5.4, a figure varying from island to island. This pattern, though, was tapering by a trend towards urbanization and the desire to improve one's standard of living.

Large families, necessary to the survival of a self-sufficient rural environment, was economically unfeasible in a modern, socially progressive society. Large families meant larger costs, more expensive housing and less ability to save. The Nisei, trained to assimilate into an urban, competitive system, educated in birth control and economic advantages of smaller families were especially aware of this fact (the average Japanese household in 1960 was 4.1 persons).

And statistics in 1970 suggest a continuation of

reduction of birth rates and procreated family size—the younger Japanese, the third generation Sansei, seem to be having continually smaller families.

As the family has decreased in size and become adjusted to city life, one would thus expect that its influence and role would undergo continual de-emphasis. Yet such a process has not occurred.

As the birth rate and size of the family has stabilized in nearly typical urban patterns, an extended relationship and identification along the lines of kinship bonds have for the Sansei and Yonsei generations, intensified. Familial obligations and relations have been re-expressed through an extended family system.

For example, in a study of Japanese American households in Honolulu conducted by Dr. Colleen Johnson, results showed a progressively strong identification of succeeding generations not with the nuclear family, but with the extended familial network. So while 34% of the Nisei respondents felt their families were nuclear in design, only 16% of the Sansei responded in a like manner. 58% of the Sansei viewed their families as a network of extended relationships, compared to 49% of the Nisei.

That such a trend has developed can perhaps be explained in part by the gradual growth of the Japanese American population. The Issei couple were loners. In trying to establish their immigrant household they did not have the relational and cultural

security offered by family members who were left in Japan. The Nisei, while enjoying the benefit of Issei care and the attention of other offspring still lacked the presence of grandparents, aunts and uncles.

But with the Sansei a complete kinship pattern unfolds; and this pattern is further refined and modified with the Yonsei almost to the extent that an ideal extended family situation is attained. Second generation grandparents who speak the same language combine with a broad range of relatives to create a world of warm and secure personal relationships readily open to the fourth generation.

Such a trend of an extended family system can perhaps also be explained by the very nature of a Island environment. Even though the modified extended families do not live under the same roof, they are involved in relationships of extensive interdependency due to geographic proximity. In Dr. Johnson's study, 75% of the Sansei respondents also indicated that thirty or more of their relatives, compared with 53% of the Nisei respondents, lived on Oahu—an island which one can drive leisurely around in four hours.

But beyond population or geographic considerations, perhaps the major reason for family interaction and solidarity is security, the sense of shared experience and cultural continuity and enrichment which relationships linked along kinship lines can foster.

The greater emergence of grandparents as active cultural transmitters for example has enhanced the ethnic integrity of the Japanese family and individual. Grandparents, especially in the extended family situation, have become "caretakers of culture," passing on the cultural continuity of their world view to the grandchildren. Their role has strengthened the ethnic communication among the Yonsei and other generations—the Japanese American culture, the fusion of ethnic values and personal aspirations has been passed on, understood and appreciated through the emotional bond of loved ones.

For Hawaii's Japanese Americans, thus, the social processes of technical change and urbanization do not portend the demise of close family ties and meaningful relations.

For coming generations, familial values, a sense of kinship will be prominent as a source of ethnic identification and interaction. In the Islands, fully participating in the modified extended family, will be the focus of Japanese American lifestyle.

It is an emerging pattern binding individuals with the family in a spirit of ethnic continuity. And it is a pattern which other Japanese Americans may find of value in contemplating the course of their own personal ads and commitments. □



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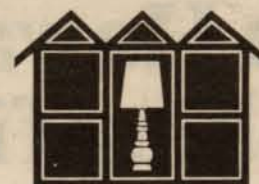
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## IN BRIEF:

## The San Fernando Valley Chapter

The San Fernando Valley Chapter of the JACL had its inception in early 1942 during the turbulent period following Pearl Harbor. The first meeting was held at the old Nihon Gakuen on Woodworth Street. This promising beginning, however, was abruptly terminated when all Japanese and Japanese Americans were forced to leave the Western U.S. area either to inland states or to assigned "relocation" camps.

On returning to the San Fernando Valley after the war, and sensing a need for an organization to help in the resettlement and readjustment of old and new Valley residents, a group of returnees reactivated the Chapter in 1946. After this phase, with most returnees involved in getting their various occupations and family life back in order, the Chapter experienced an inactive period of six years.

In 1954 the Chapter was again reorganized and has grown steadily in strength and number until a peak membership of over 800 was reached in 1973, culminating a JACL record of 15 consecutive years of increasing membership. Now, the roll includes a large number of members in the Larger L.A. area outside the Valley with a few representing more distant areas from San Diego to Santa Barbara.

The Chapter activities also have continued to grow in scope and maturity. One of the primary functions of the JACL is to serve as a watchdog on legislation affecting the interests of the Japanese Americans and the Asian American community as a whole. This effort was most evident in the late 40's to the early 60's, during the drive for evacuation claims, Issei citizenship, immigration rights for Asians and the deletion of Title II of the Internal Security Act, making detention camps illegal. Some SFV Chapter members undertook major roles in these efforts. Currently in the Pacific Southwest area, members from our Chapter are spearheading the new organization outside the JACL, the E.O. 9066, Inc., cooperating in nation-wide efforts to attain redress (reparations) for those evicted from the western states

during the war and unjustly detained in guarded, barbed wire enclosed camps.

Locally, the ongoing Chapter activities include participation annually in such events as the Scholarship Awards Program with the SFV Japanese American Community Center, the Nisei Relays, the Community Obon Festival, and the Community Picnic. This year the Chapter joined the Annual Pilgrimage to Manzanar, launching a community effort to raise money for a

O  
God  
our loving  
Father, help  
us rightly to  
remember the birth  
of Jesus, that we may  
share in the song of the  
angels, the gladness of the  
shepherd and the worship of the  
wise men. Close the door of hate  
and open the door of love all over  
the world. Deliver us from evil by the  
blessing that Christ brings, and teach us  
to be merry with clear hearts. May the  
Christmas morning make us happy to be thy  
children and the Christmas evening bring us to  
our beds with grateful thoughts, forgiving and for-  
given, for Jesus' sake. Amen. — Robert Louis Stevenson



special bus to participate in this event annually. The Chapter conducts for its members and for the community at large cultural and informational programs, including this year "Oriental Arts", conducted by Tomoo Ogita, and "Self-Defense for Women", conducted by Sgt. Shiro Tomita. Social and family events are also held for members, such as the annual Christmas Party, snow outing (weather permitting), picnic (weather permitting), square dancing (hearts permitting), etc. The annual Installation Dinner has featured a number of prominent guest speakers. Recent speakers have included Raymond Uno, then national president of JACL, Tom Bradley, now mayor of Los Angeles, Tritia Toyota, popular KNBC TV newscaster, and U.S. Congressman Norman Mineta.

A periodic, usually monthly newsletter is published and distributed to interested members to keep them abreast of member news and coming events.

Over the years, the Chapter has served as an active and viable organization for many Japanese Americans in the Valley. However, its formative years before and after the war were not easy, and its survival attests to the determination and spirit of the early leaders and the support of its members. The tradition has continued. Today, the younger members are taking greater interest and increasing leadership, giving the Chapter a stimulating perspective and a new vitality.

## SFV CHAPTER PRESIDENTS

1942	Tom Imai	1964	Mabel Takimoto
	Evacuation	1965	Mabel Takimoto
1946	Fred Muto	1966	John Kaneko
1947	Fred Muto	1967	John Kaneko
	Inactive	1968	Bob Moriguchi
1954	Tom Endow	1969	John Ball
1955	Tom Endow	1970	John Ball
1956	Gene Kono	1971	John Nishizaka
1957	Kay Nakagiri	1972	Ron Yoshida
1958	Kay Nakagiri	1973	Hiroshi Shimizu
1959	Sam Ueyehara	1974	Phil Shigekuni
1960	Sam Ueyehara	1975	Phil Shigekuni
1961	Kats Arimoto	1976	Richard Yamauchi
1962	Tak Nakae	1977	Richard Yamauchi
1963	Harry Otsuki		

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● Harry K. Honda

# Ye Editor's Desk

'LULU-FAYE' IS HERE

No better test of the capabilities of the Pacific Citizen staff could have ever been devised, now that an important mechanical phase of the publication sits across the room. While not a person but definitely a personality in its own right, the new Linocomp II has been setting type for us photographically since the first week of November for this particular Holiday Issue.

When it first came, anticipation and curiosity permeated the office staff. But as weeks passed and the Holiday Issue ads and stories arrived to be set into type, the realities of deadlines, call for neatness and graphic skills came to the fore.

After the Thanksgiving holidays, the earnest push to meet deadlines shortened tempers, copy and typeset material mysteriously disappeared from sight, and overtime work made us forget what day of the week it was.

The phototypesetting equipment, which represents JACL's first major acquisition in the graphic arts field, as we said above, is a "personality". When it's overworked the alphanumeric display (which reminds me of the sign spinning headlines around the New York Times Bldg.) in front of the operators eyes reads, MEMORY FULL and

refuses to accept further copy. Your fingers continue to flex to no avail. If you make a wrong move, the display flashes INVALID ENTRY, accompanied by a "beep-beep". It also tells you what needs to be done: SELECT LINE LENGTH AND FILM ADVANCE, when the machine is turned on each time.

In marking up copy for the typists, we therefore indicate the Line Length (width of column) for the story and how large the type and space below should be. Since it seems disrespectful to continue referring to the Linocomp II as a "machine", a informal query within the office has suggested we dub it "Lulu-Faye"—after the mark-up symbols which grace the upper right corner of the front page of copy. "LL" and "FA" with figures appear on all matters of copy.

Lulu-Faye has changed our style of putting a Holiday Issue to bed. Rather than watching a printer paste-up pages, we have had to learn to handle the Exacto knives to trim or pick up pieces. A light table and a T-square help line up copy. There are border tapes to zap down or across the "board"—the sheet lined with grids used in the paste-up operation. The caravan previously required to relocate the staff to another shop has been eliminated, thereby saving valuable time.

What is unchanged, of course, is the strong desire to put out a interesting and appealing Holiday Issue. And we continue to be amazed at the increasing amount of support from the chapters, contributors and business community. If the "upbeat" of the 1976 Holiday Issue is any indication, 1977 should be a banner year in JACL and the PC with its restyled tabloid format (it's not new since the PC has been a tabloid before) should be in the thick of things.

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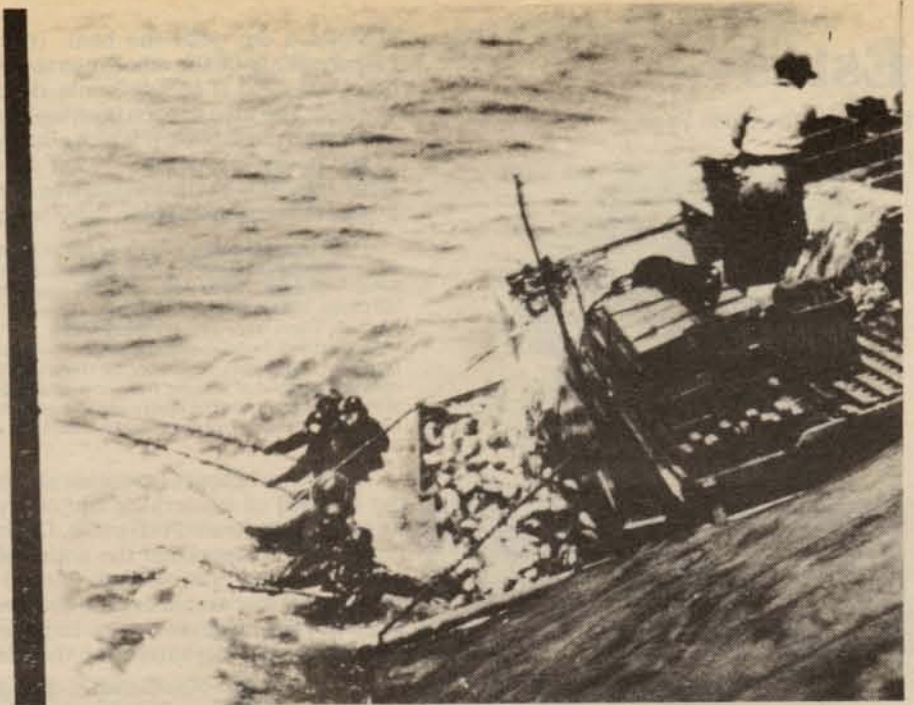
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# Masaharu Kondo: the best of all fishermen

## San Diego operations extended to building enterprise in Baja California's Turtle Bay



Japanese fishermen using the bamboo pole, a technique universally accepted.

"In my opinion the Japanese were the best of all fishermen, and their boats were unequalled."<sup>1</sup>

Thus wrote Lawrence Oliver in the autobiography he published in 1972. Oliver, a Portuguese American who has spent his lifetime fishing the Pacific Coast of North America, is recognized as a man who knows both fishing and fishermen. Who then were these men described by Oliver as "...the best of all fishermen..."?

Research into English language literature dealing with the development of the fisheries of Southern California and the west coast of Mexico will quickly ascertain that there is a definite paucity of information available on the history and



Kondo Masaharu, tuna fishing pioneer of San Diego as he appeared in 1929.

contributions of the Japanese. While materials in English are indeed lacking, this does not mean that the record of the Japanese who helped establish the west coast fisheries is lost or not in existence.

The Japanese who came to the United States have left a rich, and until recently largely untapped literary resource in the form of Japanese language histories, diaries and letters.<sup>2</sup> In addition, at this time many of the Japanese who helped build the Pacific Coast fishing industry are still in a position to recount their first person experiences. These men and women are able to provide the human dimension that is all too often missing in the chronicling of history.

While it is impossible to credit or to trace the genesis of Japanese interest and involvement in the west coast fisheries to any single individual, a number of written sources, as well as both Japanese and non Japanese fishermen, appear to be in general agreement that one of the men most involved in pioneering the industry was Kondo Masaharu.<sup>3</sup> Even now, over sixty-five years since he first came to the United States, very little is known of Kondo's life and story.

What is known is that he was born in Kyoto, Japan in the tenth year of the reign of the Emperor Meiji (1877). He attended the then Tokyo Teikoku Daigaku (Tokyo Imperial University) where he majored in agriculture. At that time the curriculum of the Imperial Universities included the study of fisheries and oceanography under the broad heading of agriculture.

After graduation Kondo began to teach at the Imperial Fisheries Institute of Tokyo where he was eventually appointed to the school's Board of Commissioners. While serving in this capacity, he was appointed to undertake a tour of the world to investigate the state of fishing technology outside Japan. The first country on his itinerary was the United States.

Shortly after his arrival in the United States in 1908, Kondo visited the Los Angeles-San Pedro area to observe at first hand the activities of the fishing fleet. It was through acquaintances in Los Angeles that he met and became involved with Aurelio Sandoval.

While apparently wishing to develop the Mexican fisheries, Sandoval lacked the necessary capital and so approached Kondo on the possibility of large scale Japanese financing. Sandoval may have been encouraged in his effort by the fact that several Japan-based companies had already begun to substantial land investments in Baja California.<sup>4</sup> Sandoval's efforts to arrive at an understanding did not go completely unrewarded; Kondo was quite positive about the potential of the Mexican fisheries, but was noncommittal on the question of capital investment.

In fact Kondo was quite interested in the investment potential offered by Sandoval and the Baja California fisheries, for at the same time he was working at the Imperial Fisheries Institute, Kondo was also in partnership with Mizukami Sukesaburo of Iwate Prefecture. Mizukami and Kondo had a substantial abalone processing business going in Iwate.

In addition, Mizukami had been involved in the fur trade, and as a result of the Japanese government's agreement to limit the number of arctic fur seals taken, had been paid \$50,000 indemnity by the government. It was Mizukami's desire to re-invest this money as soon as possible.<sup>5</sup>

Kondo and Sandoval parted with a promise to stay in communication with each other about the question of investment. Kondo finished his assignment from the Institute by visiting Britain, France, Belgium, Italy and Russia. He crossed Russia via the Trans-Siberian Railway to Dairen in China where he took ship for Japan, arriving home in 1911.<sup>6</sup>

The Mexican Revolution of 1910 notwithstanding, Sandoval, with the assistance of French investors, opened a small lobster cannery in Baja California on Santa Margarita Island in Magdalena Bay. To supervise this operation Sandoval obtained the services of a Japanese fishery expert who had been trained at the Imperial Fisheries Institute named Takasaki Tatsunosuke.<sup>7</sup> In the midst of attempting to establish a financially viable enterprise, Takasaki managed to ensnare himself in an international incident involving a purported attempt by the Japanese government to purchase Magdalena Bay as a naval base and agricultural colony.<sup>8</sup>

Early in 1912 Kondo returned to the United States with financial backing provided not only Mizukami, but also by a group of the old nobility (*Kuge*) from Kyoto. Armed with the necessary funds, Kondo obtained concessions to fish on the west coast of Baja California from both Sandoval and the

Madero government. As part of the agreement with Sandoval, Kondo assumed ownership of the canning operation at Magdalena Bay, and Takasaki became an employee of Kondo's M.K. Fisheries Company of San Diego, California.

Canning lobster was an uncertain business in 1912 with many of the hand packed and hand soldered cans going bad easily. In addition, canned lobster did not travel or ship well once it was packed. All things considered, the new company's lobster processing operation was a distinct financial liability. Lobster, however, was not to be the product that Kondo and his partners were literally putting their money on. They were far more interested in the abalone that were found virtually everywhere on the peninsula.

In 1913 Kondo arrived at Magdalena Bay with Japanese trained abalone diver and his assistant (*tsunahiki*). The diver, Yamasaki and his assistant, Watanabe utilized a diving suit and a heavy metal helmet to collect the abalone from the bottom of the bay.

The abalone proved so abundant that in a very short time Watanabe was pressed into service as a diver, and fourteen Mexicans were added to the crew. To translate his orders Kondo had obtained the services of Inouye Yahachiro, who was also known as Luis Inouye, a Japanese living at Hermosillo, Sonora, who had been recommended by the president of the Hermosillo Nihonjinkai (Japanese Association).

After working around Magdalena Bay for eight months, the entire crew moved 250 miles north to Cape San Roque where a new abalone camp was established.

Within several weeks, another abalone camp was set up at South Bay on Cedros Island.<sup>9</sup> By the close of 1913 a semi-permanent fish camp was built at Puerto San Bartolome, better known to west coast fishermen and mariners as Turtle Bay, some 300 miles south of San Diego.

At about this same time Takasaki returned with Inouye to Magdalena Bay to recruit additional Mexican labor. According to Inouye, Takasaki was fond of the cantina at the bay and while deep in his cups one evening boasted that very soon Japanese ships would be replacing the American naval vessels that were then at anchor. Takasaki's boast was reported to United States Naval authorities in San Diego, and shortly after, Takasaki was called home by the Japanese government.<sup>10</sup> He later became the president of the Toyo Canning Company in Japan, and following World War II served as the Minister of International Trade and Industry.<sup>11</sup>

Meanwhile in Japan, Mizukami had recruited 43 abalone fishermen from the prefectures of Iwate, Ibaragi, Ishikawa, Chiba and Mie. In 1914 he ordered the 60-ton schooner *Chitose Maru* to sail for Ensenada, Baja California with the newly recruited fishermen. Since Mexico was still in the throes of revolution, these fishermen arrived in Mexico without valid papers.

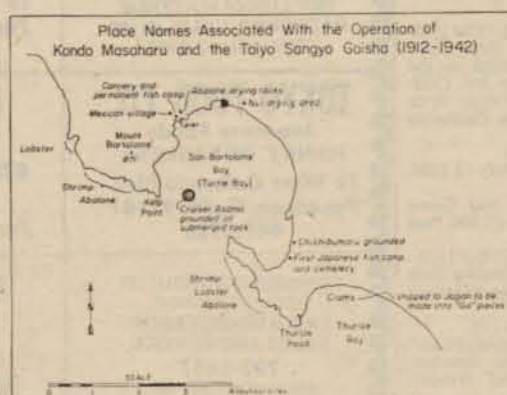
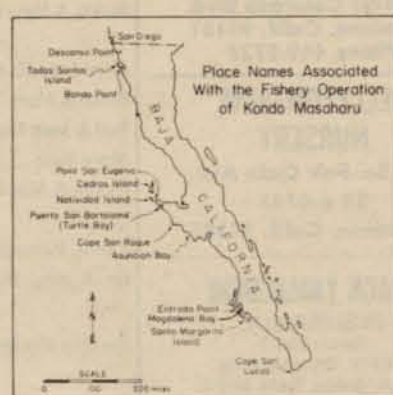
The captain of the *Chitose Maru*, acting on Kondo's instructions, told the authorities in Ensenada that the ship was damaged and drifting.

Since the few Mexican agencies that were operating were more involved with domestic matters, no questions were raised, and the *Chitose Maru* sailed for Turtle Bay with the first load of Japanese contract fishermen to arrive in Mexico.

The fishermen who arrived on the *Chitose Maru* brought some old skills to a new land. Among other things, these men introduced a new method of obtaining abalone.

These Japanese abalone fishermen traditionally worked in pairs with two men in a boat. One man was equipped with a long flexible bamboo pole that had a steel hook fixed to the narrow end. With the hook it was possible for the fisherman to pull a ton of

Continued on Next Page



Maps furnished by the author.



# Estes—

From the Previous Page



Puerto San Bartolome, better known as Turtle Bay, took its name from great sea turtles found there. Fisherman is seen preparing a catch for the crew.

## NOTES

1. Lawrence Oliver, *Never Look Backward* (San Diego, 1972), 67.
2. Perhaps the most notable of the general Japanese language histories are: Ko Murai, ed., *Zaibei Nihonjin Sangyo Soran* [Outline of the Works of the Japanese in America] (Los Angeles, 1940), and Shinichi Kato, ed., *Beikoku Nikkeijin Hyakunen-shi* [A Hundred Year History of Japanese in the United States] (Los Angeles, 1962). Of the regional histories dealing with Southern California in particular there is: M. Sasaki, ed., *Minami Kashu Shichijun-shi* [Japanese in Southern California, A History of Seventy Years] (Los Angeles, 1960).
3. All Japanese names presented in this paper have been rendered in the traditional Japanese manner, that is the family name followed by the given name without a comma. For an English language reference to Kondo's contributions see: Manchester Boddy, *The Japanese in America* (Los Angeles, 1921), 180. A Japanese reference to Kondo's activities can be found in: Murai, ed., *Zaibei Nihonjin Sangyo Soran*, 736-737.
4. P.L. Bell and H. Bentley Mackenzie, *Mexican West Coast and Lower California*, U.S. Dept. of Commerce Publication Number 220. Washington, D.C.: Bureau of Foreign and Domestic Commerce (1923), 34-35, 167-168.
5. Murai, ed., *Zaibei Nihonjin Sangyo Soran*, 736. Interview conducted with Miura Koshiro, Monterey Park, Calif., 8 April 1972. This and all other interviews cited were conducted in Japanese.
6. Boddy, *The Japanese in America*, 184.
7. Interview with Inouye Yahachiro [also known as Luis Inouye], Ensenada, Baja California 24 Aug 1973.
8. A complete discussion of the Magdalena Bay crisis of 1912 can be found in: Eugene Keith Chamberlin, "The Japanese Scare at Magdalena Bay," *Pacific Historical Review*, XXIV (1955), 345-359.
9. Interview with Inouye Yahachiro [also known as Luis Inouye], Ensenada, Baja California 8 Sept 1973.
10. Inouye Interview, 8 Sept 1973.
11. Murai, op. cit., 736; Sasaki, op. cit., 184.
12. Inouye Interview, 24 Aug 1973.
13. Miura Interview, 8 April 1972.
14. Inouye Interview, 8 Sept 1973.
15. *San Diego Union*, Feb. 6, 1915, Sec. I, p.5, col. 1. Additional information is based on personal correspondence between Commander Kondo Takashi, Staff, Japan Training Squadron, Yokosuka Naval District, Kanagawa, Japan and the writer, Dec. 13, 1972. For another, and different view of the Asama's grounding at Turtle Bay see: Barbara Tuchman, *The Zimmermann Telegram* (Laurel Edition), New York: Dell Publishing Co. (1965), 60-63.
16. Sasaki, op. cit., 184.
17. Interview with Taniguchi Takeharu, San Diego, Calif., 18 Aug 1976. Interview with Miura Koshiro, Monterey Park, Calif., 20 Oct 1973.
18. The names of the twelve partners shown in the Articles of Incorporation of the Mexican Industrial Development Company were: Kondo Masaharu, Kita Matazo, Taro Genzaburo, Hanta Riutaro, Yamada Boku, Nango Saburo, Nakayama Setsutaro, Takeo Jiemon, Hori Kijiro, Yamaoka Jutaro, Yano Kitaro, and Takikawa Gisaku. File Number 1257, San Diego County, Calif.
19. The Chinese characters for *Toni* are written with the ideographs for the numbers ten and two. Thus the ship was named for the twelve partners involved in the Mexican Industrial Development Company.
20. Miura Interview, 8 Sept 1973.
21. Interview with Enomoto Take-taro, San Diego, Calif., 24 April 1975.
22. Inouye Interview, 8 Sept 1973.
23. Miura Interview, 20 Oct 1973.
24. Miura Interview, 20 Oct 1973.
25. Inouye Interview, 8 Sept 1973.
26. Miura Interview, 20 Oct 1973.
27. Inouye Interview, 8 Sept 1973.
28. Bell, op. cit., 318.
29. For reasons as yet unknown Kondo began to use the name Kondo Atsuhiko after his return to the United States in 1926.
30. Sasaki, op. cit., 174.
31. Enomoto Interview, 24 April 1975.
32. Miura Interview, 8 April 1972.
33. Miura Interview, 20 Oct 1973.
34. There is at least one of these coins extant. It is presently in the possession of Sr. Katsuo Nishikawa of Ensenada, Baja California. The copper coin is slightly smaller than a United States quarter. Inscribed on the face of the coin is: "Vale Por \$5.00 En Cambio." On the reverse face is: "Empacadora De Bahia Tortugas M. Kondo."
35. Miura Interview, 20 Oct 1973.
36. Miura Interview, 20 Oct 1973.
37. Miura Interview, 20 Oct 1973.
38. Miura Interview, 8 April 1972.
39. Miura Interview, 20 Oct 1973.
40. Katsuo Nishikawa, "The Fisheries Development in Baja California," a paper presented to the Asociacion Cultural de las Californias, VIII Baja California Symposium, Ensenada, Baja California 1970.
41. Murai, op. cit., 736.
42. *San Diego Union*, July 18, 1934, Sec. I, p.1, col. 3.
43. T. Abe vs Fish and Game Commission, 9 Cal. App. 2d 300, Sept 27, 1935.
44. Miura Interview, 20 Oct 1973.
45. Interview with Tanaka (nee Aizumi) Mitsue, San Diego, 12 March 1976.
46. Sasaki, op. cit., 174-175.
47. State Board of Control of California, *California and the Oriental: Chinese, Japanese, and Hindus*, (Sacramento, 1922), 105.
48. Bell, op. cit., 318.

abalone a day into the boat. It was the responsibility of the other man to guide the boat and hold it steady while the hooker worked. The men in each boat had a wooden box with a glass bottom which allowed them to see easily in a depth of 25 or more feet. What they saw at the bottom was described by one of the fishermen in these terms:

At that time Magdalena Bay was full of lobsters. The water was one or two fathoms deep. There were so many lobsters that the bottom looked red. We caught them with harpoons. Within an hour or so the canoe was filled with lobsters. There were lobsters everywhere.

Abalone was found in abundance too. It was common to find them in layers of twelve or thirteen. Now it is considered good if a diver fifty or a hundred kilos of abalone. At that time the divers used to catch five to six tons a day. These using hooks could catch a ton of abalone a day. 12

Like the techniques for gathering abalone, the method of preserving the catch came directly from Iwate Prefecture. During this period of the operation the entire abalone catch was dried. The methods utilized by the Japanese fishermen to dry the abalone were likewise new to Mexico and so represented a technological alternative for the Mexican

abalone industry. The processing technique was described by the supervisor at Turtle Bay, Miura Koshiro:

We would soak the meat in a large tank of salt all night. The next day we would wash the abalone in sea water. You can really clean them if you soak them in salt all night, the black spots come off very easily.

After cleaning them we would boil them in sea water for about an hour over a low flame. Then we would take them out and put the abalone on wire nets that we had strung in the drying area. They would be left there for three or four days, after which we would boil them again in salt water over a high flame. Once again we dried them for about a week, and then would boil them a third time. After that we allowed the abalone to dry very well.

This process was designed to save the shape of the meat. If you first boil abalone over a high flame the meat will crack and be misshaped, and not be good to look at. All total it took about two months to complete the drying. 13

After the processing was completed at Turtle Bay, the dried abalone was shipped to the company's warehouse in San Diego where it was stored until the meat could be sent to the concern's primary market in China or to Japan. Dried abalone, however, was not the only cash product of Kondo's operation. Abalone shells too had generated an important market in Europe.

The meat and shells were regularly classified into categories outlined by the staff interpreter, Inouye Yahachiro:

I supervised the classification of both the meat and the shells at the Turtle Bay operation.

A ton of first class abalone was sold in 1914 for two hundred dollars a ton. A ton of second class abalone sold for one hundred and fifty dollars, and a ton of third class abalone would sell for one hundred dollars.

At this time abalone shells were worth more than the meat. First class shells sold for two hundred and fifty dollars a ton. Second class shells were worth two hundred dollars a ton and third class shells were sold for one hundred and fifty dollars a ton.

The first class meat was classified because of its good color and shape. The abalone with average color and shape were placed in the second class and the third class abalone was not considered to be at all good.

As for the shells, those with no holes and no scratches were classified as being first class. Those with a few holes were second class and those with many holes were third class. The shells worse than third class were thrown back into the sea. 14

In a final effort to make use of virtually all of the abalone the gills and guts were boiled in *shoyu* (soy sauce) and dried to make an appetizer known as *tsukudani*. Kondo had discovered a large and lucrative market for  
Continued on Page 19

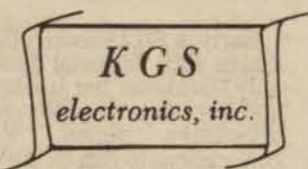


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# Estes—

*tsukudani* among the Japanese in Hawaii.

On January 31, 1915, the Japanese armored cruiser *Asama*, which was part of the joint Japanese-Australian North American Patrol, went aground in a storm at the mouth of Turtle Bay. The immediate cause of the accident was an uncharted rock which tore a fifteen foot gash below the ship's waterline.<sup>15</sup> The Turtle Bay fishermen mobilized to assist the stricken cruiser and dispatched a boat for San Diego at once. When word reached San Diego on February 8th, the M.K. Fisheries Company immediately sent five of their boats south with provisions and orders to assist the Imperial Navy in any way possible.

The *Asama* remained aground until April when it was re-floated and returned to Japan for repairs to the extensive damage done to the ship's hull. During the intervening three months Kondo organized a relief and assistance effort among the Japanese communities of San Diego and Los Angeles,

## World War I adjusts U.S. diet to canned tuna.

with a variety of gifts and supplies being sent to the officers and men of the *Asama*.

With the advent of World War I and the resultant need for the United States to field large armies, the American people found they were obligated to make a number of adjustments in their former lifestyle. One of these adjustments was in the area of diet. As meat was gradually pre-empted for the military, canned tuna became a widely used and increasingly popular protein substitute. The growing popularity of tuna had not been missed by Kondo who had for some time been discussing with his partners the possibility of emphasizing the processing of tuna rather than concentrating exclusively on the production of dried abalone. Another and perhaps a more pressing consideration was that the abalone in Baja California had not come back as rapidly as the Japanese had expected. The experience in Japan had been that the mollusks replenished themselves over a relatively short period of time, but such as not the case in Mexico.

At this time Kondo had in this employ two fishery experts who had originally been invited to the United States by the California Fish and Game Commission to undertake a resource survey and write a detailed analysis of the fishery potential of the Southern California Coastline. After completing the report, both men had been fired by Kondo.

The two men were Taniguchi Takezo and Fukuno Hisamatsu, both former students of Kondo's at the Imperial Fisheries Institute in Tokyo. After an extensive survey of the west coast of Baja California, they reported to Kondo that the peninsula had so little fresh water flowing into the Pacific that the plankton which the abalone feed on were less numerous and slower growing than the plankton found on Japanese waters where large amounts of fresh water ran to the sea. They therefore warned Kondo that there were definite limits to the availability of abalone in Baja California.<sup>17</sup>

In the face of these developments Kondo decided to return to Japan in 1918 leaving the camp at Turtle Bay under the supervision of Okoshi Shozo, while the San Diego office was turned over to another long time associate, Abe Tokunosuke. Kondo's primary reason

for returning to Japan at this time was to obtain the capital necessary for the conversion of his operation in Mexico to tuna fishing. An equally important reason for returning was to recruit fishermen who were familiar with tuna fishing techniques.

Once in Japan, Kondo centered his search for financial backing on the industrial and commercial city of Osaka. In a relatively short period he was able to gather eleven local businessmen who were willing to join him in his new venture.<sup>18</sup> Together the twelve men formed the *Bokoku Kogyo Kabushiki Goshigaisha* (Mother Country Industrial Joint Stock Company). In California where the company was incorporated in 1918 by Kondo, the concern was known as the Mexican Industrial Development Company.

With the assistance of his old friend Mizukami Sukesaburo, Kondo gathered seventy tuna fishermen from the prefectures of Iwate, Wakayama, Nagasaki, Chiba, and Shizuoka. On the twentieth of January 1920, the fishermen sailed from Yokohama aboard the two hundred ton schooner *Toni Maru*.<sup>19</sup>

Shortly after the *Toni Maru* made its North American landfall just off Santa Barbara, California, the schooner sailed directly for the Mexican port of Ensenada where the fishermen were duly registered with the local authorities. Anticipating the arrival of the men the Mexican Industrial Company had purchased four small twenty-horsepower fishing boats, and sent them ahead to await the men at Turtle Bay. As soon as the men had settled in at the camp these small boats and their six men crews began to range the entire length of the peninsula in search of albacore and bonito.

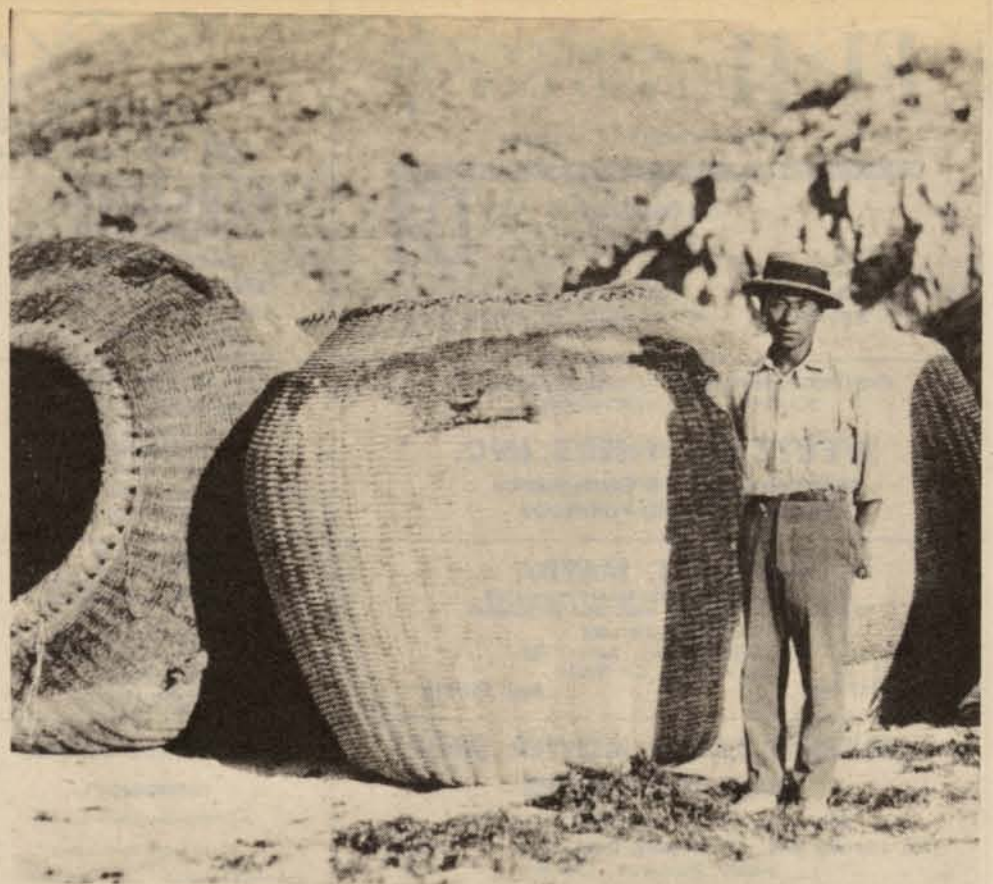
The tuna fishermen found life at Turtle Bay austere at best. There were no permanent facilities; the men lived in tents and bathed in the open. Because of the harshness of the climate found in that part of Baja California, many of the men were reduced to simply wearing shorts or even converting gunny sacks with holes cut for the arms and legs. As one of the former fishermen put it: "... we must have looked like bandits."<sup>21</sup> While Turtle Bay has always been considered one of the finest natural harbors on the west coast, the bay has always suffered from one serious deficiency which the Japanese working there were acutely aware of—that is, an almost complete absence of fresh water.

This circumstance forced the company to import fresh water from San Diego via a weekly tender to meet the needs of the camp. The shortage of fresh water also meant that all non-essential activities like bathing and washing were done in salt water. An idea of the isolation faced by the men is illustrated by Inouye Yahachiro's comment: "The campsite got so lonely. The only visitors we ever had were coyotes."<sup>22</sup>

In the process of fishing for tuna these Japanese inadvertently introduced a technique that was to have a major technological impact of the American tuna industry. All of these men, familiar as they were with Japanese methods, fished for tuna by utilizing a long, flexible, and exceedingly strong bamboo pole rather than with nets. The net method, known as seining, caught more fish, but in the process many of the fish were damaged or bruised. The result was that blood spots would show up in the cans of otherwise white tuna meat. By utilizing poles the Japanese fishermen were able to bring the fish aboard the boats without any damage to the meat. Once the San Diego canneries discovered this method, they promoted it among the entire west coast tuna fleet.<sup>25</sup>



Life at Turtle Bay and fish camps was austere at best. Two fishermen wash themselves and their clothes. Fresh water was seldom used, since it was imported.



Dried abalone is shipped from Turtle Bay to San Diego in these wicker baskets.

Several other experiments were tried by the men with varying degrees of success. In one case they attempted to pack the fish in dry ice, but this not only proved to be expensive, but it also destroyed the tissue of the fish, and so had to be discarded.

Another method that was tried was an adaptation of a technique known as *Hainawa*. *Hainawa* was a common method used by the fishermen of the Boso Peninsula in Japan to catch tuna for *sashimi*. In Japan the lines were run from offshore by small boats. In Mexico the Japanese fishermen would play out long lines of baited hooks of a mile or more. After playing out the line, which took an hour or more, the boat would return to the starting point and begin to retrieve the line and hopefully the fish. The technique worked in Mexico just as it worked in Japan—except for one thing. The sharks which inhabit the waters off Mexico simply got most of the catch. As Miura pointed out: "... there were just too many sharks."<sup>26</sup>

A third fishing technique that Kondo's men tried involved the use of a type of fish net known as a *Daibo* net. *Daibo* nets were designed to be used on tidal flats to trap sea life as they rode the tides to shore. The nets were installed at Descanso Point, north of Ensenada and on Santa Margarita Island in Magdalena Bay.

The nets not only worked, they worked too well. A number of local Mexican fishermen protested to their government fearing a too rapid depletion of the inshore fish population and the use of the method was ordered terminated.<sup>27</sup>

From 1920 to 1923 the abalone and tuna operations prospered to such a degree that Kondo once again decided to return to Japan to seek financing for two additional projects. The major thrust this trip was to raise money to build a cannery at Turtle Bay which would allow the tuna catch to be processed in Mexico, and then shipped directly to the markets in Japan and the United States. A second project was to acquire several newly developed refrigeration boats so that some of the catch could be shipped directly to Japan for processing. On his return to Japan in 1924, Kondo made contact with Hisahira Fusanosuke, an influential industrialist, who had connections with the Kuhara Kogyo, a major Japanese investment company and the Nichiro Fishery Company. Both concerns indicated a ready willingness to support Kondo's Mexican enterprise especially since he had arrived in Japan armed with two newly acquired fishing concessions in Baja California obtained from the Oregon government.<sup>28</sup> With these assurances of financial support, Kondo and Hisahira formed the *Taiyo Sangyo Gaisha* (Southern Commercial Company) in the spring of 1924. The new company was later incorporated in California in 1927 as the Oceans Industry Company. Shown in the incorporation papers as the firm's president is A. Kondo.<sup>29</sup>

The most immediate benefit that accrued to Kondo's operation was the acquisition of two new eight hundred ton refrigerator ships. These ships, the *Chichibu Maru* and the *Haruna Maru*, were dispatched for Turtle Bay at once, arriving in the summer of 1924. The new boats made it possible to ship a portion of the catch made in Mexico directly to Japan for processing. The arrival of the *Chichibu Maru* and the *Haruna Maru* in San Diego harbor caused considerable interest in both canning and fishing circles, as they were among the first fully refrigerated boats to be seen in Southern California.<sup>30</sup>

## Japanese use of bamboo poles introduced for tuna fishing at sea

Kondo had charged the task of recruiting a new group of tuna fishermen to Miura Koshiro, who had supervised the operation of the camp at Turtle Bay and had already been assigned the task of building the cannery at the bay on his return to Mexico. The standard procedures for recruiting fishermen was to draw them from the prefectures and villages that had previously furnished men for Kondo's company. Miura's first step was always to visit either the local Prefectural Office (*Kencho*) or the Department of Foreign Voyages (*Tokoka*). Both of these governmental agencies received regular reports from police sub-stations located in each village. The resident police officers in each village were usually men who knew their territory and would be aware of anyone who might wish to go to Mexico. Prepared with this kind of advance information, Miura never had any trouble filling his quota with volunteers.

A major incentive for the men in the villages was the knowledge that other men from the same area sent money home regularly to their families. It was fairly common knowledge that a man could save as much as a thousand dollars by the end of the second year of the standard four-year contract. Enomoto Taketaro, one of these fishermen, recalled:

I think that the best men saved about seven or eight hundred dollars a year at that time (1927 to 1933). When they returned to Japan they probably took back about two thousand dollars. That was a lot of money for the Japan of that time. You could work four years and save two or three thousand dollars. That was like five or six thousand yen. If you wanted to build a nice house in our village it would cost you three or four hundred dollars. If you could save five or six thousand dollars you would be a very, very rich man in the village. That's why we did everything we could to save money.<sup>31</sup>

The fishermen who accepted the contract Miura offered were classified as *Keiyako Imin* or contract immigrants, and it was understood that they would eventually return to Japan. Because their eventual



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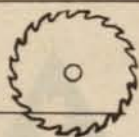
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## Estes—

Continued from Page 26

return to Japan was assumed, it was possible for these fishermen to postpone their required military service if they had not already performed it. The Mexican government placed virtually no restrictions on the men's activities and as contract labor working in Mexico, the men had no problems when they visited the company headquarters in San Diego as they regularly did.<sup>32</sup>

When the fishermen arrived at Turtle Bay, they were assigned to one of three types of work: ocean fishing, shrimp fishing, or the gathering and processing of abalone. The ocean-going fishing boats in use at this time had risen in size to thirty through fifty-ton boats, with each boat carrying a crew ranging from six to eight men. After Miura's arrival in 1928, the men were also put to work building the cannery.

At the time the cannery was started, there were approximately fifty Mexican laborers also working for the *Taiyo Sangyo Gaisha* who lived on the site with their families. It is estimated that there were approximately three hundred and fifty people living at the bay in 1928.<sup>33</sup> The water problem had been alleviated to a degree with the building of a two-mile pipeline from a recently discovered spring. All the materials for the construction of the plant had to be shipped by sea from San Diego, or fabricated at the site. These problems notwithstanding, six months after the start of construction, the plant was in full operation.

The completion of the cannery brought a kind of economic prosperity to Turtle Bay that had been unknown up to that time. At first, as Kondo's men began to train Mexican workers to operate the cannery, they found it was easier to pay the Mexicans in privately minted coins which were redeemable at a company-run store; later they were paid in dollars.<sup>34</sup> Another sign of the area's growing prosperity was the arrival from San Diego of a man and five Caucasian ladies who set up operation out of a well-situated tent.<sup>35</sup>

As the cannery went into operation, the Japanese running the plant made a major technological breakthrough in the method of canning abalone. Miura Koshiro explained:

The problem was that canned abalone had to be sliced very thin. Now the Chinese, who were our major market, did not use sliced abalone in their cooking. The Chinese wanted the abalone whole so they could use it for a variety of dishes. Another problem we had was that sliced abalone lost some of its taste because it had to be sterilized at a very high temperature.

As a result we developed a process to can the abalone whole. Of course we sometimes had to cut the abalone in half so it would weigh about a pound. If the abalone was small we tried to can it like it was. Sometimes we would add a small piece to make it come up to the right weight.

First we would salt them in a large tank overnight. This made it very easy to clean the abalone. After cleaning the abalone we put it into cans. We added fresh water and sealed the lids. Then we put them in the sterilizer. The sterilization was the most difficult process. If you used too much heat the abalone would crack in the can, and if you didn't use enough heat the abalone would rot.

We learned the process by trial and error and it became one of our secrets. After starting we waited a month before we shipped the abalone to the United States. We wanted to check the cans first. It is easy to spot a can with a rotten abalone in it because the gas makes the can puff up.

We brought the cans and lids to Mexico from San Diego. We used a conveyor system to put the abalone into the cans. Our men stood on both sides of the belt and put the meat into the cans. We also had men who weighed each can to see that they were just right. Cans that did not weigh enough were immediately sent back so extra pieces of abalone could be put into them. All the packers kept small fish scales right beside them.

The cans then moved along the belt to the sealer. The lid would drop on the can and be tightly sealed. We used to seal the cans by hand, but very quickly we built a sealer. Then the abalone cans went to the sterilizer. After coming out of the sterilizer the cans were ready for the market.<sup>36</sup>

As the fishermen began to catch increasing numbers of barracuda, the cannery began to produce *satsuma-age*, a Japanese fish cake, for export. The processing of this additional product was also developed at the Turtle Bay site by the cannery personnel.

### First to understand Baja's potential

At the same time the company was processing cans, it was continuing to dry

abalone which still represented a major item of export to China. In addition, the camp had begun to dry large amounts of bonito to be sold in Japan and Hawaii as *katsubushi* (dried bonito).

Once the cannery was in operation, Kondo hired several hakujin (Caucasians) to undertake public demonstrations illustrating how abalone could be prepared. As a crowd gathered, the salesmen would open a can of abalone, and slice it very thinly, and then dip it in batter and fry it very quickly. The product was called abalone steak and was well received by the public throughout California. As Kondo is reported to have said: "... selling a new product to Americans simply requires planning and preparation."<sup>38</sup>

As the market for tuna began to grow, Kondo's company began to acquire larger fishing boats. Some of these boats were owned outright by the *Taiyo Sangyo Gaisha*, while others were owned partly by the company and partly by the fishermen themselves. These larger boats were equipped with refrigeration units which enabled the fishermen to range as far south as the equator in their search for tuna.



The fishing boat Osprey tied up at the dock of the *Taiyo Sangyo Kaisha* in San Diego. It figured prominently in a constitutional fishing case and won.

The season for the men at Turtle Bay commenced in March and ran through late November. From December to early January the men would either come to San Diego and live in the company warehouse located on the Santa Fe Wharf, or they would go to Ensenada in Baja California to stay with friends. In the early thirties the Japanese population of Ensenada numbered several hundred, and the fishermen were apparently always welcome. The men who decided to come to San Diego slept on mattresses on the warehouse floor; they divided their time between repairing equipment and playing a popular Japanese card game—*hanafuda*. The one memory of the stay in San Diego that appears to be the most vivid for the fishermen was the large *Ofuro*, or Japanese bath, which was maintained by the company and always at the men's disposal. In early January all the fishermen would return to Turtle Bay to prepare for the new season.

### '29 Depression sinks prices on fish

Although the cannery and drying operations were a success, and the various satellite fish camps were working at capacity, the company began to experience financial difficulties. With the coming of the world-wide depression in 1929, industrial credit not only dried up, but prices—including the prices of fishery products—plummeted. Kondo and the *Taiyo Sangyo Gaisha* were doubly hurt because of the large number of men under long-term contract with the company at that time—estimated to be approximately one hundred and fifty men.<sup>39</sup>

Another blow to the company came when the cannery was seized by the Mexican government in the early part of 1931 and then was heavily damaged by a fire of undetermined origin in September of the same year. The plant was re-built in 1933 by Mexican interests and is still in operation.<sup>40</sup> Some financial relief appeared possible

when Japanese fishing concerns from San Pedro, California expressed interest in investing in the financially troubled company. However, a satisfactory monetary arrangement could not be agreed upon and the San Pedro interests withdrew. As a result of steadily declining profits and increasing deficits, Kondo, unknown to virtually all his employees, filed for bankruptcy in January, 1931.<sup>41</sup> He left shortly thereafter for Japan, never to return to the United States.

After Kondo's departure, the *Taiyo Sangyo Gaisha* was taken over by Abe Tokunosuke, Aizumi Kyuji, and Miura Koshiro. The three men raised money locally, maintained and supplied the far flung fish camps, and generally were able to put the company back on a paying basis. The three partners continued to operate the company until the outbreak of World War II. During that time Abe Tokunosuke, in particular, took the leadership in San Diego, fighting against the growing series of discriminatory laws passed by the State of California against Japanese fishermen.

One of Abe's notable victories in the area of discrimination came on September 18, 1934, when a Superior Court judge in San Diego

ruled that a California law which forbade Japanese-born fishermen from bringing fish caught in Mexico into the United States was unconstitutional.<sup>42</sup> The specific boat in question was the *Osprey* which was owned and operated by the *Taiyo Sangyo Gaisha*. The California Fish and Game Commission appealed to the lower court ruling to both the District Court of Appeals and the California Supreme Court without success.<sup>43</sup>

The outbreak of World War II, and the subsequent removal of all Japanese and Japanese Americans from the West Coast, not only destroyed the Japanese fishing industry in San Diego, it destroyed the *Taiyo Sangyo Gaisha* too. Perhaps the words of Miura Koshiro contain the best description of what happened to the twelve boats his company either owned or had a share in:

We came back to San Diego in May of 1945. We found there was hardly anything left of our company. While we were gone the U.S. Navy had taken our boats and used them to patrol the coast of Mexico, California, and Oregon. For more than three years they used our boats without any repair. After three years of this kind of use the boats were barely useable; the bottoms had holes and were leaking badly.

Furthermore when the Navy confiscated our boats they took the refrigeration systems out and put torpedo tubes in. At first we didn't know if the boats had been taken permanently or not. When we came back from the concentration camp the Navy told us that they would pay us rent for the boats. That didn't sound too bad until they told us how much they would pay—it was so cheap it was out of the question. But, it was war and we had been under arrest. We agreed to the price they proposed.

Checking the boats, I found that they were not useable at all. It was clear that it would be cheaper just to build new boats. What the Navy had done was to return stripped patrol boats to us.

What happened to the money the Navy paid us? Well our attorney charged us \$10,000 per boat. I supposed they tried to get as much as they could since we were Japanese. They claimed to have negotiated with the Navy for us during the war. With the legal fees nothing was left for us.

After three or four months, I had to start working. The quickest way for a Japanese was gardening. I knew nothing of work on land, but I worked for three or four months as an apprentice and then I went out on my own. I gardened for ten years.<sup>44</sup>

As with Miura, Abe and Aizumi never returned to fishing following the War. Abe and Aizumi are both dead now, and Miura is retired and living in Monterey Park, California. Kondo Masaharu is reported to have died in Japan shortly after the conclusion of the War.<sup>45</sup>

Inouye Yachichiro, the company interpreter, stayed in Mexico and settled in Ensenada. He founded the lobster cooperative and today is an honored and respected member of his community. Taniguchi Takezo, who studied the coast line for both the State of California and Kondo, went on to found a fishing supply company in San Diego. He is generally credited with the introduction on the 1920's of a Japanese-produced lure known as a squid. Its technological superiority was so apparent that it became the standard for the west coast tuna industry. Taniguchi died in 1967 at the age of 75. His son Take and daughter-in-law Nellie still operate the family business.

In the final balance, it is impossible to assess Kondo Masaharu's individual impact on the fisheries of the west coast because the very nature of his contributions are so intimately tied to the individual Japanese fishermen he brought to Mexico. Kondo was the mover, the catalyst who brought the men and their personal skills together at the right place and time to set in motion the development of a whole new industry.

There is no question that Kondo Masaharu is the man recognized by Japanese sources as being the first to understand the fishery potential of Baja California, and then to do something about it.<sup>46</sup> It was his early success and initiative which induced Japanese capital to invest in the future of Baja California. This same early success was also in part responsible for drawing increasingly larger numbers of Japanese into the fishing fleets of San Diego and San Pedro. This rapid growth of Japanese fishermen was noted in a 1920 California Fish and Game Commission report which stated:

... records show that in the 1915-16 year there were 491 Japanese fishermen out of a total of 3758, or approximately 13 per cent. The year 1919-20 shows 1316 Japanese out of a total of 4671 or 28 per cent of the total.<sup>47</sup>

In 1923 the United States Department of Commerce stated that the "... Japanese in San Diego make up 50 per cent of the crews [of fishing boats], 30 per cent are Italian, 10 per cent Portuguese, and 10 per cent are Americans."<sup>48</sup>

Kondo's impressive contributions notwithstanding, the activities of literally thousands of Japanese fishermen on both sides of the border must never be lost sight of. These were the men who built the fish camps and the canneries, who experimented with new fishing, canning and processing techniques, and who trained the Mexican workers in new skills, and diving methods. North of the border they were the men who revolutionized the American tuna industry with the introduction of the slender, but amazingly strong bamboo pole, and pioneered refrigerated, long-range boats. Mexico gained not only trained workers but also the knowledge that there were ready markets for the product of her seas. The United States gained a technology that would place her first among the tuna fishing nations of the world. The contributions and innovations of the Japanese fishermen benefited all those involved in the fisheries of the west coast, and their skills and initiative were quickly recognized by others like Lawrence Oliver.

This recognition had its negative aspects too. The long-standing anti-Asian prejudice which permeated the west coast had closed the United States to the Chinese in 1882 and produced a whole series of alien land laws, also reached out to touch the Japanese fishermen. Beginning in 1919 a series of highly restrictive statutes were passed to restrain the activity of Japanese fishermen from Alaska to California, and eventually even to Mexico. World War II, with its relocation and camps, ended with a cold finality fishing as a major Japanese activity in the United States.

Today, the story of Kondo Masaharu and the Japanese who fished the west coast is virtually unknown. There are numerous English language works on the history and development of the fisheries of the Pacific Coast, but none of them make more than a passing reference to the Japanese who pioneered the industry. The experience of the Japanese fishermen on the west coast is the story of a people largely unknown. This ignorance is all the more stranger when you consider they were recognized as "... the best of all fishermen."



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# Redevelopment threatens historic Issei home

Harada bought home in 1915 in name of children to test California's anti-alien land law

By Mark H. Rawitsch  
Riverside Municipal Museum

In early November, the Cultural Heritage Board in Riverside, Calif., voted to officially recognize the historical and cultural significance of an old Riverside residence. The Harada House, the catalyst for the first test of an alien land law in the United States, was designated as Cultural Heritage Landmark No. 23. To casual passersby, Sumi Harada's house at 3356 Lemon Street blends well with the surrounding streetscape of older homes, many built before the turn of the century. The structure's simple facade does not reveal its importance to American history. Behind the plain wooden siding and overgrown shrubbery lies a fascinating story of Japanese American insight and dedication.

The threat of urban redevelopment is closing in on the Harada House. It is not yet too late. If aggressive action for preservation is taken immediately, the historic structure will not vanish before the bulldozer's blades; a vital link to the truth of the American past can still be preserved. Why should any house survive the "progress" of urban redevelopment? Why is the Harada House important?

In December, 1915, Jukichi Harada, an immigrant from Japan, purchased a home in a middle-class neighborhood near the center of town. For several years, Mr. Harada had operated a restaurant and rooming house in Riverside. By 1915 he had accumulated enough savings to purchase a home for his growing family.

By American law, Jukichi Harada was ineligible to become a citizen of the United States; the Alien Land Law of 1913 prevented him from owning land. Realizing the constitutional guarantees of American citizenship, Mr.



Harada Family Portrait, 1916.  
Jukichi and Ken Harada with children (from left):  
Masaatsu, Yoshizo, Sumi and Mine.

the Manzanar Relocation Center as a California State Landmark helped to preserve a vitally important aspect of the American past. Designation of the Harada House will serve to create an additional opportunity to preserve an important American historical site.

The first step is local designation. That has been accomplished. Listing in *The National Register of Historic Places* will also help in the preservation effort. In the coming years, the possibility of restoring the home, or adapting the property to a small museum facility may develop. It is doubtful that the City of Riverside would ever become committed to complete financial support. Status as a State or Federal historic site may provide partial funds for

Please address any inquiries, suggestions, or letters of support to: Mark Rawitsch, Riverside Municipal Museum, 3720 Orange St., Riverside, Calif. 92501.

subsequent development. However, concerned involvement by friends and members of JACL would also prove invaluable to the preservation cause. Riverside's JACL is co-sponsoring local landmark designation—national interest is of the utmost importance if the Harada House is to survive to instruct future generations of Americans.

As the threat of Urban redevelopment encroaches on surrounding neighborhoods, the continued existence of the Harada House is also threatened. As a historic site important to Japanese Americans and, from a wider perspective, as a site important to all Americans with an immigrant heritage, it must be realized that continued preservation of the Harada House is vital to a clearer picture of the varied cultural development of the United States.

EDITOR'S NOTE: All photographs courtesy of Sumi Harada and the Riverside Municipal Museum, 3720 Orange St., Riverside, Calif. 92501.



Photo by Morrison Wang

The Harada House today.

Harada arranged to place the ownership of the home in the names of his three American-born children: Mine, Sumi, and Yoshizo. He felt that, since his children were Americans by birth, the family could legally purchase land in their names. It did not take long for the neighbors to react. They formed a committee to "persuade" the Haradas to give up the property. They refused—the State of California filed suit to force the Haradas to escheat.

By mid-1916, interest in *The People of California* vs. Harada had expanded well beyond the city limits. California's newspapers printed rumors that local Japanese were ready to take over large tracts of real estate. Photos of the Harada property were, reportedly, published in newspapers in Japan and the case was described as being of "international importance". In the fall of 1918, after lengthy court proceedings, Judge Hugh Craig of the Superior Court reached a decision in favor of the Haradas. Aliens ineligible to become American citizens could not own land. However, their children, if American-born, were entitled to all the constitutional guarantees of American citizenship. The Harada children were the legal owners. The family could stay.

This landmark decision, a victory for all Americans with immigrant parentage, served to reinforce the constitutional guarantees of American citizenship. Tragically, Judge Craig's pronouncements on the rights of American citizens, which were later upheld by the State Supreme Court, were not heeded in 1942. The effects of rumor and propaganda triumphed over the potential protection of the Constitution.

The history of America's Japanese has shown that all Americans must be kept aware of the constant need to guard their rights as citizens. Any monument to the cause of human rights must be preserved. The recent declaration of

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# Harvest Festival of Arroyo Grande in Bicentennial Year recognizes contributions of Issei-Nisei to local farming

By Kay T. Fukuhara



Mrs. Sei Ikeda and Mrs. Koyoshi Fukuhara served as parade marshals of the 39th annual Arroyo Grande Harvest Festival, which recognized work of the Issei.

Arroyo Grande, Calif.

During this bicentennial year's Harvest Festival celebration, upon recommendation and efforts of our Mayor Gabe De Leon, the past and present residents of the Japanese ancestry were honored with official recognition for their contributions to the farming industry in this area.

The story to unfold herewith is an account of another group of people coming to a strange, new world to seek their fortune and doing it their way—by farming.

## INTRODUCTION

Historical records show that Japanese people had settled in other parts of California prior to the turn of the century. However, the earliest identifiable settle had come to this region before 1903. Thereafter, entry of more Japanese to this valley began. First, as a trickle then it increased to multiples to eventually form an association of farmers. Thus, the story of Japanese and farming began spanning nearly three-quarters of a century up to the present and is planned to continue well into the future.

There is a common thread which weaves through life of earliest settlers of all nationalities. That is, life was severe, frugal, testy requiring unselfish, arduous labor in their struggle for survival. The isolation, bleakness and loneliness plagued the women folk so far removed from their homeland. Foreign language was another obstacle.

The early arrivals were farmers and truly pioneers. The cut down trees, filled the sloughs and crevices, cleared the wild growths, leveled the grounds, dug wells for water. No modern conveniences existed and everything was done manually. Self-sufficiency was a necessity. A new arrival was time for rejoining, and the new comer was assisted in every way possible to establish himself and family. For they all needed each other, not only at harvest time but also as neighbor and friend.

The women who came matched the determination of their men. They were stout-hearted and unafraid to work. They labored

in the fields by day as well as running the household and feeding and caring for the family. Many of the women cooked for the boarding workers as well.

The pioneers were a religious lot and their faith gave them the hope and courage to endure the difficulties which lay ahead. They were also generous in support of the church and in promoting welfare of their people.

Of course there were happy times too. The rewards and blessings were fruits of hard labor and well earned.

History of Japanese and farming here has two periods—namely, the prewar and postwar with WW2 in between. Prewar goes back to 1902-3 from 1941-42, while the latter includes 1945 up to the present.

WW2 (1941-45) created a catastrophe which cannot be ignored or left untold for it is a fact of history. The U.S. decreed eviction of all members of Japanese people from the Pacific coast states. By spring of 1942, all farming operations by the Japanese people came to an abrupt halt, and mass evacuation of farmers and others began. Farms with crops were left abandoned and incalculable loss was suffered due to the purge and confinement in WRA camps located on Indian reservations in Arizona, Colorado, Idaho, Utah, Wyoming, Arkansas, at Tule Lake, and in Manzanar.

However, before the war actually ended, evacuees were allowed to return here under the cover of the War Relocation Authority (WRA). The S. Kobara family was the first to return home in 1945. They opened their homes to lodge friends who came to look before returning with their families. Their acts of kindness are not forgotten. While friends helped friends to resettle, only a small percentage of the original evacuees from this area returned. Many chose to resettle elsewhere; some went back to Japan.

The postwar era of farming was ushered in without fanfare. Those who returned, picked up the pieces and in time resumed farming

anew. The farms which survived are identifiable. Fortunately, due to influx of new faces and growth of families, vegetable growing business has revitalized and modernized strawberry farming has developed.

The prewar era was more active and colorful. We like to turn back the clock and try to relive their struggles and triumphs, to grasp the true meaning of this story, to sense their contributions, and to allow descendants to find their identity and direction in history.

The story of these early settlers is sketchy, it being told from memory by the few survivors, descendants and friends. However brief, it is the basis for this dissertation. All dates refer to time of arrival to this valley and in many cases not necessarily time of entry to USA, which may have been 10 to 55 years earlier. Although omission of names or error in date is unintentional, it is regrettable and corrections will be appreciated.

## HISTORY

Due to urging of relatives, Torahiko Kozuma and family who resided in Oceano prior to 1903, Kinzo Saruwatari and his wife decided to leave Japan, arriving in San Francisco and coming directly to Oceano in 1904. At this time oak trees abounded here, and since wood was a necessity, work was available felling trees. Later, they started to farm by planting dry beans. Dry farming was used, taking advantage of the winter rainfall.

Sometime prior to 1922, they moved to Los Berros where they became the first to grow berries there. They used to pack the berries in wooden boxes and sent them to L.A. market from the old Oceano depot. Empty boxes were returned to be refilled and shipped to Los Angeles again.

After 1922, the family moved to Oceano valley where they raised dry beans, bush peas, and contracted and grew flowers for seed. In 1924, they settled at the present homesite near Halcyon where the family has been engaged in vegetable farming. The descendants now operate the farm which extends to the Arroyo Grande area.

A family with the surname of Sakanashi settled in lower Oceano around 1904 and

farmed here until the twenties, but not much is known about them now.

Tameji Eto came as a young man to Arroyo Grande in 1904 and settled in the Branch area. He eked out existence cutting wood and working on the narrow gauge railroad which was being built then from San Luis Obispo to Avila. He was joined by his betrothed, married, and in 1906 started farming by raising beans. Then, from 1908 to 1912 he grew flowers for seed by contracting.

Around 1912, almost 60 Japanese were living here.

The Eto family left Arroyo Grande for Pismo Beach in 1912 where he started to raise early spring bush peas by the seaside, protected from the frost. His success with pea growing became known and friends were encouraged to come and raise early peas. History of Japanese in Pismo Beach is mentioned here for reasons to be shown later.

After 14 years in Pismo Beach and contributing to growth and development of farming here, Eto family moved in 1926 to Los Osos where the family still reside and farm.

Of historical interest is the fact that a Japanese labor contractor named I. Osuga recruited Japanese nationals to Guadalupe to plant some bluegum trees (ca 1906-12) now growing on the Nipomo mesa.

A tombstone in Arroyo Grande Cemetery marks the grave of Naoki Ishiyama, a 19-year-old youth from Kumamoto prefecture in Japan, who died Oct. 6, 1906 from a gunshot accident while duck hunting near Oceano lake.

## Pismo Pea Growers Association

After 1914, the number of pea growers and output multiplied. In 1922, the Pismo Pea Growers Association was formed to handle the produce. T. Eto was elected their first president, and George Fukunaga was placed in charge as administrator. The Association existed until 1929.

## Carpenter Canyon and Oak Park Areas

Around 1917, the families of Fujinaga and

Continued on Next Page



The beautiful, fertile Arroyo Grande Valley of "Yesteryear," taken in 1907.



## Arroyo Grande—

From the Previous Page

Tanida arrived in Carpenter Canyon where they raised chickens, sold eggs, and harvested fruits from their orchard. The families moved down to Branch area (1921-22) to grow bush peas and beans and continued to farm here until 1941. Fujinagas are now relocated in Orosi (Tulare County) running their own orchard farm.

The Shirasu family (about 1918-24) also lived in Carpenter Canyon growing early spring bush peas. At this time, this canyon was like a wilderness with coyotes howling in the night bringing chills up the spine. In 1918, Keisaku Fukuhara came to Carpenter Canyon to grow early potatoes, which was a good produce during WW1. He commuted from Guadalupe on a pickup until the family was settled here in 1920. He felled oak trees, removed thick growths, filled in gullies, smoothed the hillside, then planted early spring peas also.

Within the next six years, more families settled here to raise bush peas. They included families of Toshio Kumaki (1920), Kazuma Befe (1922), Yasukichi Takeda (1923), Roy S. Kunitake (1923), Ippei and Nihei Nakamuras (1923-24), Kunzo Ohama (1924), Nihei Kaneko (1924), Bunzo Fujimoto (1924), Hikohachi and Hayato Sakamotos (1926), Tsuneichi Tanaka (1926), Kikutaro Otani, and much later Kaoru Iwamoto (1930). Agawa family also came here.

There were few farmers who settled early in Oak Park area also to grow bush peas. These families included Manpatsu Sakamotos, Masayuki Kubos, Shikata, and the Nakamuras from Carpenter Canyon who later joined the group.

After 1927 to 1935, many of the farmers of the Carpenter Canyon and Oak Park areas eventually abandoned these areas in favor of the more fertile land of lower Branch, Arroyo Grande city area, and the Oceano valley where irrigation water was available to grow other vegetables during the entire year.

### Arroyo Grande Pea Growers Association

Because of the increased production of early spring bush peas from Carpenter Canyon and Oak Park, it became necessary for the growers to organize. In 1925, the Arroyo Grande Pea Growers Association was formed. Roy S. Kunitake was in charge as administrator for the pea growers. The office was located in Arroyo Grande, and Shoichi Kishizawa was hired as their bookkeeper. The Association existed until 1929.

### Branch and Arroyo Grande City Area

Following the Eto family (1904), the next family to come to lower Branch area and settle here sometime before 1910 was the parents of Fred Takagi. In 1914, Seitaro Tanaka and family came to lower Branch about half a mile above Crown Hill school. They grew bush peas, both green and dry beans, which were good crops at this time. They farmed in this area for about 10 years after which they planted potatoes and bush peas in Grover City (1925) with success. The Tanakas moved to Corbet Canyon in 1927 to raise bush and Ky beans for the next two

years, then decided to quit farming for shopkeeping in Pismo.

By 1921-22, another farmer named Otomatsu Yamamoto as well as the Fujinagas and Tanidas farmed here in

Branch raising peas and beans. T. Kumakis moved to Branch area also about 1924 and raised tomatoes.

Between 1927 to 1941-42, more growers settled here to farm and their crops were

handled by POVE. These farmers included B. Fujimoto, Fukuma, Y. Takeda, M. Sakamoto, T. Ono, Teramoto, brother of E. Toshima, I. Nakamura, Nakagawa, J. Continued on Page 66



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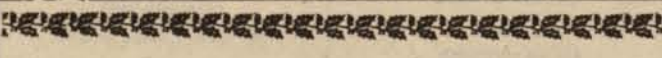
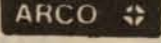

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With the Holiday Issue Theme ..... by Tom Owan

# Sightings for the 3rd Century: Maximizing benefits and services for Asian Americans

In this rapidly changing society, Asian Americans and Pacific Islanders are at a cross-road. In sightings for the third century there are ominous signs that unless drastic steps are taken to change our present disastrous course of inaction, a great percentage of Asians and Pacific Islanders will fall into the unenviable status of being classified as underclass citizens. These are harsh words and it is meant to be harsh since the following substantiated findings are unpardonable:

- The elderly Japanese, Chinese, and Filipino constituted the highest percentage receiving poverty income when compared with other minority groups (Blacks and Spanish speaking) in urban areas of California and New York.<sup>1</sup>

- The Chinese in major metropolitan areas, such as San Francisco-Oakland, Seattle-Everett, Chicago, New York, and Boston had the lowest median income when compared with other groups and the Filipinos in Los Angeles-Long Beach, San Francisco-Oakland, and Seattle-Everett were similarly affected.<sup>2</sup>

## It is the bureaucracy that must adapt itself to the needs of minority groups.

- During 1969-1971, Asian American and Pacific Islanders were excluded as significant minority groups in funding by HEW for community grants, training grants, research and demonstration grants for the aged—not a single dollar was provided and sadly, while some improvements have been made, it is still grossly inadequate.<sup>3</sup>

- The Samoans are worse off among all groups in California.<sup>4</sup>

- Not a single Asian and Pacific Islander organization was awarded a contract to assist the resettlement of the Southeast Asian refugees while nine voluntary agencies were so awarded.<sup>5</sup> and

- Asian and Pacific Islanders continue to be subjected to differential treatment in health and welfare service delivery denying them equal opportunity in seeking their benefits and services entitled them by law.<sup>6</sup>

These shocking findings reflect to a large extent our inability to cope for ourselves and that we are still in the infancy stage in developing a viable national organization that can identify the needs of the Asian and Pacific Islanders and effectively address them to a national audience. More importantly, it dramatizes the erosion of the quality of life among the Asian and Pacific Islander and especially among the elderly, immigrants, refugees, foreign born and increasingly those non-license doctors, pharmacists, dentists, nurses and other highly qualified professionals who are confronted with cultural and language barriers.

Despite this ominous scenario, there are opportunities to develop and mobilize the

committed, talented and ready resources of our communities to counter the worsening crises in the inner cities. At this critical juncture, the Asians and Pacific Islanders do not need pious declarations of concern. What it does call for are realistic and achievable program goals that impact directly at the broad cross section of the Asians and Pacific Islanders. We can no longer ride on the coat-tails of the Blacks, Spanish speaking and Native American demonstrations; they are pre-occupied in helping themselves and we should do no less.

It is axiomatic that should Asians and Pacific Islanders maintain their posture as "quiet Americans," it will ensure their place in history in a predictable manner—they will be treated as second class citizens. Clearly, our fragmented and piecemeal efforts are no longer adequate for the turbulent present and the uncharted future. In order to alter our present unacceptable status, the following course of action is suggested for your consideration:

**A. Models/modules in bilingual/bicultural service delivery that provides access to primary health care and maximize participation in program services and benefits should be developed, identified and be made available for national use.**

U.S. Civil Rights Commission Hearings,<sup>7</sup> Office for Civil Rights findings,<sup>8</sup> and studies,<sup>9</sup> have substantiated that Asian Americans and Pacific Islanders have been subjected to differential treatment in health and welfare service delivery.

Affirmative action programs, goals and timetables, outreach efforts, Title VI of the Civil Rights Act, and *Nicholas vs. Lau* are predicted on the overwhelming evidence that differential treatment and the denial of equal access to services and benefits are not a relic of the repudiated past; it still exists, and it continues to erode the quality of life among those who are most vulnerable—the aged, new immigrants, foreign born, youths and professionals with language and cultural barriers.

Today, non-English speaking citizens and immigrants crowd the gateway cities of the U.S., such as, Los Angeles, San Francisco, New York, Chicago, and Washington, D.C. One has to recognize the demographic implications of this continual mass movement or population mobility.

Based on the 1970 census, there are more than 1.5 million Asian Americans in this country, 90% of whom live in urban areas.

Because of the phenomenal rise of immigrants since 1965, it has been projected that the Asian American population should, by 1980, number more than three million.<sup>10</sup>

Steinfeld has noted some obvious "cracks in the melting pot" theory, especially among those variously characterized as "people of color", "third-world people" or minorities. The theory that you went into the melting pot and came out an American, emulating a single culture and language has not prevailed. Instead, the cities of today are huge salad bowls: of lettuce and tomatoes and other ingredients.

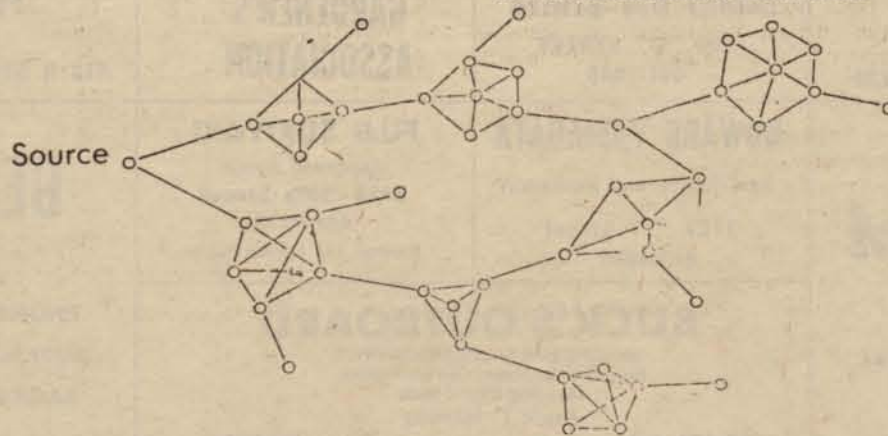
Ethnic groups today demand "cultural pluralism" the right to share fully in the benefits of American society while retaining pride of cultural heritage, distinctive religion, name and language. They want the multicultural nature of this country and its history better represented in the schools, the

## Quality of life continues to erode among those who are most vulnerable.

history books and the media. They want an effective voice in the planning and implementation of programs which are responsive to the true needs of Asian communities.

It has been shown that minority groups, especially those requiring bilingual service delivery, do not—more likely cannot—adapt to the current method of delivery of services and benefits. No longer can there be an insistence that minority groups change to conform to bureaucracy; it is the bureaucracy that must adapt itself to the special needs of the minority groups.

In developing bilingual/bicultural programs, studies have shown that service delivery is best wrought when a source and a receiver are homophilous: When the two interacting individuals are similar in beliefs, values, education and social status. In a free-choice situation, when a source can interact with any number of receivers, there is a strong tendency for him to select a receiver who is most like himself. Successful diffusion occurs when the source and receiver have a strong bond of commonness in the belief and value system, but obviously with an added advantage on the part of the source: A knowledge of the innovation. The roles of community opinion leaders should be assessed in this context. Various social groups depend more heavily on homophilous opinion-directing agents. And it is to the credit of organizational communicators, if such homophilous change agents could be utilized as channels of information.



The Social Security Administration utilized a similar model. The Chinatown Branch Office in New York was established in June 1975 with a fully manned multilingual staff of Chinese, Japanese and Filipinos. Bilingual literature in Chinese, Filipino, Korean, Japanese and Samoan were used to support services, along with a photo slide cassette presentation in Cantonese. Interior use of Asian motifs and decorations were another form of visual communication. Similar efforts have been made in serving Spanish-speaking populations.

Preliminary findings based on traditional measures of performances indicate that even with the additional language translations, such major areas as the processing of (1) the claims of the aged, blind, and disabled, (2) retirement claims and (3) district office final authorization (expediting checks to claimants) were handled, in most instances, better than regional and national averages. More important, the results of client/consumer satisfaction and staff impressions on the multilingual service delivery were found to be commendable.<sup>12</sup>

If we are to have access to medical care that is responsive to our basic needs in critical areas, such as, psychiatry, geriatrics, nursing homes, extended care, primary care, programs for self-care, etc., we must develop delivery mechanisms that organize resources and service. Access to medical vices can flourish effectively only so far as it is linked to other homophilous delivery systems that maximize minority group participation—the hard to reach segments of our communities. Today's strengthening of such models/modules for delivery of care builds effectively for the future.

Thus, we must in collaboration with universities, public and private agencies develop vigorous research in multilingual service delivery that will overcome differential treatment, maximize participation and provide quality service so that the demonstrated results can conceivably be duplicated in regions where large Asian and Pacific Islanders reside.

**B. We must develop an Asian American Legal Defense and Educational Fund for the creation of Asian Law Caucuses with Satellite offices in large metropolitan areas.**

### LEGAL DEFENSE

The history of civil rights among minority groups shows that civil disobedience—sit-ins, riots, massive demonstrations—was the product of intolerable and overwhelming racism, that denied people of color, the right to human dignity and equality. The aftermath of these catastrophic events revealed, however, that without the intervention of the legislative and judicial branches, the rights of the citizens and equality of treatment and opportunity are not assured. The Asian Law Caucuses' mission will be to implement "Project Compliance," i.e., an affirmative action program that seeks redress through class action suits, third party allegations, congressional hearings and administrative remedies embodied in Title VI of the Civil Rights Act, Title VII of the Equal Employment Opportunity Act and Executive Orders. Indeed, compliance through the legislative and judicial avenues has proven to be one of the most effective forces to bring about fundamental changes in improving the quality of life among the minority groups.



# Tom Owan

## EDUCATIONAL DEFENSE

On January 21, 1974, the U.S. Supreme Court in the Lau vs. Nichols case unanimously ruled that the San Francisco school system illegally discriminated against some 1,800 non-English speaking Chinese American students by failing to help them surmount their language handicap, thereby denying them "a meaningful opportunity to participate in the public educational program".

In recognizing the special needs of non-English speakers for the first time in United States history, the Court found there is "no equality of treatment merely by providing students with the same facilities, textbooks, teachers and curriculum; for students who do not understand English are effectively foreclosed from any meaningful education".

To expect non-English-speaking students to know English before they can effectively participate in the educational program, the Court declared, "is to make a mockery of public education". The Justices continued, "We know that those who do not understand English are certain to find their classroom experience wholly incomprehensible and in no way meaningful."

The Supreme Court sent the case back to the U.S. District Court in San Francisco with an order that appropriate relief be fashioned by the school district, subject to the approval of the court. Passing a law is only the beginning of a process; it is words written on paper and it can be implemented with commitment or passivity.

After almost three years, the track record in the implementation of the comprehensive bilingual education programs in non-complying school districts has been poor. The lack of commitment to Asian education is manifested in the dependence almost entirely on federal dollars to fund programs. The future is bleak for financial support from local educational agencies. Thus, without federal support, the program stops.

## Ethnic groups want a voice in planning of programs responsive to their needs.

Unless access to bilingual/bicultural education becomes a reality, a new generation of young adults will be trapped into an unending cycle of unemployment, welfare and poverty. Illiteracy fosters a sense of helplessness, powerlessness, and fear; it raises serious political questions regarding who shall be controlled, victimized and directed. The illiterate is highly valued by "sweat shops", medical mills, credit institutions, unscrupulous immigration counselors, etc.

Indeed, it can be strongly argued that by denying some segments of the population with the necessary language skills, society can assure itself of a steady flow of recruits to fill the lowest status jobs in our communities.

There is growing evidence for the Asian and Pacific Islanders particularly in major metropolitan areas that they are being forced into this underclass and that social class lines are hardening in America and that upward mobility has never been more difficult.

If bilingual/bicultural education is to be effectively carried out in San Francisco, Los Angeles and New York as Lau vs. Nichols stipulates, it will require not only a court order to seek compliance and accountability, but also united political pressures from parents, community organization and political leaders. But these pressures must be applied now before the impact of the court ruling loses its force and the Asian American/Pacific Islander communities are once again ignored.

**C. We should develop programs that deal with the intervention of Community Clinical Pharmacy Services to increase the quality of life for the elderly and the chronically ill.**

Individuals over 65 years of age represent almost 10% of the population of the U.S.—approximately 20 million people; there were approximately 98,000 elderly Asian Americans (Japanese, Chinese, Filipino) in 1970.<sup>13</sup>

This age group is increasing in numbers more rapidly than is the population at large, the census experts predict that by the year 2000, at least 30 million people in the U.S. will be 65 or older—and this is assuming that significant breakthroughs in the treatment and prevention of cancer and cardiovascular-renal diseases do not occur.<sup>14</sup> It is estimated that three-fourths of the non-institutional population over 65 have one or more chronic conditions, and that almost two out of five have a chronic condition that limits their activity.<sup>15</sup>

What logically follows is that the elderly must rely with greater frequency in the utilization of medicinal drugs to cope with their chronic conditions than the general public.

In this regard, there is growing evidence that the American society is becoming increasingly drug oriented. The expenditure for drugs and appliances accounts for approximately 20 percent of the total cost of all health services, and it is estimated that 5 to 10 percent of the present health care dollar can be attributed to prescription drugs alone.<sup>16</sup>

This increased utilization of an ever greater number of complex, highly potent, and potentially toxic drugs, both prescription and over-the-counter, for a full range of medical problems and patient complaints has resulted in an incidence of iatrogenic diseases and therapeutic misadventures which is approaching the dimensions of a public health crisis.<sup>17</sup>

Data from reputable and reliable medical and social science literature show that most home health care patients:

1. May be treated with multiple and potent medications on a long term basis, prescribed by one or more physicians and drug therapy monitoring and coordination.

2. Are involved in self-medication through the uses of over-the-counter drugs and/or previously left-over prescribed drugs, foreign drugs, herb drugs.

3. Have little information and counselling on the proper use of their prescribed drugs which often result in non-compliance to the prescribed instruction.

4. Cannot afford to pay for some of the expensive maintenance drugs.

5. May live alone and may have some degree of disability such as failing sight or arthritic fingers resulting in inaccurate measuring of drug dosages or having difficulty in opening a child-proof prescription bottle.

6. Consider drugs as a commodity or consumer item rather than a potent chemical which is beneficial in the treatment of some diseases and can cause serious or even life threatening adverse effects.<sup>18</sup>

Non-compliance to proper drug utilization is an important if not more important than the problems of adverse drugs reactions and inter-actions.

Dr. Hussar in his article "Patient Non-Compliance" states that "considerable time, energy and expense have often gone into the diagnosis of a patient's illness and the development of his treatment program. Yet the goals of therapy will not be reached unless the patient understands and follows the instructions for use of drugs prescribed."

Dr. Blackwell in his article on "Patient Compliance" states, "A recent review of over 50 studies found that complete failure to take medication often occurred in between 25% and over 50% of all outpatients."

In 1973, the University of Southern California School of Pharmacy and the V.A. Out-patient Clinic in Los Angeles jointly developed a clinical pharmacy clerkship rotation in ambulatory care for USC student pharmacists. Data obtained from 60 patients on multiple drugs monitored by clinical pharmacist and student pharmacists showed:<sup>19</sup>

	Of All Patients
Under-utilization of prescribed drugs.....	48.3%
Over-utilization of prescribed drugs.....	21.7%
Duplication of prescriptions for same drugs....	50 %
Possible adverse drug reactions.....	72 %

The University of Southern California School of Pharmacy and the Visiting Nurses Association of Los Angeles County are working in a proposal to implement clinical pharmacy services on home health care programs.

As a part of fact finding, a clinically trained pharmacist was assigned to collect data on

drug utilization of home health care patients with multiple drug therapy and drug related problems referred by the visiting nurses. A total of 23 patients (18 private and 5 county) were seen by the clinical pharmacist. The following is a brief abstract of the preliminary data.<sup>20</sup>

	Of All Patients
Over-utilization.....	26 %
Under-utilization.....	69.58%
Duplication of same drugs.....	30 %
Possible adverse drug reactions.....	39 %
Drug complications.....	52 %

Even though the sample size of the above studies is small, the fact remains that there is a tremendous misuse of drugs in long term care, ambulatory care and home health care patients. The problems of drug-induced complications and of non-compliance in taking prescribed drugs will greatly increase the health care cost and have deleterious effects on the quality of patient care.

The salient point in all this is the key question that must be answered: What happens to the elderly Asians and Pacific Islander who do not understand the prescription label nor the physician's instructions because no one was able to counsel them bilingually?

## A National Forum Center for Asians and Pacific Islanders should be created.

The human suffering that go on silently because of adverse drug reaction, non-compliance and subsequent return to the hospital at enormous costs to Medicare and Medicaid must be given top priority consideration for corrective action. Research and demonstration projects should consider the application of bilingual community pharmacy services for senior citizens centers to provide quality care and achieve cost effectiveness. The following services should be included in such a demonstration program:

- 1.—Supervising the distribution of drugs—to assure safety.

- 2.—Develop bilingual labels.

- 3.—Assisting in the planning of drug regimens—to individualize drug dosage for each patient.

- 4.—Monitoring the response and progress of drug therapy—to improve therapeutic effects and reduce adverse effects.

- 5.—Providing appropriate drug information and counselling on the proper use of drugs—to improve compliance and reduce mis-utilization.

- 6.—Maintaining and reviewing drug profile records—to prevent duplication and inappropriate concurring prescribing and to coordinate the patient's drug utilization.

**D. A national revolution must be undertaken in diffusing information through the creation of an Asian and Pacific Islander National Forum Center.**

There is a paramount need to establish a national forum center to address program priorities and the information needs of Asians and Pacific Islanders. Such a National Forum should emphasize multi-level communications to peoples of various levels

of learning, readability, response, and of differing cultural frames of reference.

This Center should identify communications and intervention models that recognize critical factors, such as, ethnicity, cultural and language barriers. It should be a cross-cultural, cosmopolitan learning laboratory in the art of promoting innovations through many fundamental steps noted by communications researchers:<sup>21</sup> Invention, development, diffusion, integration and consequences.

It should also seek to bridge research gaps that exist in communicating information about health and social services, promote the patient's involvement and awareness in his own care as positive means of developing self-reliance, maintain consultations with Asian consumers, mental health professionals and media specialists, convene national meetings of communications experts and innovators, and seek to develop architects of change.

There are enough worthwhile efforts already underway in enough places for such a comprehensive models-development and comprehensive network activity.

The National Forum can also become a conduit or funnel to local communities, Asian study centers, state and regional organizations so that collaborative efforts can be assured in vital areas, such as, (1) educational concerns of Asian and Pacific Islanders, (2) advisory to consumer task forces within HEW, (3) advisory to legislative lobbyists, (4) promote application for research and demonstration grants, (5) affirmative action on equal job opportunities, funding, services and benefits, and (6) development of resource or data bank for well-qualified Asian and Pacific Islander consultants.

If we are to overcome factors that hinder and prevent the obtaining of meaningful legislation, grants, employment, educational opportunities, etc., the establishment of a National Forum Center would represent a major first step to develop a base power and corral the needed support of the leaders among the Asians and Pacific Islanders.

Finally, there is no better way to commit massive harakiri than by pursuing our present non-productive course of action. There is much to be done if the goals that have been articulated are to be achieved. The stakes are high and the costs of delay in human sufferings are large. The choice is clear: rather than being part of the national problem, the intervention of Asian American and Pacific Islander can become part of the solution to provide quality care and cost effectiveness in the delivery of the health and welfare services for the third century. It is time to proceed. □

## ABOUT THE AUTHOR

Tom Owan is a community services adviser for the Social Security Administration's Office for Program Operations, Baltimore, Md. He is currently on a two-year (1976-78) research program at the Institute for Social Science Research at UCLA. His contribution to this year's Holiday Issue is an edited version of his keynote address on "Maximizing Services and Benefits to Asian Americans and Pacific Islanders: Sightings for the Third Century", delivered Nov. 6 at the third annual San Diego Pacific Asian Coalition Conference.—Editor.

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# Greetings from Salinas Valley JAClers & Friends of Chapter

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Abe, James & Masu.....	150 Hitchcock Road	Kawahira, Meizo & Misao.....	23700 Potter Road	Ogawa, Marianne.....	248 Wildwood Way	Uchida, Ted Seiichiro.....	26000 Encinal Road
Abe, Ryan.....	150 Hitchcock Road	Keating, Mieko.....	247 Kipling Avenue	Oka, Jiro.....	630 San Juan Road	Ueda, Minoru & Eiko.....	152 Paloma Avenue
Abe, Vivian.....	150 Hitchcock Road	Kibler, Fumi.....	1641 Ukiah Way	Oka, Robert & Mary.....	27 O'Connor Circle	Ueda, Tetsuo.....	349 Iris Dr. 43
Amiya, Yatsuo & Ikuko.....	22900 Fuki Lane	Kikuchi, Takashi & Yasuko.....	1088 Sierra Madre Drive	Oka, Sadao & Shiyuko.....	107 Capitol Street	Uemura, Hamakichi & Miku.....	610 Argentine
Aoki, Melvin & June.....	119 Columbine Drive	Kikunaga, Hidetaka & Misako Rt. 2 Bx542-B, Morgan Hill	24000 Potter Road	Okamoto, George.....	1215 W. Ivesbrook, Lancaster 93534	Uemura, Hitoshi.....	610 Argentine
Aoyama, Akira.....	5 Marion Avenue	Kikunaga, Sumiyuki & Kiyoko.....	24000 Potter Road	Okamura, Shigeharu & Yuki.....	16 Maher Road, Wats	Uemura, Kazuyuki & Itsuko 117 S. Idaho St., San Mateo	610 Argentine
Baba, Makoto & Tomoko.....	20240 Spence Road	Kimura, Roy & Aiko.....	48 E. Romie Lane	Onitsuka, Ryoji & Akiko.....	20420 Spence Road	Uemura, Tamiko.....	610 Argentine
Bunden, Kenichi.....	2348 Alisal	Kita, Fumiko.....	310 La Jolla Circle	Oshita, Frank & Miya.....	533 Palma Drive	Umetani, Larry & Aileen.....	1302 San Blanco Drive
Bunden, Keiko.....	2348 Alisal	Kitaji, Hiroshi & Aiko.....	595 El Camino Real No. #16	Oshita, Tak & Angie.....	1163 San Marcos Drive	Urabe, David T.....	29 So. Broad St., Doylestown, PA
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Dacus, Lester & Tei.....	P.O. Box 1106	Kitamura, Harvey & Kristine.....	1386 Cherokee Drive	Osugi, Michael.....	187 Coleridge Drive	Urabe, Eva S.....	P.O. Box 703
Dairakuno, Kaoru & Hisako.....	2380 Alisal Road	Kitamura, Karen.....	244 Crescent Way	Otsuki, I. Craig.....	586 Ambrose Drive	Urabe, Lloyd T. & Fumiko.....	26 Anne Street
Dairakuno, Tsutomu & Ricko.....	2380 Alisal Road	Kikunaga, Hidetaka & Misako.....	Rt. 2, Box 542-B, Morgan Hill	Otsuki, Cedric.....	586 Ambrose Drive	Usui, Ippei & Wakae.....	23640 Potter Road
Darty, Yoko.....	20 Maher Rd., Watsonville	Kitamura, Loren & Nellie.....	318 Osage Drive	Otsuki, Carol.....	5495 Claremont Ave., Oakland	Uto, Ikua & Tsuyoko.....	20220 Spence Road
Eitoku, Sam & Chieko.....	2340 Alisal Road	Kitamura, Saburo & Asayo.....	244 Crescent Way	Otsuki, George & Sanae.....	23 La Mirada Court	Uto, Toshihiro & Suzuko.....	20220 Spence Road
Fukui, Tom & Wilma.....	711 Campus Avenue	Kohara, Kazuo & Reiko.....	2376 Alisal Road	Otto, Mary.....	836 Capistrano Drive	Uto, Yasunori & Noriko.....	20864 Spence Rd. #5
Furutani, Shoichi.....	5 E. Lake Street	Kondo, Mitsuo U.....	770 W. Acacia Street	Philp, Diane.....	1422 Kingsport Lane, San Jose	Uyeda, Muneo & Kazuye.....	20460 Spence Road
Gallup, Lyman & Fumie.....	642 Hartneil	Kubota, George & Mitsuko.....	753 College Drive	Pura, Nancy.....	1135 Del Monte Avenue	Uyeda, Tatsuo & Shigeko.....	629 Santa Monica Way
Gatanaga, Kenny & Shinobu.....	1062 E. John Street	Kubota, Jerry & Billie.....	800 Old Stage Road	Saori, Tsuyako.....	637-12 Carmelita	Uyehara, Masao & Reiko.....	213 Dorado Drive
Gatanaga, Toshio & Mitsuko.....	22790 Fuji Lane	Kubota, Cory.....	533 Palma Drive	Sakasegawa, Fred.....	316 Palma Drive	Vicent, Albert & Haruko.....	1632 Ukiah Way
Gerber, Gary & June.....	209 Harvest Street	Kubota, Shiro & Nagako.....	14 Altamesa Cir., Monty	Sakasegawa, George.....	631 Campus Avenue	Winberg, Susie S.....	310 Coleridge
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Ikemoto, Ted & Edith.....	1118 San Fernando Drive	Kuramura, James & Fumi.....	26600 Encinal Road	Sakasegawa, Roy & Mae.....	310 Amherst Drive	Wikdall, Edgar C. Jr. 3006 Independence, Marina 93933	773 College Drive
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Inouye, Bill S. & Chiye.....	561 West Street	Kuramura, Tatsumitsu.....	23760 Potter Road	Sakoda, Elizabeth.....	118 William Ave., Wats	Yamaguchi, Etsuo & Atsuko.....	23700 Potter Road
Inouye, Robert & Carolyn.....	679 Ambrose Drive	Kuramura, Marika & Misao.....	23760 Potter Road	Sakoda, Pamela.....	101 West Curtis	Yamaguchi, James & Yoshimi.....	2376 Alisal Road
Itani, Roberta T.....	54 Norman Way	Kuramura, Shigetoshi & Yoshiko.....	23640 Potter Road	Sasaki, Masami & Martha.....	823 Via Maria	Yamaguchi, Teruji & Yomiko.....	20180 Spence Road
Itani, Takeshi & Hatsumi.....	21 Santa Rosa Avenue	Kurano, Tomio.....	24000 Potter Road	Sato, Ken & Toshie.....	17746 Berta Canyon Road	Yamamoto, Robert & Doris.....	27 San Felipe Court
Iwamoto, Barbara.....	20100 Portola Drive	Kuwahara, Dr. Ray & Marilyn.....	1140 San Angelo Drive	Scovel, Kazuko.....	22845 Fuji Lane	Yamashita, Michio & Noriko.....	2346 Alisal Road
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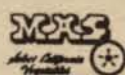
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A short story  
by Ferris Takahashi

# TIME OF DECAY

“...doesn't it seem funny to you that they haven't asked once to go visit Granny?”

Hers had never been a nature to fret, to ponder and study whys and wherefores. She put out her hand to the objects of daily service and used them. So it had been since the beginning, many years past, in a farmhouse tucked between the remoter hills of Hiroshima Province.

Most useful of all her utensils had been the old cooking knife. Even now it seemed to glimmer before her, lost and floating in an eerie half light. Over and over she had been made to surrender the very tools which were central to her function as a person. Her fingers stretched for it, the knife which had been her mother's, the very finest for the slicing of cabbage and radish. Grasping a firm white daikon at one end, bringing the blade down in short, sharp strokes was pleasing and pleasing were the even, opalescent slices falling neatly in line. She lifted, shook drained, stacked the round. The knife's side scraped peelings into the slop bucket. Nothing need be wasted. Later Machiko could take the bucket out to the pig. No, it was later, in Hawaii, that they had lived at the back of a plantation and kept the pig. Because of Hosei she had taken to Hawaii. She did not remember how it was to marry a strange man, nor how it was between her and Hosei before the children came: Machiko and the others who had not lived. Only that times were hard in Hawaii as they had been in Hiroshima Province and Hosei had said they must move away to the great, distant United States of America where there was steady labor for him.

They all noticed the change in climate, the winters were bitterly cold. The family stayed in the kitchen as much as they could and the children scavenged all sorts of bits of wood and cardboard to keep the kitchen range at a glow. Even so, they caught colds which got no better. She made them hot *miso*, she bought herbs and remedies from the Japanese pharmacy down the street which did not do the good healing in this case.

Little Eitaro died, then the baby. Machiko pulled through; she always seemed the strongest of them all. Machiko started school and was given a new name, Mary. Machiko-Mary spoke English from then on, and it was harder to teach her the proper Japanese ways a mother knew.

Hosei was long dead too, he had faded from her memory like a small grey cloud. She cooked in a strange kitchen, then Machiko married and she could work at home again with Machiko and her daughter's husband, Robert, who was American-born and hardly knew a word of Japanese. Children were born and given hard-to-pronounce names: Roger and Jolene.

Their house was very small but solid. It was not too far from the Japanese grocery and the Japanese pharmacy.

How hard it was to leave that house! She could scarcely believe that because of a great war between Japan and the United States they must get out of their home and leave behind every single object that could not be carried. As she sorted pots and pans, they told her that her fine kitchen knife must be left behind.

—They say it's dangerous, Mama, they say we can't have any razors or knives—

—But I am not going to fight anyone, am I? What would an old woman like myself do to anyone?—

Yet almost everything that they needed had to be left behind. Even her Buddhist rosary, the best one she ever had, was gone. A tall man in a uniform, fierce as an ogre, pulled it out of her hand as their belongings were searched. Perhaps he was attracted to its crystal beads.

—You won't need that where you're going.—

Then, were they going to their deaths? The old people talked about it. When they were made to enter into buses, one old man said that these buses would take them to a factory where they would all be burned. As had been done to people in a place called Europa. The younger ones, such as Mary and Robert, reproached him and said it was wrong to spread rumors. There was a War, all over the world, and everybody now must help the United States and do their part. This that was happening to them was called doing their part.

She also wanted to help and do her part, but no kitchen was provided for her work to work in. After the buses, they came to a place that was like a stable for animals. They bedded down in the clothes they wore and tucked the children in all available coats and blankets. Food was served them in tins and in pails. The first meals lacked rice and had an unaccustomed taste and smell which gave stomach-ache to many.

After a time, buses came again, to take them on a long, hard, trip. That there were no trees, no green fields in this new place, was strange. Strange too were the workmen's barracks where they all ate together in a long, drafty hall, and the single room apiece which whole families must occupy.

A harsh wind blew through that place the whole time. From the scoured desert and the raw construction sites, from beyond the high barbed wire fences which they must not pass, the dust-wind came in great brown rolling masses. She swept, she scrubbed and with a well-used rag she went over exposed surfaces but by the next morning a gritty film once more covered everything.

“Mama never complains,” they said. It was true. She had at least some of her old friends nearby and in the laundry and bath-shacks there were always other women to talk to.

Dust-storms whirled around the barracks, flapping like the sails of a giant ship. Summer's heat was more than sultry, it burned and baked. It was being said that someone, somewhere had planned all this with the purpose of seeing how fast people would turn into animals. She did not believe this. In the first place, they were all busier than they ever had been, there was no end to the work of rebuilding their community. People remained as before, especially the women of her own age group, always ready to talk and gossip and to lend a hand to one another. It was much harder for the younger ones, for the youth, and the men and women in their prime of physical activity. Robert was elected a block representative and also

worked on construction until a spot was found on his lung and eventually he was trusted to drive trucks in the searing dust and to receive a special pass to transport materials and supplies from beyond the barbed wire fence.

Mary taught in the newly-organized school. She herself would have liked so much to help in the kitchen but she was needed to watch after Roger and Jolene who were not of school age. She carried water, she washed, she cleaned, she sewed. Although her eyes steadily weakened, she received especial praise for an altar-cloth she sewed. There were many more funerals since the men had been allowed to go away to join the Army if they so desired. Each funeral ceremony was carried out as properly as possible, whether Buddhist or Christian.

Robert could not go to Army because of the spot on his lungs. Quite suddenly he was told that a job had been found for him in a large city. Mary and Robert said over and over that they were the lucky ones.

There was another long trip, her first train ride in many years. Roger and Jolene

couch and listened to music tapes or radio, with television turned on at the same time. Was it right for such a tall and long-legged boy to lie about so much? If he got up, he went right out. His parents scolded him for wasting time with friends who never came around.

“Ya don't expect me to bring my friends home to this dump,” Roger would answer. And there would be voices raised, ugly things said.

After one such scene there followed some singularly quiet days. The family was very silent when she was in the room with them. And silently she went through the routine of her days, bending stiffly to draw up beds, to clean dishes, to hang some of Jolene's scattered garments in the closet. There was a badly ripped blouse. She got out her old sewing box and the new heavy-lensed glasses.

Mary was standing beside her, gently drawing the work away.

“Come on, Grandma, you know your eyes aren't strong enough. Come on, now, we're going to take you out for a change. We're going on a visit—”

Mary smoothed a fresh knitted cotton slip

“You'll be seeing us all in just a few days, just a short time.”

were uncontrollable with excitement.

But it was not until the end of the trip that the churning and gripping pains had started in her chest. When they got out of the taxi she was shaking uncontrollably. Almost she had to be carried up the stairs.

A doctor was willing to come after Robert had made may calls at the corner pay phone.

—A mild stroke, he said. —See that she doesn't over-exert herself. And no stairs!

She went nowhere. Robert and Mary went to their jobs after taking the children to school. On weekends they were very tired. Robert liked to have the television to himself on Saturday and Sunday evenings after the children's favorite programs ended.

Roger and Jolene grew bigger. Only yesterday, it seemed they had been her sweet companions. Now Roger was entering high school and Jolene was already twelve. Mary talked about them, about their talents and fine minds and about all the money it would take to send Roger to college.

—Yet these smart children did not seem to spend much time on studies. They were away from the apartment more and more. Since Roger was grown-up, he could not share a bedroom with Jolene; the other bedroom was, of course, for Robert and Mary. Hard as bedroom with Jolene; the other bedroom was, of course, for Robert and Mary. Hard it was to understand Jolene. She threw her clothes about, grumbled if one asked her to do anything, and made a daily fuss about having no room of her own.—

While Roger, if he were home, lay on the

over the long pink underwear which kept one so cozy, adjusted her dark knit dress and combed the thinning grey hair up under a little black hat. It covered nicely and no one could see that little round bald spot on the back of her head where years of pressing down a long-toothed comb had left their scars.

“Now you look nice, Grandma, real elegant.”

“Nobody but old ladies wears hats now—”, said Jolene.

“We're taking you visiting to a real nice place—”

But suitcases? Her suitcases?

Mary and Robert explained that there was a problem: it would be a big help if Grandma could listen carefully and try to understand. Right now Mary and Robert's vacation time coincided and it was their one chance in a long time to go see Robert's folks way back there in Los Angeles. Such big trips were hard on someone Granny's age. Some nice people would take care of her for a few days, maybe even a couple of weeks. No, not a hospital.

—You'll see, there's almost a real garden there, a sunroom with lots of plants, you know you'll like that—

...She would like to have a garden of her own again and do what had been her especial pleasure as a child—go down through the rows with a little can and a little pair of *o-hashi* and pick off small bugs and unhealthy leaves. For in order to look well at market, fruit and vegetable were scrubbed and trimmed with extra care. Perfect they must



## On the HI Theme ..... by Edison Uno

## More self-expression anticipated

The term "future shock" has become commonplace in our vocabulary in this fast changing world—a rapid transition from the past to the here and now—the "now generation" which gives us old-timers some food for thought that we better keep up with the times or else we'll be left behind; perhaps relics or to put it more mildly, "over-the-hill."

But future shock gives rise to an emotional response that what lies ahead is unpredictable, thus we will be surprised when we realize what is going to happen in the many tomorrows to come.

This year's theme of the holiday issue of the Pacific Citizen is a departure from the traditional reflection of the historic past—it is in my opinion a creative innovation to look forward into the future with wide-eye speculation as if any of us had some special talent to forecast what lies ahead. Let me confess that I do not claim any ability in the area of sooth-saying or prognostication; however I am a dreamer and often take the liberty to speculate (not gamble) on the future, especially as it relates to our community, the current trends within our community, and the signs of things to come. As an active observer and participant in many of the local issues, problems, concerns and programs of the Japanese American community, I do not consider myself an unbiased observer, in fact my views are often out-of-step with many of my Nisei contemporaries, a status which is often subject to attack and controversy. Be that as it may, there should be some allowance for a diversity of viewpoints, perhaps to stimulate our thinking about ourselves, perhaps to expand our horizons of understanding and tolerance to the changing society around us.

I have no scientific method of drawing conclusions about the future; however it is my opinion that the next breakthrough for younger Americans of Japanese ancestry will be in the diverse fields of self-expression. I have a gut-level feeling that in future years many Sansei will gain national and international prominence in areas of art, music, literature, poetry, drama, fine arts, broadcasting, writing, and other related areas of artistic skills and communicative talents.

### "Over-the-hill" gang member predicts future.

As a Nisei, one described by author Bill Hosokawa as the "Quiet Americans" I objected to the stereotype perpetuated by the title of his book about Japanese Americans. Nevertheless, his description may have validity if one subscribes to the generalization that most second generation Japanese Americans are passive, docile, quiet and submissive. Author Frank Chuman entitled his legal history of Japanese in America, "The Bamboo People" which describes the survival skills of our community as being like the bamboo, able to accommodate and bend with the winds of adversity. Both authors capture virtues of behavior which have proven to be successful in times of stress and trauma—the ability to bend and the quiet nature to accept pain, suffering and sacrifice without complaints. Both authors were commissioned by the JACL and their books have contributed to the growing number of resources available on the Japanese American experience.

By contrast, a non-JACL commissioned book by Michi Nishiura Weglyn, "Years of Infamy"—The Untold Story of America's Concentration Camp is a new expose of some of the real causes of the Evacuation. Weglyn's research into the National Archives brings to light many heretofore classified official documents which bear out the government's conspiracy to violate the rights of American citizens. Her book is a departure from the propaganda perpetuated by many writers on the subject; thus making all of the theories about the cause of the Evacuation suspect and somewhat obsolete in view of the evidence contained in her superb text. I believe that "Years of Infamy" is only the tip of the iceberg.

Today, there is a greater awareness about the internment years. Many former evacuees have overcome the fear of discussing the subject with their children, friends, neighbors, co-workers, and even strangers. Officially, the State of California has recognized the W.R.A. camps as "concentration camps" as appropriately described in the historic landmark at Manzanar and currently proposed for the Tule Lake plaque now being considered by the California Department of Parks and Recreation. It is my guess, that with the passing of time, it will be widely acceptable to call relocation centers what they really were, American-style concentration camps.

This change in attitude may be reflective of the growing influence of the younger generation in areas of self-expression. If we assume the quiet and bending Nisei have attained some degree of social and economic "success" or conditional acceptance in the mainstream of America, we

might speculate that the price for this success and acceptance was the repression of our feelings in any organized or effective manner. That is not to say, that during the Evacuation episode there were not large numbers of individuals who did protest, demonstrate, and express their discontent, anger, and opposition to what was happening to them—that story may be too painful for the Nisei to acknowledge, but perhaps a sensitive Sansei can do it justice—I certainly hope so.

Repressed feelings in one generation may give rise to expressed feelings in the successive generation. Maybe, I'm being too harsh on my own generation; maybe I'm being too optimistic about the future—but, somewhere between those two points, I have a feeling that there will be an explosion of works of self-expression in our community.

In Southern California, the organization and development of the East-West Players is most encouraging. Likewise in the San Francisco Bay Area, there is growing support for the Asian American Theater Workshop. I understand there are other performing art groups in the mid-West and East.

I've noticed an increasing number of Sansei enrolled in journalism, broadcasting, theater arts, fine arts, music, public speaking, poetry, and courses which Nisei rarely considered. Many Nisei parents try to discourage their children from these areas on the basis that in terms of gainful employment, there are limited opportunities. Parents may be right, but I think we will witness a growing number of successful artists, actors, writers, etc.

My crystal ball grows cloudy—I suspect the Sansei will make their mark in many areas. As a Nisei parent, I am pleased with what I see and bask in their reflected glory. But the Yonsei, the fourth generation is far out of focus—in fact, it is hard to distinguish them, as they fade into the unclear image of tomorrow.

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be and perfect they lay, tier on tier, under the oiled paper roof of the market booth. Red, yellow and bright green: peppers. Tawny chiso. Gold-toned carrots. Taro with a skin as brown as the soil which grew it.

Under the bronze-brown leaves of chiso she squatted. Small as she was, the frothy bracts sheathed her. If you nipped a leaf, the spicy smell was good and good was the pungent flavor—

—She's dropping off again. —Come on, Granny, Robert's waiting with the car. —No, no, Roger and Jolene are going on vacation with us, so you see, you couldn't be alone in the apartment—

As far as the car door she let them guide her, then she resisted for the first time.

—Granny, don't make us lift you into the car. Do try by your own self. —No, just wave to Roger and Jolene, you'll be seeing them,

## “The family was very silent when she was in the room with them.”

you'll be seeing us all in just a few days, just a short time. You don't have a chest pain, do you?—

Indeed she did feel a pain in her left side under the thin, faded breast. Not the crushing, suffocating pressures of the bad nights but a pang that was sharp and deep and grinding.

Robert had started the car with a lunge. They speeded along through a blast of traffic noise. —Did she hear the whistle of a steamship? Fifty years ago she had believed she was seeing the shoreline of Japan the last time. Now it seemed to be coming back into sight. Short hills running long arms into the bay, the beach-line crowded with houses, those little close-knit dwellings of an earlier era like the clusters of cliff-swallow nests. Movement and time reversed, came nearer and receded with a spiralling leap and then a funneling as of thick, dark smoke, surging nearer and then shooting upward.

She came awake in a room which was not one of the many strange rooms to which she had been taken in the past and felt hands at her side which were not the hands of Mary and Robert.

The floor beneath seemed to be slippery clean and chilly. Her feet explored it in a careful shuffle, holding back a little against the strengths on both sides which urged her forward.

Where was she now? She had a vision of the cleaning hall of a fish market where water was unremittingly sluiced over cold tiles and the tingle of an icy draft could not mask an under-odor of stale mops and the reek of raw, new-opened flesh. The aroma changed and now reminded one of the cut-rate public bath, seeped in a detergent atmosphere but revolting the nostrils with its over-note of body effluents.

Was she in a stable again? Here there was no dust in the air, no passage of feet nor hum of low quick voices. The woman-figures which towered on either side of her released her arms. Her coat, her purse were taken from her. Blindly she groped for the black leather bag.

“Machiko? Ma-ry?” she questioned.

“I'm Alyss—Ah-lyss—” boomed a voice at her side. “You're on the first floor and I'll be takin' care of you. Yep, ya gonna be my little girl. And this here is Supervisor, Miss Caughton.

“Be right back with you, Alyss,” the other voice responded.

“Didya get what I jus' said, Granny? I'm gonna call you Tom Thumb 'cause you're so little. —Don't hear good, do ya? You ain't gonna be lonesome in this nice big room all to yourself? —Your people are payin' for a private, so here's where you'll be, first few days anyhow. Singles is more work for me. We like to have at least two to a room, two for the price of one, ha ha! —Ain't it a shame you can't talk English? I was sayin' to Super—you met her just now, that's miss Caughton,—I says, she oughta be in Dormitory C. There's a coupla foreigners in there. Super says there's time for that yet and if she's in Dorm C now, we merely gotta get her prepped and dressed an' moved to Reception if her folks come callin'. Ain't many of them comes more'n two or three times the first month,

and after that, well, ya know how it is. —So you might as well always be a good girl and do just like Alyss tells ya. Think of us like your new family, like Super says—

—And what does Super say? —That other voice came again. —Oh, I was just tellin' Thumbalina here how you tell the visitors we're a big family here. —Looks like she don't understand none of what I'm sayin'—

—Then don't waste time blabbing your head off. Did you get her stuff? Let me have it. Humph. Straight off the boat. Clean, though, sound goods. I guess we can let it go through into Storage without a spraying. Take it down, Alyss.—

—Her purse, too?—

—No, dummy, you know the purses are always locked in the safe and I get a signed receipt from the family. —Now get going. Put her in a gown, hang her dress in the wall

locker. She can't see worth a bit, doesn't understand English. So she'll be registered as room case, non-ambulatory. Bring her a tray at eight and don't forget the night medication.—

Why had they undressed her? Mary had just dressed her so carefully and brought a mirror. There was no mirror here. A patch of light. A window. She felt her way towards it. It was shuttered. Or barred? So, she was in prison.

Had she been in prison before? That couldn't be, because Robert and Mary and the children were always with her. Where was the garden, the sun-room? Her hands, testing the window ledge, found a flower pot. Caressingly her forefinger tested stem and branch, found plastic, stiff and cartilaginous. Like the equipment of the room. The cold metal frame of the bed and its plate-stiff spread. The dresser with a baked enamel wood-grain finish. The metal folding chair with a chin pad tied to seat and back.

She would not stay here. She must go home. The children needed her.

Her coat and bag were gone—her bag with the stronger prescription glasses that made it possible to see better. Did they have thieves here? Her dress she did find and got it on with difficulty, forcing her neck and arms to painful motions. It was impossible to bend to lace her shoes, so, as she was, she found the doorknob, turning it softly, and made her way down the corridor past a turn and towards a bright rectangle that must be, that was a passage to the street beyond.

Then heavy footsteps gained on her, her arm was grasped again and when she was brought back, the door closed with the snap of a lock.

Long hours passed. Fragmented apparitions of people, of places, appeared before her but to identify them or place them in sequence was beyond her power.

She thought about the sunroom that was like a garden. Mary had said she would see it and Mary did not tell false stories.

She began, instead, to see a river, bright and full. It seemed to be in the place where she grew up but no large river had run near that hill village. Still, She began to see it more distinctly, from the shade of mulberry groves to the slopes of tea plantations. She was on a path and looked deep into the shadow of a forest. Under the dark shadow-play of tree crowns, a plot of purple wood-lilies raised tall crests. They shivered in a breeze from the river and the long spiky stamens scattered violet pollen through the grove. There was a sound of singing, a folk song out of a far-off time:

—I was born in the little town of Miharu famous above all for its Bon Odori—

They came, Robert and Mary, and of course she was ready to go back with them, to tell them how sorry she was to be in the way at home but that she must leave this place at once.

They could not have understood her, for they patted her shoulder many times and Machiko was crying as they turned to go. “Please—please,” she cried out, but her tongue was too thick and dry to pass the words, the pressure in the temples forced

her down into sleep, still weakly struggling.

Later that night, When Alyss brought her tray, she turned her head away. There was a bowl of soup, lukewarm and heavy with grease, there was bread which she had never liked to eat if white, steaming fragrant rice could be made instead. Alyss shrugged and picked up the night medication pill in fat fingers. —She closed her lips against it and opened them only to force out difficult words in a language always unlearnable:

—Baba go home—please—Baba like go home—

—My! Tom Thumb's got her tongue back! I knew you was fakin' all the time. —Now you just take your li'l sleepy-pill, Thumbalina, and don't give Alyss no trouble, 'cause she's got a bed case to clean up on next door.—

The pill was pushed into her mouth. She had no thought of striking, the motion of her hand was one of dread and self-protection but it sent bowl and tray and all crashing to the floor in a welter of gravy and crockery chips.

Alyss screamed in fury.

—You done it, good and proper! After I tole you, they piled all the dirty work on me tonight!—

Alyss swung to the door and punched two violent rings on the corridor buzzer.

Super's bulk was deceptive, like her voice: she could step as softly as a wild creature and run like a hound. She was in the room almost at once.

—You got some emergency?—

—Look here! Of all the rotten stinkin' tricks, Thumbalina knocked the tray outa my hand—the dirty spite of it—knowin' how much I got to do tonight—

—Clean it up now and you don't have to bring Madam a second tray.—

—You bet I don't! Yeah, an' this ain't the first time she done this! I ain't tole you before, but this is the last time I'll clean up after her stinkin' tantrums. —Tried to bite me this time, she did.—

—Humph. If that's the story, we'll need Restraining, won't we?—

Hands were laid on her and with a sudden wing-like sweep, a heavy white cloth was swaddling her. It was a coat and it was not a coat, for there was no place for the arms which were pressed to her sides while various ties were tightly fastened behind her back.

She was pulled to her feet. The jacket was so fashioned that one obeyed it, as a horse obeys the reins.

## “She would not stay here. She must go home. The children needed her.”

—Now we'll just get on over to Dorm C and get you settled.—

She went with the movements of a robot, always following, yet so unsteadily that they had to give her support.

Here was another hall, a row of beds on either side of a center aisle. Here were many other women and all who were standing or sitting fixed their attention on her and in the bondage of shame she must totter down that aisle to a narrow bed and a straight chair where she was bound to the chair-back, Super efficiently uncoiled rolls of surgical gauze and completing the maneuver in a matter of seconds. They left her, before the tears, burning like acid, spurted over her cheeks and the spasms shook her in deep nausea.

On the next bed sat a little nodding white-haired woman and talked to no one in particular.

—It's not very nice, but sometimes it's necessary. The things I've seen! No use to struggle, so you think, I'll just hold my breath, I won't even eat. Just you try not breathing! Force-feeding's even worse. Shouldn't I know? I've been here two years now and I reckon I'm the oldest in Dorm C. Two years old and still the oldest. Heh heh! —Just keep you quiet, dearie, and after a while they'll take you out of Restraining. Do you be careful never to get on the wrong side of Alyss again. She's a terrible woman when her temper's up; still and all, she works like a dog with such hours. Ten, twelve hours a day, they most of them do, I wouldn't do it for pay. Our farm, it was rise with the sun and to bed

with the chickens. When my husband was alive and working, we had one of the nicest hardware stores in the city. Put in many a late night there. Your own business, your own place. If they'd let me out of here, I could start something again, I know I could. Want to tell my grandson that when he comes around. Visiting Day! Heh he. You plan and plan and make a fuss and tell them right out that you're leaving and —Paff! Like that, a shot in your arm, and there you sit in Reception nodding and smiling like a loony. Till you are a loony.”

That little nodding lady, although she never stopped talking, was the kindest of the kind. Her arm, though it might shake, was strong and she knew how to guide gently down the aisle to the bath and toilet stall and to leave the door a tiny but ajar so that the reek of disinfectant-scoured surface did not grow more sickening.

She tried to help, too, when the alarm clock was positioned directly over their beds.

Tick-tock. Ta-to. Even in the induced drowse of their night hours, that sound lacerated their ears. They detained the night attendant, pointed to the clock. The little nodding lady talked a great deal. Night Attendant shrugged her shoulders. The clock had to be there where she could hear it from either end of the ward. Night Attendant had a camp bed in a cubicle off the ward where she got as much sleep as possible between bed-pans, changes, emergencies and the application of quieting remedies to those who were inquiet. At five in the morning, Night Attendant might rise, wash her face, put on her cap and check out with Night Super. The alarm clock must stay. Tick-tock. Ta-to.

In the night her own heart-beat quickened and slowed. Breath came thickly or with pain. As she lay and suffered the tick of the clock, she tried to will to a final end that dark uncertain pulse in her rib-cage.

—Yamete! Yamete! she command it. Stop, stop, please stop.—

But she breathed on and still she roused and still she ate the unaccustomed, unliked food. If she had thoughts or visions now, they were not of rivers, purple lilies and lavender dust, but of mouth tickling savories, sharp pickles, steaming rice and tea.

It was at this time that her hands began of themselves a continual motion outward. Her wrinkled fingers spread, they searched and kneaded and re-enacted the patterns of a life-

time, handling the symbols of security: board, knife, bowl, pan, tea kettle, then back to the earliest memories: o-hash, cha-wan, cha-mogi, sushi mat, hearth-crane, rice-tub

Across the city, in their new, larger apartment, Mary was saying to Robert:

—I'm so upset about Granma that it's cutting into my efficiency at work. She's going downhill so fast. Why, she doesn't say anything when I visit, and I don't think she even knows me any more?—

—Did you talk with the doctor?—

—No, but Supervisor and I had a nice chat, that woman is really so wise and understanding. She says that being a wife and a mother and a working person rolled into one is hard: I have to keep problems in balance and not let one over-ride the rest. Right now, Granma's at a—plateau, I think she called it. They hope to bring her up to a more responsive plane, but in the meantime—

—What Supervisor means, is that you need to spend more time worrying about Roger and Jolene. We thought that moving to a bigger place and a better neighborhood would be healthier for them, but they still need a lot of straightening out—

—Robert, doesn't it seem funny to you that they haven't asked once to go and visit Granny?—

“Yes, well, I tell you what, when the weather's better, we'll all take her for a drive, make a family outing of it. We'll plan on that. We surely will.” □



# From Members & Friends

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# Who Gave Us Their Support



With the Holiday Issue Theme....by Roy I. Sano

# A neglected past, a celebration in 1977 and a challenge

## Japanese American Christians to Mark Centennial

The Japanese American Christian churches will celebrate their centennial in 1977. The tireless efforts and bold dreams of such leaders as The Rev. Casper Horikoshi of San Jose have produced a national network of planning groups and an international participation in the programs. After several years of workshops, conferences, publications, tours, and numerous banquets, the celebrations will culminate in the festivities scheduled for San Francisco, October 5-9, 1977.

As momentum gathers, the impact will be

felt in two areas. The first is a startling discovery of what Yuji Ichioka, on another topic, called the "Buried Past". The second is a greater clarity concerning the future tasks for the church. I discuss them in turn.

First, the celebration will recover a neglected past. Consider the story. Church people were among those who met our parents when they set foot on this alien land. The church functioned as an orientation center, quasi-housing, and make-shift employment agency. After the children

arrived, churches provided supplementary education on cultural heritage, language skills, and leadership training. When these children found themselves unable to participate in the usual sports and social events at school, churches sponsored athletic leagues and social activities.

Meanwhile, churches supplied training to parents in cooking, shopping, sewing, financial management, citizenship, transportation, and plenty more. When we suffered economic setbacks, the network of friends

established through the churches offered assistance. When death occurred, mutual aid societies used the institutional church as a setting for assistance and public accountability.

Many can speak personally of the role of church persons in that event which cuts so deeply into us all, namely, the Evacuation and its aftermath. The white friends we met through the churches were among the few, if not the only, persons who would dare wish us well as we boarded our buses and trains. When we returned we found the same persons often led the campaigns to curb the scare tactics of those who burned our homes and posted the "no-Jap-trade" signs.

Later, when the recovery of ethnic consciousness empowered us to deal with our widespread truancy, drug addiction, broken families, mental ailments, discrimination at work, the neglected elderly, and the racist war in Southeast Asia, new community groups discovered allies, financial resources, leadership, and convenient facilities could be found in the churches.

Despite the failures and weaknesses of the churches which no honest history can overlook, the story of contributions, I suspect, will startle us. For an immigrant people at various times grown weary, frequently lonely, and sometimes terrified, the church directed our angers toward responsible

Continued on Next Page

## POST CARD POLL

An interesting game was conducted at the dinner honoring Judi and David Ushio in San Francisco this past September, when diners were asked to match the first names with their surnames. What made it a game was that the first names were mostly Japanese, normally hidden as middle initials among the Nisei. It gave us an idea to carry on a Post-card Poll with responses

published in this issue.

It should be entertaining trying to match the names and find what our Issei had named their children.

There will be other Post-card Polls in the future. We want to thank those who participated in this one. For starters we had asked those who had served on the National JACL Board over the years.—Editor.

### POSTCARD POLL NO. 1

#### What's Your Name?

1. What is your Japanese name, assuming it was your parents' choice?

2. When did you add your American name? Indicate circumstances briefly.

3. - Any nickname?

\* \* \*

### Match the Names

Chuman	1. Tamotsu	Nishikawa	27. Grant
Doi	2. Fumio	Okura	28. Joji
Enemoto	3. Kenjiro	Okura	29. Sadako
Hachiya	4. Shigeki	Sakamoto	30. Hideo
Hatasaka	5. Masayoshi	Shimasaki	31. Takeo
Hattori	6. Ichiro	Shimizu	32. Taro
Hirasuna	7. Jyo	Shiozaki	33. Fumiyo
Inagaki	8. Shojiro	Suzuki	34. Masatoshi
Iwama	9. Sonji	Takagi	35. Jiro
Kadowaki	10. Kaz	Takahashi	36. Kiyoshi
Kanda	11. Susumu	Taketa	37. Toshihiko
Kanegae	12. Masao	Tanaka	38. Yutaka
Kasai	13. Chuji	Togasaki	39. Kumeo
Kato	14. Ichiro	Tsujimura	40. Masaru
Kawagoe	15. Hiremu	Uno	41. Keiichi
Kimura	16. Akira	Ushio	42. Toshimasa
Marutani	17. Fujio	Uyehara	43. Yoshio
Masaoka	18. Yoshiya	Watanabe	44. Toshimi
Matsumoto	19. Midori	Yamamoto	45. Fumio
Mimbu	20. Masaru	Yatabe	46. Masakiyo
Miura	21. Yuriko	Yoshinari	47. Michio
Moriguchi	22. Masaharu	Yoshino	48. Ritsu
Mukai	23. Chiyeko		
Murakami	24. Hideo		
Nagao	25. Michio		
Nakagiri	26. Isamu		

The match-up and individual explanations are found elsewhere in this Holiday Issue.

# IWA TOGURI

For Once in Her Life,  
She Deserves Justice

In 1941, American born Iwa Toguri left her Los Angeles home to care for her sick aunt in Japan. From that day forward, her life was never her own again.

The woman known as "Tokyo Rose" has lived thirty-five of her sixty years as a victim. An innocent victim of war and politics — of racial prejudice and government harassments. Iwa has been imprisoned and fined, stripped of her American citizenship although she ardently supported the United States while stranded in a foreign land.

She has suffered years of abusive treatment and terrible humiliation. Remarkably, she has remained steadfastly loyal to the United States. In March of this year, the two witnesses admitted they were coerced by the United States government to give false testimonies during the trial.

Iwa Toguri's vindication must not wait a moment longer. Her charges must be exonerated and her citizenship restored by presidential pardon. Please help us to right this tragic wrong and afford Iwa Toguri the justice deprived her for so long. **One dollar from each of our members is all we need.**

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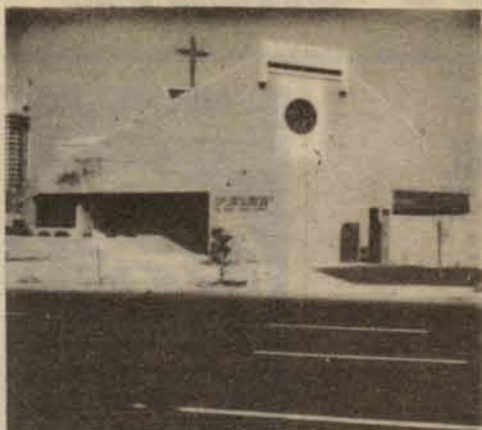
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## Sano—

From the Previous Page



Japanese Union Church in Los Angeles newly opened.

action and give us a setting to celebrate our joys and nurture new hopes. No doubt many people found in other institutions and groups the same functions.

But for many thousands of Japanese American Christians the forthcoming centennial celebration will recall an almost dizzying range and an awesome tenacity in service from our churches. Our cultural heritage made us too modest to mention this, and our faith cautioned against telling the story too loudly. Thus, in the immediate future the Japanese American Christian churches will experience a challenge to any narrow definition of their faith and practice which keeps religion outside of economic, social, and political issues, and wishes to confine it to individual concerns.

Second, as celebration plans develop, effort will be expended toward the clarification of the roles the church can have in the days ahead. The overarching trend most worth considering for future planning appears in the emergence of the Pacific Basin community.

A historic perspective is worth considering. In 1966, Bishop Stephen Neill, in his book, *Colonialism and Christian Mission* (London: Lutterworth Press, 1966), said that there have been three centers in world history. From his perspective as a North American, history has been centered successively in the Tigris-Euphrates valley, the Mediterranean Sea, and the North Atlantic Ocean. He predicted the next center will occur in the Pacific Ocean!

If that is the case, we who live on the Pacific Coast of North America will be on the Eastern Rim of the Pacific Basin community, and the Atlantic Seacoast will become the new Far East. The old "Far East" becomes the new Far West.

### Importance of Pacific Basin to affect life of U.S. Nikkei churches

The decade old forecast finds supporters in a number of persons, including Robert Scalapino in his study of *Asia and the Road Ahead* (Berkeley: University of California Press, 1975) and Michael Klare in his article on the Pacific Basin strategy in the April-June, 1975 issue of the *Bulletin of Concerned Asian Scholars*. According to these persons, the breakdown of the bi-polar world of the Cold War which pitted the U.S. against the U.S.S.R. has ushered in a multi-polar world with at least four major power centers. These include the United States, Russia, China, and Japan. A fifth added by some interpreters includes Western Europe.

If the first four are in the forefront, the scene for their interaction will become the center for the history of the period they dominate. The most likely area is the Pacific Ocean and its rim, hence the Pacific Basin community.

With signs pointing toward this direction, we can anticipate the development of various interconnecting networks and interchanges,

whether cultural, economic, political, or military.

Speaking culturally, it will mean that the East-West dialogue will become more prominent in the days ahead. If the Beat Generation of the 1950s mocked European and North American values, by the late 1960s and early 1970s, the Blacks angrily denounced them. The Blacks were followed by other ethnic minorities, and the outspoken representatives of the majority of white society, namely, the women. "Western" culture suffers disenchantment from the value pacers of our times. Many of these persons are turning to Asia to recover their life in the spirit and harmony with nature. Asian music, incense, clothing, art, foods attract them.

As the remnants of the counter-culture pursue their search for new values in Asia, Asian and Pacific immigrants come in greater numbers into the United States. They now represent the most rapidly growing immigrant group in the United States. And, since together, Asians constitute more than half of the world's population, continued immigration from various sectors of Asia can continue without exhausting the potential addition to the population here. As these people come, they bring their own version of their cultures and are now marrying in greater numbers with those outside their national ancestry groups.

### Ethnic churches bound to become more bicultural in action.

On the cultural level then, we have a new phase in the East-West interchange as a result of the new regional entity called the Pacific Basin community. If Japanese American Christians are to participate in this emerging reality they will need to make a major shift in their orientation. Up to now our churches have promoted acculturation into "Western" cultures and fostered assimilation into American society.

From Sunday Schools, through youth groups, worship services, and interchurch contacts, Japanese American Christians turned their backs to Japan and set their face toward the white society and culture. Meanwhile, they suppressed most of their cultural heritage which they carried inside them, and whenever it surfaced it caused more embarrassment than pride.

I am not arguing that we simply keep up with the times. I argue that Japanese American Christians be themselves, especially that self they have repressed, that self which is deeply colored with Japanese culture. Even the apparently innocuous features of our culture—flower arrangement, rock gardens, koto music, and eating habits—convey rich resources which could alter consciousness and behavior. I myself found this happening on rock hunting expeditions and visiting bonsai shows.

But recovering the past culture is not enough. The future will and should see Japanese Americans surfacing the internal East-West dialogue which they have conducted for decades.

What is beginning to happen in the U.S. society at large has been happening inside us. If the churches are to enable people to realize their full humanity, then the Japanese American Christian churches will become more thoughtfully and imaginatively bi-cultural. As their own constituencies marry outside their national ancestry group, the ethnic specialization of the churches can become bi-cultural and multi-cultural.

But the Pacific Basin has economic and military networks and interchanges alongside the cultural ones I have been exploring. On this point, many of us will stand to benefit from them.

Many of us who are the investors and employees in these economic and military networks will assume leadership in our

churches. Luckily there will be at least a tiny minority within the churches who are determined to mitigate the human costs which these advances will entail. The costs I have in mind include the exploitation of cheap labor, the corruption of leaders, the corrosion of cultures, and their greater dependence upon us.

The Declaration of Interdependence President Kennedy offered in the early 1960s concealed the oppressive consequences. Our economic sanctions and military presence which interdependence involves lend support to the deprivation of human rights, such as open assembly, free press, and participation in political decision. It has resulted in the imprisonment of hundreds of thousands of political prisoners without due process of law, imprisonment which we have strengthened with our technology and know-how. Further, evidence mounts concerning similar practices and networks of repression which reach across the Pacific and operate among our Asian American neighbors who identify with struggles abroad.

While sizable segments in our churches

will promote effective work with children, youth, and the aging (including Nisei) in our individual lives and in our families, others will promote actions combating abuses which feeds our advancements. These persons will know that their activities will be under surveillance and that repressive measures could be applied. But the current manipulations which dwarf our memories of the Evacuation will not let such person withdraw from their activities.

Thus, the centennial celebration will confront Japanese American Christians with a heritage of a scope and tenacity in service which will become quite demanding to achieve in the future. It will be difficult enough to embody our faith and action in a new bi-cultural and multi-national form. Even more demanding will be a new position of resistance against current and future political machinations and economic manipulations. I expect that the future looked as awesome to earlier generations of church people. Despite all their apparent flaws they made contributions. That can happen again. □

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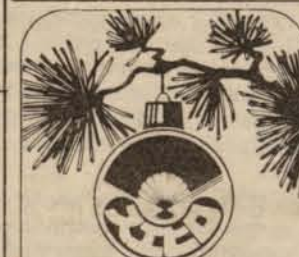
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Wes & Toyoko Doi, Darrell, Gregory, Clifford	3018 Steiner St.	23
Steve & Char Doi, Sharon, Sandy	1521 Larkin St.	09
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Mr. & Mrs. Noboru Hideshima	771 - 28th Ave.	21
Taxy & Yo Hironaka	56 Collins St.	18
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Mr. & Mrs. Tadami Ishida	1855 Laguna St.	15
Michael & Caryl Ito	355 Brentwood	27
Cal & Betty Kitazumi	555 Spruce St.	18
Pearl & Rich Kiwata		
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Frank H. & Atsumi Minami	431 Christopher Drive	31
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Mr. & Mrs. Dale Morioka	778 - 26th Ave.	21
Don & Mary Negi	2324 - 9th Ave.	16
Hiro & Mary Odaka, Donna	618 Funston	18
Michi Onuma	2156 Bush St.	15
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Gene & Miki Sasai	915 Anza St.	18
Yane & Daisy Satoda	109 Gladeview Way	31
Mr. & Mrs. Ichiro Sugiyama, Julia, Rita, Glenn	540-45th Ave.	21
Mr. & Mrs. Marshall Sumida, Mitsubishi Bank of California		04
Dr. Teru Tagasaki	1848 Buchanan St.	15
Dr. Kazue Tagasaki	1848 Buchanan St.	15
Grace Tsuchiya		
Edison & Rosalind Uno, Elizabeth Ann, Rosanne	515-9th Ave.	18
David, Judi, Misti & Jocelyn Ushio	1369 Hyde St. #2	09
Clifford & Helen Uyeda	1333 Gough St.	09
Margie Yamamoto	3100 Fulton #8	18
George Yamasaki, Jr.	500 Sansome St.	11
John & Patricia Yamauchi	650-29th Ave.	21
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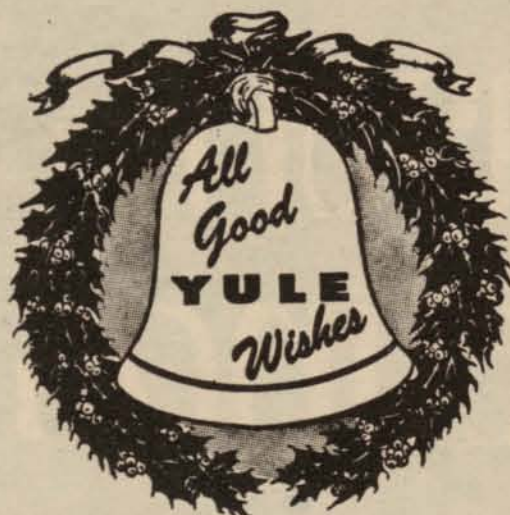
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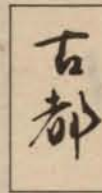
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"Issei Legacy"

March 25 — April 2, 1977



San Jose, California

## Calendar of Events

March 25  
Friday  
MARTIAL ARTS  
FESTIVAL

March 26  
Saturday  
FINE ARTS  
FESTIVAL  
YOUTH DAY  
ISSEI LEGACY DAY  
TOURS

March 27  
Sunday  
ARTS, CRAFTS  
& FOOD FAIR

March 25 — April 2  
HISTORICAL DISPLAY  
Eastridge Shopping  
Center

March 31  
Thursday  
COMMUNITY &  
PREVIEW DINNER

April 2  
Saturday  
SYMPHONY CONCERT  
TOURS

March 28 — April 1  
ACTIVITIES:  
Libraries, banks,  
public facilities  
Library displays  
Children's Story hours  
Dept. Store displays

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Nisei Buddhist Society  
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San Jose Nisei Bowling Association  
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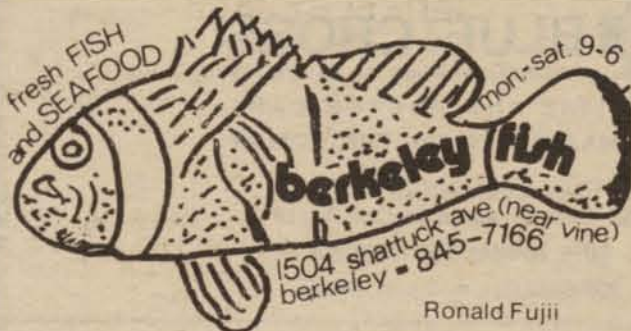
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We encourage our members to reciprocate by supporting these FRIENDS of our chapter.

**Merry Christmas and a Happy New Year  
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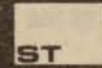
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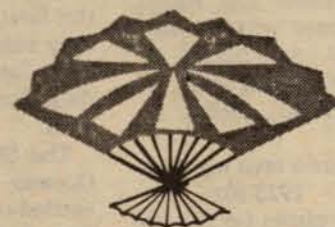


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## Arroyo Grande—

Continued from Page 33

Shinozaki.

In the postwar era came the Heigo Nakamuras whose daughter was the late Mrs. Gabe De Leon, J. Sakamotos, Y. Takedas, K. Kawaokas, N. Kawaguchis, H. Fuchiwakis, Hayashis, Ikedas, Dohis, N. Kawaokas.

In the Arroyo Grande town area near the high school (around 1923-24), the Yamaguchis grew celery plants for sale to celery growers. However, they discontinued operations after two years because planting summer celery was not popular. Another pea grower, Kazuma Kurokawa, arrived in Arroyo Grande around 1926 and settled later in Oceano valley in 1929. He is remembered as the chef among the farmers, making tasty barbecues coming off the spit at growers' picnics.

The Setsugo Dohis also settled in Arroyo Grande (1929) on Fair Oaks Ave. after four years in Oceano. He farmed near his home and in lower Oceano (1936). Since 1955, the Dohis have farmed in upper Branch area. The senior Dohi was a farmer but is best remembered for his services of time and effort given to the welfare of the Japanese farmers. He was their legal mentor as well as their interpreter and spokesman, who stood up for them under stress.

### Oceano Valley

Among the early arrivals into the upper Oceano valley possibly around 1918-1920 were the Eikichi Toshimas and Shinodas who grew dry beans and peas. The Toshimas farmed in Oceano until 1931 thereafter transferring to Pismo Beach. E. Toshima helped many farmers relocate to this area as he was familiar with the land.

Celery growing was introduced here by Tateyama and company using the methods

learned from Southern California growers. By 1921-22, celery production was started by the same group. Saruwataris moved to this valley in 1922.

In 1923, the Shigechika Kobaras settled on the farm on La Cienaga Rd. They were the first to grow green peas here. Later, they raised celery, lettuce, pole peas and other vegetables. The family still operates their farm here and in the Arroyo Grande area.

The Shuichi Kawaokas (1924) moved to Oceano valley to farm, also. First, they settled on La Cienaga Rd. and later in 1929 moved to farm near Highway #1.

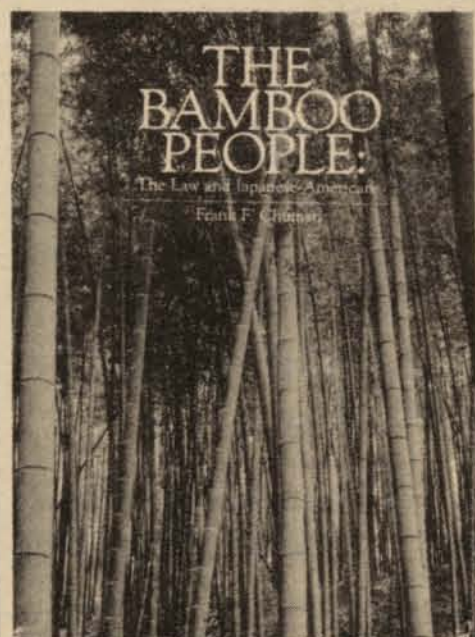
Because of the climate and soil, many kinds of vegetables were introduced and harvested in Oceano valley. The list grew as more farmers succeeded in raising a variety of crops from one season to another. Some of the kinds grown here include peas, beans, tomato, squash, lettuce, celery, cauliflower, artichokes, sprout, broccoli, cabbage, cucumber, romaine, nappa, and the varieties thereof.

In 1925, the Eiju Hayashis came and settled on La Cienaga Rd. and raised pole peas, celery, lettuce, cauliflower and other vegetables. The family still operates the farm in Oceano and in Branch area (1955) producing vegetables and strawberries. The Saiji Onos came to Oceano around 1927 and also settled on La Cienaga Rd. to farm in this area.

Keisaku Fukuhara raised bush peas in Oceano for couple of seasons prior to relocating (1928) from Carpenter Canyon and settled at the present site near Halcyon where the family still farm. Romaine was first grown here in 1939 until 1941 and is still one of their postwar crops.

In 1929, the Juzo Ikeda family came to Oceano and farmed near the La Cienaga Rd. district, then later on their farm site in lower Oceano valley. The farm is operated

Continued on Page 74



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Buddhist Church, 7 p.m.

Dec. 31 (Friday)  
Alameda-Berkeley-Contra Costa—  
New Year's Eve dance, El  
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**Beekman—**

Continued from page 2

Unconsciously converting this libel into a proper identification, the unthinking JACL recruiter may think of Hawaii as the promised land. Though there is no JACL chapter, there are JACL members, including me. With these local members as a cadre, and recruiting with energy and imagination, the JACL might double its membership. The Pacific Citizen might double its circulation, attracting lucrative advertising and increasing its influence in the process.

The potential recruiters might also be dazzled by the knowledge that far from an oppressed minority, the Nikkei in Hawaii exercise influence far in excess of their numbers. He knows that in this year's election,

effect, that he is neither Hawaiian nor American. In those days when the Nikkei were at, or near, the bottom of the economic, political and social strata there seemed no peril in compelling him to forswear his birthright.

Now that the Nikkei have fallen heir to the fraudulent, seditious edifice erected around them by the Caucasian ruling class, the alien notions with which they have been indoctrinated no longer seem harmless.

When the Nikkei, now in positions of authority, not only submitted to being identified as foreigners but clasp the identification to their breasts with masochistic fervor, a tremor of fear runs through the non-Nikkei community. When one, who has all his life thought of himself as simply American, sees

organization dedicated to making better Americans in a greater America?

JACL should not only note the rottenness of Hawaii and be guided thereby, it should also note the beam in its own eye and take steps to heal it. The JACL should change its title to the Nikkei Citizens League, since even the xenophobe can find no just grounds for criticizing an organization dedicated to assisting those of Japanese lineage (Nikkei).

After the change of title is made, with any change of heart the process may require, the organization can then move into Hawaii, its members identified as unalloyed Americans. Operating in good conscience, the Nikkei Citizens League can be a beacon to those local Nikkei now lost in gross darkness, and as a refuge for those residents in whom a love of traditional Americanism will not down. □

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## Masaoka—

Continued from Page 5  
degree of friendly relations between Japan and the United States seriously affected their lives and fortunes in this country.

As the military competition between these two Pacific powers developed after World War I, West Coast jingoists, especially in California, resorted to the "yellow peril" threat to secure local and national laws and ordinances to restrict and circumscribe the existence and the opportunities available to American Japanese.

After the defeat and devastation of war, a remarkable relationship unparalleled in the annals of mankind developed between the victor and the van-

quished. Today, United States-Japan relations are at an all-time high in the degree of their cordiality, cooperation, and mutual benefit and profit.

quished. Today, United States-Japan relations are at an all-time high in the degree of their cordiality, cooperation, and mutual benefit and profit.

can markets for Japanese manufactures. And, the United States needs the Japanese market for its grains, machinery, etc., while American consumers have come to accept Japanese products as among "the best bargains, dollar for dollar" that is available. Thus, two-way trade between the United States and Japan is the greatest ever between two overseas partners, totalling more than ten billion dollars a year.

Unfortunately, this export-import relationship results oftentimes in economic competition. And it is this commercial and financial rivalry that most threatens future Japanese-American affinity. Japan has no raw materials or energy to speak of, so it must purchase what it can abroad. And, it must export a substantial portion of its industrial output in order to earn the funds with which to continue to buy required goods and services. Since the United States comprises its

## Never before have international relations between U.S. & Japan been more amicable, helpful & beneficial.

quished. Today, United States-Japan relations are at an all-time high in the degree of their cordiality, cooperation, and mutual benefit and profit.

All of the major political problems resulting from World War II have been resolved to the satisfaction and credit of both countries. So too have most of the bilateral issues of the past quarter of a century, leaving mostly multilateral questions that need to be worked out in partnership.

The discriminatory statutes directed against those of Japanese descent in this country have, for all practical purposes, been repealed, nullified, or voided, mostly due to the dedicated and inspired leadership of JACL, during the same period.

Never before in history have Japanese Americans as a group enjoyed a more constructive and meaningful status in the United States, with more opportunities than ever before available to them and their posterity. At the same time, never before have international relations between Japan and the United States been more amicable, helpful, and beneficial.

In the immediate future, United States-Japan relations should continue to be most friendly and cooperative, for both of these Pacific allies need each other as never before.

The United States needs Japan as a military ally in the Far East, where American frontiers to the West are directly challenged by the Communist People's Republic of China, the Communist Union of Soviet Socialist Republics, and the Communist People's Republic of Korea. And Japan needs America's so-called nuclear umbrella to assure its national security.

Commercially, Japan needs raw materials from

biggest and most generous dollar market, Japan has often directed most of its export efforts to provide American consumers with efficient and effective merchandise.

Many of Japan's major exports compete with American-made products, such as automobiles, steel, consumer electronics, textiles, sundries, etc. And, when Japan's balance of trade is in surplus to the extent of several billions of dollars a year, economic and monetary problems develop that challenge the wisdom, the vision, and the goodwill of the leaders and officials of both countries.

Unless bilateral competition can be subordinated to the common good, these economic irritants may be the most troublesome deterrents to United States-Japanese relations in the decades to come.

Above and beyond this dollar competition is the unique experiment that is the new Japan. Can an industrial and commercial nation that has renounced war as an instrument of national policy and has no military forces except those for purely defensive purposes to provide its security endure in the kind of world in which we exist today and may in the future?

Should the United States withdraw its nuclear umbrella that protects Japan from some of its most probable adversaries and prospective enemies, what will Japan's destiny be then? Can Japan remain a major industrial complex, with high living standards for its people, with a free enterprise system, within a democratic form of government, without rearming the reviving militarism, nationalism, and imperialism?

If one can answer these questions, one can forecast the future of United States-Japan relations and the well-being of Japanese Americans in this country. □

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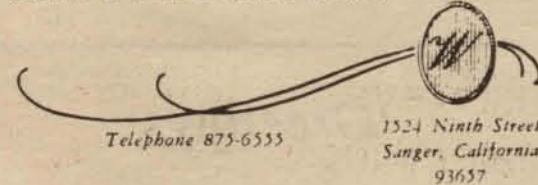
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# Genuine U.S. football a treat in Japan in '76

By Mas Manbo

TOKYO—The year 1976 has just got to be the greatest ever for American football in Japan, first played by Nisei-dominated collegiate elevens in the Tokyo area in the mid-1930s and surviving through the more than 40 years since.

This country, which is the most sports-crazy of any in this part of the globe, goes in for three kinds of football—rugby, soccer and the U.S. game. And while the other two varieties may still be considered more important in Japan, American football is no longer a poor relation.

With its booming popularity, in fact, American football can be called the glamour sport of the Land of the Rising Sun today.

## Fresno eyes greater things

The Bicentennial year saw the American Loyalty League (JACL's Fresno Chapter) expand its activities, but greater things lie ahead for 1977 under its new president, Norton Nishioka. Several projects are already on the 1977 calendar.

For another project, the Fresno Chapter will sponsor Sally Naito's trip to Washington, D.C., in early 1977, to attend the Presidential Classroom for Young Americans. Daughter of JACLers Mr. & Mrs. Toru Naito of Madera, Sally received a \$500 scholarship from the Chapter to defray costs. A Madera High School senior, she is active in many community and school activities and she plans to study criminology or law.

In hopes of continuing the support to the Presidential Classroom program, the Fresno Chapter will sponsor a benefit dinner dance, to be held on Saturday, March 12, at the Palm Lakes Country Club in Fresno, where JACLers and friends will enjoy dinner and dancing to the music of Kirk Kirkland's band.

President Nishioka, an Assistant Fresno City Attorney, is hard at work developing other programs for the new year. He is being assisted by: Tony Ishii, Vice President for Membership; Mary Urushima, Vice President for Activities; Sam Sato, Treasurer; Jeanne Nagao, Secretary; Tak Morita, Delegate; and Dr. Ernest Kazato, 1000 Club Chairman.

Fresno JAYs, under leadership of Chie Yokota, also look forward to a brighter future. Immediate goal is to broaden the scope of its membership, bringing in youths of ages 12 and above.

Advising the JAYs are Barbara and Izzie Taniguchi. □

The NFL items include tiny plastic footballs with erasers inside that are not bought by kids only. (I'll have to confess I purchased some myself, one of them with the Los Angeles Rams emblem.)

With grid interest soaring, sports papers are playing up American football. The Sports Nippon recently had a big spread on the U.S. college football situation, flanked with pictures of Ricky Bell of USC and Tony Dorsett of Pittsburgh, two of the nation's star backs in the running for the Heisman Trophy.

Football items have been offered by prizes by enterprising companies sensing the football boom. And Lotte, a leading confectionery maker, ran into trouble over one of the items. Late in October it was reported that the Fukuoka prefectural police in Kyushu had advised Lotte to discontinue offering a toy plastic football helmet with a built-in radio as prizes. It seems that the police feared that kids riding on bicycles while wearing such helmets would be apt to be involved in a traffic accident.

With Japanese football fever up, in addition to the "Elvis in Las Vegas" tour, JALPAK is offering the 63rd Rose Bowl tour from Dec. 30 to Jan. 6 and the 11th Super Bowl tour Jan. 5-12. The eight-day Rose Bowl tour will set back local grid enthusiasts making the trip 329,000 yen each and the eight-day Super Bowl tour 279,000 yen. This seems reasonable enough, however, considering that Tokyo, Japan's capital, is undisputedly the most expensive city in the world.

## Sports enthusiasts in Japan due to attend Rose Bowl and Super Bowl games.

regular season tilt in late September at Korakuen.

A total of 55,000 packed the park for the contest, called the Pioneer Bowl, won by Grambling 42-16. With the Grambling University marching band performing, the Japanese fans got a whiff of U.S. football atmosphere.

With its helmeted gladiators, American football is termed "otoko no supotsu" or a manly game, and regarded as "kakko ii" or groovy by the younger generation in Japan.

As proof of the amazing popularity of American football, ads frequently appear featuring the grid sport, Japanese sports papers carry U.S. football scores nowadays, kids of junior high school and high school age go in for American football magazines, football jersey-like garments with large numerals are in vogue, and a variety of items with NFL emblems on them are being sold, with arrangements with the National Football League.

While the brand of American football in Japan is bound to improve with the mounting enthusiasm for the game, it must be said that the time when a Japanese collegiate eleven can face the likes of USC or Notre Dame on even terms may never come.

The reason for this, of course, is the lack of the required football material, the really big guys who are found everywhere in the States but are scarce here. A recent wire service story said that Alabama's football team was upset 21-0 by the Georgia Bulldogs "whose starting defense unit lists only one man weighing more than 210 pounds."

Well, here in Japan they would have trouble rounding up enough men for one defense unit averaging 180 pounds from among the whole country's college football players.

The American game is not like soccer or rugby, in which Japan's national teams did quite well this year against foreign teams.

In September, the All-Japan soccer squad held the great Pele and the New York Cosmos pro club to two ties, 0-0 and 2-2, in exhibition games in Japan. And in October, Japan's national rugby side, on a tour of Britain, whipped both Oxford and Cambridge. The Japanese edged Cambridge U. 38-35 and whitewashed Oxford U. 37-0, despite a size handicap.

In American football, Japanese college all-star outfits have since 1971 played a number of U.S. collegiate elevens considerably less powerful than the Trojans and Irish, taking a beating each time.

In December 1971, Utah State beat the Kanto Collegiate All-Stars 50-6 and the Kansai All-Stars 45-6.

In January 1973, the University of Hawaii trimmed the Kansai All-Stars 31-0 and the Kanto All-Stars 43-0.

In January 1974, Wake Forest University turned back the Kansai All-Stars 28-3 and the Kanto All-Stars 35-0.

In December 1974, Northwest College of Iowa beat the Kanto All-Stars 14-0 in atrocious weather (it was raining hard) and then clobbered the Kansai All-Stars 48-0.

And so it goes.

All this makes one feel that the Japanese collegiate teams should swallow their pride and start playing American high school squads. At that, outweighed at least 20 pounds per man, they would be in for a beating. □

## ● Fowler: Fall rain ruins raisin crop

By THOMAS TOYAMA  
Fowler JACL lost their raisin crop, estimated in thousands of dollars, this year as two thunderstorms struck in September. The loss was great and it will take a couple of years to make up for it.

Kim Sera, Fowler JACL president and a construction engineer, was one of the fortunate ones not engaged in farming. He was elected CCDC treasurer this past month.

Highlights of the 1976 chapter activities were the annual chapter picnic in March, chaired by Meso Nakamura, which now attracts four generations of Nikkei; election of the first Fowler JACLer to the national JACL board in Judge Mikio Uchiyama as vice president for public affairs. As district court judge, Mikio travels to Clovis, Caruthers, Visalia and Fresno; and the Christmas party for youngsters.

Incidentally, the chapter had to purchase a new Santa mask several years ago because the old one looked too much like a Nihonjin and it scared the children. The new one bears Caucasian features and the children are happy to meet him. □



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## Arroyo Grande—

now by sons who have expanded in the Branch area (1955) and raise vegetables such as celery, cauliflower, pole beans, green pepper and nappa.

Additional arrivals to Oceano included the Takezo Kamos (1931), the Chikayoshi Kobaras (1933) who later moved to Grover City (1953) to operate a strawberry farm, the Hirokuni Fuchiwakis (1934), and the Sakatas. Other farmers in lower Oceano during the prewar era were Kumataro Kamitsuka, Tanouyes and Tsutsumis who raised strawberry and some vegetables.

### Pismo Oceano Vegetable Exchange (POVE)

By 1927, the volume of vegetables produced in Oceano valley increased because more farmers came and harvested more vegetables which grew in all seasons.

In the postwar period, Kaichi Sakamoto and family settled in lower Oceano (1946) where the family now extensively operates strawberry farms. The Senzo Shishidos (1951) came to farm in Oceano and were the first to produce nappa here. They were involved in mushroom growing business also. Another arrival was Mitsuo Sanbonmatsu who farmed here for awhile before operating in the Santa Maria valley.

Another association was needed to accommodate the pea growers and the Oceano vegetable growers.

Therefore, in 1927 with the approval of both the Arroyo Grande Pea Growers Association and the Pismo Pea Growers Association, the respective presidents, Keisaku Fukuhara and Kanjiro Kuroda, arranged the merger between the two organizations. The newly created association was called the Pismo Oceano Vegetable Exchange (POVE). Shipping facilities owned by the Pismo Growers and located near the Oceano railroad were renovated. The shed was then used to handle packing of vegetables from all areas and distribution to local markets as well as shipment to Eastern states.

George Fukunaga, who managed the Pismo Growers Association, remained with the latter group until 1929 and assisted his brother, also. Robert (Bob) Fukunaga became the first administrator for the newly formed POVE in 1927 and served until 1938. Subsequently, Manroku Matsumoto (1938-39), Jun Miyagawa (1939-40), Tulie Miura (1940-41 and 1945-55), and Ken Kitasako (1955-76) have managed the exchange.

### Los Berros Area

There is record of a Japanese family living in these parts around 1907 named Kazuma, but their history is unknown. Saruwataris came here prior to 1922 and grew berries. Subsequently, due to influx of strawberry growers, Los Berros became known as strawberry country in prewar days. After three years lapse, the Hirojiro Nakamura family settled here (1925) and were the only returnee here in the postwar period. Their friend, the Naokichi Kawaguchis, followed in 1927. They all had to first clear the ground and dig wells,

Continued on Page 78

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## Arroyo Grande—

Continued from Page 74

ofttimes at several sites, to get the water needed to harvest the crops. They grew strawberries as well as vegetables such as cucumbers, lettuce, pole peas.

Other farmers to come and grow strawberries were the S. Kadotas, H. Nakamuras, Kodamas, Matsuuras, Sadahiros, Gotos, Nakayamas, Abes, and Mrs. Yoshida. At one time, Kikuji Inouye, a Japanese school teacher, also raised strawberries. The growers had problems with their berry plants because methods for disease control was unheard of then. They tried rotating crops without much resolve, and many quit strawberry farming altogether. The K. Otanis, who farmed here later, raised beans and tomatoes.

In 1929, the Berry Growers Association was formed and existed until 1941-42.

A new postwar arrival to south Berros near Nipomo was Zentaro Kaminaka and family who raise strawberries and vegetables there.

### Grover City Area

Postwar Grover City has seen development of the strawberry-growing business, and Berry Growers Association was formed in 1956 with about 15 members. Although strawberries have

been grown in lower Grover City-Oceano area in prewar days and in early part of postwar period, the extent of commercial farming as seen here today started about 1950-52. New farmers to this area such as the Obayashis (ca 1948) and later the Y. Matsumotos (1950) with their experience and knowledge of newest methods came here and made the breakthrough for friends and others to follow.

Soon after (around 1952) many berry farms sprouted to become a thriving business. After 20-25 years, attrition has occurred and membership now includes M. Kagawa, K. Kawaoka, T. Kobara, Y. Matsumoto, J. Nagashima, E. Nakamura,

Continued on Next Page

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Seasons Greetings

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## Arroyo Grande—

From the Previous Page

Obayashi brothers, C. Sakamoto, and T. Sato. Former growers were Y. Hiyama, J. Kagawa, B. Shigenaka, T. Yamaguchi, B. Fuchiwaki, and J. Uyeshima.

### Reflections

We end this story of the contributions of the people of Japanese ancestry to the farming industry of this area. Their contributions are reflections seen in:

(a) every plot of ground along the countryside enriched by Japanese labor, which made land arable and fit for tilling there,

(b) all the vegetables and fruits introduced by them for growing in this valley,

(c) the jobs created by the mere fact of farming,

(d) the creation of an industry,

(e) the number of people fed by their products,

(f) the stimulations to related businesses supported by farming,

(g) the economics of beneficiaries from recycled revenue,

(h) the taxes made available for collection, and

(i) the dignity of self-support.

On the human side, it is the story of a heritage of enterprise, industry, stamina, resilience, vitality, endurance, triumph, and of faith and goodwill to live here.

The two elderly ladies, Mrs. Koyoshi Fukuhara and Mrs. Sei Ikeda, who rode in the Harvest Festival parade as Grand Marshals this year, represented all of the men and women who lived the story just presented with pride.

(This story was published in the Harvest Festival edition, Sept. 29, 1976, of the Five Cities Time-Press-Recorder, Arroyo Grande, Calif. 93420. Additional names, dates and data were made and made a part of the San Luis Obispo County Library collection.)

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# The Patriarch



He was king and dictator and president. The chiseled features of his profile were more Indian than Asian. There was a virility and pride in his ramrod bearing which gave an illusion of height. Hair, prematurely grey, was cropped military style. Eyes and lips were unwaveringly steady. He was a man who economized both speech and action.

He was the patriarch of a household which contained three generations, two which were immigrant and one which was first born on American soil. His absolute control was such that he was the solitary figure in the play which we daily perform. Everyone else was relegated to their secondary supporting roles.

He differed from many of the immigrants to America, who came to escape military conscription in Japan. He had served his emperor twice, once in the Sino-Japanese conflict and again in Manchuria. It was this military service which contoured the man, the singular experience which produced a unique sense of identity, of destiny. If it lacked illusion, it did not depend on mythical images. Its pragmatic approach was solitary and did not waver on the approval or disapproval of others. It remained faithfully pure to itself.

It existed in his separation from the political activity of the general Japanese community. There was a cool detachment, which concealed the thinnest crust of contempt. This could be evidenced by the hard thrust of his chin and the glitter of smoldering wrath in the eyes which were hawklike. It happened quite often at festivities which celebrated weddings and deaths. The hearty consumption of food and liquor often invited the rousing military songs of Japan. Most often a cheer was given the emperor.

The old man considered this an act of hypocrisy. For men who had defied the emperor and the draft to extol the virtues of honor and country, in speech, song and cheers exceeded and contradicted the discipline of the morality he applied to himself and others. When his patience sometimes wore thin with the rhetoric of those who knew little but said much, he cut them down by quietly asking, "Where did you serve?" He then left them to squirm in discomfort as he proceeded to calmly enjoy his food and drink.

The old man knew he was Japanese and was extremely proud of the fact. He con-

sidered himself a temporary guest of America, without any intention of establishing permanent residence. He came with the sole intent of economic gain, for which he was willing to labor hard and long. When that objective was achieved, he knew he would return to the country he had honorably served. In the eyes of his four grandchildren, he became and would forever remain the sole patriarch they would know. Long after his time, he would continue to influence their actions and most important their concepts and perception. Often, he would close both his fists and ask the young ones which one they thought held a treasure. In the way of children, they would excitedly point to one or the other. Both, of course, were empty. He would laugh, "You are easily deceived."

He was a disciplinarian. If ever a child complained that his nightly bath water was too hot, the grandfather would thunder, "Do you want a cold bath? I'll give you one outside with the garden hose." No one was permitted to sleep past the hour of seven, even on cold winter mornings. The voice would say, "If you are sick, you can stay in bed and I will call the doctor. All who are well should be up."

Since the sick were supposed to be confined to bed, it was expected that the relatively healthy would come to breakfast fully dressed and clean. Moreover, before anyone could expect to be served his breakfast, the bed and room were attended to. The old man frowned on disorder and unmade beds were absolutely taboo, unless they were occupied for a reasonable purpose like nightly rest.

There was a verbal formality which accompanied each function. There were Japanese terms for salutations, for receiving food, for departing and arriving. They constituted the earliest vocabulary of the children. Japanese was the primary and solitary language during the pre-school years. Later, although the siblings would utilize English exclusively with one another and quite often with their parents, the old man's ears were spared the sound of an alien tongue. An occasional lapse into English would be disdained by his pretense of not hearing. This was rather silly inasmuch as he was perfectly able to conduct his own necessary business without ever asking the assistance of translators, not even his own family.

Continue on page 92

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## ● Salt Lake City:

# Work in community is accounting headache

By ALICE KASAI

Salt Lake JACL's biggest headache this year was converting its bookkeeping from the usual to JCP (Japanese Community Program) accounting — but it also reveals the depth and vital role the JACL has in the community-at-large. The year seemed to be a "coming together" of many groups for many things.

Salt Lake JACL began the year with Kaoru Albert Kubota in charge as president, ably assisted by his board members and past presidents Gene Sato and Ted Nagata. The board met on the second Wednesdays.

Cliff Nakano was employed through CETA (Comprehensive Employment Training Act) between January and July as the chapter's first full-time program coordinator at \$780 a month. His first job was to paint his office, located on the third floor of the Co-op and Minority Coalition Office, 740 S. 3rd West, which had been relocated from Sumner School.

OEO funds contributed to

continued publication of the all-English "JA News" to service the entire state. United Way funds came through to support community projects and a self-determination grant from the United Methodist Church — thanks to IDC Gov. Jerrold Mukai — to sustain Issei and Sansei programs rounded out the external funding the chapter enjoyed this year.

In order to qualify for United Way funds, Co-op/Minority Coalition was organized to represent five ethnic minority groups: the NAACP, SOCIO (for the Spanish-speaking), Walk-in (for American Indians), JACL and the Welfare Rights Organization. Karen Hashimoto served as JACL representative here.

The Multi-Ethnic Center brought various minorities together for community improvement or urban renewal purposes. The JCIP (Japanese Community Improvement Program) focused on saving two Japanese churches located a block away from Salt Palace. Carl Inoway and Haruko Moriyasu represented JACL and

Japanese community interests at Multi-Ethnic Center.

Three years ago, the Utah JACL-sponsored Issei Center sought a federal nutrition grant, but it was denied. Last year, George Kimura (past IDC governor) was able to secure HEW funding for the Issei Center to conduct a survey of Issei housing and needs, but this time the center felt it was not prepared to participate. Chiz Ishimatsu then urged JACL to sponsor the six-month survey. With \$9,000 funding, three Issei outreach workers agreed to assist Alice Kasai, who accepted the supervisory role. Outreach workers were Mmes. Kinsaku Inouye, Kinoye Mori and Chiyo Matsumiya.

Kubota and Nakano finally proposed the Japanese Community Program (JCP) concept, which established a separate bookkeeping system since grants and funds outside of JACL became a major factor. County funds from the Development and Housing Block Grant were also made available. Ron Aramaki represented JACL on the United Way board, while Sato was chapter liaison for both United Way and the county funds.

JACL also sought funding for the Asian Center at the Univ. of Utah campus, supporting Ken Okazaki of the UYA. But cuts from the University budget prevented the proposal from getting off the ground, despite the need as known by the U.S. Civil Rights Commission.

The dedication of Topaz Monuments as a Utah Bicentennial project this year was the most significant undertaking. Mt. Olympus JACLer Frank Yoshimura, chairman, pushed the project over two years to its fruition this summer. The comment by Mrs. Lucybeth Rampton, representing her husband-governor, at the Topaz dedication was her declaration that "relocation" in the name of the War Relocation Authority centers was actually "internment."

Paul Kato began the interviews of local Issei and Nisei for the Utah Historical

Society ... Pat Ninomiya (UYA—University Year of Action chairman) and Ken Okazaki launched a UYA-Student youth promotion project. Fred Tamagawa took charge of the Youth basketball league ... Univ. of Utah Alumni board member Wat Misaka was responsible for having Mike M. Masaoka among the distinguished Utah alumni honored at Founder's Day ... Former national JACL president Raymond Uno, the state's first Nisei appointed to the bench, was honored at a public reception in June. (As a city judge, he gained national attention by ruling against the Utah congressman charged with soliciting decoy prostitutes.)

Denise Nakashima, Gary Iwamoto, Debbie Akisada and Beverly Aoki Wheelwright were selected to the Nagoya University exchange students program ... Steve Doi, who set up the Asian American class at the University last summer, showed some of the films used in the class to the community at the Buddhist Church ... Chef Harry Tsutsui served the chuck-orama beef-roast dinner at the November annual meeting. Events chairman Keith Sakai, excited by the successful event, fell and broke his arm ... Issei were treated to Japanese films ... Tomie Ishimatsu and Sue Sujiki attended the Nisei retirement planning conference in San Francisco ... Glen Morinaka is coordinating the local Presidential Classrooms for Young Americans programs. Five youth will be going this winter from the three Utah chapters ... Elaine Fukushima chaired the chapter scholarship committee ... Tats Misaka, who was elected national JACL v.p. (general operations) at the national convention in Sacramento, installed the 1977 chapter officers during the recent 1000 Club whing ding at the Four Seasons restaurant.

While these activities and personalities make up the 1976 year, the high level of consistency and performance over the past biennium was recognized at the National Convention when Salt Lake JACL was awarded the Inagaki Prize of \$500 as the top chapter of the biennium. And Shake

Ushio, chairing the 1978 national convention being co-hosted by Mt. Olympus and Salt Lake, extended the invitation to delegates assembled.

The Salt Lake JACL Office, now at the home of this writer since the Co-op/Minority Office lease was not renewed, is also the base for Lynne Nishijima, JCP treasurer, and Mie

Pyon, JCP secretary. Lynne was instrumental in preparing a 33-page financial report covering the various funded activities for which the chapter is sponsor ... Arthur Miyazaki assumed editorial duties of the JA News from Tomi Nakano in October. Sadie Yoshimura chairs the Issei Center ... Mike Homma is the JAYS president. □

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## A CLEVELAND UPDATE ON THE NIKKEI

# Evacuation remembered, but use of Nihongo fading away

Cover story for the (Cleveland) Sunday Plain Dealer Magazine Sept. 19 was a well-received "Cleveland's Japanese Americans: In Search of Their Identity" by Judith Haynes, news editor with the Plain Dealer, the state's top daily. It is a kind of regional history that someday will be revered.

Plain Dealer Sunday Editor Murry Frymer, in his introduction has noted the irony of World War II. The adversary Germans and Japanese are now greatly admired. "Made in Japan" is no longer what it was in the old days as a label for shoddy junk. He also thinks "today's villain may be tomorrow's hero and vice versa" for "if your image is down now, wait a while." He concludes, "Time changes us all and evens the score."—Editor.

By JUDITH HAYNES  
Cleveland Plain Dealer

Michael Omura has something to say: He is not a foreigner. People sometimes mistake him for one, because Michael is "American with a Japanese face," a frequent description in conversation and literature about one of the area's minority groups.

Looking different, various Japanese Americans here have said, might mean:

- It is always in the back of your mind that you won't be the one to get the promotion; that you may not be seated in a restaurant and, if you are, you will get the worst table.

- That people meeting you for the first time ask, "Where are you from?" Translated, that means: What kind of foreigner are you?

- When a Japanese American explains he or she was born in California but has lived 30 years in Cleveland, the next question may be, "When are you going back to Japan?"

- That schoolmates bow and say, "Ah so," which has some utility in Japan but here is taken as a racial slur. Or they jokingly call you a "Chink," which isn't even the correct slur.

- That you cannot or will not live next door to your best friend, who happens also to be Japanese American, for fear of creating the appearance of an Asian enclave.

- That you see yourself stereotyped in television shows and commercials as a buck-toothed buffoon in pig-tails throwing karate chops.

- That people see you as sly, intellectual, hardworking, deferential or mysterious. ("Inscrutable is the word you're looking for," volunteered Shigeru Okada of Westlake.) Even the flattering adjectives are rejected, because they perpetuate a stereotype for people who want to be considered on individual merits.

Michael Omura is no more representative of the Japanese American population here than any person can be of 2,000. But his family's history mirrors the experiences of generations of Japanese in the United States.

Michael is a Sansei, or third generation Japanese American. His father, Masayoshi Omura of Cleveland, is a Kibei Nisei. This means he is second generation or the son of Japanese immigrants (Nisei) and that he was educated in Japan but returned to the United States (Kibei).

The immigrant or first generation in the United States is known as Issei.

Two sentences quickly describe the disparate treatment of Japanese in just three generations in the United States:

Michael's paternal grandmother died of cancer in a U.S. concentration camp. He is a West Point cadet.

Japanese Americans are people who have been tossed about by prejudice, yet who for the most part have borne a heavy sense of obligation to country—this country.

Estimates of the number of Japanese Americans in Cleveland range from 800 to 2,000. Almost every one has

cation centers" applied to the camps:

"We were surrounded by barbed wire. Guns were trained on us all day, and we were Japanese concentrated in one place."

She and her husband, who died in 1974, were in Manzanar, one of two relocation centers in California. There were 10 such camps in



Youngsters perform at Cleveland's first Issei appreciation talent show in 1957. Mrs. Dolly Semonca leads the Sho-ja-ji Dancers.

either been in a U.S. concentration camp or has a relative who was in one.

The camps are central to the Japanese experience. Many Nisei have only recently begun to expose their wounds of three decades ago, which is a step in the healing process.

Shig Okada, a social worker with the Federation for Community Planning, is one who said he "chooses not to forget." Many Japanese Americans have been overwhelmed with the task of forgetting.

It was only this year, on Feb. 19, that President Ford signed Proclamation 4417 to confirm the end of the executive order issued after Pearl Harbor that evacuated Japanese Americans from their homes on the West Coast, where most of the immigrants had settled.

The proclamation was signed on the 34th anniversary of Executive Order 9066, which, Ford said, resulted in "the uprooting of loyal Americans."

He proclaimed:

"We now know what we should have known then—not only was that evacuation wrong, but Japanese Americans were and are loyal Americans. On the battlefield and at home, Japanese Americans—names like Hamada, Mitsumori, Marimota, Noguchi, Yamasaki, Kido, Munemori and Miyamura—have been and continue to be written in our history for the sacrifices and the contributions they have made to the well-being and security of this, our common nation."

May Ichida of Euclid explained why the Nisei did not buy the official U.S. government label of "relo-

western states. Each held about 10,000 persons of Japanese ancestry. Approximately two-thirds of the 110,000 incarcerated were American citizens.

Henry (Hank) Tanaka, executive director of Hill House in Cleveland, has urged parents to reveal to their children what they suffered in those camps. He compared the experience with rape. The victim knows she was an unwilling participant, he said, but guilt lingers, the feeling that the victim could have done more to avert the assault.

The indignities of the camps are not easily forgotten. There was no privacy. Parents and children slept in adjoining cots, one room per family. Bath and toilet facilities were segregated by sex but were uncurtained. Monthly wages for the prisoners who worked to support the camps ranged from \$12 to \$19.

Nisei had been taught by their parents to be "good Americans," to not make waves, to be submissive and gentle. "As it turned out," Tanaka said, "that was bad advice." Many of the Japanese Americans in concentration camps were young men (40,000 evacuees were under age 20), perhaps too naive and inexperienced to protest their captivity, Mrs. Ichida suggested.

The young men were at once considered potential saboteurs and soldiers. That ugly irony is confusing yet today.

Michael Omura's father, who with his wife owns the Japanese Food and Gift Shop at 3811 Payne Ave. NE, was due to be drafted from a concentration camp into the

concentration camp into the Army. He had been notified to report in two weeks, but the war ended and he was not called.

Shig Okada left Tule Lake camp in California, where he had been interned with Tanaka, to go to college in Buffalo. After a summer of school in 1943, he was drafted and assigned for nine months to Army classes to become an interpreter. He was taught the Japanese language, of which he had had only basic knowledge. He felt very strange, he said, to be an American with a Japanese face, wearing an Army uniform and serving in Japan with the occupation forces.

Tanaka's family was among the first to settle here after camp. There were five major resettlement cities: Cleveland, St. Louis, Denver, Chicago and Salt Lake City.

The West Coast was closed to Japanese Americans until 1945. In 1942, some people were allowed to leave camp after numerous security investigations, to go to school or to take jobs. By 1943 the migration to Cleveland had begun.

Bess Ito, a Japanese American who owned a shop in the Arcade, said in an interview the day after the attack on Pearl Harbor that there were no more than six Japanese in Cleveland at that time. Miss Ito, who is dead now, was quoted as saying, "Naturally, my sympathies are with the United States, the only country I know."

Henry L. Zucker, now executive vice president emeritus of the Jewish Community Federation, was the secretary and only paid staff member of the Resettlement Committee here in the mid-1940s. The committee helped coordinate the resettlement of Japanese here.

Zucker speculated that the federal government enlisted Cleveland for resettlement because of the city's renowned network of social service agencies and because the Japanese Americans would not be considered such a threat here during war as they might on either coast.

Tanaka chose Cleveland because of educational opportunities and because it seemed to be less hostile than many places.

A headline Feb. 17, 1944, was more enthusiastic:

**900 Jap-American Workers Fit Happily Into City's Life**

Cleveland had a heavy war industry and workers were needed. In the two years after Pearl Harbor, 3,089 Japanese Americans moved here. Many settled in Hough.

The Resettlement Committee depended on individual and group volunteers, often from churches. It was interested in hospitality, housing, employment and financial aid, and, Zucker recalled, it "had to overcome wartime prejudice against Japanese even though these were Americans."

Cleveland probably was less hostile than many parts  
Continued on Next Page

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## Cleveland—

From the Previous Page of the nation, but there were problems here. Housing was difficult. Omura, the food store owner, said, "On the phone, they would say they had an apartment but when you got there they had none." In addition to suspected prejudice, there was a general shortage of housing.

In 1945 the Cleveland Real Estate Board complained to legislators that "the unfortunate insistence of the local officials of the War Relocation Authority who are seeking living accommodations for immigrant Japanese" was threatening the availability of housing for veterans.

Zucker characterized the attitude of Clevelanders as friendly. "People felt for these very nice, innocent people who had been jammed into concentration camps," he said.

The incoming Clevelanders had been wiped out financially in the evacuation from the West Coast. "The Japanese had to take menial jobs," Zucker said, "then later by dint of their own efforts moved up."

Robert J. Drake reported for The Plain Dealer in February 1947 that more than 30 Japanese American families had earned their own homes:

"They came here from desert internment camps three and four years ago with the clothes they wore and the \$25 in cash they were allowed from their confiscated possessions. They became houseboys and maids and day laborers. They went into war plants and government offices. When they found antagonism from landlords they saved and bought homes."

The concentration of families in Hough in the 1940s was the only time the Japanese Americans would live together. "Group loyalty was a great help when they found themselves to be pariahs," Zucker recalled.

Their move later into the larger community has left them an ethnic colony emotionally but not geographically.

"It was a conscious effort to not create an enclave," said Tanaka, 53, a social worker who has been Cleveland chapter and national president of the Japanese American Citizens League. "It was a way to be assimilated," he said. Years later, when there was an effort to organize a Japanese Christian church, he fought against it, contending it would tend to create a Japanese American ghetto.

Sachie Tanaka, director

of social services at Highland View Hospital and Hank Tanaka's wife, said the philosophy was that "we got into trouble before because we stayed together too much," referring to the ease with which Japanese Americans were herded from the West Coast to concentration camps. "If we bunched together again, we would be attacked again in some way."

The early immigrants to Cleveland did have numerous sport and social organizations. A golf and a tennis club still exist, their membership not limited to Japanese Americans.

One Japanese Christian church will live as long as its members. Organized in 1944 with a congregation of 100, the Japanese Christian Fellowship of the United Church of Christ now has about two dozen members. The youngest is 70 and there are only 11 active members because the others are not able to attend services, held every other Sunday at the Church of the Covenant, 11205 Euclid Ave.

Mrs. Ichida is the minister of this very exclusive congregation, open only to Japanese-speaking Issei. The sole reason to have the church, she said, is the language barrier. With no other church services they could understand, the Issei would have nowhere to worship. Services are in Japanese, which she said she is not fluent in. Mrs. Ichida, who at 68 seems to have the energy of three people a third her age, writes her sermons in English then translates them to Japanese.

She agreed there should be no larger Japanese Christian church. "It's a healthier way," she said, for Japanese Americans to join their own neighborhood congregations.

The Cleveland Buddhist Temple, 1573 E. 214th St., Euclid, has a predominantly Japanese congregation.

Organized in 1945, the temple bought its first building 10 years later on E. 81st St. It was firebombed during the Hough riots in 1966 and in 1969 the members finished work on their new building in Euclid.

The membership is about the same size now, 100, as it was in 1955. Only about a half-dozen members are not of Japanese descent. The temple is experiencing the same generation gap that many American churches are just beginning to recover from: The average of the membership is about 50, said the Rev. Kyogyo Miura. Only about six members are in the 18-25 age bracket;

there are maybe only four or five who are 25 to 30.

Most Japanese Americans in Greater Cleveland are Christians. The Rev. Mr. Miura sees this as a rejection of the Japanese culture. "Because of the bitter experience during the war," he said, some Nisei "rejected Japanese spirituality to become Caucasianized in order to be accepted."

Kenneth Omura, 17, Michael's younger brother, expressed the dilemma of his generation when he said, "To me, Japan's foreign."

The Rev. Mr. Miura, who has been in this country almost six years, was asked why Japanese Americans have difficulty defining just what in their makeup is Japanese. "Of course they won't know," he said. "Many have never been to Japan!"

He said American Japanese are the Japan of 100 years ago, their knowledge of that culture having been passed down from ancestors who left there long ago. Tanaka, who has visited Japan, said, "Well, maybe not 100 years ago, but 50."

Dr. Karl Bonutti, coordinator of the ethnic heritage

studies program at Cleveland State University, said this is not unusual. He recalled coming into the Slovenian community here in 1951 from Europe and being instructed in the use of a light switch, as though he did not know of that invention. To immigrants, he said, life stops in a country when they leave it.

The basic issue facing Japanese Americans, said Dr. Toaru Ishiyama, district director of the State Department of Mental Health and Mental Retardation, is "Who the hell am I?"

One reason that is an issue, he explained, is that "once you identify who you are, then you don't need to worry about what you're not. Almost belatedly we realize that it's OK to be different."

Japanese Americans, he said, have avoided getting ahead, memories of camp and their reason for being sent there, and have avoided places where they are not accepted yet today. "The most insidious part," he said, "is that we're in a jail of

our own making." It is only in the last five years that protests have gone outside the Japanese circle.

Dr. Ishiyama suggested that although the stereotype of being a hard worker is not unflattering, the origin for it is reprehensible. "It isn't that he is a hard worker, but that he knows people are watching him and he must work hard. He has internalized that."

Okada offered, "The reason we behave in a law-abiding fashion and do not make waves is because what we do reflects on every other Japanese American. By assimilating you are less likely to be ostracized for being different."

Nisei, it was mentioned earlier, were reared to be "good Americans." Central to that goal was the image of

the white patriot, perhaps the WASP or the rugged Marlboro man.

"Physically," psychologist Ishiyama said, "we can

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## Cleveland—

never be Americans." But trying to be what one can never appear to be has had several repercussions. Japanese Americans speak of some among them who are "passing." Dr. Ishiyama explained this is not like the black definition of the word, which is a deception based on physical characteristics, but a "social passing." It is a renunciation of things Japanese, of Japanese American friendships, of ethnic functions and organizations. Those who are trying to pass have removed all things Japanese from their homes and life-styles.

There was a time when this was the rule. After Pearl Harbor, Japanese on the West Coast destroyed Asian belongings, family mementos, letters from Japan and even chopsticks. They were afraid of being caught with anything to connect them with the enemy. Then for years afterward, Mrs. Tanaka said, "Some people began to hate that they were Japanese Americans." Her husband said many "tried to deny anything that smacked of Japanese heritage." Finally,

probably in the early 1960s, there was a great scurrying to recover things Japanese.

"We are kind of flying high in terms of popular appeal," said Mrs. Tanaka. "The resurgence of interest in things Oriental is supported by the larger community."

But, she said, "directly or indirectly, what we (the United States) think about Japan has to do with the way we are treated here. It is possible to regress if the national climate changes. Some historical event could topple everything."

The unfortunate thing, it seems, is that Japanese Americans have not yet found a way to be comfortably ethnic, at least in Greater Cleveland. There is a strong Asian movement on the West Coast that shows signs of being championed here.

"We don't have a culture," said Dr. Ishiyama, who is the editor of the Cleveland chapter newsletter for the Japanese American Citizens League. The newsletter goes to 470 families.

"We grow up to be unnoticed," he said. Remem-

ber that to people who have lived generations of bigotry, to be unnoticed is also to be unbothered, and the thinking that is now fading may have served its purpose.

Dr. Ishiyama favors development of a special Japanese American culture, one that is neither Japanese nor American. He lamented that Japanese Americans do not know their heroes, the farmers who turned wasteland into lush gardens, the poets, artists, civic leaders.

Describing the dearth of information in history books about valuable citizens who were not hard-as-nails white men, he said, "We're still looking for our black cowboy."

To interview Japanese Americans to discover what is Japanese about their thought and life-styles is almost fruitless, and that is significant. Part of the reason is the difficulty anyone would have in expressing concepts. Part is that many Japanese Americans, as the Rev. Mr. Miura said, do not know what is Japanese and what is American. Also, some of those concepts traditional to Japanese thought have been found lacking.

Mrs. Ichida would like to see preserved the idea of *on*, which she described as "gratitude (to society), attitude and responsibility. We look after our old people,

just like Jewish people do." She also favors the tradition of helping each other, for example giving money at funerals so burials would be paid for.

The *enro* syndrome has been called good and bad. Dr. Ishiyama explained:

"It means I am not pushy, I want something but I hold back in deference to you, keep my selfish desires in check. Personally, it's kind of a nice thing, but in the political and social sense it does lead to submissiveness."

Dr. Ishiyama said the combination of *on*, which includes filial piety, *enryo* and *giri*, which is a sense of obligation, "make us quiet. They mean I cannot run roughshod over you."

Some believe that those qualities that are pleasant socially may have contributed to lack of protest in the concentration camps.

*Ga-man*, Dr. Ishiyama said, is the "inner strength to withstand blows, the ability to go on in spite of pain."

That concept, he said, combined with *enryo*, may explain why some Japanese Americans say the concentration camps were not all bad. It has been said that the evacuation forced Japanese from West Coast ghettos, where they were somewhat parocical, to broader opportunities in the East. Or that they provided a place of rest

for Issei who had been used to working from dawn until well after sundown.

Dr. Ishiyama compared those reasons with "a sweet lemon." To say, "It wasn't that bad, it didn't hurt that much," he explained, is a way of defeating the hurter and of rationalizing one's inaction.

Shig Okada said he chooses not to forget, but he warned "you can't go around wearing these things on your sleeve."

But Michael Omura, who is 18, would like to be in a play sometime. Yet he knows "my face is a Japa-

nese face. Plays are geared to white people." He realizes nobody is going to cast him as Henry Higgins in "My Fair Lady."

Classes in Japanese dance and flower arranging are offered, but Mrs. Tanaka said that "for people to expect that I would have those skills is something I resent very much."

The Japanese language is dying here with the Issei. Classes are given from time to time, but it is a difficult language that requires regular use. And, as Okada said, "We have no use for it."

## Greetings From The Queen City

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## SPEAKING OUT:

## The Midwest District 'Family'

Lillian Kimura, MDC Governor

In any family, a crisis situation rallies together all of its members for support and decision-making. Having struggled together to resolve the crisis, the family then becomes a stronger unit.

So it was with the Midwest District Council, a family of nine chapters with over 2,000 members. Our crisis was the action adopted at the Sacramento Convention which reduced the allocation for the operation of the Midwest Regional Office for the 1976-78 biennium from over \$30,000 to \$18,000 per year. While it was understandable that the National JACL's gloomy projection of its income for the next two years necessitated a "belt tightening", it was unfortunate that the cutbacks were made in the regional offices which are the "pipeline" to the grass roots.

The Midwest Regional Office was established back in 1943 by Dr. Tom Yatabe, the "granddaddy" of JACL, as Japanese Americans began moving out of the concentration camps to new lives in the heartland of America. Also opened were offices in Denver and New York, and "Doc" along with the staff of those offices assisted in the relocation process and helped to establish a climate of acceptance in those communities for the newcomers. His work in the Midwest was carried on by Tats Kushida and later by Dick Akagi who coordinated the midwest activities in the National legislative efforts such as the Evacuation Claims bill. Since the mid-fifties, the Midwest Regional Office had been staffed by a secretary.

At the 1972 Convention, in conjunction with the request of PNWDC and IDC for the establishment of a regional office to service their districts, MDC also asked for sufficient funds to again have a full-time professional person. With the racial turmoil of the late 60's and the onset of renewed efforts for equal rights for all persons, spearheaded by Black Americans, it was felt that a professional staff person was needed to help Midwest chapters regain the vigor of yesteryear. Stricken by the apathy and complacency which come with the feeling of having "made it", Midwesterners had to realize that freedom, equality, and justice are yet dreams for people of color, and work in these areas require new strategies. In addition, an Asian American movement was on the rise. Naturally, it was then a blow for us in 1976 to have to think about cutting back our efforts in a whole range of areas just as we were beginning to make inroads. Fortunately, we in the Midwest reaffirmed our commitment to work for social change and the decisions of the District are recorded elsewhere on this page.

As the nominal head of this family, i.e. "Godmother", my purpose for writing this piece is to thank all of the chapters for the serious and careful way in which we deliberated our future course and then, faced with the rejection of the EXECOM of our first plan for the reduced allocation, for the pledge of monetary support required to maintain the office at the present level. This will entail great sacrifice on the part of every chapter for the next year. Hopefully, in subsequent years, the National organization will be on more firm financial footing to provide us with at least our basic needs.

My thanks to Tom Hibino and Esther Hagiwara, our staff. This has not been as easy time for them as MDC decided their future as well. It will continue to be tough as Tom and Esther have the task of producing much and yet keeping the expenses down to a manageable level.

Midwest District Council, you're great!!

(EDITOR'S NOTE: Each month, the Speaking Out column will feature an opinion by a Midwest JACler.)

## MDC Editorial Comment

Due to reduction in the Midwest Regional Office budget imposed by the cost-conscious National Council at Sacramento, the Midwest District was forced to reconsider the necessity of the office, and again concluded a professionally staffed office was vital to implementation of District programs.

Aware that concrete programming had been accomplished by the Midwest office but hardly publicized, a proposal by Ann Eriko Peterson (St. Louis) to better utilize the Pacific Citizen to disseminate information was unanimously endorsed.

This year's Holiday Issue marks the appearance of the Midwest District Council "page", which will come each third week of the month, to keep all JACLers apprised of the program, activities and concerns of the Midwest.

## Midwest District Council

Chicago - Cincinnati - Cleveland - Dayton - Detroit - Hoosier - Milwaukee - St. Louis - Twin Cities

## Petitions for Iva Toguri sent to Ford

Chicago

Petitions containing signatures of thousands of persons who urged the President of the United States to pardon Iva Toguri were forwarded to the White House by the JACL Midwest Office. This culminated one phase of the continuing effort in the Midwest to assist in the national campaign to restore Ms. Toguri's American citizenship.

According to Tom Hibino, Midwest Regional Director, "Through the petitions we hope to demonstrate to the President that large numbers of individuals in all walks of life are concerned about this issue and support a pardon for Iva. Furthermore," he added, "their support is not only based on sympathy for her years of struggle, but also on their belief that she was unjustly convicted in the first place."

Hibino expressed similar sentiments in a letter to the Editor of the Chicago Sun-Times, which appeared in the Dec. 1 edition. The letter which is reprinted below, comments on an editorial in which the Sun-Times called on President Ford to grant Ms. Toguri a pardon.

## TEXT OF LETTER

## Better Pardon Reason

The Japanese American Citizens League wishes to congratulate The Sun-Times on its recent editorial calling for a presidential pardon of Iva Toguri. We concur totally that this gesture by President Ford "could be among the best of his last acts as President."

It was disappointing to note, however, that your support for the pardon seemed to be based entirely on the reasoning that Ms. Toguri "has paid enough," having served 6½ years in a federal reformatory and paid a \$10,000 fine.

The more important reason for Ford to grant a pardon is to undo the tragic miscarriage of justice that resulted in her original treason conviction. In retrospect, it is obvious that in 1949 a Japanese American had little chance of receiving a fair trial in San Francisco, a hotbed of anti-Japanese prejudice. Earlier this year, an editorial in the San Francisco Chronicle, after reviewing the case, concluded that the trial was marred by "bribery, government obstruction, unscrupulous journalism, missing evidence, mistaken identity, witness intimidation, the violation of constitutional safeguards, racism and pre-trial publicity of a sort that would lead to a speedy reversal today." Subsequently the Chicago Tribune interviewed key government witnesses now living in Japan who confirmed that they were forced to lie and withhold vital information at the 1949 trial.

While a pardon for Iva Toguri for any reason would be much appreciated, a pardon upholding her long-standing claim of innocence would surely bring her greater peace of mind.

Thomas J. Hibino,  
Midwest Regional Director  
JACL

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## JACLers 'educate' U.S. legislators

Chicago, Ill.

A Congressional Education Project has been initiated by the Midwest District Council of the Japanese American Citizens League (JACL) in an effort to better acquaint U.S. Representatives and Senators with the JACL and its legislative concerns. In the month of December delegates from the nine Midwest chapters will meet with their Congressmen before they travel to Washington for the opening of the 95th session of Congress.

Besides making representatives aware of JACL presence and concerns in the Midwest, the District hopes to realize other benefits from this effort. According to Project Chairperson Judy Ibarra of Cincinnati,

"We feel that involvement in this campaign and the resultant publicity will create greater understanding of JACL among the general public as well as within our own membership. Of course, the primary goal of this project is the implementation of the JACL legislative program."

The Project is the result of the Midwest District Council's recognition of the continuing need to maintain an active program of political education. At the District's Fall Meeting held in Chicago on Nov. 6, the delegates unanimously adopted a resolution to undertake the program. Prior to the meeting a draft proposal had been developed by Chairperson Ibarra in conjunction with the Midwest Regional Office.

When representatives for the local JACL chapters meet with their Congressmen, they will give them a brochure especially designed for this project, which outlines the organization's major legislative goals for the coming year. Included in this position paper are statements regarding Evacuation Redress, Iva Toguri, Atomic Bomb Survivors, and Civil Service Retirement Credit for evacuees. The chapters have also been encouraged to provide information on local issues of concerns as well and on the Japanese American experience in general. JACL publications such as the *Bamboo People*,

a legal history of Japanese Americans, may be particularly appropriate for the legislators.

It is hoped that through these meetings and materials the Congressmen will arrive in Washington better prepared to represent their constituencies, including the Japanese American Citizens League and its members.

Ibarra in stressing that the December campaign is only the beginning of the District program declared, "Much attention will be given to maintaining contact with our Congressmen, particularly through each chapter's designated legislative liaison. The key factor to the long-term success of the Congressional Education Project will be the amount of support engendered at the chapter level."

Through 1977 the Project expects to pursue JACL's legislative goals through follow-up correspondence and contact. Mrs. Ibarra notes that the biennial Eastern and Midwest District Councils Convention will be held in Washington, D.C. in July, 1977. "This will be a perfect opportunity for us to visit with our Congressmen while in session and also give them a chance to see the JACL in action."



Judy Ibarra (left), Gordon Yoshikawa, MDC 2nd vice governor, and Lillian Kimura, MDC Governor, look at legislative position paper developed for MDC education campaign.

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# Presidential campaign seen as key ingredient in building up Asian communities on East Coast

By GRAYCE UYEHARA

Philadelphia  
For those of us who still recall the ignominies of the Japanese American experience of Evacuation, the spiritual identification with victims of social, economic or legal injustice in our society led us and a band of Asian-Pacific Americans to Jimmy Carter.

Mr. and Mrs. George

G. Shimamoto

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On September 19, Esther G. Kee, Eastern coordinator for the Asian/Pacific American Unit for Carter, called a meeting of the East Coast steering committee at the Carter-Mondale New York headquarters. Joji Kono-shima on Carter's staff from Atlanta, Ga., attended to kick off the organized involvement of Asian Americans in the 1976 political process and presidential campaign. The national coordinator of the Asian/Pacific American Minority Affairs, Kono-shima was professor of Japanese at New York University

before joining the campaign staff.

Others present at this meeting were east coast coordinators comprised of Chinese Americans, Japanese Americans, Korean Americans and Filipino Americans.

That evening, the steering committee went to New York's Chinatown to meet Senator Mondale at a rally on Canal Street. In the Sunday mob, Esther Kee introduced me to him as a campaign worker from Philadelphia. He asked, "How is it going in Philadelphia?" I gave a posi-

tive reply while he was being pushed forward. He made his speech from the top of a car. I moved away from the crush. Later, the whole retinue started back and this was when Mondale saw me again and called, "Good luck in Philadelphia!" His ability to identify me in that large a crowd was uncanny—particularly for one who has been experiencing the "they all look the same" syndrome. It is no wonder the high regard and acceptance Mondale's candidacy has brought to the campaign.

## Six Weeks to Go

Without much prior political campaign experience, the question in the greater Philadelphia area for our group was, "Is it worth the involvement?" With only six weeks to accomplish the task of involving the Asian American communities, Philadelphia area coordinator Priscilla Chung felt it was our opportunity to do a respectable job so that we could have a voice, and through interface with campaign staff and possibly the political candidates, we could become more experienced in making an impact.

There are about 30,000 Asian Americans in the greater Philadelphia area, according to the 1970 Census. Since then, a steady stream of new Asian Americans have come. A Korean American student told me recently there are now about 10,000 Koreans in this area. About 2,000 Vietnamese refugees have settled during the past year. And there has been a steady influx of Taiwanese and Filipinos.

Except for occasional shopping trips to Philadelphia's Chinatown, the Uyeaharas in Chester County seldom encountered Asian Americans. This past summer, we could not help but notice the Korean and Vietnamese peddlers selling fruit on the corners in downtown Philadelphia. Asian Americans will become more visible physically in the coming years ahead.

Asian Americans have been voiceless, consequently invisible, in the change process of our society. The apathy which seemingly permeated the election was another consideration. Responsible people were talking about "sitting out" this election. To help bring Pennsylvania into the win column for Carter became the inspiration for involvement in the political process. With 10,000 to 15,000 Asian American voters joining forces with other minorities, we could help to make the important difference. That possibility was the excitement of our participation.

Continued on Next Page

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With Congressman William Hughes and a mini-fashion show entitled "The Kimono" as dinner features, Seabrook JACL's 1976-1977 officers were installed in June by Eastern District Gov. Hiroshi Uyebara. They are (from left): front—Sunkie Oye; Mary Nagao, president; Ellen Nakamura, JACL sapphire pin recipient; Kayko Ichinaga; and Kanoko Masatani; back—Kiyomi Nakamura, Carol Prichett; Gov. Uyebara; Ray Ono; Ted Oye; Peggy Fukawa; and Mike Minato.

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## Uyebara—

From the Previous Page

The Japanese American campaign workers came from the three surrounding counties and Philadelphia. Individually our political activity would be lost as in the past but collectively with other Asian Americans we can be noticed.

Time was too short to carry through a voter registration program. We found out that Japanese here on permanent visa have not applied for citizenship. It is our understanding that participation in Japan's election is low and an educational process will have to take place before voter registration program can be activated.

### Committee Workers

The committee's activities included developing a telephone list by going through voter registration lists, letters to Japanese Americans in the Greater Philadelphia area, South New Jersey and Seabrook. Esther Kee sent us brochures which translated Jimmy Carter's campaign pledges into Japanese which was used for mailings.

By working on the voter's list at Congressman Robert Edgar's campaign office in Delaware County, Kaz Oye interfaced with a representative who can give Asian Americans support.

Though a freshman incumbent, he had a tough campaign in a strongly Republican county. He, along with Congressman Norman Mineta, was among the "Top Ten" of most effective congressmen. Edgar spoke this year at the Philadelphia JACL Chapter's Installation

Dinner. Asian Americans from Edgar's district will have to nurture his interest in our cause. We have many other congressmen to reach and to raise their consciousness on the needs of the Asian Americans.

Herb and Miiko Horikawa were visible at the Montgomery County Carter/Mondale Headquarters. The rest were busy at two locations in center city Philadelphia. Carter's campaign staff were separate from the Democratic Party headquarters.

Due to strict regulations of funds for the presidential campaign, the process to get letters run off and to receive stamps for our mailing was irksome. Since I was tied in with the Asian/Pacific American Unit which was part of Carter's Presidential Campaign, it was not possible to use our personal funds. By having to work out arrangements with the campaign staff we had many opportunities to interface. The majority of staff and volunteers were young people.

### Epilogue

We do not want politics American style. It is our hope that Carter will hear the people speak and that we can find our way back to decency and trust in our Government and those who lead us. There are too many problems needing carefully considered solutions. We should not have to waste precious time with opportunists.

Because we come from a background of exploitation and oppression of our people by those with wealth and power, now is the time for Japanese Americans to join forces with Asian Americans throughout the United

States towards the reconstruction of our society. The coalition road is the path of enlightenment. Change to a decent society with "freedom and justice for all" will happen when every person who cares enough decides on active involvement.

The Philadelphia Asian/Pacific Americans for Carter/Mondale plan to continue their involvement in the political process. We will be visible in influencing public policy with our own elected

officials. We must learn to work with each other and with other minorities. The task is not easy but it will be a great challenge, a hope and an inspiration to create a society which will be responsive to the needs of all people.

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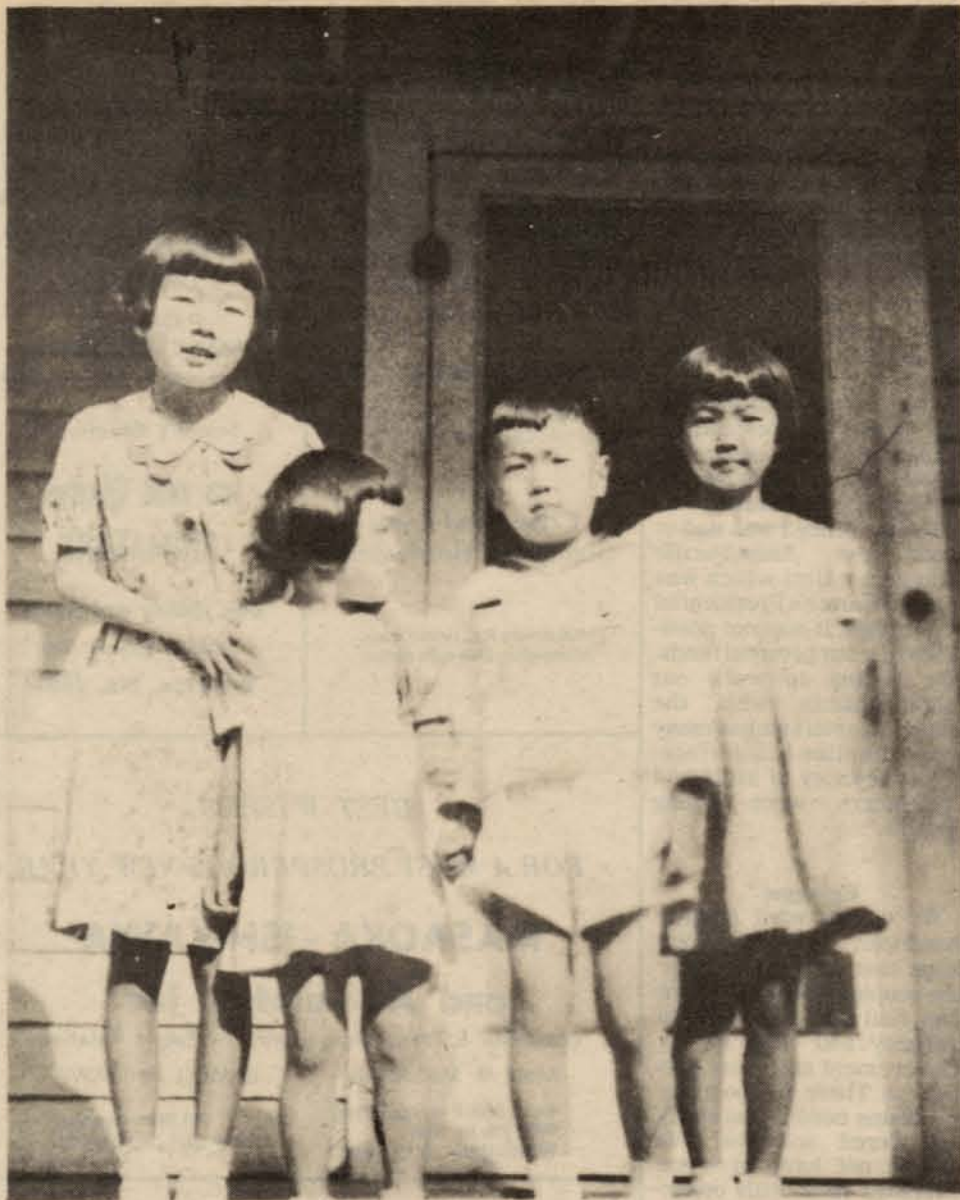
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## Seko—

Continued from page 81

He loved the earth, it commanded his total dedication. Flowers and vegetables grew in outrageous profusion from the dark, pungent soil he flattered and coerced. Perhaps they dared not do otherwise. His tanned hands with their squared fingers were capable and creative. He handled tools with the grace one attributes to musicians and their instruments. Upon the completion of each task, each implement was carefully cleaned and returned to its proper place. Everything had its place. If he did not tolerate waste, neither did he believe in accumulating that which no longer had a purpose. "Repair what you can, discard what you can't."

He was a good man. He was not a saint. In fact, the reason his wife and daughter had joined him in American was not part of the original plan. It was his extraordinarily long stay which caused his wife, a tiny sparrow of a woman to cross the seas with her recently graduated daughter to investigate his delay. This was attributed to a gambling loss of \$20,000, which even at today's inflated rates is a respectably round sum. Oddly, he never lamented the loss. He thought it was a fair loss. Of course, his indulgence in cards was later limited to his nightly game of solitaire.

No grandchild was permitted to touch a playing card. Instead, after the dinner dishes were done, as each entered language school, each night as they did their lessons to the accompaniment of cards being slapped on the table. If a head was so foolish as to jerk forward, while catching ten winks, the sharp rap of the old man's knuckles on a head was a quick cure. "Slovenly," he would mutter. "Continue, continue."

It was thus that the American children learned a language which enabled them to transcend the span of generation, of roots. They could converse and communi-

cate with the old man. Long afterwards, through minimal use of the Japanese language, most of this would be forgotten. All which would remain would be the memory of an intangible bridge they had once crossed.

When the war in Europe began, the old man purchased a world map. Each day, by following the newspapers, vernacular and English, he began to note the changes which were restructuring the world. It is ironic, but the grandchildren learned more of the atlas through him than in the public schools. Perhaps it was intuition or a sensitivity through personal experience or a knowledge of history that prompted him to articulate a concern of Japanese-American relationships. He acted on his belief, by then withdrawing certain sums from Japanese banks.

By 1941, the oldest grandchild was 14. The others were 11, 9, and 7. During that period, the patriarch had indoctrinated them with the fact of their separation from himself, from their parents. The code of ethics which he imposed contained not one iota of Japanese nationalism. They were never to hear him praise or condemn actions or words on the premise that, "You are Japanese." When they had complained about their language studies, he had shown them nearly born birds in a nest. "See, how they can understand one another. Hear, how they talk to their mother."

The children could have enjoyed a highly insulated life. If there was a depression, it was only a term. There were roast chickens on the sideboard every Sunday. It was the old man who took them from their cocoon, each in his time and opened not only their eyes, but the span of their vision. The oldest grandchild was taken to a funeral when she was quite young. As the casket of a young child was lowered, a mother

screamed and tried to follow into the grave. The grandchild's lips began to quiver, when she felt the grip of her grandfather. She bore down on her lip until her teeth drew blood. Later, the patriarch said, "Were you going to cry?" She did not answer. He chastised, "If you did what everyone else does, if you yielded, are you going to be like everyone else all the time." He explained life and death as a continuous process, in a way which contained no fear.

He was stern about emotional displays. Men, of course, never wept. Even the youngest male child. Girls, who wanted to be almost as good as their male counterparts learned early to control themselves. He had a way of stopping tears. He would ask, in astonishment, "What are you crying about?" If it was a burn or a scratch, he would ask, "Do tears make it better? I think medicine would help more."

The oldest child tended to be rebellious. She tested the old man by enticing her younger siblings into humming at the dinner table, or by leaving two kernels of rice in her bowl, perched on the rim where they would be noticed. He would point his finger and dismiss her from the table. Her siblings generally smirked, loyalty often being rather tenuous. Often the grandmother would tap surreptitiously at the child's locked bedroom door and say, "here is a nice dessert for you." The girl would scream "I don't want it." And in the background she could hear the chuckle in the old man's rumble as he said, "Of course, she doesn't want it."

All those years, he was their private giant. They sensed his presence, it engulfed them. It was as quiet as his footsteps. He had an agile, even gait, the soles barely skimming the surface. The grandchildren often ran to the bus stop to wait for him when he returned from work. He was the generating force of their lives. He was security and counsel. He was wisdom and age. But he never actually aged in their eyes, he was constant.

It was a certain curiosity which formed the deep attachment between young and old. Where other adults would say, "Do it that way because I said so," his response was, "Let's try it your way. It may work." He didn't destroy things with a litany of excuses. In that way conversation was reduced to its simplest, cleanest form. "Yes" and "no" were quite substantial. And if he didn't know, he simply made a statement of that fact.

He was my maternal grandfather. On December 7, 1941, he resigned as patriarch. It was an event beyond his control, if not his perception, which forced the end of his regime. On that day he said, "We are now separate. I am Japanese. You are not. You are first born and you have the responsibility for your younger siblings."

And then he said a curious thing. "Twice it will happen in your lifetime. You will be caught in between. Now and once again, at some later time, you will have to endure it."

After he repatriated on the Gripsholm, he never asked about my country.





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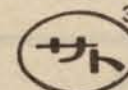
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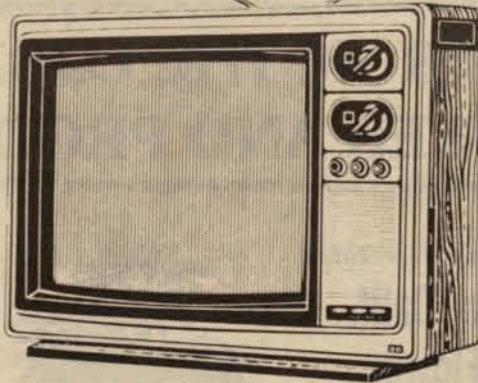
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FROM THE FRYING PAN: Bill Hosokawa

## The Name's the Same

Denver, Colo.

John DeWitt telephoned the other day from San Angelo, Tex. He wanted to find out about Iva Toguri, the Tokyo Rose matter, and the effort to get her a presidential pardon. He asked, was it all on the up and up?

Sure, I said, Iva Toguri was the victim of one of life's dirty deals, the kind of personal tragedy that unexplainably befalls some people and not others, and the campaign to get her a pardon is a most worthy one.

Incidentally, I asked, how did you get onto this case?

Someone, he said, had sent him a little booklet published by the Japanese American Citizens League. He had never heard of the organization, or of Iva Toguri, and was just checking it out as any good newspaperman should before doing anything about it. John DeWitt, it turned out, is the editorial writer for the San Angelo Standard-Times.

Just before we hung up, I asked him if he had ever heard of Lt. Gen. John DeWitt who had a curious part in the history of Japanese Americans. Yes, he said, he'd read a little something about the general with the same name, but he hurried to assure me there was no relationship. We both chuckled as though that were a joke.

Which reminds me, for no particular reason, of a letter a Nisei sent to President Ford in the White House during the election campaign. I happen to know about it because the author of the letter sent me a copy. In it, he asked Jerry Ford how he stood on Japanese Americans today in view of the deplorably racist position he had taken just after the attack on Pearl Harbor when he was a Congressman from California.

As quickly as the U.S. postal service can transmit a letter, which isn't very fast, I wrote to this person suggesting he was barking at the wrong Ford. The bad Ford answered to the name of Leland, he did represent a southern California district but

only briefly, and the voters in their wisdom soon retired him to the real estate business. The good Ford, Gerald, who signed the proclamation burying Executive Order 9066, didn't get to Congress until 1949 and was from Michigan.

Don't know whether my correspondent sent Jerry Ford an apology, but he deserves one. I tell this story to illustrate the hazards involved in hip-shooting.

\*\*\*\*

Talking about names and mistakes, we discovered a sign saying KIKU a few weeks ago in downtown Columbia, Mo. Kiku means chrysanthemum. Was it a Japanese restaurant in this quiet mid-American college town? A boutique featuring Japanese fashions for style-conscious coeds? A closer look revealed an ice cream parlor called Kreative Ice Cream Unlimited.

And I'm indebted to Ruth Lor Malloy's column in the monthly Asia Mail for this item: "A company selling egg rolls and wonton soup out of twenty pushcarts in Washington, D.C., is called 'The Wok & Roll'."

\*\*\*\*

This same issue (December) of Asia Mail carries an article by Isao Fujimoto pointing out that dramatic changes have taken place in the Asian American population. For example, in 1950 there were only 118,000 "Chinese" on the United States mainland, but between 1966 and 1973, more than 158,000 Chinese immigrants entered this country. Since World War II, the article continues, more than 200,000 Asian women came to the United States as wives of U.S. citizens. Such a population influx is bound to have sociological implications, not to mention epicurean.

A newspaper editor from Greenwood, Miss., told me the other day his town just recently got its first Chinese restaurant. He says the food isn't bad at all; anyone for grits chow mein? □

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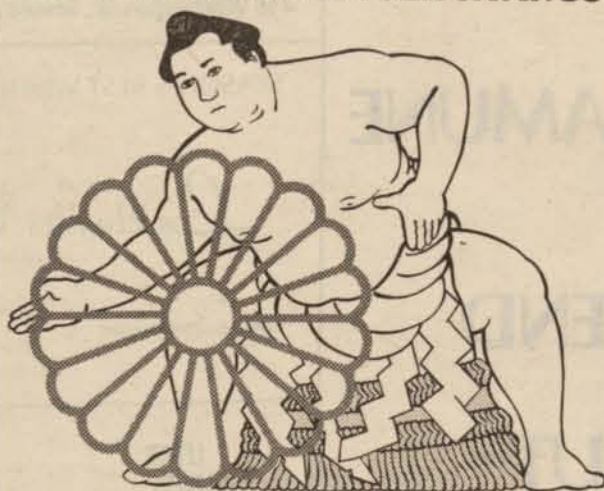
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● SALINAS VALLEY JACL:

# Nisei carry on Issei concern by taking over old cemetery



The ornate Yamato Cemetery gates (1967).

Salinas, Calif. The history of the Yamato Cemetery dates back to the turn of the century—Oct. 1, 1908, when the Japanese Association of Salinas purchased and had recorded in the Monterey County Court-house a little over two acres on the NE corner of Abbott St. and the Salinas Spreckles lines of the Southern Pacific railroad on the "N side of the Pajaro Valley Construction Railroad to Spreckles Junction and Salinas Chualar crossing".

After the plot plan map was filed and the grounds open in 1911 for burials, Issei who had died as early as 1898 were re-interred at Yamato from the County Hospital Cemetery next to the present Chinese cemetery on Natividad Rd.

The Yamato Cemetery Board was founded in 1912 with Shotaro Takao, Minoru Sugita, Seiki Takano, M. Ozawa, Tokuji Noda, Yosakichi Kita, Hiroji Hirai and Takejiro Shimotsuka as charter members.

Ichikuro Kondo, writing

in the "Yamato Cemetery History", recalled the Japanese Association of Salinas had raised funds from the young farming community with the maxim of the "propriety of our ethnic background". Many pioneers who devoted their time in developing the cemetery now lie in rest there with the legacy upon the Nisei and Sansei to carry on the care and beautification of the grounds.

James Y. Abe, chairman of the cemetery board, added the hallowed grounds represents a part of "our priceless ethnic culture and tradition". While the cemetery is in semi-perpetual care and one of two Japanese cemeteries accredited by California (the other is the Colma Japanese Cemetery south of San Francisco), Abe was grateful to the committee and local JACL for their interest and commitment for the future of the cemetery.

The committee since the war has updated its paperwork and made steady ground improvements. Erroneous listings were cor-

rected, filing system was modernized for the 200 interred at Yamato and substantial capital accumulated as recommended.

## Restoration Efforts

In 1931, Nisei produce shipper Takeo Yuki donated \$1,000 to construct a fence on two sides to upgrade the appearance as well as maintain a degree of privacy. The ornate gate was built in 1935.

In 1937-38, major restoration and beautification steps were taken with flowering cherry trees planted along the main drive. A lawn graced the southside. Water came from a well for the new sprinkler system. Concrete markers replaced the faded wooden poles. Yuki contributed another \$1,000 to the cemetery. Kanichi Takahashi also donated over \$1,000 to finance concrete markers with Japanese engravings. The cemetery was well kept through the 1942 Evacuation.

With Pearl Harbor, Japanese Assn. officials were interned and JACL mem-

bers were assigned to the cemetery board. They included Harry Kita, Kikuo R. Endo, Masanobu Miyasaki, Takeo Yuki, James Y. Abe.

Between 1942 and August 1945, management and care was entrusted with Henry Struve of the Salinas Funeral Parlor. A paltry sum of \$63 in the cemetery fund lasted only four months, Abe recalled, when applied to the cost of upkeep during the Evacuation period.

When the first evacuees returned to Salinas, they found the once beautiful Yamato Cemetery a weed patch with goats tied to the few remaining cheery trees.

## JACL Reactivated

When the Salinas Valley JACL was reactivated in 1948, Abe served as its president. Two major issues then were land escheat cases and restoration of Yamato Cemetery.

With evacuees filing for property losses, the Yamato Cemetery Board filed its claim for damages done to cemetery property and received some \$3,200 by 1957.

Attorney Saburo Kido, who was successful in securing the award, donated most of his legal fees to the cemetery. In May, 1952, the cemetery was incorporated. Records were put in order. The major fund drive in 1957-58 netted some \$6,000 to replace the trees, graving the entire area and completion of the cyclone fencing.

In April, 1959, the cemetery deed was transferred to the JACL chapter, which was incorporated to assume the responsibility. In line with the U.S. Bicentennial spirit, the grounds were restored and improved. A part-time caretaker has been hired, volunteer help still helps with major projects.

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## Tule Lake's steel cross rededicated by 1976 pilgrim

By SEIICHI OTOW  
(Placer County JACL)

The second Northern California pilgrimage to the Tule Lake campsite this past May 22-23 was sponsored by the No. Calif. Japanese Christian Church Federation to re-

dedicate the steel cross atop Castle Rock. It was held in conjunction with the Federation's celebration of the 100th anniversary of the first Japanese Christian church in America.

Continued on Page 104



The 1976 pilgrimage (May 22-23) to Tule Lake WRA Campsite was sponsored by the No. Calif. Japanese Christian Church Federation, which rededicated the steel cross erected in 1973. It replaced the wooden cross erected by evacuees in 1943 atop Castle Rock. —photo by Seiichi

## Necrology

(December, 1975—December, 1976)

**Akina, Dr. Henry**, 78, June 27, Honolulu; prewar Territorial legislator, physician.

**Andrews, Rev. Emery E.**, 81, May 30, Seattle; pastor emeritus, Seattle Japanese Baptist Church.

**Ariyoshi, Koji**, 62, Oct. 23, Honolulu; businessman, journalist.

**C's'ello, John M.**, 73, Aug. 28, Washington, D.C.; wartime California congressman, investigated JACL and WRA as member of House Un-American Activities Committee.

**D-i, Toshiteru**, 92, Jan. 20, San Francisco; Placer County Japanese Assn. secretary prewar.

**Enomoto, Sadakazu**, 98, Nov. 23, San Francisco; pioneer flower grower.

**Fuchida, Mitsuo**, 73, May 30, Kashiwara, Japan; commanded Japanese air attack on Pearl Harbor.

**Fujii, Henry**, 90, Nov. 4, Nampa, Idaho; pioneer Boise Valley farmer.

**Fujitani, Bishop Kodo**, 90, July 16, Honolulu; retired head of Hampa Hongwanji of Hawaii.

**Fujiwara, Yeshie**, 77, Mar. 22, Tokyo; concert singer.

**Funabashi, Al**, 59, June 2; first New York JACL president, 1944.

**Hashiba, Dr. Kanematsu**, 92, June 16; pioneer Fresno Issei physician.



Koji Ariyoshi

**Horie, Dr. S. Richard**, June 16, Honolulu; San Francisco JACL president, 1953.

**Howe, James Wong**, 76, July 12, Hollywood; pioneer cinematographer and two-time Academy Award winner.

**Ishida, William**, 62, Jan. 18, Columbus, Ohio; 1937 Fresno JACL president. JACL director, 1946-72.

**Kano, Toshiyuki**, 62, Aug. Tustin, Calif.; Salt Lake JACL president, 1967.

**Wawakami, Iwao**, 69, June 20, San Francisco; Nichi Bei Times sports editor, first editor of Pacific Citizen (1930-34).

**Kano, Rev. Gydo**, 64, Dec. 30, 1975, Chicago; founder of Midwest Buddhist Church.

**Munee, Saiki**, 75, Sept. 15, San Francisco; a founding member of National JACL (1929) and charter president, San Mateo County JACL, 1935.

**Nii, Harry**, 52, Aug. 7, Dinuba; Tulare County JACL president, 1973-74.

**Osaki, Tomi**, 83, Mar. 5, San Francisco; Kinmon Gakuen principal.

**Ota, Yone**, 63, May 20; Spokane JACL president, 1971.

**Rev. Smeltzer Ralph**, 60, May 20, Washington representative for Church of the

Brethren. During WW2, he taught at Manzanar and later established hostels for evacuees in Chicago and Brooklyn.

**Satow, Masao W.**, 68, Mar. 3, San Francisco; National Shimizu, Iwao, 61, Aug. 28, San Francisco; editor, Hoku-bei Mainichi.

**Shimura, Tsugiko**, 84, July 2, Detroit; pioneer Issei.

**Sinclair, Gregg**, 86, July 26, Honolulu; Univ. of Hawaii president, 1942-55.

**Smith, Rev. Gerald L. K.**, 78, April 15, Glendale, Calif. WW2 anti-Nisei propagandist.

**Tanaka, George**, 57, June 29, Chicago; Nisei community leader.

**Tomita, Kojiro**, 86, Apr. 10, Boston; curator emeritus of Asian art, Boston Museum of Fine Arts.

**Uyei, Margaret Tan**, 73, Feb. 18, Berkeley; pioneer Nisei religious worker.

**Yamamoto, Thomas S.**, 96, Oct. 5, Spokane; Issei pioneer.

**Yamauchi, William**, 66, June 28, Pocatello; first Intermountain District governor (1941), Salt Lake JACL president (1937), national JACL vice-president (1946-48).

**Yokomizo, Kaheiji**, 81, Feb. 25, Oakland; Buddhist church and community leader.

## Chronology

### December, 1975

Dec. 8—Fountain Valley (Calif.) grade school named for Sgt. Kazuo Masuda, 442nd hero.

Dec. 5—David Ushio issues intent of resignation as JACL national director as of Sept. 30.

Dec. 7—Seattle JACL puts reparation proposal on tape cassettes.

Dec. 16—Imminent sale of San Francisco Salvation Army training center fought by Nihonmachi.

### January, 1976

Jan. 2—Bill Hosokawa's fourth book, "Thunder in the Rockies: the Incredible Denver Post", on sale.

Jan. 10—S. I. Hayakawa column, "Concentration Camps: a Case of Semantic Inflation", unwelcome in some Nisei circles.

Jan. 11—"Pacific Overtures" opens on Broadway.

Jan. 13—Monterey's new Buddhist Church destroyed by fire.

### February, 1976

Feb. 5—Washington, D.C. JACLer Mike Suzuki named "acting" commission of new Public Services Administration, major HEW agency.

Feb. 12—Budd Fukei publishes his first book, "Japanese American Story".

Feb. 17—President Ford signs controversial Rice Production Act, supported by National JACL.

Feb. 19—President Ford rescinds 1942 Executive Order 9066.

Feb. 23—U.S. Supreme Court refused to hear Polish American Congress petition for equal time on TV in protest over "anti-Polish" humor.

Feb. 24—New Japanese ambassador to U.S. named, Fumihiko Togo.

Feb. 25—California Supreme Court upholds Arnett law, crime for employer to knowingly hire illegal aliens.

Feb. 28—Seattle TV airs essay, "Justice Overdue" by Sharon Maeda and Wendy Tokuda; study of Evacuation.

### March, 1976

Mar. 1—Nat'l JACL's \$75,000 "Foundation Responsive Project" under Amy T. Doi, coordinator, underway. (Project came under scrutiny by mid-summer and suspended.)

Mar. 2—Pre-trial hearings open in Oakland, Calif., for Wendy Yoshimura, accused of making bombs.

Mar. 2—Dr. Tsugio Kato elected mayor of Oxnard, Calif.

Mar. 11—NBC-TV airs "Farewell to Manzanar".

Mar. 15—President Ford nominates first active-duty Nisei general officer, Theodore Kanamine; heads U.S. Army/Europe military police.

Mar. 15—Los Angeles city council approves \$680,000 community development block grant funds for Little Tokyo community center.

Mar. 16—Star Bulletin recalls travails of Japanese detained during WW2 in Hawaii at Honouliuli camp. (Reprinted in April 23 PC.)

Mar. 17—PSWDC regional director Crag Shimabukuro resigns.

Mar. 22—Iva Toguri d'Aquino talks to newsmen in Chicago, breaking long silence with media as bid for her pardon mounts.

Mar. 22-23—Chicago Tribune correspondent in Tokyo told accusers of "Tokyo Rose" told to lie by U.S. agents.

Mar. 27—San Francisco Nihonmachi dedicates Buchanan Pedestrian Mall.

Mar. 31—History of Japanese in Canada, "Enemy that Never Was" by Ken Adachi, published.

### April, 1976

Apr. 27—Michi Weglyn's "Years of Infamy" published.

Apr. 30—West Los Angeles JACL responds to National JACL order to "cease and desist" own chapter travel program for not being in compliance with national guidelines; chapter holds it to be in compliance with government guidelines.

### May, 1976

May 1-2—National JACL reparations campaign committee drafts particulars for Convention.

May 4—NIMH grants JACL \$10,000 for Nisei retirement planning conference; held over Nov. 19-21 weekend in San Francisco.

May 6—Pasadena Japanese credit union manager sentenced for embezzling \$23,000.

May 9—Missouri Botanical Gardens (St. Louis) dedicates new Japanese garden, largest in the U.S. (over 14 acres).

May 15—JACL-JARP names Publisher's Inc., San Diego, as printers of series on Japanese American history.

May 15—Frank Chuman's first book, "The Bamboo People: Legislative History of the Japanese in America", published.

May 21—JACL "asks" Muhammad Ali to refrain from use of "Jap" in his promotion of match with Japanese wrestler.

May 22—Tule Lake pilgrimage rededicates steel cross.

### June, 1976

June 1—U.S. Supreme Court invalidates 1883 law barring aliens from government employment (Hampton v. Mow Sun Wong).

June 4—Minami circuit judge Dan Satin calls Japanese mother (Tazuko Artemik) "unfit" because of her cultural background in child custody case.

June 5—Jack Ogami (Snake River Valley JACL-

er) elected a Lions district governor.

June 5—Teton Dam collapses; Idaho Falls JACL families affected. (JACL relief funds solicited, over \$8,600 gathered.)

June 13—Fuji Towers, senior citizen apartment in San Jose, Calif., dedicated.

June 22-26—Sacramento hosts 24th biennial National JACL Convention; Jim Murakami assumes presidency.

June 22—Nisei of Biennium, Dr. Clifford Uyeda named "JACLer of Biennium"; austerity \$492,300 budget passed, reparations named No. 1 priority.

June 22—Salt Lake JACL wins top Inagaki prize as Chapter of Biennium. Sen. Mike Mansfield (D-Mont.) awarded Masao distinguished service award; San Francisco JACL bid to host 1980 convention accepted; pay belated recognition of late Wayne Collins' fight for Nisei in WW2 and support pushed for presidential pardon for Iva Toguri.

### July, 1976

July 1—Hito Okada retires as treasurer of National JACL Credit Union (1943-76).

July 8-9—41st Division veterans reaffirm innocence of Iva Toguri. (WW2 GIs of South Pacific saw nothing treasonous about her broadcasts from Radio Tokyo.)

July 6—L.A. Superior Court Judge Robert Takasugi sworn in as federal district court judge, had been nominated by President Ford in May.

July 17—Seattle Taiyos celebrate golden jubilee.

July 22—New York law against aliens ineligible for teaching jobs struck down by federal court panel.

July 24—Nisei veterans parade down Chicago's State St. during reunion.

July 29—Seattle Seafair queen honors won by Susan Ishimitsu.

### August, 1976

Aug. 4—JACL-PC offices in Little Tokyo served eviction notice from CRA to vacate by Dec. 31. (Three-month extension made later.)

Aug. 10-15—Twin Cities host 6th biennial JACL-JAYS convention; proposal to change name defeated, call for immediate hiring of youth director, support Toguri petition for presidential pardon.

Aug. 13—Veterans of Foreign Wars national convention urges reparations for Japanese American evacuees.

Sept. 20—ABC-TV airs "Mr. T and Tina", starring Pat Morita; comedy about Japanese widower transplanted from Tokyo to Chicago. (Gets "pink slip" after six segments.)

Aug. 21—Bust of late Colorado Gov. Ralph Carr unveiled at Denver's Sakura Square.

Aug. 25—Chicago Board of Education names new middle school in memory of Joan F. Arai, who had died Aug. 18.

Aug. 31—Hawaii national guard deputy adjutant, Brig. Gen. Edward Yoshimasu, retires.

### September, 1976

Sept. 12—Re-enactment of Pearl Harbor attack during air race show in Reno protested for use of "Jap" by narrators; apologies later submitted.

Sept. 18—First JACL-Hayashi law scholarship awarded to Derrick Takeuchi of Stockton, first-year student at Georgetown Law Center.

Sept. 14—President Ford signs National Emergencies Act, officially repeals Executive Order 9066.

Sept. 16—California supreme court invalidates minority UC, Cal State admissions plan (Allan Bakke case).

### October, 1976

Oct. 2—Hawaii Lt. Gov. Nelson Doi defeated in primaries by incumbent Frank Fasi for mayoralty of Honolulu; Spark Matsunaga beats Patsy Mink for Democratic nomination to U.S. Senate.

Oct. 4—President Ford signs tax reform act; allows JACL to lobby up to 20% of its operating fund.

Oct. 9—Plaque dedicated at former Topaz WRA campsite.

Oct. 17—Million-dollar Gardena Valley Japanese Cultural Institute dedicated.

Oct. 18—Jury selection process starts in Wendy Yoshimura case; jurors selected Nov. 22, trial opens Nov. 29.

Oct. 20—Oral tapes of late Gov. Jimmy Burns about Pearl Harbor most revealing, as police inspector he had knowledge of the Japanese plans to attack Pearl Harbor while military commanders were not.

Oct. 24—San Diego Asian group protests use of "Mongoloid" in magazine article describing babies retarded by damaged chromosomes.

Oct. 25—Canada a Prime Minister Trudeau's toast in Tokyo ruffles Nisei back home; note on Evacuation mistaken as apology to Premier Takeo Miki.

### November, 1976

Nov. 2—Californians pick S. I. Hayakawa over incumbent John Tunney for U.S. Senate; Hawaii Rep. Spark Matsunaga wins his Senate bid; Paul Shinoda Jr. first Nikkei elected to Washington State legislature from Snohomish district; Pueblo Sansei Mel Takaki loses his first bid for U.S. House seat.

Nov. 5—Contributing P columnist Richard Gima of Honolulu retires after 11-year stint.

Nov. 17—Iva Toguri files petition for presidential pardon at San Francisco; her third attempt.



# JACL should consider renaming its name

## SEASON'S GREETINGS

### MIDWEST DISTRICT COUNCIL

Chicago, Cincinnati, Cleveland, Dayton, Detroit  
Hoosier, Milwaukee, St. Louis, Twin Cities

Lillian C. Kimura.....Governor  
George Sakaguchi.....First Vice Governor  
Gordon Yoshikawa.....Second Vice Governor  
Ross Harano.....Ex-Officio  
Steve Tamanaha.....MDYC Chairman  
Tom Hibino.....Midwest Regional Director

By BILL MARUTANI

Philadelphia  
"To those who believe, no explanation is necessary; to those who do not believe, an explanation is impossible."  
—Song of Bernardette.

FOR SOME YEARS now, whether readers have realized it or not, this column had attempted to tuck in a message here and there. This may be attempted by seeking to include a touch of hu-

## EAST WIND

mor at times, at other times a tinge of ridicule. With it all, we find that some hides are a bit too thick to penetrate, while others are so thin that any well-meaning message passes clear through leaving only misunderstood resentment: in either case, the message fails to take. Yet there also have been some readers—not as many as one

would like—who at least catch a glint of the message if they do not absorb it. This last makes the effort of writing worthwhile.

IT'S ALL TOO easy to reject out-of-hand what another seeks to propose, rather than grappling with the

substance of what is said or written. With a perfunctory condemnation one need not risk exercising the cranium or, what is more important, the heart. One can dismiss an issue with "Aw, he's just sore" or "He doesn't know what he's talking about".

Continued on Next Page



### Central California District Council Chapters

CLOVIS - DELANO - FOWLER  
FRESNO - PARLIER - REEDLEY - SANGER  
SELMA - TULARE COUNTY

## PEACE AND JOY

### EASTERN DISTRICT COUNCIL

New York — Philadelphia — Seabrook  
Washington, D.C.—JAYs



### Northern California-Western Nevada District Council

#### 1977-79 OFFICERS

Governor.....Charles Kubokawa, Sequoia  
Vice Gov.....Stephen Nakashima, West Valley  
Secretary.....Beatrice Kono, Berkeley  
Treasurer.....Gary Nakamura, San Francisco  
Wes Doi (Imm. Past Governor), San Francisco  
1000 Club Chmn...Mats Murata, French Camp

#### BOARD MEMBERS

Wilson Makabe.....Reno  
Ben Takeshita.....Contra Costa  
George Baba.....Stockton  
Ted Inouye.....Fremont  
Ich Nishida.....Eden Township  
Ko Nishimura.....San Jose  
Youth Chmn.....Chris Noma, San Francisco

#### MEMBER CHAPTERS

Alameda	Eden Township	Las Vegas	Placer County	San Francisco	Sonoma County
Bay Area Community	Livingston-Merced			San Jose	Tri-Valley
Berkeley	Florin	Marin	Reno	San Mateo	Watsonville
Contra Costa	Fremont	Marysville	San Benito County		West Valley
Cortez	French Camp	Monterey Peninsula		Sequoia	
	Gilroy	Oakland			

NC-WNDC Regional Director ..... George Kondo

## Season's Greetings



### Pacific Southwest District Council

#### EXECUTIVE BOARD

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Ben Shimazu, Treasurer

#### BOARD MEMBERS

Tak Endo Ailene Kasai Paul Tsuneishi  
Sharon Fujii Alice Nishikawa  
Masamune Kojima, Ex-Officio

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Carson	No. San Diego Cty	Santa Barbara
Coachella Valley	Orange County	Santa Maria
Downtown L.A.	Pan Asian	Selanoco
East Los Angeles	Pasadena	South Bay
Gardena Valley	Prog Westside	Venice-Culver
Gtr Pasadena Area	Riverside	Ventura County
Hollywood	San Diego	West Los Angeles
Imperial Valley	San Fernando Vly	Wilshire
Long Bch Harbor	San Gabriel Vly	

### PACIFIC SOUTHWEST DISTRICT YOUTH COUNCIL

Raymond Hongo, District Youth Chairman  
Avantes (Hollywood), Duprees (East L.A.),  
Makais (West L.A.), Santa Maria Jr., Selanoco Jr.

#### SOUTHERN CALIFORNIA JACL OFFICE

125 Weller St., Rm. 310, Los Angeles, Cal. 90012

Glen Isomoto, Regional Director

## Holiday Greetings . . .



### Dyke D. Nakamura

International Financial Counsellor  
and Fiduciary

100-C Tokyo Masonic Building  
(Near Tokyo Tower)

1-3 Shibakoen 4-Chome, Minato-ku  
Tokyo, Japan (105)

. . . from Tokyo

"Too many people are thinking of security instead of OPPORTUNITY,  
more afraid of LIFE than death"



## Post Card poll—

Up front in this edition, there were 48 nationally known JACLers whose first names are numbered and the game was to match them with the surname. Here are the answers, some added information about their Japanese name and circumstances (if any) of their American monicker.

CHUMAN, Fujio (17). "Frank was given to me by wife of a person my father worked for."

DOI, Toshihiko (37). "Wesley and Toshihiko were given at birth."

ENOMOTO, Jiro (35). "Picked up Jerry, I think, during high school days. Through no legal process, it was incorporated as a middle name. As a nickname in my younger days, I was more comfortable with Jerry. It could probably be interpreted as a degree of discomfort with an alien name, particularly one often mispronounced."

HACHIYA, Taro (32). Rupert says his Japanese name does not appear on his birthpapers.

HATASAKA, Hideo (24). Harry's parents bestowed both names at birth. "Older brother was named Kimbo and teased until he adopted Ken. My parents thereafter gave the younger children the plain, uncomplicated names—Mary, Harry, Alice. Nicknames—Hede, 634 (which my parents pulled from a hat!)"

HATTORI, Frank Hideo (30).

HIRASUNA, Yoshio (43). Fred assumed his American name during grammar school where Japanese names were mispronounced by Caucasians and became of his desire to have an American name.

INAGAKI, Joji (28). "My father knew of two great Americans—George (Joji) Washington and Benjamin Franklin—and named my brother, Ben. Good thing he didn't know about Abraham Lincoln. Nicknames—Inoaei, after the original King Kong movie back in 1931; and Callahan, pick to promote the 1000 Club."

IWAMA, Frank Akira (16). KADOWAKI, Jyo (7). "My father went to the recorder and pronounced my name, which was written down as Joe, which is official and not derived from Joseph." Also have George. "There were too many Joe's around in school and my close friends

like it, too." Nicknames—Cupid, because I used to match-make so often among my friends until I boo-booed once and was called Stupid.

KANDA, Masayoshi (5). John received from his older brother his American name upon entering grade school and later had it legalized in court. Nicknames—Maternal uncle called me Mabo, a neighbor Caucasian lady used Much. Both stuck for several years.

KANEGAE, Henry Masatoshi (34).

KASAI, Fumiyo (nee Iwamoto) (33). Alice says her name means "Second and Third Generations". Alice was adopted after Hakuju in school found her Japanese name difficult to pronounce.

KATO, Takeo (31). Henry started grade school when that name was very popular (after Henry Ford).

KAWAGOE, Sadako (nee Fukutaki) (29). Helen says both names were given at birth.

KIMURA, Chiyeko (23). Lillian's parents were florists, so it must have influenced their choices of their three daughters: Lillian, Florence and Rose.

MARUTANI, Masaharu (22). William explains his given name stands for "tadashii" (virtuous) and being born in March, "haru" (spring) was added. It also

has a connection with this mother's name, Haruno. As an after-thought, parents added William—the first name of the doctor who assisted at this birth, Dr. William Taylor.

MASAO, Masaru (20 or 40). When Mike joined the Boy Scouts, they had trouble with his Japanese name. "So the Troop 46 Mormons each threw a name in the hat and I drew 'Mike'. About 1936, I had it legalized.

MATSUMOTO, Midori (19). Since Matsumoto means "foot of the pine", William's parents named him for the green (midori) growth, which is everlasting, hence the name expressing long life. However, the name is very popular among girls, hence "I adopted William at the start of grade school and had it legalized around 1938". Nickname—"Wild Bill" among JACL friends. "I don't know why when I am so quiet and reserved."

MIMBU, William Yoshiya (18). Both names appear on the original birth certificate.

MIURA, Masao (12). David was preferred by the minister at christening at age 12 when Dave thought he could use his nickname, "Maxie" (in the picture of Max Bear).

MORIGUCHI, Eddie Ichiro (6 or 14).

MUKAI, Keujiro (3). While named Kenjiro at birth, Geruo sakes ppoa nickname given him by "popular demand" was Kay.

MURAKAMI, Fumio (2). Birth papers show both Jimmie and Fumio, though by the time he was graduated from college, all his school records list him as James. "Everyone now calls me Jim. It got shorter as I got older."

NAGAO, Toshimasa (42). Charles was returning from Japan in 1932 and selected his American name for easier calling by fellow students.

NAKAGIRI, Keiichi (41). Here is a case where the given name was split as "Kay Ichi". Some of his Hakuju friends have nicknamed him, "Naki-Nacky".

NISHIKAWA, Masaru (40 or 20). After high school, Roy got tired of his nicknames. His father was also called Roy. Nicknames—it was Mush during junior high, "Nish" among his non-J.A. classmates.

OKURA, Kiyoshi (36). "When I started as a research assistant with the L.A.

county welfare department, the payroll clerk (who was Irish) could never spell or pronounce Kiyoshi, so he decided that Okura (like O'Hara) sounded Irish and named me Patrick and payroll checks were made out that way. Prewar friends still call me Kiyoshi. Since WW2, the front initial K keeps my Japanese identity."

OKURA, Yuriko (nee Arakawa) (21). "Lily was added in junior high school when the teacher asked for the meaning of Yuriko—a lily."

SAKAMOTO, Fumio (2). Frank says his nickname is Bear (when wrestling).

SHIMASAKI, Toshimi (44). Tom says his father decided to add American names whose initial was the same as the Japanese name.

"He called me Tom. Isao became Ira, Fred for Fujio, Walter for Wataru, Sam for Shizuo."

SHIMIZU, Grant (27). No middle name.

SHIOZAKI, Isamu (26). Ronald explains his name means "brave, bold fearless, gallant, noble, etc." The parents really knew what they were doing. His American name was suggested to me by my father's Caucasian friend in grammar school and started to use it in front first upon entering college. There are no nickname, "however have been called many things—some not printable."

SUZUKI, Michio (25). Mike got his monicker as a graduation "present" to accompany his A.B. degree. Till then, he was called Mickey, a name given him by his older brother since in grade school he felt Michio was inappropriate. "I was born the same years Mickey Mouse" (incidentally).

TAKAKI, Ichiro (6 or 14). Harry explains as the first child in the family, he was named Ichiro but also called "Harry" since birth in honor of the attending physician, Dr. Harry Duncan.

TAKAHASHI, Chuji (13). Previous experience encountered by teachers and classmates prompted Robert ("Bob") to assume that name upon entering high school. There were many different nicknames, too, before selecting Robert. Only one to stick to this day by Caucasian friends is "Tak".

TAKETA, Shojiro (8). "I am the second son, which explains my Japanese name." Tom had his American name legalized in the 1950s though he had used it since school days.

TANAKA, Hiromu (15). Henry's given name was used within the family. "In fact, when my parents called me by that name, I knew I was in trouble! Usually, I was called 'Hen-dy'. The nickname Hank was chosen in high school. Better than the constant reference to screechy calling of the name on the 'Henry Aldrich' radio show. My middle initials T. stands for Thomas, given by the attending physician."

TOGASAKI, Susumu (11). Only other name is "Sim", short for Susumu.

TSUJIMURA, James Kaz (10).

UNO, Sonji (9). Raymond was added at birth. "I was born in a Yellow Cab whose drive was named Raymond."

USHIO, Shigeki (4). Unpronounceable "Shigeki" for young schoolmates led to the nickname "Shake".

UYEHARA, Ritsu (nee Kaneda) (48). Having been born on June 4, Ritsu stands for Law. Classmates back in Stockton often called me "Ritzzy". In high school, I chose Grayce.

WATANABE, James Michio (47).

YAMAMOTO, Masakiyo (46). Edward remembers be-

## Marutani-

### From the Previous Page

While I must admit to the latter (at times), I am not prepared to concede the former: at times "indignant", yes; "sore", no. "Disappointed" ... often.

THERE IS ONE message which this column has sought to espouse, several times in various ways, but which somehow has not seemed to reach the Nisei, or at least the leadership. When one believes, as I happen to believe, that the particular message is so apparent, so obvious, so natural—it can be quite frustrating that no one hears. Or if they hear, they fail to believe; or if they both hear and believe, they fail to act. And when that happens, even this writer gives up the futile exercise of butting one's head against what is obviously a stone wall.

AND YET WHEN a principle is so important, so promising, so natural as being the next direction in which JACL should have been moving, and should now move, it is somewhat difficult to give up trying again in repeating the message. One hopes that somehow, sometime, somewhere that the message will catch fire and that the JACL leadership will finally see the light, even belatedly. And so it is, with a bruised head, we now give it one more try.

THE IMPORTANT MESSAGE, the principle espoused several times in this column, is one of directing JACL toward expansion into an Asian American organization, to apply its talents and its developed facilities, its potential into an organization to serve and uplift the presence of all Asian Americans as citizens of this land; to shake loose whatever ossification that may be setting in; to halt and indeed reverse any arteriosclerotic condition that over the years, may be causing a slowdown in the lifeblood of this organization.

AT THE SAME time, candor compels us to recognize that there are many among us who are so insecure, so frightened, so vested in the old ways—that they are afraid to look to new directions. Yes, it is always so much more comforting to hear the familiar old refrains, even if they have gone out of style; to continue to move in the same old familiar circles, while we delude ourselves into thinking that we are "big wheels": to sink in the comfort of stagnation so long as one remains comfortable. So long

ing called by that name as far as he can remember. To cancel his dual citizenship in the prewar days, he applied for "Edward" be inserted in the records. Family friends called me Kiyos-san in deference to my older brother Masayuki who was often called Masa-chan.

YATABE, Tamotsu (1). In grade school, the kids cut it to Tom.

YOSHINARI, Kumeo (39). Middle name Art was adopted while in grade school to accommodate non-Japanese friends. "I picked it in personal respect for an older friend." Others called me "Kum" and somewhere along the way, someone converted that to "Coon", which stuck though the years.

YOSHINO, Yutaka (38). "John was given to me at Mission School when I was 4-5 years old (1915)." □

as we continue to keep the pond small, certain ones among us continue to be big fishes. And who among us does not like to think of himself (or herself) as a "big fish" by ignoring the ocean and the whales and sharks that lurk therein?

AND SO IT is that when a proposal such as this—to expand JACL into an Asian American organization—is put forth, there immediately arise those who seek to frighten all of us with predictions of doom, of "insurmountable" difficulties, who seek to convince us that the world is yet flat and that if JACL trims its sails to move into new horizons, we shall all be doomed to fall off the edge. Yet these doom-sayers conjure up these dark clouds when they themselves have not gone to the horizons to look for themselves while frightening others from seeing for themselves. These doom-sayers not only have not looked but they make their dark predictions with their eyes shut, unwilling to look or see. Unwilling to

have others see, resentful of those who speak. And this world-is-my-oyster perspective tragically leads to self-imposed second-class citizenship.

I HAVE PEEKED at the Asian American scene and I have seen, heard and instinctively felt enough to assure you that there awaits a fertile field wherein a conglomeration of Asian Americans could effectively work together to uplift the dignity as citizens of all of us, and thereby lead to the betterment of our own American society. Outside of the confines of cultural and psychological ghettos there awaits a fruitful challenge to invigorate our organization, to get our pulses pounding again, to open up new vistas. If we would only be willing to believe. And to act.

OUR LIFE EXPERIENCES as Nisei have taught us one thing, if nothing else: that is, that anything worthwhile takes work, struggle. And I would be the last to suggest

Continued on Page 104

## JACL CBS GROUP HEALTH PLAN

### HEALTH COMMITTEE

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James Tsurumoto, CLU, V.C.  
Joe Sugawara, Sec.; Kikuo Nakahara, CPA, Treas.  
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Chiz Satow

### HEALTH COMMISSIONERS

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### 1976 Holiday Issue

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Hollywd .....	5	Wash, D.C. .....	56
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Monterey .....	168	PNWDC .....	5
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Omaha .....	7	PSWDC .....	20
Orange Cty .....	50	Midw DC .....	8
Pasadena .....	30	Eastern DC .....	4
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Portland .....	56	PC Adv .....	376
Puyallup V .....	84	Office .....	142
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Dec. 17 total .....			5,889

1975: ONE-LINERS—520

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Dec. 17 total .....			681



# Marutani-

Continued from Page 103  
that to forge an Asian American coalition would be easy. But I assure you it can be done. I urge you that it needs to be done.

## AMONG OTHER THINGS,

as we wrote in previous columns some years ago, we must rid ourselves of vestiges of ethnic chauvinism that we might harbor. Similarly, we must be prepared to recognize and meet the fact of ethnic chauvinism that other Asian Americans also happen to be addicted to; but this can be overcome by openness on our part. This is not speculation on this writer's part: I have seen and experienced such metamorphosis among other Asian Americans. As stated in one of the earlier columns of East Wind, such openness must be without reservation, totally unselfish so that, for example, we would be willing to have, say, a Korean American as national president. We further had suggested that the JACL be re-named Oriental American Citizens League, or OPACLE for short. (When we so suggested this change of name, one well intentioned and highly-dedicated reader responded that the term "Oriental" had connotations of something sinister to our fellow non-Oriental citizens. To this my reply was and is, that we should freely call ourselves whatever we choose, not what someone else may desire us to call ourselves.

**AMONG THE REASONS** we advanced for growth into OPACLE were the following compelling natural factors: the commonality of cultural values, the inclusion of which into our American society can only serve to enrich and strengthen the alloy that is America: the fact that there is a certain strain of racism, "yellow peril", that peculiarly hurls upon all Asian Americans, indiscriminately; that being a Nisei does not immunize us from derogatory terms such as "gook", "slant", "chink" and so on. If you doubt this, just ask your children. Or grandchildren.

**OH, HOW LONG,** how much longer, will the Nisei, and JACL in particular, remain so timid and so afraid to strike out toward new horizons, particularly one that cries out for JACL's attention? Will the leadership show leadership by daring to move forthrightly into this promising need? Or will we see some symbolism of referring the matter to some uncommitted committee "for study", another inevitable graveyard?

**EVEN THIS WRITER** gets weary of pounding his head against a stone wall, notwithstanding that he has been accused, at times, of being hard-headed. It will be interesting to see if the current leadership of JACL demonstrates the courage, foresight and determination necessary to initiate, promptly, meaningful implementation.

# Tule Lake—

Continued from Page 101

The steel cross replaces the wooden one erected by evacuees in 1943 and which finally fell because of age in 1973.

Residents in the area had noticed the cross was down and when they heard plans of the first Northern California pilgrimage in 1974, they had it restored with a steel cross in time for the first pilgrimage sponsored by JACL in May 25-26. The new cross is cemented into the same hole dug by the Japanese internees. A brass plaque has been added at the foot of the cross, the message reading, "May It Stand Until the Lord Returns", with the names of the restorers. The first cross was built from box found inside the camp.

The 1976 pilgrimage plans were coordinated by the Rev. Kay Sakaguchi, El Cerrito; Rev. Sadao Masuko, Oakland; and Rev. Hei Takarabe, Sacramento. The Rev. R. Ernst of Loomis joined Tule Lake residents at the rededication program.

Paul Christy, who was responsible for the steel cross, transported people to the top

of Castle Rock with his Jeep. Others in the Tule Lake area who helped included Tulelake City Clerk Bob Jones, newspaperwoman Ruth King of the Klamath Falls News and the Rev. Bill Slomp of the Tulelake church.

The entire program, including the visit of the Linkville Cemetery where the Tule Lake dead have been reinterred, was videotaped by Nippon Television Corp. as part of its U.S. Bicentennial feature.

Ministers (those deceased are indicated with an asterisk) serving the Japanese Protestant communities inside Tule Lake include:

Japanese Methodist Church — Revs. Kuroda, Portland; Yonosuke Sasaki\*, Florin; Shigeo Tanabe, Sacramento; Baptist Church — Kensaburo Igarashi\*, Sacramento; Presbyterian Church — Rev. Isamu Nakamura\*, Thomas W. Grubbs; Episcopal Church — Daisuke Kitagawa; Others — Hisashi Sano\*, Isaac Inouye, Seichi Miwa, Frank M. Omi, and Hashimoto.



## THE RAFU SHIMPO

L.A. JAPANESE DAILY NEWS

242 S. SAN PEDRO ST.

LOS ANGELES, CALIF. 90012

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## A time for giving . . .

In lieu of sending Holiday Season cards, these people are sharing in the JACL—Holiday Issue Project, sending greetings to JACL friends across the country through this special section and the savings to a JACL project.

### A SEASONAL REMINDER

If you're one of those needing extra cash for Christmas, your credit union can probably give you the help you need.

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