

# SPECIAL HOLIDAY ISSUE

## PACIFIC CITIZEN

Publication of the National Japanese American Citizens League

Vol. 85 No. 26

Holiday Issue / December 23-30, 1977

\$1.00 Postpaid U.S. 50 Cents



In 1888 Hachiro Onuki, an Issei, and Catherine Shannon, a caucasian, were married in Phoenix

**A special article:**

### INTER-RACIAL MARRIAGES

**Also in this issue:**

**JACL and U.S.-Japan relations**

**Friendship Act too academic**

**Little Tokyo Towers is success**

**East West Players in 13th year**

**Asian Americans in media**

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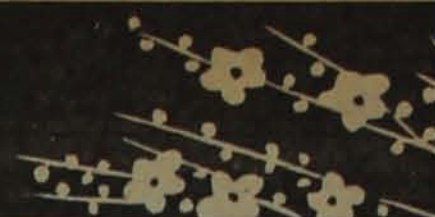
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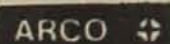
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## PACIFIC CITIZEN

Published weekly except first and last weeks of the year at 355 E. First St., Los Angeles, Calif. 90012 (213-626-6936)

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Second class postage paid at Los Angeles, Calif. Subscription rates payable in advance: U.S. \$9 year, foreign \$13 year. First Class available upon request. \$5 of JACL membership dues for one year subscription through JACL Headquarters, 1765 Sutter St., San Francisco, Calif. 94115 (415-921-JACL).

News and opinions expressed by columnists, except JACL staff writers, do not necessarily reflect JACL policy.

## This Holiday Issue

A lot of devoted effort by a lot of generous people around the country goes into every Holiday Issue. This year, despite a late start, we were able to meet the press deadline of Dec. 19 for what promises to be the best-looking edition—thanks to the commanding artistry of PC Board member Kango Kunitsugu. This may be the forerunner of the magazine style being envisioned for future Holiday Issues.

Another felicitous investment has been made to enhance the greetings solicited by our chapters with use of showy banners on top of the pages. These are the creations of graphic artist Chris Yamashita with Visual Communications.

This is our first Holiday Issue produced since moving to interim quarters in the old Nishi Hongwanji Bldg. The additional work space was enjoyed by the regular PC staff, augmented by our veteran assistants Charles Fullert and Charles Kamayatsu. Newcomer Lori Tanimura, a UCLA freshman, turned out to be a proof-reader par excellence and an able all-around assistant. Our staff writer Pat Tashima's extra skill in cold-type production and staff phototypesetter Colleen Kajioka's elegance in reporting have reinforced PC's potential.

Part-timer Dale Akutagawa of PC's mailing department, office secretaries Jane Ozawa and Tomi Hoshizaki continued their assignments with the Holiday Issue in valiant fashion. Me? Besides requesting contributors to come through, digging up pictures and filling in wherever, it was directing production traffic in the office, assigning page numbers, and getting a little more sleep than in previous Holiday Issue stints. □

**NEXT ISSUE:** The Pacific Citizen resumes publication the week of Jan. 9, 1978, with its New Year Special dated Jan. 6-13, 1978.



### hapi CRAZY MIX

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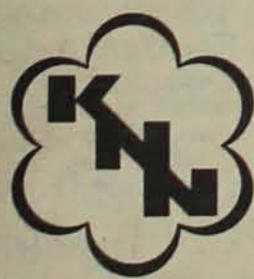
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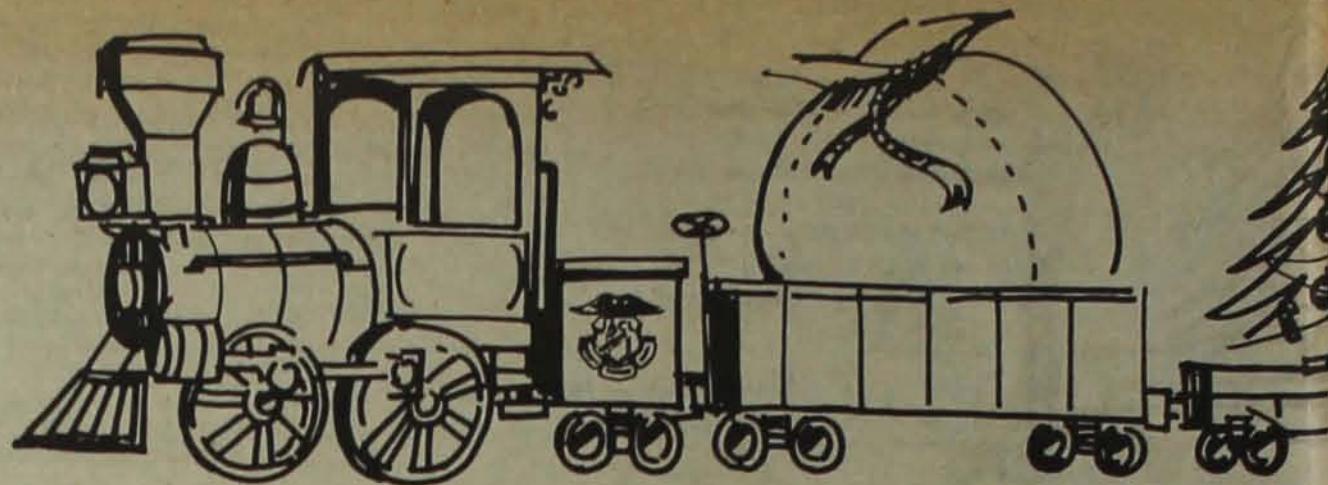
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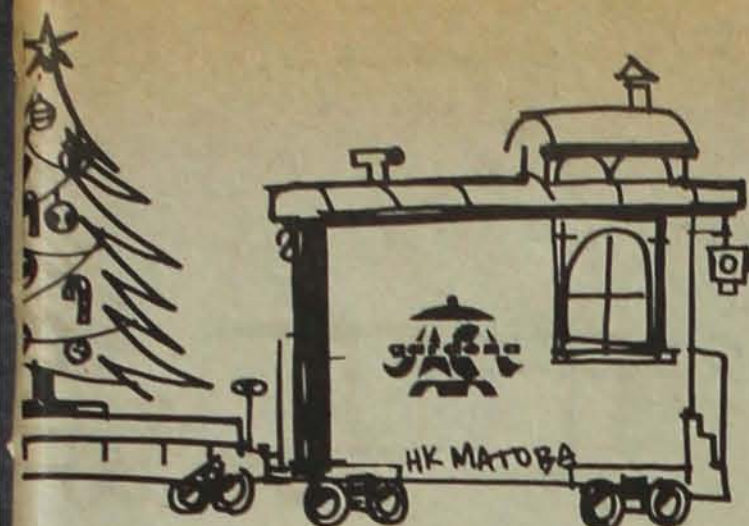




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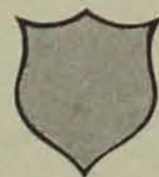
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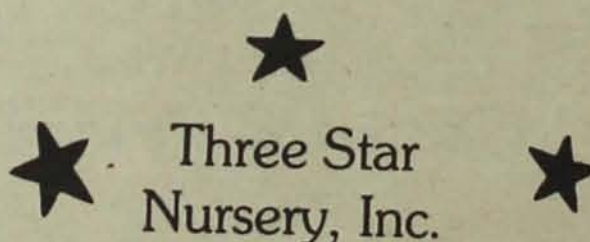
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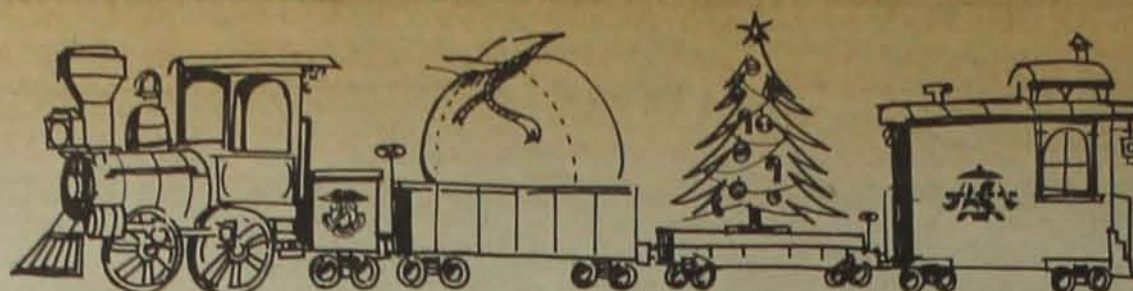


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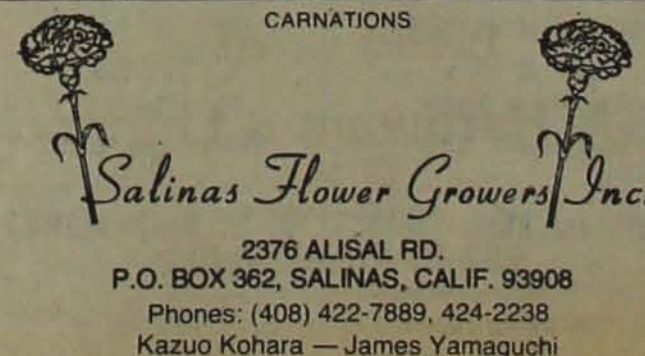
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
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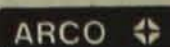
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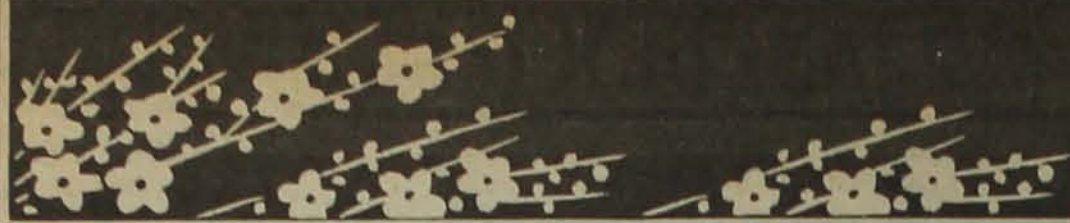
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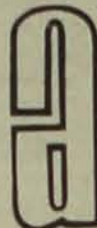
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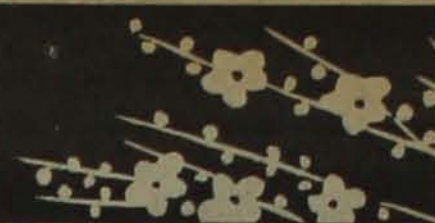
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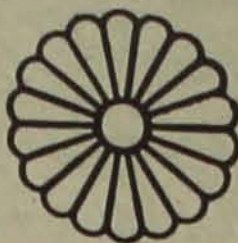
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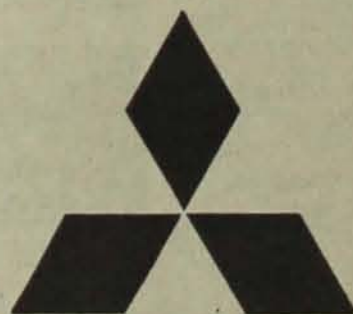
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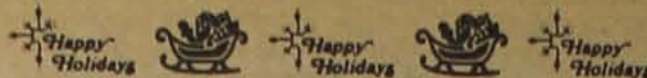


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December 23-30, 1977 / Pacific Citizen Holiday Issue 35



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Japan has become America's most effective ally in the Pacific. It is our second largest trading partner, a world economic power, a stable democracy, and a key element in the international economic system, providing both economic and political stability in Asia. The continuation of this mutually beneficial relationship with Japan requires an understanding of each other.

However, despite the common interests which underlie the Japan-U.S. relationship, Americans understand relatively little about Japanese society and culture. The recognition of this situation was the inspiration for the Japan-United States Friendship Act which became law in October of 1975.

The State Department authors of this legislation viewed it as a means to

3. The Arts; and
4. Cultural Communication and Public Affairs.

The Commission did not allocate all the funds that were appropriated for Fiscal Year 1977. However, these monies will be available for future use, and the Commission has indicated plans to utilize them in Fiscal Year 1979.

The Commission expects to focus a large part of grant monies in the area of Japanese studies in American Education. In FY 1977 they concentrated on four projects:

1. language learning;
2. graduate study fellowships and scholarly publications;
3. Japanese studies in professional schools of business and law;
4. model projects and consortium

communities throughout the United States, who can make important contributions to stronger friendship between the United States and Japan. The Commission ought to recognize these resources and utilize them.

Many members of the JACL have been critical of the membership of the Commission because there are no Nisei members except for Senator Dan Inouye, who as a Member of Congress serves in a non-voting capacity. Many are unhappy about the limited programs developed by the Commission.

However, the weaknesses in the Japan-United States Friendship Act and its programs cannot wholly be attributed to the Commission and its drafters. The members of the Japanese American Citizens League must share some of the responsibility.

The bill was first introduced in 1972. It was not enacted until 1975—three years later—plenty of time for an organized effort either in support or in opposition. Hearings were held in both the House and the Senate, and yet the Japanese American community was silent. Not one group was heard from. The only voices came from the academic world.

The educators who followed the proposal were involved in the legislative process from start to finish, and therefore had an impact on the direction of the programs. It's not surprising, then, that the thrust of the legislation centers on education, and the majority of funds are awarded to educational institutions.

This is not to imply that educational institutions should not receive these funds, or that the development of Japanese studies in America is not important. This is simply an example used to

## JAPAN-UNITED STATES FRIENDSHIP ACT LACKS NIKKEI PARTICIPATION

enhance understanding and support for the close friendship and mutual interests shared by the United States and Japan.

Administering the Act is the Japan-United States Friendship Commission. This Commission is composed of Americans representing the fields of scholarship, mass media, and business from the private sector. Other members include representatives from Congress and the Executive Branch agencies of the Federal Government which support educational, cultural, and international programs.

The legislation stipulates that the members of the Commission who are not government officials be selected from the membership of the U.S. Panel of the Joint Committee on United States-Japan Cultural and Educational Cooperation, also known as CULCON.

### Nikkei community must share burden for weaknesses in Friendship Act.

CULCON is an existing panel composed of the foremost experts on Japanese studies and U.S.-Japan relations, appointed by the Secretary of State.

Funds for the Commission are derived from a U.S. Government Trust Fund of \$30,000,000, to which Japan had paid to the United States for the reversion of Okinawa to Japan.

Broad authorities were stipulated in the Act, and from these the Commission has composed four operating areas as a focus for its programs:

1. Japanese studies in American education;
2. American studies in Japanese education;

programs in undergraduate and secondary education.

Two Japanese universities which offer a field of American studies were funded to train library staff and develop library collections. Other grant monies were used to sponsor the travel of Japanese scholars to conferences in the U.S. and abroad.

Cultural Communications and Public Affairs appears to be the broadest and most undefined category. With funds in this area, the Commission last year provided assistance to the producers of two major educational television series about Japan. Other grants also made possible an exchange of news editors and educational leaders, as well as a visit to the United States by Members of the Japanese Diet.

The Commission has not yet funded any programs in the Arts. Exchanges in this area are still in the planning and negotiating stage.

The total amount of funds expended by the Commission in the form of grants for Fiscal Year 1977 was \$756,744.

These programs and projects certainly are worthwhile and beneficial to both Japan and the U.S. However, if we evaluate the Act's aim to provide a more universal understanding between our two countries, the Commission seems to be missing its mark. A review of the make-up of the Commission and the projects which it has funded thus far, reveal that the overriding emphasis is on education to the neglect of other cultural exchanges. A more well-rounded approach is essential if we are to achieve a true "people-to-people" understanding.

The Commission ought to look beyond the walls of our universities to the world of business, trade, local government, and community groups for alternative projects. There are many outside the academic world, particularly in the strong Japanese American

### Large part of grant monies going to Japanese studies in American education.

emphasize the importance of grassroots involvement in the legislative process.

It is not too late to act, and it is important for us to translate our dissatisfaction into positive action.

The JACL, together with other groups such as the Japan American Societies, should work through CULCON to have Nisei appointed to the Commission.

In addition, we can work together with other local, national, and community groups such as Sister Cities International to develop a project or projects which could receive the Commission's support. We have the ability, the expertise, and the initiative within the JACL. It's up to us to make the influence of the Japanese American community felt.

We are a strong and united community. We have a rich heritage and culture which we have been careful to preserve. Through these ties we can play a significant role in the strengthening of the friendship between two great nations—the land of our birth and the land of our ancestors. □



By Mike Masaoka  
Former Washington JACL Representative



# Mandate of 1976 JACL convention being carried out at snail's pace...

Washington, D.C.

For the last three Biennial National JACL Conventions as I recall, the National JACL Council adopted resolutions directing the organization to seek reparation (or whatever else it may be called) as partial compensation for the economic and other losses suffered by persons of Japanese ancestry in the United States as a consequence of the World War II evacuation, detention, and relocation programs.

At the last convention in Sacramento, Calif., two summers ago, the mandate for reparation as the highest JACL priority project was unanimously approved by the National Council. A budget and even a timetable was adopted by the official delegates.

As we approach the coming Biennial National Convention in Salt Lake City, Utah, in July, for some reason or another neither the National Board, the Executive Committee, nor the professional staff has taken positive steps to

## Why should the National Council be convened if its decisions ... are not carried out by the elected officers and paid staff?

implement that two-year-old unanimous mandate, except possibly for naming a new chairman and continuing inquiries into whether the general membership confirmed the National Council resolution.

It should be sufficient that the National Council has unanimously approved the effort, since it is clear that unanimity of the entire 30,000 membership even on this issue is impossible. If the organization insists upon 100% endorsement or support of this—or any other—project, few—if any—programs could ever be instituted and carried out to completion. In a democratic fellowship like JACL, the majority rules. Obviously, there is a real consensus behind this movement—and every additional representative investigation made since last convention—to the best of my knowledge—has served only to confirm that judgment.

Under the National JACL Constitution as I remember it, the National Council is the legislative and policy-making authority, with each chapter in

good standing entitled to send two official delegates to its sessions. The majority vote of the National Council members determines the organizational activities for the two years after each National Convention. There is nothing in the Constitution, or By-Laws, that permits the National Board and/or Executive Committee and/or National Staff to arbitrarily determine whether a National Council mandated program can be postponed, cancelled, or modified by the elected officers or staff on their own discretion.

We are aware that there has been a change in the executive directorship of the organization since Sacramento. We are also aware that the Washington Representative for the past several years has resigned. But, none of these are acceptable reasons for inaction of the organization on its highest priority project. The membership has not even been given the courtesy of an explanation for this failure.

Though some have hinted at a JACL Watergate at the highest levels, we certainly do not share that opinion. We continue to have faith and confidence in most of our national leadership and staff.

At the same time, however, we can appreciate and understand the necessity for raising this question of responsibility and accountability, for chapters and district councils are beginning to prepare for the 25th Biennial National JACL Convention to be held in the Mormon Capital late this coming July.

Some of the prospective delegates participated in the 1974 effort in Portland to establish guidelines for the nationally-elected officers and staff to follow in order to assure some accountability to the JACL membership-at-large insofar as National Council mandates were concerned. Those in authority at that time agreed that the National Council was not making an unreasonable or unworkable demand. Many of the officers and staff—in fact—welcomed the attempt as a progressive and helpful forward step.

The same questions asked at Portland are haunting prospective delegates to this summer's conclave in Salt Lake City. Why—for instance—should the National Council be convened if its decisions and determinations are not going to be carried out by the elected officers and paid staff? Why should chapters spend the necessary funds to

send two official delegates to the convention when their business sessions in actuality are meaningless and subject to the whims of the leadership and staff? Why agree to a budget for a program, only to find out later that the allocated funds have been designated for another objective? Why should district councils and chapters study the critical issues in preparation for the deliberations of the National Council if its mandates are not seriously considered and implemented by the elected officers and professional staff? Why? Why?

Let there be no mistaking the urgency of this problem, for confidence in the credibility and accountability of National JACL is at stake. The officers and members of the entire organization cannot afford not to address themselves to this subject matter and to resolve it for all time. And, future officers and staff must be held accountable and responsible for the carrying out of the directions of the National Council, which is the only assembly in

## ... confidence in the credibility and accountability of National JACL is at stake.

which the members themselves may actually participate and vote. While there is sympathy and understanding for the volunteers who are elected officers; nevertheless, they owe a duty to the members to make certain that paid staff does what it is paid to do—nothing less, nothing more.

Once the 25th Biennial Convention's National Council settles this crucial responsibility, it can move on to its agenda for the next two years, certain that its decisions will be implemented in the following biennium.

With this certainty comes the greater obligation of the National Council to deliberate and vote more conscientiously than ever before, in the knowledge that what is decided may well affect not only JACL principles and policies but those of the nation and possibly the world too.

And, assuming that the accountability issue is resolved—as I am certain it will be—if the delegates and the officers and staff “negotiate” in the spirit of goodwill and public service which has always been the JACL hallmark,

what are some of the prospective issues of great moment that should be considered by the National Council this July?

Off-the-top-of-my-head, as it were, quite obviously the most urgent relates to the deteriorating commercial confrontation between the United States, the land of our citizenship, and Japan, the country of our ancestry. Without being an alarmist, inasmuch as even the Prime Minister over the Thanksgiving holidays conceded that United States-Japan trade relations were at their worst since the end of World War II itself, it seems clear that the JACL must give grave consideration to what it can—and should—do to relieve some of the tensions that once again could explode into a trade war and subsequently into a “shooting war”, though the possibilities for the latter are rather slim.

In all JACL does in this complicated and complex area of bilateral relations, we cannot ignore the experiences and lessons of the recent past that—like it or not—the degree of comity and cooperation between Tokyo and Washington influences probably more than any other factor the dignity, prejudices, and opportunities that will be the lot and life of American Japanese.

The late war in the Pacific is a grim reminder of that political, economic, and social reality.

United States foreign and military policy especially for East Asia, particularly in regard to the normalization of relations with Peking and the withdrawal of American troops from the Korea peninsula in terms of Japanese “security” arrangements, will also be a special problem for those of Japanese origin in this country. So too will the continuing investigation into the recent efforts of the current South Korea regime to influence American policy by attempting to corrupt members of the Executive and Legislative Branches.

The internal crisis in this nation over civil and human rights continues. What—and how—should the JACL respond to the challenges of the times, especially in light of the organization's outstanding leadership over the years? As one of the main architects of the present immigration and nationality code, for example, what should JACL's responses be to the plight of illegal, or undocumented, aliens? And,

Continued on Page 40



# JACL must assert itself as drums beating again on U.S.-Japan trade issue

In Washington recently I heard a well-respected observer of international affairs warn that U.S.-Japan relations today show some worrisome parallels to the situation in the mid-30s.

The mid-30s was when Japan, in the grip of a military clique, was busily carving out an empire on the Asian mainland. That policy put Japan and the United States on a collision course and the crash came in 1941 at Pearl Harbor. What happened after that is still an unpleasant memory for Japanese Americans.

If Pacific history is, indeed, beginning to repeat itself, we'd better lose no time in sounding the alarm. But surely there are no chilling similarities between the situation today and that of the mid-30s, are there?

On the surface, the facts indicate a vastly different state of affairs. Japan today has no military establishment to speak of and the Japanese people are deeply committed to pacifism. A mutual security treaty binds the two nations together. President Carter has declared friendship with Japan is the cornerstone of our Far Eastern policy. The two-way trade across the Pacific will amount to something like \$28 billion in 1977, which is second only to the commerce between the United States and Canada.

So what is the problem?

The problem is not militarism, but that booming trade mentioned above. It should be a link in the chain of friendship. But it isn't. The trouble is that it's lopsided. We are buying more goods from Japan than Japan is buying from us, and the imbalance is causing a pain in some very sensitive areas of America. To be successful, trade between two nations must be reasonably balanced. The imbalance this year is expected to approach \$8 billion in Japan's favor and that staggering sum follows on a series of growing American deficits.

Such deficits are especially painful

when we are paying some \$45 billion a year for oil to the OPEC nations to keep our cars running and our factories working. On top of that we are in a recession and many of our industries are suffering. Under the circumstances it is convenient for steel-makers to blame imports from Japan for their difficulties even though the problem involves other factors.

The automobile and electronics industries are also complaining about unfair competition from Japan. The ideal of free trade around the world makes a lot of sense, but it is difficult to sell it to an unemployed American who thinks he has lost his job to a worker in Japan. Free trade has little appeal for a jobless American even though he drives a Japanese-made compact car and watches football games on a Japanese-made TV set.

But a serious falling-out among friends over trade—does it sound plausible?

It is easy to be excessively alarmist about this situation and to over-state the problem. However, in its efforts to

**It is our 'Japanese-ness' that catches the attention of American racism and has been at the root of our troubles.**

revive the domestic economy, the Carter administration has been responsible for some extraordinary developments lately.

Just before Thanksgiving an official American mission to Tokyo bluntly warned the Japanese government that its continued trade surpluses seriously threaten relations between the two countries. The U.S. mission "suggested"—demanded might be a more accurate word—that Japan bring its trade into balance quickly by vastly increasing its imports of American

goods while at the same time restricting its exports.

It was made clear that if the Japanese did not cooperate swiftly the Carter administration would not try to stem the tide of protectionism—demands for higher tariffs, restrictive quotas and other steps to curtail imports—rising in Congress.

Such intrusion into the economic affairs of a friendly trading partner was described as "extraordinary", which is a nice way of saying "outrageous". The Japanese were shocked as much by the tone as by the substance of the American demand. The complete change in Prime Minister Fukuda's cabinet is in large part a response to the U.S. action. The toughness of the U.S. negotiators is an indication of how seriously our government is viewing the trade problem.

So this time the threat of "war" is not military, but economic. There won't be shooting.

Nonetheless the possible implications—particularly for Japanese Americans who seem to become susceptible to virus pneumonia every time a chill descends over U.S.-Japan relations—are distressing. Basic to our problem is the fact that a large part of the American public is still unable to distinguish between Japanese and Japanese Americans. A Black American is not regarded as an African. But for complex reasons a Japanese American whose family may have been in the United States for four generations is thought of as "Japanese", meaning something other than American.

This faulty perception of who we are and what we are can have unfortunate results. The outstanding example is the Evacuation in which Japanese Americans became innocent victims of issues far larger than ourselves.

Obviously an Evacuation is not going to happen again as a consequence of a trade war. But so long as our fellow Americans see us as "Japanese", there are other ways in which we can be hurt by economic hostility between the country of our birth and citizenship on one side, and on the other the country of our ethnic heritage no matter how far removed.

Well what can we do about the problem? Before addressing that question, let us take a probing look at our history.

Back in the mid-30s the average Nisei was a naive teenager blundering around in search of his identity. At the time of the Evacuation in 1942, the only significant Nisei civic organization, JACL, was less than 12 years old. It had spent most of its first decade in trying to persuade predominantly indifferent Japanese Americans to support it. That didn't leave time to do much of anything else.

Few Nisei during the mid-30s were aware of the insidious deterioration of relations between Japan and the United States. For some, perception was

distorted by the wishful thought that a fight was impossible. For others, vision was restricted to their own narrow economic and social problems by the grim twin pressures of Discrimination and Depression.

It is highly improbable that under the best of conditions they or JACL could have done anything to stave off war. Too many factors beyond their understanding and control were at work. But it is within the realm of possibility that had the Nisei anticipated their own tragedy, they might have been able to lay the kind of groundwork before World War II that would have averted Evacuation. Of course this is only speculation; unfortunately there is no way of knowing for sure.

After World War II, JACL with the vigor of its new-found maturity set out to achieve a series of major goals. There were a series of stirring campaigns: Citizenship for the Issei. A revised immigration policy that eliminated discrimination by reason of race. Payment for material losses suffered in the Evacuation. Repeal of anti-alien land laws. Repeal of Title II, the concentration camp law. Repeal of Executive Order 9066 which authorized the Evacuation. A presidential pardon for Iva Toguri d'Aquino, wrongly imprisoned as the mythical Tokyo Rose. And as part of a great national movement, the elimination of racial discrimination and strengthening of civil rights.

There is an interesting pattern to all these noble causes. They corrected historical wrongs. They were rectification measures but they did little to break new ground. They were remedial rather than innovative.

That brings us to the present where now we face a challenge of greater scope than anything Japanese Americans or JACL have experienced since

**... we can exert united moral pressure to keep the problem from getting out of hand.**

World War II. More accurately, there are two related challenges.

The first is to prevent a breakdown of U.S.-Japanese relations into a trade war in which there would be no victor. Economists warn that a return to iron-walled protectionism could easily touch off a dangerous world-wide depression.

There isn't sufficient space in this essay to discuss the merits of the issues. However, as in most disagreements, neither side is totally without fault in the present face-down. If Americans have shown an embarrassing preference for Japanese cars, TV sets and cameras, Japan has been remiss in not allowing more of its people to enjoy citrus fruits, beef and other American products. For Tokyo, this is a ticklish political problem; the ruling Liberal Democrat party needs the support of thousands of farmers, each with only a few head of cattle or a small orange orchard, who contend they will be hurt by American competition. But it is no more ticklish than the problem of American Congressmen from steel-making constituencies. Something obviously is wrong when the price of beef is kept so high that it is profitable to fly live American cattle by chartered plane to Japan for slaughter.

Continued on Next Page



## HOSOKAWA

Continued from Previous Page

There may not be a great deal that Japanese Americans can do to help solve this international dilemma, but we can exert united moral pressure to keep the problem from getting out of hand. That's the least citizens can do in a democracy.

The second challenge seems somewhat less difficult, although that probably is a misreading of the situation inasmuch as we haven't been able to solve the problem after decades of trying.

That is to assert our Americanism in a way that no one ever again will confuse us with the Japanese while, at the same time, honoring our ethnic heritage.

In all candor, it is our "Japaneseness" that catches the attention of American racism and has been at the root of our troubles. Japaneseness was the basis of the Evacuation. It caused members of Congress to ask David Ushio, who as executive director of JACL was working for Repeal of

Title II only a few years ago, whether he could guarantee that "your country" will never again attack Pearl Harbor. It caused members of the Carter transition team to question whether a Nisei being considered for a top administration would be loyal to the United States or Japan in a crunch situation.

This problem is real and pernicious. It casts a cloud over our every activity, not least of which would be efforts to inject ourselves into any controversy—such as the trade matter—between the United States and Japan. It demands solution.

These are challenges of the coming decade that should test Japanese Americans and JACL, challenges that call for innovative solutions.

Back in the mid-30s our concerns were too parochial and our view too myopic to be aware of the challenge of those times. We failed ourselves.

It would be tragic if we let history repeat itself by permitting petty, self-centered issues to dominate our thinking and action once more while infinitely more critical issues are ignored.

## MASAOKA

Continued from Page 38

in spite of past resolutions, JACL needs to affirm again its commitment to the reparation concept, or it should—once and for all—reject the notion that evacuees and others of Japanese ancestry should be partially compensated for the travail and economic losses of World War II.

Then, too, there are problems of assuring those of Japanese background of better employment and promotion opportunities in both the private and public sectors, of encouraging more qualified and eloquent Nisei, Sansei, and Yonsei to seek election and/or appointments to public office at all levels—national, state, and municipal. How can JACL help Nisei in retirement? Or the Sansei, Yonsei, and Gosei in developing racial and cultural heritages? Most vital, though, is to counter "anti-Japanese" news stories and cartoons in the publications of the nation in order to protect the interests of Japanese Americans.

Internally, due to the circumstances of the "resignations" of the National Executive Director and the Washington Representative, there is much in the way of housekeeping problems that need to be clarified and cleared up, with the officers and membership rallying around the new National Director and the Washington Representative to be selected "for the good of JACL".

JACL must develop more responsible administrative and employment practices, for we have heard of some irresponsible, intimidating, and coercive experiences that—if true and uncorrected—will be a constant embarrassment to the organization. The National Organization—like Caesar's wife—must be above reproach.

But, most of all, JACL must first make certain that its officers, and especially its professional staff, are held accountable to all of its members, else it can hardly qualify as providing the responsible leadership for the destiny and well-being of those of Japanese ancestry in the United States in these critical and crucial times. □

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# East West Players, Asian American actors group, now in 13th season

Los Angeles  
Once Upon in America, the third play in the repertory of four plays (the first two are one-act plays) was premiered late in November in its 13th season by the East West Players. The play represents much of what are the Players' strengths and what may be their shortcomings in the only Asian American actor's group extant in these United States. (I have vaguely heard of other groups in Hawaii? New York? San Francisco? Seattle? But the news is not consistent.)

For one thing, the play was conceived and directed by Mako. If the existence of a theater can be said to depend on the brilliance and determination of one man, that man is this stocky, shaven-headed actor of Academy Award nominee stature—Mako of the penetrating glance, wide Jimmy Carter smile (when he does smile) and unexpected shyness, which is there side by side with the intractable obstinacy of a mule when hanging on to his opinions.

Mako, the son of noted artist and author Taro Yashima, has been with the East West Players since their modest beginnings in the basement social hall of the Bethany Presbyterian Church, as has been his wife Shizuko Hoshi. While no one, least of all Mako and Shizuko, are suggesting that they did it all themselves, the fact is that their faith, tenacity and just plain hard work not to mention their unheralded monetary contributions have been the pillars upon which the East West Players have continued to exist and even to prosper, comparatively speaking.

Take away Mako, and I doubt if the East West Players would have survived this long, for in spite of his strongly-held opinions, or perhaps in part because of them, he has been the Rock of Gibraltar, the provider of leadership and inspiration for the troupe to stay together, grow and make a distinct contribution to

the era of Asian American awareness in U.S. history.

Others may make their marks as flower growers, landscape architects, CPAs, chemists, pharmacists, teachers, lawyers and as some of the most sought-after secretaries in the market, but this man has chosen to devote his life to the dramatic arts, a field among the creative arts from which the oppressed and suffering Issei did their damndest to steer their offsprings away.

Too impractical, the Issei said. Too uncertain economically. How can actors, especially Asian American actors make a decent living in America?

Ah, but we live in an era when faith in the fu-

and set designers, to crib the program notes from the East West Players' latest book. He has designed lighting and/or scenery for more than 100 productions for such companies as the Inner City Cultural Center, the Players Ring, the State Society and Theatre East. He is regularly employed at ABC as lighting director and sound mixer, two profoundly technical aspects of the theater to which he brings an artist's heart and a professional's ear and eyes.

Once Upon in America is a musical and features the dancing, choreographic, singing and acting talents of Kim Miyori, a beautiful young actress of formidable natural abilities, and the

ing worth raving about is often produced by a committee, however good its intentions.

A work of art is the undiluted, admittedly slanted point of view of one artist in whatever medium; the focus of the work gets out of joint when more than one person has a hand in it. Well, we may make exceptions

rather than that of a more natural process in which the author, wrestling to express something distilled from his life experience, produces a statement which if it is of any worth, will also reflect the larger truth of everyman's life experience although the details may differ.

I thoroughly under-

## Mako ... the Rock of Gibraltar, leader and inspiration for the only Asian American actor's group.

for a collaboration of two persons, as in the case of Rodgers and Hart or Rodgers and Hammerstein, but as the saying goes, "Too many chefs spoil the broth," or whatever.

One of the reasons for the dictum above is that in the case of committees, the "work of art" proceeds from a pre-conceived end. In the case of Once Upon in America, we can imagine the East West Players, frustrated by a lack of Asian-authored plays on Asian themes, saying, "Let's produce one that will tell of the Japanese American immigrant experience in America." The play, and this can be true of the solo author's product as well as that of a committee's, is an artificial, forced flowering,

stand the frustration felt by the East West Players, who must depend on a handful of Asian writers to come up with something worth performing.

This is not to say that the EWP has not had its electrifying moments of theater, notably in Frank Chin's *Year of the Dragon* and *Chickencoop Chinaman*, and in Jeffrey Chan's *Bunny Hop*, one of this season's repertory offerings; but good Asian American plays are still few and far between.

The East West Players are making a valiant effort to correct the situation, by applying for Rockefeller "Playwright in Residence" grants to encourage original Asian American plays and

by the annual prizes offered by perennial board member Beulah Quo and another board member Howard Miller for the best original play in a playwright's contest.

One hopes that the Depression-haunted Nisei's era of a compulsive search for material security has now given sufficiently to the reared-in-affluence era of the Sansei in order that more encouragement will be given to those pursuing the creative arts as their life work.

In the meantime, Asian Americans aspiring to become actors and performers are given good training and a strong foothold in the entertainment world through their experience in the East West Players.

Through their subsidized performances of the Total Theater Ensemble in schools and recreation centers, the Players also bring a non-stereotypical portrait of Asian Americans to the general American public.

Uplifting reasons above, I support the East West Players because they provide live theatrical entertainment and a sense of fulfillment that I cannot obtain at the Schubert or the Huntington Hartford or at the Ahmanson — a theater that harkens back to my roots. □

## E/W Players are breaking up stereotypical portraits before footlights.

ture is sometimes justified. The motion picture *The Sand Pebbles* and the excitement generated by the musical, *Pacific Overtures* on Broadway and on the boards of the Pavilion of the Music Center last year are proofs that dreams do come true.

So, to return to my original premise, *Once Upon in America* has Mako as its conceiver and director, one of the East West Players' strong points.

Peruse the credits for the play, and you notice that the only double credit is given to Rae Creevey, producer and designer of the sets and lighting. If another member of East West Players can be said to be indispensable, that person is Creevey, the lachrymose, cigar-smoking, true professional who has also been with the Players from their very beginning, if memory serves me right.

Creevey is one of Los Angeles' busiest lighting

song-writing and performing talents of Dom Magwili, Rickey Momii, Bill Lee and Keone Young.

Somehow when one thinks of little theaters, one thinks in terms of serious drama about ethnic identity crises, produced with utmost intensity by aspiring tragedians. The stereotype leaves little room for light-hearted comedy or tuneful musicals, but the beauty of the East West Players is that they dare to smash every kind of stereotype from "Asian faces cannot play Ibsen characters and make them believable" to "Asians ain't got rhythm".

Well, I must admit that *Once Upon in America* isn't Ben Vereen strutting in *Sugar*, but then who else can be Ben Vereen strutting in *Sugar*?

Which leads us reluctantly to "what-is-wrong-with-Once Upon in America?"

For one thing, the play has 10 authors, and I am of the opinion that noth-



Mako and Nobu McCarthy in "The Rooming House."





# What if Santa Claus were subject to the laws of the U.S. Government?

By Timothy D. Takata  
Attorney-at-Law, Los Angeles

## UNITED STATES DISTRICT COURT

United States

V.

Santa Claus

aka St. Nick

Case No. 105-321

Complaint for Violations  
of U.S. Statutes, Rules  
and Regulations

### COMES NOW THE PEOPLE:

This multi-part Complaint, filed on or about Christmas Day, Anno Domini, 1977, against one SANTA CLAUS, also known as "Saint Nick", citing numerous violations of law, is separated into individual complaints in the interest of clarity, said complaints issuing from the specific Government agencies listed below, to wit:

#### CIVIL AERONAUTICS BOARD

TO SANTA CLAUS: Our Agency is informed that you have violated CAB regulations in that you have been piloting an unauthorized aircraft in the form of a flying sled with reindeer as propellants, and have flown such sled over various parts of the United States on December 25, 1976, and on previous years. Our records show no evidence of registration of your aircraft, nor of your ever having been issued a valid pilot's license. This is contrary to the law.

#### INTERNAL REVENUE SERVICE

TO SANTA CLAUS: The Internal Revenue Service hereby charges you with tax evasion and fraud in that on numerous occasions, and more specifically, on each 25th of December of each year, you have distributed free goods, materials, and artifacts to the residents of the United States having a tremendous monetary value in their sum total. Our records show no gift tax paid by anyone for such goods, materials, and artifacts. Therefore, take notice that the Service demands inspection of all your records and accounts for the last ten years, including, but not limited to, your bank statements and ownership of stocks and bonds. The Service also demands specific information as to the origin of the materials involved in the manufacture of all your Christmas "presents" as there may also be a tax due on said goods, materials, and artifacts prior to their being processed.

#### FEDERAL BUREAU OF INVESTIGATION

TO SANTA CLAUS: The Bureau is currently investigating your activities in the criminal area of breaking and entering into practically every home in the U.S. and its possessions on December 25, 1976, and in previous years. From your description on record, you are a Male Caucasian, approximately 60 years of age, much overweight, and with red, fat cheeks. It is also a matter of record that during aforementioned breaking and entering activities, you wear a disguise consisting of a two-piece baggy red suit—and have been heard to shout "HO! HO! HO!" frequently; and that upon breaking and entering, instead of taking things, you leave things. The Bureau will subpoena you for a deposition in order to clarify your burglar-in-reverse procedure.

#### IMMIGRATION & NATURALIZATION SERVICE

TO SANTA CLAUS: The Service cites you for violation of the Immigration Law. It is a matter of record that you entered the United States by air December 25 last.

It is also a matter of record that no instrumentality of the U.S. Government had issued you an entry visa. Thus, your status in the U.S. on December 25 last was that of an illegal alien. In order to legally enter the U.S. a person must obtain an entry permit from a U.S. Consulate outside this country or its possessions. Since it is known that your legal residence is in the North Pole, we suggest that you get your entry visa in Canada. You must also obtain entry permits for any "elves" you might bring on your trip to the U.S. and any animal such as a reindeer must first pass a Customs Health inspection.

#### DEPARTMENT OF JUSTICE

TO SANTA CLAUS: The Anti-Trust Division of this Department is conducting an investigation into possible violation of the anti-trust statutes by you. Information developed up to this time clearly indicates that you have a virtual monopoly on the business of distributing "presents" on Christmas Day throughout the Christian world. Such a control of such business by whatever means is illegal per se. Therefore, you are commanded and ordered to divide the Christian world into territories so as to allow competitors, such as the Tooth Fairy, to deliver presents on Christmas without any interference from you.

#### OFFICE OF THE SECRETARY OF STATE

TO SANTA CLAUS: The Secretary is concerned with your possible position regarding the Balance of Power in the world. In this era of DETENTE it is the policy of the United States to hold dialogues with foreign governments and their representatives on this issue.

Therefore, the Secretary desires to reach an agreement with you as to LIMITATIONS on the number of the airborne reindeer you use on your sled.

#### AFFIRMATIVE ACTION POLICIES

TO SANTA CLAUS: The government of the United States is deeply concerned about the reported makeup of your present work force. Reports have it that your work force is restricted to elves of the male sex. If you are to operate in this country, be advised that this practice is contrary to U.S. Equal Rights statutes. We are aware that Mrs. Claus, when her household duties permit her otherwise, helps you out in your shops. Thus, you are not a one hundred percent male chauvinist. However, your reported past practices with references to the sex mix in your shops leaves much to be desired. Next year, the U.S. government expects your work force to be made up of 50% elves of the female sex if you are to operate in this country. That also goes for the ensuing years.

#### ENVIRONMENTAL PROTECTION AGENCY

TO SANTA CLAUS: The EPA charges you with polluting the environment. There are numerous reports on record of reindeer droppings in various parts of the U.S.A. on each December 25th. In this manner you have violated EPA regulations in that your reindeer are not equipped with emission control devices. It is also suspected that you do not have EOA approved safety belts on your sled.

#### COMES NOW THE PEOPLE (AGAIN)

TO SANTA CLAUS: Since serious and grave charges have been made against you as set forth in the foregoing complaint, the Government advises that your lawyers should contact the Department of Justice at their earliest possible convenience.

However, this advice is not to be taken as an indication that the Government will entertain the issue of plea-bargaining.

Signed: U.S. GOVERNMENT  
(E PLURIBUS UNUM)

#### COMES NOW SANTA CLAUS

U.S. GOVERNMENT  
WASHINGTON, D.C.  
UNITED STATES OF AMERICA

Dear E Pluribus Unum,

Me get an Immigration Green Card? Me put emission controls on my Dancer and Prancer? Me reveal to the IRS my Swiss bank account number? Me split up my territory and share it with a Fairy? HO! HO! HO! You must be kidding! Have a Merry Christmas!

Very truly yours,  
SANTA CLAUS





# OPPOSITE SIDE OF THE SAME COIN

By Warren T. Furutani

Head School Counselor,  
Service for Asian American Youth, Los Angeles

This is not a sociological study but observations from a member of the family. It's dedicated to my cousin, Rex, who got lost in the Whirlwind.

Recently, articles have appeared in the media dealing with the success of Japanese in America. There have been arguments about whether this is true or not, positive or negative. My concern is neither. I would like to explore what this means and why it has come about.

One trait that generally gets applied to JA's is how we are so quiet. In the next breath usually is the rationale for this phenomenon, followed by the conclusion that it's the result of our culture from Japan.

At first what I envisioned was a stoic Japanese family seated on tatami mats with the patriarch in the place of honor and everyone else expressionless except for an unspoken sense of restraint. This observation seemed logical as long as I used this

**... as things have gotten better, our desire to survive has evolved into how to succeed.**

stereotype to define reality. But this really broke down when I saw my first Japanese movie. Not that movies completely depict reality but it did give me a source of information to test my conclusions. And the result completely discredited what I was told and began to believe.

In those movies, I never saw so many people cry, and not just women but men too. And not just tears trickling out of the corners, but cascades of water accompanied by anguished wretches of agony and woe. People throwing themselves prostrate on the floor, clutching at the legs of others and bemoaning their fate and pleading for mercy. What of the restraint and reserve? How about the quiet culture and the hiding of emotions?

But from my own experience, I knew that we were quiet. Not all the time but in classrooms where you had to interact with people of different ethnic groups, on the

job in the same situations and definitely whenever we were thrust into a new social situation. As a matter of fact, one of the few books written about Japanese in America by a Nisei is titled, "The Quiet Americans" (by Bill Hosokawa).

The rationale of it being our culture from our homelands didn't hold water. But I concluded on my own that this phenomenon was still the result of culture. Now, when I speak of "culture", I'm using it in an inclusive sense: how we live our lives, not just our music or art forms.

What I realized was that the way we lived and how we interacted with the majority society was the result of our culture which we developed through our history and experience here. And if you look at that, you can vividly see that our way of life or culture was a simple one. First coming here for whatever the push/pull factors of immigration and then once here, the question of how to survive. How to survive amidst the extreme oppression which was our reality. From this, we developed our culture of survival.

Through our history we have learned how to survive and there are numerous historical lessons to draw from. We have adapted ourselves to our environment and have found our niche.

It's logical that people want to forget their bad experiences, but they still remember. That's why people react so when someone is rocking the boat.

You see, the boat has capsized at different times. Much has been lost in terms of lives, material goods and dignity. But what of those who survive. Try to right the boat, sit softly and quietly because the boat is drifting on a stormy sea. Then when the storm has passed and there's a relative calm, we can again think about moving ahead.

Our history is a stormy one. But as things have gotten better, our desire to survive has evolved into how to succeed. And from the standpoint of quantity, we have acquired a definite amount of material and economic wealth and success.

Our grandparents and parents have worked hard. And although we didn't get the hugs and kisses that you saw on TV family shows, we were given a chance for

better. And to gamble that chance would be a mockery of all the groundwork laid to get to this point.

So, we have pursued endeavors that we have learned are safe and where we as a minority will be allowed to function in the majority society. We have become dentists, pharmacists, and in the sciences and technical fields we excel. We have concentrated on areas where hard, diligent study and work will somewhat guarantee our success, and have avoided areas where you know there's not much chance.

But are these areas where we have natural inclinations or inherent abilities as a

**I wonder, with all this material success why do we suffer from so many suicides among our youth.**

people? NO! No more than Afro Americans have an inherent ability to play basketball or dance. Is it an extra tendon, unique muscle structure or natural rhythm that makes them excel in these areas? If you believe that then you'll fall for the other b.s. that theorizes that they have a smaller cranial cavity and therefore less gray matter and a lower intellectual capacity. Being professional athletes, especially basketball players is because crowded urban ghettos have many more round ball courts than football fields or baseball diamonds, and entertainment historically and today, has been a way out of the ghetto.

No! It's the objective conditions, our environment, that people historically and today have had to deal with. How to accommodate them and use them to our advantage, avoid and possibly escape them, be overcome by them, or change them.

Whatever the situation, those that did achieve success did so with perseverance, tenacity, and ability, in spite of the odds against them.

But this success for Japanese Americans has to be qualified and put into a perspective. If you look at our economic success, for example, much of this was achieved by servicing the Japanese community. From being a doctor, to insurance salesman, or businessman, the monetary gains have not for the most part been the result of open interaction with the majority society. This success is not predicated on the proposition that we have had equal

opportunity, but on racism which denied services and goods to us because we were Japanese. What this did was inadvertently create a community of consumers that needed haircuts, supplies, insurance, and any number of commodities and services. This market created an ethnic economy where the proprietor and consumer were of the same nationality. Historically, we had little choice as to where to shop or who to patronize. This still carries over to today, but now we have that choice.

In a recent newspaper article, Los Angeles Times, Oct. 17, 1977—"Japanese in U.S. Outdo Horatio Alger," the fact that the average family income of Japanese Americans is nearly as high as whites has been raised as another example of success. The point overlooked is that the majority of the Japanese American family incomes are the result of two paychecks because both parents usually work. While for whites I speculate that a lower percentage of family incomes are the result of the same.

Another fact acknowledged is the large number of professional people in the Japanese community. Even if this is so, one of the continuing "sore spots" for Japanese Americans is the lack of middle level management and supervisory positions. Countless stories of training white personnel to be your supervisor have been told. Also there's a new twist with the upgrading of other minorities and women to supervisory positions.

A quick observation can result in the as-

**In the last year, Sansei have shot themselves, hung themselves, and shot it out with police. Which to me is just another form of suicide.**

sumption the Japanese have "made it" in a quantitative sense (economically and materially). But where we seem to be lacking is in the quality of our lives. Are we as a people developing to our fullest potential or are we subordinating what we would like to do or try to the pursuit of not necessarily happiness or fulfillment but economic security.

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# INTER-RACIAL MARRIAGES

## In 1888 Hachiro Onuki married Catherine Shannon in Phoenix

"I am opposed to mixed marriages I do not think very much of the Japanese girl who married Private Girard, and I will bet you that her mother and father are scorned by their Japanese neighbors ... The moral is that most of the people on earth are still intolerant, and mixed marriages are paid in full by mixed children. They are rejected by both sides."

—Jim Bishop  
King Features Syndicate, 1957

The time is consumed with a fear—of change, of the militant, of the minority. Xenophobia curses the land from coast-to-coast. The exaggerated talk of an impending Communist takeover creates a hysteria among reactionaries.

Militant labor leaders Tom Mooney and Warren Billings are imprisoned in San Quentin. Sacco and Vanzetti face the electric chair in Boston. Blacks still labor in the south under dismal slave-like conditions.

The time is also ripe for the call of the laborer. Karl Yoneda, active in labor movements in Japan, flees the country to avoid service in the Imperial Army and returns to his native Los Angeles. He joins the Southern California Japanese Farm Workers Organizing Committee to combat the prevailing low wages and long hours and devotes time to the International Labor Defense (ILD) in the fight for civil rights.

An avowed Communist, his answer for the common workers is the Movement. But the work is difficult.

He is arrested—once for passing out anti-Imperialist Japan leaflets during a visit of the country's navy warships and another time for participating in a hunger march.

After one of these arrests, he is bailed out by Elaine Black, a secretary in the ILD Southern District. She, too, is committed to the Movement.



Catherine Shannon met her husband-to-be, H. Ohnick, while he was installing electric lights at her Phoenix home in 1888.

They work together and fall in love during a time it is neither fashionable to be a Communist or to be involved in an inter-racial relationship.

Marriage is out of the question in California—the laws forbid intermarrying. So they live together and their work continues. Later, a fellow ILD leader comes up for trial. As close friends, Karl and Elaine worry about the chances for acquittal.

The prosecutor, aiming to discredit the leader's character, hints the defendant keeps immoral company—namely, an unmarried, inter-racial couple.

Both Karl and Elaine agree the time to make the relationship legal has come. Neither the Movement nor its people can be jeopardized.

In November of 1935, they board the train for Washington, the nearest state



Hachiro Onuki, early Arizona pioneer who was responsible for introducing electricity, gas and streetcars to Phoenix, is pictured near 1900.

Photos: 1953 PC Holiday Issue

permitting inter-racial marriages ...

They can laugh about it all now. Karl and Elaine Yoneda are enjoying the pleasures of retirement, content to be in San Francisco after their heyday of earlier times.

The city seems suited for them—a cosmopolitan environment that permits the most liberal of lifestyles, from open homosexuality to the free intermingling of races so commonplace in its crowded, cramped city limits.

The climate of the '30s, the inopportune time they chose to marry, is in stark contrast to the permissiveness of the Bay Area haven—the one place that may have permitted them to marry years ago if it had existed as it does today.

Nevertheless, their memories, for all the hardships and obstacles, are

happy ones. In May, they will celebrate their 45th anniversary—a milestone that Elaine says includes both their legal and two-year "illegal" marriage while living together.

"It was to be my second marriage," she said of her betrothal to Karl. "It was quite a joke with us, you know. Here I was a 'second-hand rose' and Karl was the quote—virgin—unquote."

She laughs gregariously at the memories. A straight-forward woman with the knack for remembering and a pleasant gift of gab, Mrs. Yoneda kids about the way the relationship started.

The union has been fulfilled with their sharing the work of the Movement, their writing (Karl is a noted authority on the Japanese labor movement) and their son, Thomas, now married with children of his own.

Both agree race never entered the picture when the thought of marriage first popped up. It was the society around them that injected the forbidding overtones to such a mixed marriage. And today, only the passing of time has clouded the particulars of their wedding day. The affection has remained intact.

"We started living together May 26, 1933. That's our official day even though we were married in 1935. I borrowed some money, borrowed a wedding ring. In the 1930s, you worked for 15 or 20 cents an hour," Karl explained. "I was a dishwasher, farm worker and union organizer, so I had no savings."

"We went to Seattle and then to City Hall and paid I think \$2. We bought flowers and paid 50 cents a night to stay in a Japanese hotel. We were penniless on the way home," he laughs.

Elaine's version of the same episode is as vivid, but more accurate, according to her. "Train fare was \$35 just to sit up," she began, "and that's when you packed your first day's lunch."

"I think we borrowed \$75. We got the license at City Hall, but didn't get married there. Karl can remember strikes and organizations so perfectly, but..." She bemoans her husband's forgetfulness.

"Anyway," she continued abruptly, "We found a minister active in the cause against war and fascism—yes they did have them back then. We said, forget the religion and just make it legal. And he said—he was a Methodist





L.A. NISEI SECRETARY NORIKO (NIKKI) SAWADA, 32, BECOMES BRIDE OF HARRY BRIDGES. They are shown in Reno, Nevada

law prohibits interracial marriages, but Bridges refuses to tell when and where they were married.

PC Archives: (Associated Press) December 9, 1958

minister, by the way—he said, “The World needs more mixture so the World can have peace.”

Today their story would simply be added to the list of statistics compiled by officials interested in comparing intermarriage rates. No longer is it unusual to find a Japanese man and Caucasian woman walking down the street holding hands as it was when the Yoneda heard the whispers and felt the stares of intolerant passers-by years ago.

Their story is one of several intermarrying couples of the time remember. Like the Yoneda, they can tell of the legal barriers that made lengthy journeys necessary before marriages could be performed. The Yoneda marriage was neither overlooked by the critical society or sensationalized. In other cases, however, such mixed marriages among notables drew the attention of a curious public.

Longshoreman Harry Bridges made the headlines when he announced in 1958 he had married Los Angeles secretary Nikki Sawada in Reno, where miscegenation laws existed. Author James Michener, as well, almost brought his novel, “Sayonara” to life when he married Chicagoan Mari Sabusawa in 1955.

Then there were the tragic cases, like the “Madame Butterfly” incident involving Marie Kunitomo. The daughter of a respected Denver physician, Miss Kunitomo was engaged to a Caucasian, a fireman in the local department. Her mother was an Irish American.

Several days before the wedding, the fiancé disappeared, apparently reluctant to go through with marriage to the Japanese girl. Though the wedding gifts kept coming in, the groom was nowhere to be found. In despair, the bride-to-be drove to a secluded spot and shot herself. She was buried in her wedding gown and the runaway fiancé returned for the funeral, fully repentant.

The first Japanese-Caucasian marriage in the U.S. is believed to have occurred in 1888, when Issei Hachiro Onuki and Catherine Shannon were wed in Phoenix. The couple met while Onuki, called Hutchlon Ohnick by locals who could not pronounce his name, was installing a gas illuminating

system in the Shannon home.

The couple had four children, one of whom, Marion, became a lyric soprano and opera star.

For the celebrated and the commoner alike, pressures existed for the inter-racial couples of the 30s, 40s and even 50s. Societal prejudices were the most pervasive and often times most damaging, particularly after the marriage took place. Cultural differences and family reactions also weighed heavily on the couple.

But it was the law itself that prevented the outright matrimony of a mixed couple. Not until 1967 did the Supreme Court overturn state laws prohibiting intermarriage. Until then, couples had to do like the Yoneda and travel to the nearest state allowing the marriage to proceed.

“It shall hereafter be unlawful for any person in this state to marry any save a white person or a person with no other mixture of blood than white and American Indian ...

“... There can be no doubt that restricting the freedom to marry solely because of racial classifications violates the central meaning of the (Constitution’s) equal protection clause ...”

#### SECTION 20-54

Virginia Miscegenation Law and Chief Justice Earl Warren on Supreme Court’s overturning of such laws.

If the Supreme Court had wavered any longer on the question of miscegenation laws and their constitutionality, the country’s lingering discrimination problems may have continued well beyond the riotous trouble of the 60s, particularly in the south where Virginia’s law was coming under the most pressure.

The overturning of such laws, of course, did not obliterate the country’s discriminatory problems, but eased them nevertheless. By 1967, the high court, deterred by the emotional tones of the issue, refused to hear arguments against the laws several times.

The case came to the forefront when Richard P. Loving, a Caucasian, and his part-black, part-Indian wife, Mildred, challenged the validity of the

Virginia state law.

At the time, 15 other states had miscegenation laws on the books. Others, including California, Utah, Nevada and Idaho had since overturned their legislation.

On June 12, the high court unanimously found the miscegenation laws, the last remaining group of segregation laws, unconstitutional.

The decision was a victory for civil rights groups, including the JACL, which had its position argued by William Marutani, the first Nisei to debate a major constitutional issue before the Supreme Court.

The decision also came as a relief to Japanese Americans and other minorities formerly affected by the state laws.

But while the Nisei struggled to win the civil right of intermarrying and did so successfully, the victory has done a kind of about-face on the people today. Because assimilation has run rampant among the Sansei, observers now fear a “pure” Japanese race will not exist by the year 2000.

In some Japanese communities, the rapid pace of assimilation has produced concern among Nisei leaders, prompting discussion on more meeting places, cultural awareness programs and Japanese activities for Sansei.

Statistics and studies support the concern. Third-generation Japanese have meandered considerably from the solid Japanese communities their parents formed.

A recent study by Darrel Montero of the University of Maryland shows four of 10 Sansei have married outside their race. The youngest Sansei, aged 18-20, are more than twice likely to outmarry than Sansei 25 years or older, lending credence to the belief younger Sansei are “less inculcated with Japanese tradition,” Montero writes.

Other studies reveal that outmarriages in Los Angeles, Fresno, San Francisco and Hawaii show Japanese are no longer a group that marries their own. Instead, the people in the four areas choose marital partners as much without as within their racial groups.

The easing of negative societal influences and the ready acceptance of Japanese Americans into the white

community have made intermarrying noticeably easier for the third generation. Family pressures still may exist, however, once the initial shock subsides, the ties are restored, particularly when once opposing parents face the prospects of grandparenthood.

A USC Ethnic Studies study in 1973 noted there is a near 50% tendency for Japanese Americans to marry outside their racial and ethnic background today. But though the increasing statistics focus much of the attention on Sansei, their experiences are mild, often uneventful, compared to the events “pioneering” inter-racial couples experienced.

The real story lies with them—the people who 40 years ago had to ignore the barriers to be with the ones they loved.

Estelle Ishigo, a quiet woman who passes the time writing and painting, lives in a small, cluttered room in Hollywood with her pet cat, Lila. Memorabilia from the past extends her expectations of the future. She still cries when remembering her husband, Arthur Shighiharu Ishigo, who died in 1957.

“He was sweet and charming,” she said in an almost whisper, showing the portrait she made of him before his death. “We were married in Mexico. We drove to Tijuana with Mas and Yuri, I forget their last name now. Anyway, we got the license in Tijuana and then camped on the beach below Palomar.

“I forget the date—we never bothered about birthdays and anniversaries. We just lived like two normal people and loved each other,” she remembers.

Her last name still brings the questioning stares and innocuous comments from the curious. Her blonde hair and telling blue eyes are not what people imagine when about to meet her.

“Of course, it’s easier now, you get by,” she said of her name. “Personally, I never paid much attention. I just ignored people’s attitudes. If they asked me what my name was again or asked me to spell it, I figured they could do that with other names, too.

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ESTELLE ISHIGO

# Intermarriage

Continued from Previous Page

"I just ignored what was in their minds. Of course, if they said anything, I would come back with the appropriate reaction."

Mrs. Ishigo's own childhood was cornered by the prejudice of aunts who would point accusing fingers at her because her father was a New Yorker and musician to boot. The aunts, bred in strict New Orleans households, were intolerant of the Easterner who married their sister. The introduction of an oriental man into the family later would disturb them even more.

"They came once to see a painting exhibition of mine here at the YWCA," Estelle said. "After all those years, all they could say was, 'Can't you use your maiden name? Don't you see what a disgrace you are to our family?'"

"I am not race conscious," she continued, "and my husband was not either. Most Japanese American men are race conscious. They are aware of their position in society as a Japanese American. But he never associated much with Japanese people."

"When he was 17, he worked in a Fresno vineyard for an Armenian family. Then he came down here and was a chauffeur for Robert Kinney, Frances Marion—a lot of important people. He had an autographed picture from Bing Crosby."

An actor by trade, Ishigo "met people who were big enough to forget race," Estelle said.

To say she still misses him would be an understatement. She speaks of him with the same caring as if he were alive. Various writing projects keep her busy and painting also helps to fill the void.

"The eventual goal in our quest for the equality of all men will be some sort of one-race humanity. Today's intermarrying couples are the pioneers for future generations. The price paid in such marriages that go wrong will be handsomely recovered in the eventual unequivocal recognition of equal rights for all man regardless of racial background."

—Henry Moritsugu,  
The New Canadian, 1955.

Special problems were thrust on the lives of the two white women, and oth-

ers, opting for marriages to Japanese men. The ordeal of the Evacuation during World War II tested their marriages in ways others would never be.

Both Elaine and Estelle made the trips to camp.

"He thought I better not go," Mrs. Ishigo said of the journey to Lone Heart Mountain, "but I couldn't think of staying here and changing my name, pretending I was 'hakujin'. I wouldn't have been able to get away with it anyway—too many people knew me already."

"Besides, it would have been miserable to not know where someone you loved was, what he was doing, with all those hateful people around. I was much freer going with him."

She found discrimination was not left outside the camp's fences. In camp, however, it was the Caucasian war personnel who directed antagonism toward her.

The Caucasian wife of the camp's school principal prohibited her from teaching the violin quartet, comprised of Japanese American children. Another woman in the welfare department inquired why "I came to camp with my husband and didn't stay out."

"As long as I was determined to stay with my husband, the camp personnel had to accept me," she said, still angered by the attitude of the other white women. "It just wasn't easy for them to accept me."

Pearl Harbor changed things for the Yonedas as well. Karl, who was the first Japanese American to work on the Pacific waterfront, found work was unavailable to him on the San Francisco docks after the attack. The family relocated to Los Angeles and Karl eventually volunteered to leave for Manzanar.

Staying behind to care for their son, Elaine found work in L.A. Soon relocation orders for the others came and from here ensued her struggle in gaining permission to accompany their son, then 3, to Manzanar.

Waiting in lines with other families, she was repeatedly told that "you will not have to go" by authorities. The response to her inquiries, said in all hopes of reassuring her, only increased her ire and made her even more determined to travel with her son to the camp.

"I promised to love, honor and cher-

ish my husband for better or worse," she said. "That means something to me. And I was not about to leave my son out on the doorstep."

She did eventually make it to Manzanar and stayed until November 1942, when her husband enlisted in the Military Intelligence Language School and was sent to Minneapolis. Elaine and Thomas were sent to a special WRA camp at Death Valley for the war's duration.

Prior to their marriage, the Yonedas experienced the family reactions typical of those others facing the prospect of new blood into a "pure" line experienced. Says Elaine, "My mother, although she was a progressive woman and died a progressive woman, took it a lot harder than I thought she would."

Karl's family, however, took the more drastic measures and fortunately Elaine had humor enough to laugh off the predicament—even in 1935.

"They offered Karl attractive little bribes like seeing him through college. He was a high school drop out in Japan and finished first grade here. He always wanted to finish school."

"They offered him a car, attractive sums of money and a nice pre-arranged marriage to a Japanese girl. There were two stipulations—that he quit the Movement and give up the 'white girl.'"

"Of course, he would not give up either," Elaine joyfully reports today, but adds jokingly, "I keep saying I was always playing second fiddle to the Movement."

After the birth of Thomas, family relationships were fully restored. A solid bond between Elaine and Karl's mother was eventually realized.

The Yonedas are both 71—theirs is the marriage disapproving observers once said would never last.

There existed, of course, the rare mixed marriages unmolested by family interference or any other outside elements. Mizuho Bucol represents such a case.

For 25 years, she was the wife of an Englishman and lived in the seemingly more rigid social environment of Tokyo. There were no problems, within the family at least, because it was already a mixed unit, she said.

"My great grandfather was an Englishman. We had other relatives who married and so on and so forth... We



James Michener and his wife, Mari (at left).

Photo Courtesy: The Washington Post

are an international and mixed marriage people. No one raised eyebrows when I got married. In Japan, they are very strict and our family started intermarrying years ago. For my grandmother, of course, it may have been harder."

After her first husband's death in 1967 she returned to California, her birthplace, and spent time in civil service work. Five years ago, "through an interesting hand of fate," she met Secundio Bucol, a Filipino. They married and live quietly in the small rural community of Delhi in Central California.

The secret to a successful intermarriage comes in ignoring what is being said on the outside, Mrs. Bucol says. "I have no ill feelings—I won't let people bother me. I was in Japan during the war and it was very unpleasant. You'll find nasty people anywhere you go. You just have to meet people as they are—that's my philosophy," she said.

## —NEWS ITEM

Pacific Citizen, 1963.

"NEW YORK—Former President Truman said last week that racial intermarriage was against the teachings of the Bible and he hoped it wouldn't become widespread in the United States."

The last family wedding took place, appropriately, in June at one of the many gothic churches lining the city's most picturesque boulevard. It was the fourth Sansei in the family to marry. One side of the church was Japanese, hers; the other, Caucasian, his.

With the union, half of the family's Sansei were married. Not one has wed a Japanese American.

It is a family that previously saw nothing but marriages within the race among the Nisei brothers and sister. Now, through marriages of their children, two Caucasian men, a Chinese American and a British woman are family members.

Secretly, the matriarch of the family hopes for a marriage within the race. Her wishes lie with the four remaining grandchildren.

Still, with each marriage, acceptance becomes easier.

Her acceptance is the consequence of a repetitious cycle—a cycle begun decades ago with the likes of the Yonedas and Ishigos and continuing more freely today among the third generation... □



# SAN FRANCISCO PEDIATRICIAN, 66, IS IN 8th YEAR OF PEACE CORPS VOLUNTEER SERVICE IN AFRICA

Nairobi, Kenya  
"It isn't bad to be old because I have lived through very interesting times," says Dr. Etsuko Murayama, a 66-year-old Japanese-American pediatrician from San Francisco, Calif.

Dr. Murayama has been a biochemist, a bacteriologist and a pediatrician, and has worked in California, Manchuria, Java and Japan. Now, as a Peace Corps volunteer, she is teaching pediatrics in the East African nation of Kenya.

After working nearly 10 years as a pediatric specialist for the San Francisco Health Department, Dr. Murayama joined the Peace Corps in 1970. She is now in her eighth year of Peace Corps volunteer service, teaching pediatrics and maternal and child health care to nursing students at the Medi-

cal Training Center in Nairobi, the capital of Kenya.

Dr. Murayama has greatly expanded the emphasis on pediatrics in the center's nurses' training curriculum since she arrived. "When I came, there were a few lectures given on childhood diseases, but no comprehensive practical courses on pediatrics and maternal and child health care," she said. "This is in a country where half the population is under the age of 15 and two-thirds of the patient load in the clinics are children."

"Also, teaching emphasis was on curative rather than preventive methods," she continued. "I was told to teach the students how to treat the sick and I replied that this was a losing battle. Children were get-

ting sick with preventable diseases and malnutrition problems, which are related to maternal ill health caused by repeated pregnancies and overwork."

"In general, women in Kenya have a very hard life, keeping house, fetching water from long distances, doing a lot of field work and caring for the children. They get run down very easily, and how can you have healthy children without healthy mothers?"

Dr. Murayama went ahead and included as much practical course work on pediatrics and maternal and child health care in her teaching as she could, emphasizing preventive measures. "I taught everything that was important. I worked like mad, spending hour after hour, day after day, and nights preparing les-

sons, correcting papers, cutting stencils and typing. I did everything myself," she said.

Dr. Murayama estimates that she has taught more than 1,500 students in the past seven years. She teaches about 30 hours a week and her classes range from 50 to 90 students. The training center has expanded its pediatrics curriculum and in 1974 it started a post-graduate program in pediatrics.

"I so appreciate the opportunity that the Peace Corps gave me to use my training and experience in this way," Dr. Murayama said.

Born in 1911 in San Francisco to Japanese parents, Dr. Murayama graduated in 1934 from the University of California at Berkeley with a bachelor's degree in biochemistry. She then received practical training

as an apprentice at the State Bacteriological Laboratory on the Berkeley campus.

"You didn't get any pay for this in those days, but it was good experience," said the volunteer. "I earned my room and board with a family by cleaning, cooking and doing their laundry. This was quite common in the depression years."

During the next couple of years, Dr. Murayama went from one non-paid apprenticeship to another, gathering practical experience in various laboratory fields. In 1935 she was certified by the state as a bacteriologist and in 1936, started medical school at the University of California at Berkeley. She took her second year at the University of California at San Francisco, and then took a leave of absence because of illness in her family.

After a year, she tried to return to medical school but was refused because her transcript was not available. In 1941, she took a trip to Japan and was unable to return home because of the outbreak of World War II.

Dr. Murayama worked for about a year in a laboratory in southern Manchuria, then transferred to the Pasteur Institute in Java, where she remained for nearly three years. She went to Japan after the war and became an assistant to a nutrition consultant to the United States Army of Occupation, and returned to San Francisco in 1947.

She worked part-time as a neuropathologist technician at the Stanford University Medical School in Stanford, Calif. while taking courses at the School of Public Health at the University of California at Berkeley. She became an associate at the School of Public Health in 1949.

"I had given up all hope of ever returning to medical school. It had been so long," said Dr. Murayama. "Then the chairman of the School of Public Health asked me why I wasn't going to return. He said that if I tried and failed, at least I would have tried. When he realized that deep inside of me I wanted to go to medical school, he was

pleased. He said, 'I really smoked it out of you.'"

She was told that she would have to take the medical college admission exam and the national board medical exam to qualify for medical school and "was scared to death. It had been so many years, but somehow I passed and was accepted at the Women's Medical College in Philadelphia, Pa.," she said.

Dr. Murayama graduated in 1953 from the Women's Medical College, now the Medical College of Pennsylvania, and became an intern at the Kaiser Hospital in Oakland, Calif. In 1955, she obtained a residency in pediatrics at the Kaiser Hospital and finished her residency at Children's Hospital in San Francisco in 1957. She worked for three years at the San Joaquin County Health Department in California before going to the San Francisco Health Department.

In 1965, Dr. Murayama attended an East African physicians' conference in Kenya and became interested in the country's pediatric and nutritional problems. She applied to join the Peace Corps at that time, but was told that she was overqualified. She applied again and was accepted in 1970.

The volunteer plans to leave Kenya next March after more than seven years in the Peace Corps. When asked what she intended to do when she got home, she replied, "What can you tell me about VISTA (Volunteers in Service to America)?"

Dr. Murayama is one of about 260 Peace Corps volunteers and trainees serving in education, fishery, health, agricultural cooperative, rural and water development and special projects in Kenya.

The Peace Corps currently is seeking hundreds of new volunteers for two-year assignments in Asia, Africa, Latin America and the Pacific. Persons with backgrounds in agriculture, health and math/science education are particularly needed. Interested persons may call 800-424-8580, ACTION's toll free number, for information.

## Free, Free Verse

By JOE OYAMA

### WE ARE THE SUN

Evacuation occurred at a time when we were half on earth and half on sun.  
Birds looking down saw us being transported to Diaspora  
and the beginning of the clan.  
United we stood and faced the East  
and said no longer do we lie with our heads to the west or north because we are the Sun.

### WIGS

This Korean man selling wigs looks at him.  
And he, in turn, this Nisei looks at the wig man.  
"I don't dare to stop to try on one of these," the Nisei man thinks.  
Goes into the Statler Hilton and daintily combs the sparse hair over his head.

### CHING CHONG

"Hey," he told himself,  
This guy really hates himself.  
He had a deprived childhood and haunted environment  
Otherwise he wouldn't have said, 'Ching Chong.'  
I'm glad that I didn't get mad.  
Words could have led to physical violence  
and I don't need any of that."  
"F—— Puerto Rican," he said. Then went home and had words with his wife.

### NISEI ARISTOCRAT

He looked at me and spat,  
"I spit on the Samurai. They have to clear the path when I come—lowly Samurai.  
I'm Aristocrat, next to the Emperor.  
My uncle was of the Imperial guard.  
When the horse turned around and bit his Ass, he didn't flinch but stood at Attention minding the mast."

Then he turned around and said,  
"Yosuke, can you loan me a dollar?"

### DUAL CITIZENSHIP

This Nisei talked of pollution,  
war, ravages of nation, and food shortages.  
And away he went on his Mercedes-Benz.

### PEDIGREE

I looked at the monkey in the cage  
One day and said, "He couldn't look like me."  
The monkey looked at me and said,  
"Half human."  
"Half human."

### BLOWIN' HIS HORN

"Who's this guy blowin' his horn behind me?"  
A Black guy pulls up a truck  
alongside him so he lowers the window of the Cadillac and says, "Black man and Yellow man—Brothers."  
The Black man driving the truck shakes his head, hits the steering wheel with his two hands and jus' starts LAUGHIN'.

### NISEI

I'm simon pure I'm Nisei  
I'm descended from Amaterasu the Sun God  
I'm not Chinese, Malay, Korean nor Indonesian  
I'm pure Nisei.

He looks at me tho' and says,  
"Hey, Chinaman, Ching Chong.  
Gook. What've you got going for you  
You Simon pure Nisei."



# GROUNDING OF JAPANESE WARSHIP ASAMA OFF BAJA CALIFORNIA IN 1915 TRIGGERED WAR RUMOR

It had been raining steadily in San Diego for more than a week.

The area's rainfall was already eight-tenths of an inch greater than the previous year's entire total and it was only Feb. 3.

This same storm had swept away rooftops in Los Angeles. The steamer *Harvard* was overdue in San Pedro from San Francisco. The Sacramento and Feather Rivers were dangerously flooded.

The storm was still blowing the morning of Feb. 5, 1915 when the San Diego Union headlined a front-page story about the 9,000-ton armored Japanese cruiser *Asama* running aground at Puerto San Bartolome, Mexico.

Puerto San Bartolome, generally considered one of the best natural harbors on the West Coast, is an almost landlocked bay 300 miles south of San Diego, situated in one of the most isolated parts of Baja California.

## An uncharted rock in Baja California bay grounds the 'Asama'.

The grounding of a man-of-war, especially a foreign one, normally generates only a transitory interest by both the press and public.

This, however, was not a normal year for the nation and the *Asama* was not an ordinary warship — it was a Japanese warship.

So it was the time, the place and events that kept the *Asama*'s story not only current in the American press for over seven months, but under the closest scrutiny of the nation's highest officials.

Questions arise.

Why should the grounding of a Japanese cruiser cause such a stir? What circumstances had placed a vessel of the Imperial Navy in these isolated coastal waters?

What was it about the ship's activities that caused Barbara Tuchman, a major American historian to say, "Just at this moment in April 1915, Americans were swept up in a first-class, genuine war scare by the news that a Japanese battle cruiser the *Asama* was mysteriously maneuvering in Turtle Bay (Puerto San Bartolome) on the coast of Mexican Lower California?"

For Ms. Tuchman, the *Asama* represented evidence of rampant Japanese military adventurism in operation in

Mexico in 1915. Japan's real intentions, according to the historian, were most likely opportunistic. "Whatever the purpose of the *Asama*'s mission to Mexico, it is unlikely that she ran aground in Turtle Bay by accident or through careless seamanship and the possibility of a Japanese reappearance in Mexico remained wide open," she wrote.

Unfortunately for historians, Ms. Tuchman's views are not new.

To understand the interpretations of Japanese activities in Mexico and the *Asama*'s role, it is necessary to study the precise nature of American-Japanese relations as they existed in 1915.

Relations between the two nations had initially been both friendly and mutually beneficial. The posture of the United States vis-a-vis Japan was unquestionably sympathetic until Japan's victory over Russia in 1905.

From that point a relationship—marked by fear and anxiety—began to grow. Internationally and domestically, the Japan-U.S. ties were fraught with mistrust and suspicion.

With the annexation of Hawaii and acquisition of the Philippines, the U.S. had begun to demonstrate it was a Pacific power intent on playing a dominant role in east Asia.

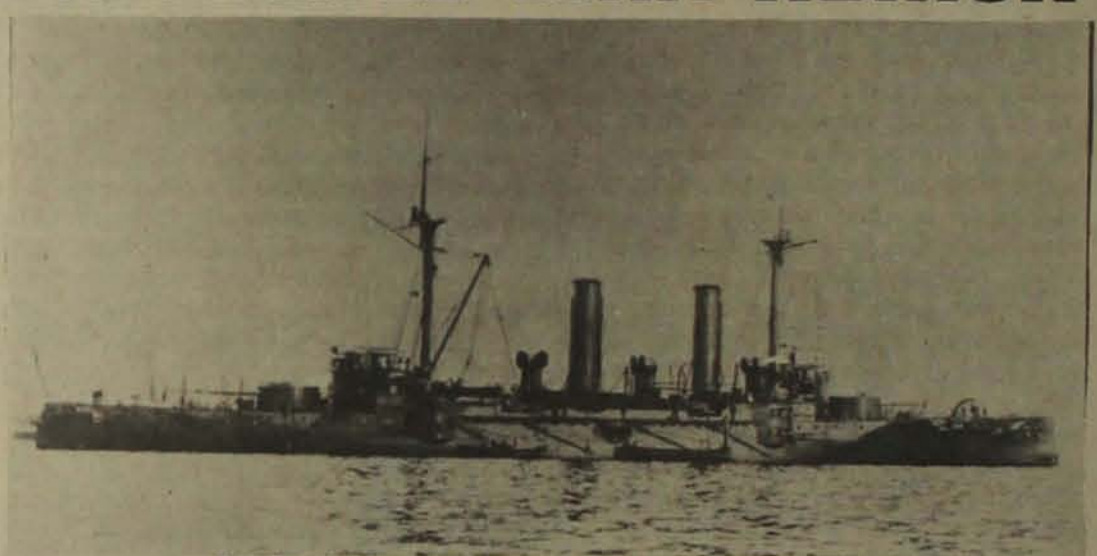
Domestic problems with Japan emanated almost exclusively from the western U.S. and centered around the question of Japanese immigration. By 1907 over 30,000 Japanese had settled on the West Coast.

A "Gentlemen's Agreement" was signed by the two nations to stem the rising tide of immigrants and to cool unfounded fears of Japanese takeover, but the immigrants continued to arrive. And discrimination, as well, persisted.

While these two dimensions were by no means the only elements shaping America's view of Japan, they were the most dominant. And authors soon capitalized on the friction — books abounded with themes of an armed conflict between the two countries.

Then a new phase was coined in literary circles—Yellow Journalism. The American public was exposed to an almost daily barrage of anti-Japanese agitation in the press. Yellow Journalism was perhaps best exemplified by the vociferous Hearst press.

Beginning in 1907, publisher William Randolph Hearst warned Americans of the grave danger facing them in the person of the Japanese — the Yellow Peril.



The first class cruiser "Asama" which went aground at Turtle Bay in 1915 and became the center of furor when the Hearst Press claimed it was all part of a Japanese attempt to seize Baja California.

Some have suggested Hearst's anti-Japanese feeling can be laid to the fact he advocated the acquisition of Magdalena Bay in Baja California for use as a U.S. naval base. Hearst argued editorially the bay was absolutely vital for the defense of the West Coast and Panama Canal, then under construction.

Whatever the reasons, the campaign continued against the Japanese. In 1911, the Hearst papers broke a story of Japanese interests negotiating with Mexico for the outright purchase of Magdalena Bay.

After an initial flurry in the press, the

## U.S.-Japan relations of 1915 fraught with suspicion and mistrust.

story passed only to be revived by a San Francisco Examiner article appearing April 3, 1912, which said 75,000 Japanese, most of them soldiers, were garrisoned at the bay.

This Hearst story was immediately denied by high Japanese and Mexican officials, but Hearst was not about to let this story die.

To compound the diplomatic tensions created by the Hearst articles, the California Legislature passed an Alien Land Law in March 1913 which denied the right to purchase or own agricultural property to "Alien Ineligible for Citizenship," a legal euphemism for Japanese.

Sharp cries were heard from the

Japanese public as soon as the act passed. Some even called for war. A formal Japanese protest was lodged with the State Department, but the action had little or no effect on the California Legislature.

Impact was felt at the national levels in Washington, D.C., however. Japanese reaction to the law was the major topic of discussion at President Wilson's cabinet meetings for more than a month.

Memorandums concerning the possibilities of war circulated in the Department of Navy.

At least one restraining factor during this crisis, however, was represented by the editorial policies of the major eastern newspapers, which were almost uniformly unsympathetic with the California Legislature. Said the Hartford, Conn. Times, "of the two, it might be cheaper to go to war with California than with Japan."

So it was on the eve of World War I, American-Japanese relations, aggravated by international political and commercial competition, immigration problems, state sponsored anti-Japanese legislation and compounded by a growing hostility in the press, began slowly but inexorably down the path that would finally end Dec. 7, 1941 at Pearl Harbor.

Considering the nature of the American-Japanese relations and their eventual outcome, it is not surprising that Ms. Tuchman arrived at the conclusions she did on the *Asama*'s mishap.

Nevertheless, the evidence simply does not support her suppositions and conclusions. It is the very nature of the discipline of history that researchers find themselves at the mercy of their source materials — especially when the study



mandates the use of materials in a second language.

Practitioners must work with considerable caution, alert for the pitfalls that inevitably await the careless, unwary or complacent historian. The *Asama* represents just such a case.

To challenge the assumptions presented in her book, *The Zimmermann Telegram*, first requires a review of events surrounding the *Asama's* activities from the time Japan entered WWI to Dec. 8, 1915 when the cruiser returned to Yokosuka Naval Station in Japan.

The great conflict that finally broke out in the summer of 1914 was not between Japan and the United States, but rather initially between the great European powers.

Japan, however, was committed by treaty to support Great Britain, so shortly after the outbreak of hostilities, the British Admiralty formally requested the Japanese government to provide naval assistance in tracking down German merchant cruisers attacking British commerce in the Far East.

Honoring her obligations Japan formally declared war on Germany at noon Sunday, Aug. 23, 1914.

In the summer of 1914, German naval strength in the Pacific was not inconsequential. The ships and men of the Imperial German East Asian Squadron were under the command of a competent, vigorous, and able leader Vice Admiral Maximilian Graf von Spee.

On the very eve of the war, von Spee detached the cruiser *Emden* and ordered its captain to operate as an independent raider in the Indian Ocean. The *Emden* proceeded to fulfill its mission by sinking over 20 Allied merchant ships in three months paralyzing enemy commerce in the area.

With the coming of war the first problem both the British and Japanese faced was their total lack of military intelligence relative to the exact mission and location of von Spee's Pacific forces.

Compounding this question was the fact the British were urgently requesting that Japan provide convoy protection for men and supplies scheduled to be shipped to Europe from ports in Australia and New Zealand.

The Japanese navy quickly found itself divided into several small units, performing a variety of missions ranging from convoy protection to searching for von Spee.

It was under these conditions the *Asama*, commanded by Capt. Yoshioka Hansaku, received orders to sail from Yokosuka Naval Station on Sept. 14, 1914 for the southwest Pacific as part of the First Southern Detached Squadron.

Yoshioka's orders were to remain outside American territorial waters and to destroy or capture the German warship, *Grier*, should it attempt to go to sea. The *Asama* remained stationed off Honolulu and was later joined by the Japanese cruiser *Hizen*. Both warships were so occupied until Nov. 8 when United States authorities interned the *Grier*.

Meanwhile, von Spee had moved his ships from the southwest Pacific to the South American coast. With the agreement of his officers, the squadron sailed for South America where they could interdict

## L.A. Times enacts 'Yellow Peril' role by reviving old Asama story.

the vital British, French and Japanese trade with neutral countries ranging from Panama to Argentina.

As the British Admiralty attempted to assess von Spee's intentions, they feared the German men-of-war might at any moment sail around Cape Horn and disrupt the essential flow of war materials and food coming from the Rio de la Plata region.

Working on the assumption Britain could be brought to the point of starvation and collapse within six weeks if overseas trade was disrupted, the British again summoned Japanese aid in destroying or neutralizing the German squadron.

This time the request was for additional naval support to bolster the virtually nonexistent Allied force along the American west coast.

Japan already had one first-class battle cruiser in the area—the *Idzumo*, which had been ordered to Mexico early in 1914 to protect the lives and property of Japanese nationals threatened by revolutionary activity then sweeping the country.

Japan, it should be noted, was not the only nation with warships off the Mexican coast looking out for national interests. Both Britain and France had cruisers in the area, not to mention the large American naval contingent which was also present. Germany likewise was amply represented by two new cruisers, the *Leipzig* and its sister ship, the *Nuremberg*.

The threat now facing London was von Spee's next move. The German was ideally situated to either break into the Atlantic shipping lanes or to steam north and attack Canadian territory or the Japanese trade routes with North America.

To counter the northward move, the British Admiralty ordered five Allied ships to sail as far south as San Clemente Island — two of these were the Japanese

cruisers *Asama* and *Hizen* which arrived late at San Clemente Island and finally caught up with the squadron Nov. 22 at Magdalena Bay.

The five cruisers then moved south searching the Galapagos Islands and the Gulf of Panama for signs of German naval activity. On Dec. 11, while the cruisers were off the coast of Ecuador they received news of British victory at the Falkland Islands and the death of von Spee.

The East Asia Squadron had been badly damaged in the fight but was by no means destroyed. The one threat that still existed was the German cruiser *Dresden*, which had escaped and was last heard off the Chilean coast.

A month soon passed since the *Dresden* had escaped the Falklands. Up and down the Pacific coast British and Japanese consular officers scoured the waterfronts for information on the ship.

Then, because of new intelligence reporting German plans to load the steamship *Mazatlan* at Ensenada, the Allied ships were moved closer to the U.S. to facilitate the surveillance of neutral American ports. The new base of operations was to be an isolated bay, half way up Baja California, known as Puerto San Bartolome.

Yoshioka was ordered to "patrol the West Coast of North America" and to protect the routes of Japanese merchant ships and to destroy the remainder of the enemy by joint effort with the British ships to the south."

Yoshioka searched the port of Mazatlan without tangible results and then set his course for Puerto San Bartolome. He intended to sail to the bay and then re-coal before continuing the northward search for the *Dresden*.

About at 1:52 a.m. Jan. 31, 1915, while making a straight run into the Puerto San Bartolome harbor in moderately heavy seas, the *Asama* struck a submerged rock. Attempts to free the warship proved futile

## British had asked Japan to quell German naval action in Pacific.

and by 4 p.m. the ship's boiler room was completely flooded.

The news of the warship's grounding did not become public until Feb. 5 when the San Diego Union carried the front-page story.

By Saturday, Feb. 6, the *Asama* story had slipped to page six of the Union. That morning's edition noted, with considerable accuracy, the warship had struck a submerged rock and had a 15-foot hole in the bottom.

Tuesday morning, Feb. 9, the Union carried a front-page story, datelined New York and quoting the New York Sun as reporting it had confirmed the *Asama* was so badly damaged in a fight with a German warship, it was beached in Baja California so it wouldn't sink.

As some measure of the "journalistic accuracy" of the New York report, the same story indicated that the *Asama* was carrying Rear Admiral Teojiro Kuroi and the vessel's commanding officer was one Hinoshi Turukawa.

On Feb. 12, the *Idzumo*, which had been alerted to the *Asama's* plight, arrived at the bay with Admiral Moriyama on board. After personally inspecting the damage, the detachment commander radioed Tokyo requesting the immediate dispatch of a repair and salvage ship for Mexico.

Within hours the Navy Ministry informed Moriyama the repair ship *Kanto* and the *Kamakura Maru* were already on their way.

By Feb. 15, the Union was reporting the *Asama* would be stripped of its heavy armament and equipment in an attempt to refloat the boat.

The San Diego paper, again, with interesting accuracy, considering the misinformation in other papers, reported that two wrecking steamers had been dispatched from the Sasebo Naval Station for Puerto San Bartolomeo.

Three days later the Union reported a veteran Pacific Coast wrecker, Capt. T.P. H. Whitelaw, had been retained by the Japanese government to assist in the cruiser's salvage.

At that time, Whitelaw was directing the salvage of the Danish motorship *Malakka* off Navidad Island, Baja California.

So, on Feb. 22, the Union carried a denial by Whitelaw that he had been retained by the Japanese government and then reported the British Columbia Salvage Company had been contracted to take the job of salvaging the *Asama*.

As these articles appeared in the Union, the Japanese presence at Puerto San Bartolome was being reinforced by the arrival of the cruiser *Chitose* and the supply ship *Konan Maru*. On March 19, the cruiser *Tokiwa* and the fleet repair ship *Kamakura Maru* arrived.

After a confrontation between the German Ambassador and the U.S. Neutrality Board was resolved (emanating from the U.S.'s allowance of barges being fitted out of the neutral port of San Francisco to accommodate the *Asama's* plight), and the arrival of the Japanese support vessels, the *Asama's* saga began to slowly drift from the public's notice.

Drift, that is, until the morning of Wednesday, April 14, 1915.

On that morning, the Los Angeles Times carried a page one "expose" by Albert Nathan and opened with a headline demanding to know "What is Japan 'Driving' at With Fleet in Turtle Bay? — Times Man Sent Down to Investigate Rumors Sees Sixty Tons of Ammunition, the Harbor Mined and an Armed Force Apparently Preparing to Establish Itself in Strategic Position."

Lo, the Yellow Peril reappeared; once again in Mexico on America's very doorstep.

Nathan went on to "expose" the presence of five Japanese cruisers and six colliers at Puerto San Bartolomeo which he described as a body which could easily serve as "...a base of operations against the United States or Mexico, in which half the Japanese navy could anchor."

The same article told that Whitelaw, of the steamer *Greenwood*, was at the bay and quoted him as saying the *Asama* could not have been badly damaged and that "...with a good try the boat could be pulled clear in a few hours."

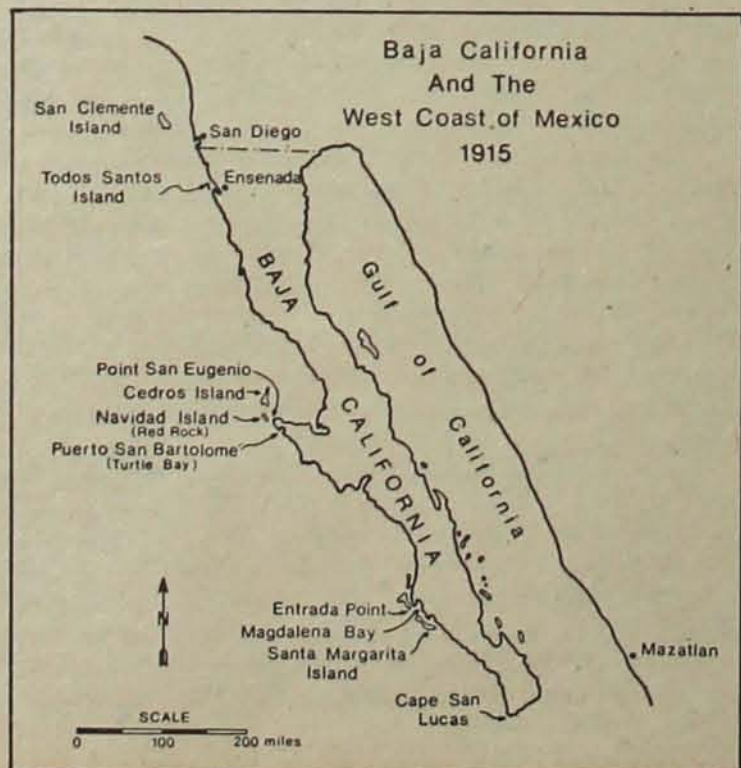
Nathan went on to say the harbor was heavily mined, that 4,000 Japanese sailors and marines had been landed and reminded readers of the "Japanese attempt to secure Magdalena in 1912" and charged that by "running the *Asama* ashore on a soft mud bank near the entrance of the harbor through which any captain could take a ship, they (the Japanese) had obtained an excuse to send ships and men to the lonely bay."

The Times story was sent over the wires and was picked up and printed by the New York Times, thus providing a considerable audience for Nathan charges.

Nathan's article generated an almost immediate rebuttal the following day from the Union.

In a front-page story refuting the Los Angeles Times, Rear Admiral Charles F. Pond, commander of the Pacific Reserve Fleet was quoted, "There is absolutely no occasion for the Japanese to mine Turtle Bay," declared Admiral Pond as he laugh-

Continued on next page





# My Sansei Son

**M**Y Sansei son. To even describe him as such is a separation. I wonder if that is the way it has to be. All the generations so clearly defined; Issei, Nisei, Sansei, Yonsei and down the line.

Is it predestined that we will be enemies of separate lands? And yet this other country, the place which is not mine but his, is where I have been leading him.

In his soft, white walking shoes, the first steps he took were away from me. Back and forth he walked to a destination a wall away. Each time that his journey returned him to me, I sent him away again to repeat the steps.

As he gained confidence and his body more coordination, his world expanded. He investigated this larger place. His curiosity so alive in his eyes. It was a habit he acquired early, of looking things straight on. Sometimes it was a bit disconcerting, but I am glad he never learned to avert his eyes.

When he was born I remember asking not whether he was a boy or girl, but whether he was a normal child. As if it would have made any difference. We called him Alan because it was a short name.

This business of being a parent, as anyone who has ever been one, will quickly attest is not all that easy. It is like entering undeveloped territory. My Issei parents were poor models.

I remember the youngest of us, my sister who was then in her late thirties, saying over the newly opened grave of our mother, "I wish she had been a better parent. She was so great in other ways."

I suppose some like myself blame part of what we are onto our Issei parents. In rejecting the previous model, I was also hoping my son would grow up different from me.

I wanted him to be a natural person, someone who could be himself, at ease in his environment. I wanted him to explore and feel and rejoice and hurt. I let him run, sometimes even when I knew he would fall. I had to. More than the bruising, it

was important that he feel the freedom and exhilaration of flight.

I wanted him to grow up with convictions of his own. To be unafraid of expressing them. Fear was the enemy of my childhood. It was the tranquilizer my parents invented. They were so concerned about what others would think and say. Never mind, they used to say, that he or she is illiterate or ill-informed or a purveyor of malicious gossip. It hurts the family name, the public image, the face.

And so a lot of us grew up, stunted and perverted, to satisfy some illusory authority. Alan was entitled to his own choices and values. We did not want him to inherit our prejudices. What a funny thing to write, that we have prejudices. We, who are supposed only to have been prejudiced against. But we do.

Bad blood, I called it. Our loudest denials and our polite protests cannot extinguish the prejudices which contaminated two generations. If he needs poison to exist, let him find his own, I always said. It is a human condition that unless man opposes fervently that which he dislikes, he cannot believe and support his own ideology with the same passionate fervor.

I didn't always approve Alan's choices. I confess he has been spanked and screamed at. I have often relied on that wonderful word, "no." That simple, little word has been a lifesaver. If all of this causes Alan to consult a shrink in later years, I accept that responsibility.

There were times when I had to disagree vehemently. He pushes my parental tolerance too far. I absolutely refused to let him take live goslings and chickens and rabbits to bed with him. Cats and dogs were permissible.

**P**ARENTAL authority was generally exercised in the smaller things like tidiness and cleanliness. We treated him like a guest in other ways. I think all children deserve to be so regarded because they essentially are guests for a short while of their lives. They must not exceed their

welcome and we must not detain them from their travels.

Sometimes he complains that I am trying to shove him out. Well, there are those days. But he has been an interesting guest. I like him because he is ordinary. I select that word since it comes closest to what I mean. This also distinguishes him from other Sansei.

I have never heard a Nisei parent refer to their progeny in quite this way. The best information I have collected tells me that everyone else had the genetic ability to reproduce a genius. I used to be the parent squirming in the corner, wishing they would change the subject. I should have made a pitch for ordinary boys but I don't think most Nisei would have understood.

I have never known anyone quite as relaxed as my son. He sweats out exams by taking a nap under a heavy afghan. That is enough to raise a sweat in anyone. He was graduated from college with honors, by hardly cracking a book. Playing tennis and golf were priorities with him.

He says he is lucky, depends on luck. Most things have come his way, like the teaching assistant's post. He was invited to become one without applying. He won his way to his former academic adviser's position in open competition. Both times he was the youngest selected. He carries a big rabbit's foot.

He doesn't worry ahead, takes things as they come. When anyone asks what he plans after graduate school, he says he doesn't know. He hasn't decided but thinks something will break right for him.

I observed him during the rumbles of the '60s. It was the era of the youthful protest, so innocent and believing. The young thought they could fix the world, put things in their proper places and perspective. They were going to save the world and all of us who appeared, in their judgment, to be quite out of it. There were so many of us to save because by thirty you were over the hill.

Ethnic identity was a theme spawned in that time. Take pride in being black or red or yellow, anything but white. Brother, sister, they sang, together we will overcome.

And it was beautiful, this moment of human rainbow colors, each separate and shining. The young embraced. It was homecoming in all the spiritual small hometowns. From out of the woodwork, they appeared in their high-powered, high-priced cars. All of them demanding identity.

I saw them moving toward another land, to separatist states. When I saw the fences going up, I thought of other times and other fences. But the young, who had never lived before in such places,

spoke and sang in their soft, sad voices of ghettos and J-towns.

My son stood adamant in his refusal to join the yellow movement. For this his sensitivity was questioned. He was accused of lacking ethnic pride. In a display of perversity, he was wrongly attacked of being completely ignorant of his people.

**I** DON'T know of any education better than observation. I took him as a toddler to the family store. His first assignment, selected by himself, was to creep along the store floor collecting soda bottle caps and cigarette butts and candy wrappers that our Japanese customers had discarded. The waste bin remained conspicuously empty.

When he was older, he and his cousin waited on customers and stocked the shelves. They were each allowed only to receive two dollars a day. Often this paltry sum was returned to their grandmother's purse. She never knew. They worked until I closed the store and they were in college.

One day I came across a paper my son had written of those years. He wrote how crude and rude some of the customers had been. But he felt a pity for them, boasting and exerting whatever imagined powers they possessed. He was sorry that they lived in a country as small as a store.

So my son knows that we are not all that great simply because we possess Japanese blood. We are all kinds and we are part of the human race. Color is no big deal to him. He is annoyed when he receives offers of scholarships or opportunities for minorities through the mail. He doesn't want preferential treatment because of race. Exclusion is wrong, but open competition is fair, he says. He'll take his chances.

In the meantime he is happy with earned rewards. Sometimes he grumbles that his students call after he has gone to bed or before he is up. He pulls a face. But I think he is secretly pleased that his students consider him friend and counselor.

Or there are times when he mentions that someone he counseled years ago as an adviser called him by name, stopped to thank him for straight advice. For having laid it on the line. And that's a pretty decent way to be regarded, as having played it straight.

I think of this journey that began the day he was born. Of my taking him by the hand and leading him to his own country, to his freedom land. And it occurs to me, that he made the crossing sometime back. I guess I didn't notice because there are no fences yet. □

## ESTES

Continued from Previous Page

ingly commented on a story published by a northern newspaper."

By Friday, April 22, the San Diego Weekly Union apparently had enough facts to call the Nathan report a "fabrication". In support, the paper talked to Capt. H.E. Hendrickson, who had just arrived in San Diego after a 48-hour voyage from Turtle Bay.

In the article, Hendrickson denied both the existence of an armed camp ashore and that the *Asama* was simply stuck on a mud bank. The cruiser was "...pinnacled on a submerged rock almost in the center of the channel," he aid.

Hendrickson also said the bay was not mined and that he had freely cruised its length without any damage.

The same morning of the Weekly Union's refuting of the Nathan story, the Los Angeles Times was quoting Secretary of the Navy Joseph Daniels as declaring he did not believe any basis for Nathan's account existed.

An accompanying AP dispatch carried in the same issue noted that Franklin Delano Roosevelt, then assistant secretary of the Navy, did not consider it unusual if the Japanese beached men in connection with

the salvaging.

Finally on April 29, the last piece of hard evidence supporting Nathan's report was destroyed when the Weekly Union carried an exclusive interview with Whitelaw who had been quoted in the original Times story.

Whitelaw wiped out any thought of a Japanese armed camp at the bay and reaffirmed they were just trying to "salvage the cruiser *Asama* from the pinnacle ...upon which she is impaled."

With this final refutation of the Times experiment with Japanese scare stories, the *Asama* again quietly slipped from the American public's notice, displaced by more immediate events like the sinking of the *Lusitania*.

The Japanese were soon ready to try to refloat the *Asama*. Temporary repairs and pumping units lifted the cruiser gently off the rock.

It had been 98 days since the ship had gone aground.

The *Asama* was promptly moored next to the repair ship *Kanto* and work was begun to patch the holes in its bottom.

Exactly three months later the Weekly Union reported the *Asama* had been refloated and was preparing to return to Japan. On Aug. 21, the cruiser attempted its first test run outside the bay. Finding the ship seaworthy, Yoshioka departed

Puerto San Bartolome Aug. 23 for the British naval station at Esquimalt, British Columbia.

So the case of the *Asama* rested 43 years until Ms. Tuchman resurrected the long discredited and disproven charges against the Japanese and the *Asama*. Exactly how she came to her conclusions is beyond the scope of this article, although there are sources cited in the appendices of the *Zimmermann Telegram* to support her suppositions.

The nature and use of these sources provides one of the mysteries surrounding the third chapter of her book since even the most cursory scrutiny of those references, most of which are available for inspection at the National Archives, is sufficient to totally demolish the N.Y. Times article of April 14, 1915 that was taken off the wires from Los Angeles and based on Nathan's story.

It can only be assumed Ms. Tuchman was either lax in her research or simply ignored those sources inconsistent with the "yellow peril" hypothesis found in the third chapter of the *Zimmermann Telegram*.

Taken as a whole, both American, Japanese and British sources as well as most contemporary press reports consistently agree on the major elements of

the *Asama's* story.

The Japanese cruiser was in Mexican waters as part of a joint Allied force whose mission was to destroy every real and proven dangerous enemy warship.

The *Asama* did, by virtually every official and unofficial account available, hit an uncharted rock at the bay's mouth and was so badly damaged it nearly sank. News accounts from San Diego, the closest American port, all initially report this fact and describe the vessel as an almost total loss.

Civilian reports arriving in San Diego never once supported Nathan's allegations. In fact, the Union was instrumental in exposing the rank fallacies of the Los Angeles Times article.

It is unfortunate that American historians must still deal with myths like the "Yellow Peril," which is best exemplified by purported Japanese attempts to seize Mexican territory. In each specific instance, as in the 1912 Magdalena Bay crisis, after careful inquiry, the issue comes back to limited historical research and America's "yellow press".

So long as researchers uncritically or selectively apply the fabrications of the press' racist-inspired cassettes—so long then must American historiography suffer from the inevitable product of such research. □



# THE MIDWEST SANSEI

By Lillian C. Kimura  
Midwest JACL District Governor

Recently, several articles appeared in our local newspaper which warrant comment in terms of their applicability/non-applicability to the Sansei in the Midwest.

The first item told of a study by Edward A. Wynne, associate professor of education at the Chicago Circle Campus of University of Illinois. Dr. Wynne contends that the suburbs, where families have traditionally moved to raise healthy children, may actually be a breeding ground for a generation of "antisocial and self-destructive" youth. Suburban children are isolated from developing relationships with anyone unlike themselves. It is this "isolation from diversity" that leads to drug abuse and delinquency as well as higher suicide rates. These charges are made in his book, "Growing Up Suburban."

The second article reported that the nation's top teenagers are significantly more conservative, both politically and morally, than their counterparts earlier in the 1970s. This survey, taken by Educational Communications Inc., queried 23,899 students on capital punishment, level of defense spending, family life, premarital sex, use of drugs and alcohol, etc.

Thirdly, an article which originally appeared in the Los Angeles Times asked whether Japanese Americans will be able to survive success. It quoted Darrel Montero, a sociologist from the University of Maryland, who concluded that the "prognosis for the maintenance of the community is not good" in spite of our academic achievement, relatively high incomes, stable marriages and the number of professionals. The rate of "out marriages" makes Montero speculate whether we can survive to the fourth generation.

While I have not made a scientific survey, it appears to me that most Midwest Sansei can be described as living in suburban areas, with the exception of a large population in Chicago. I am equally sure that they are not manifesting the anti-social and self-destructive behavior of their white counterparts, however, their isolation from even other Sansei prevents the formation of a healthy self-identity in terms of their "Japaneseness". The lack of opportunity to relate to other Sansei or Asian Americans results in "out-marriages."

It appears to me that Sansei are becoming more conservative, witness their position on the Bakke case which I have heard some express. This conservatism raises speculations about the continuing existence of JACL in the Midwest. We know that the JAY organizations are not growing and in some cases have died. We know that the youth now in their 20s are not "flocking" to join the senior chapters. While this may be explained away as due to their concern for establishing themselves in careers, I think we would find that they are also little involved in general civil rights movements.

Questions abound about the future of our youth and the future of the organization. When will we begin to deal with them seriously? □

# FURTHER THAN MY GRASP

By Judge Raymond Uno

Municipal Court, Salt Lake City

Salt Lake City

Observing children grow from infancy to adulthood is a fascinating experience. The pleasures and agonies of rearing children can leave little doubt that parenthood is also a fascinating experience. The chemistry that produces the interaction between child and parent is submerged with mystery and intrigue that has taxed the wisest minds of all mankind. Whatever the consequences, we have managed to survive as a human race. But, what of the future?

The socialization of the human animal requires an extended period of tender loving care, training and education as well as a change and unexpected impingements from the vicissitudes of life. To a greater or lesser degree, what we do for our young determines what they will become and what they will do for their children. To the extent we open up the avenues which excite their imagination, solidify their determination, arouse their curiosity, increase their perception, lift their aspirations, awaken their sense of empathy, develop their awareness of life in general and all of its potential, we have helped alleviate the burden of ignorance and barbarism that permeates human kind. Enlightened guidance and direction should encourage and impart the tools to assist the young to cope with their brothers and sisters on this earth.

Whether it be through JACL or some other organization or group, we have the means to do much good. However, because of the massive population growth, we appear to be fighting a losing battle. We all become, in the end, the victims of the society's neglect, avarice, caprice and greed. Robberies, burglaries, kidnappings, rapes, murders and other criminal activities are but a small manifestation of the foregoing. There is no one, regardless of race, economic status, or social influence, who is immune from what is happening today. Therefore, it is all the more important we retrench our efforts to help create a more livable, more lovable, more sane, more safe, more free, more constructive, more productive society for all people to live in.

We who live in the United States are, indeed, very fortunate. In particular, people of Japanese ancestry, with whom I am most familiar, have had unbounded opportunities to enjoy a quality of life unequalled almost anywhere else in this world. Because of this status, we have a moral obligation to help others who are less fortunate.

During the past decade, I have had the opportunity to travel quite extensively for JACL. My main concern was observing and assisting in whatever way possible, the welfare of the people of Japanese ancestry. Although problems invariably faced JACL members and their ethnic community, they were not problems we could not overcome with perseverance, intelligence, common sense, sacrifice, diplomacy and a measure of calculated risk on our part. In many cases, individual heroics shown like a beacon in the dark; but, more often than not, the efforts of the group, like JACL, or the ethnic community, where the cooperative activity of many key people along with their supporters, achieved the impossible with far reaching effects.

It was the time we talked about the Sansei and Yonsei. Now we are talking, also about the Gosei. There is no question in my mind, these efforts helped, more or less, the younger generations. Much of the progress, or lack of it, came slowly and as a consequence of bitter strife, some internecine, and some glorious triumph of ethnic unity. Hurt egos, damaged reputations, divisive warfare and conflicting philosophical and innumerable other differences have both helped and hurt our various group strug-

gles. It is hoped, whatever our interest was, is and will be, we all look at what can be and will be for the Sansei, Yonsei, Gosei *ad infinitum*.

None of us lives in complete isolation. We and our family communicate with or come in contact with others throughout the United States and the rest of this world. Although we in the U.S. and in this world are more divided in many ways, by the same token, we are more united. Although we are more independent in many ways, we are likewise more dependent.

What happens in Brazil, Ireland, South Africa, Egypt, India, China, the Philippines, Canada may affect us as much, if not more, than what happens in Washington, D.C., Atlanta, Detroit, Denver, Los Angeles or Seattle. We live in a small world and it keeps getting smaller as human achievements become more ingenious and monumental. Our independence and dependence are inextricably intertwined. The fine balance will be defined, refined and improved for the future by the coming generations. We should help them in this endeavor.

Japan is an island nation. It is dependent upon imports for survival. It must use its most valuable natural resource, its educated and skilled people, to compete in a world market that more times than not is hostile, volatile and menacing. It must utilize the highest form of diplomacy and the instinct for survival to maintain the will and ability to prevent economic disaster and possible loss and destruction of her current standard of living.

In some ways, our likeness to Japan is not only characteristic of our residual cultural traditions, and facial features to the Japanese in Japan, but our dependence on maintaining the goodwill of all things about us. We are economically dependent on our employers, our customers and our providers who are primarily not of our ethnic group. We must survive, primarily by our ability, either developed by education or training. We are a small voice in a big country. We know what happened during World War II and what can happen again if given the right ingredients.

Although assimilation is rapidly occurring at an incredible speed, ethnicity will not be absorbed for generations to come. Immigrants flow into our borders daily. In-group reproduction is a fact of life. There will continue to be a need for an organization resembling JACL for some time to come. We will need a means of communicating and acting collectively on major projects. We will need a network of chapters throughout the United States such as JACL now has to pool our resources, financially, politically and otherwise.

Considering all things, JACL is strong, viable and has a great deal of potential. We must continue to service, as in the past, our current membership. We must continue to attract new members, young and old. We must start to direct our resources like we have never done before. We have available, if we try, the talent, money and resources to do whatever we decide to undertake. We are in a position to help our youth to accomplish whatever they wish to. We should do it and do it now and with gusto.

For the most part, the Sansei, Yonsei and Gosei are just arriving. They have, in some instances already achieved, either in school, business or life in general. It is my contention, through JACL, or other groups, we can help open more doors, wider and with more options. Perhaps my optimism belies reality, but all my life my reach has always been further than my grasp.

OH YES, FOR ME, THE FUTURE LOOKS GREAT!!!!!!



# Little Tokyo Towers, home of happy Issei

By Colleen Kajioka  
Pacific Citizen Staff

Busy Los Angeles commuters fighting traffic down Third Street to get to downtown offices probably wonder what's going on each day when they see elderly Asians marching in a line back and forth down one block in Little Tokyo.

These misty-eyed, early morning commuters aren't imagining things. What they're seeing is a group of residents from Little Tokyo Towers senior citizen housing project finishing off its daily exercise program with a brisk

**Boasting a 100% occupancy rate, 300 on waiting list.**

walk.

Times have changed. And for a growing number of Issei and older Nisei this has meant a change in lifestyle.

Many elderly who have no family on which they can depend and those who do have families but would rather take care of themselves are finding they can do so—despite the fact that all they may have to live on is a social security check. This new-found independence and self-reliance is being made possible through community-sponsored senior citizen housing projects.

In recent years, Japanese American communities have sponsored such federally-funded housing developments in cities like Seattle, Spokane, Denver, San Jose, and San Francisco. And plans are currently underway for a 100-unit project in Salt Lake City.

By far the largest of all is Los Angeles' Little Tokyo Towers, an \$8,000,000, 16-story, modern high-rise, built in 1975 as part of the Little Tokyo Redevelopment Project.

The housing project is co-sponsored by a unique partnership of four community organizations, which formed a non-profit corporation in 1971. Called Little Tokyo Towers, Inc., the co-sponsors are: the Los Angeles Buddhist Church Federation, Southern California Christian Church Federation, Southern California Gardeners Federation, and the Pacific Southwest District Council of the JACL.

Little Tokyo Towers was funded under the Department of Housing and Urban Development (HUD) Section 236 housing program and is one of the largest senior citizen housing projects west of the Mississippi.

HUD, which normally does not encourage building more than 200 units because of management problems and fear of lack of occupancy, originally balked at Little Tokyo Towers, Inc.'s request for 300 units.

HUD asked Little Tokyo Towers, Inc. to prove the need for the additional 100 units by collecting applications from the community's senior citizens along with a \$10 good faith deposit. Through an ad campaign in local newspapers (paid for by the local banks),

**At Little Tokyo Towers, the women outnumber the men by 4 to 1**

Little Tokyo Towers, Inc. received over 700 applications within a three-week period. Impressed with the results of the campaign, HUD granted Little Tokyo Towers, Inc., 301 units.

Today, Little Tokyo Towers is one of the most successful senior citizen housing projects in the nation, boast-

ing a 100% occupancy rate and a current waiting list of close to 300.

The HUD Section 236 program under which the project was funded provided a long-term, low interest (1%) loan, which makes it possible for Little Tokyo Towers, Inc. to charge only \$138 a month for rent. Had the development been financed privately, the rental rate would have been \$248. All units are also covered by federal rent subsidy programs which make it possible for qualified tenants to pay only 25% of their adjusted monthly gross income for rent. So a tenant earning \$100 a month pays \$25 for rent, and the remaining \$113 is paid for through rent subsidy.

In order to qualify for residency, an applicant must be 62 years old or over and ambulatory, with an annual income not to exceed \$8,700 for a single person and \$9,900 for a couple.

At Little Tokyo Towers, the women outnumber the men by a ratio of four to one, with 198 single women to 53 single men. There are 53 couples. Of the total 347 residents, 92% are Japanese, and the others are Mexican, Chinese, Korean, Caucasian, Black and Filipino. The average age of the residents is about 75 years old, although there are some in their 90s. The oldest resident is 94 years old.

Dr. Kiyoshi Sonoda, Little Tokyo Towers, Inc., president, nearly bursts with pride when showing off Little Tokyo Towers.

Each one-bedroom unit encompasses approximately 550 square feet and includes kitchen, living room bath-

room, bedroom, electric range and refrigerator, carpets and drapes, air-conditioning and a balcony.

On the ground floor is a multipurpose room and a large kitchen with facilities and equipment rivaling major restaurants. The multipurpose room is the site of a community hot lunch program for the elderly sponsored by the Los Angeles Japanese Community Pioneer Center, which serves about 200 meals to Issei living outside the area as well as to some Little Tokyo Towers

**Next month's field trip will take the residents to see the movie, 'Star Wars'**

residents. The meals are prepared in the Little Tokyo Towers kitchen.

Also on the ground floor is a lounge, library, conference room, arts and crafts rooms, and a laundry room.

Sonoda said it took a while before the residents felt comfortable about using the washers and dryers. But now that they feel more at home, "Our gas bill has gotten a lot higher," he said.

Although an effort was made to see that Little Tokyo Towers fit the needs of elderly Japanese, one problem was not anticipated and had to be taken care of after the building was constructed.

Sonoda pointed out the mailroom where the floor takes a strange-looking slope upward in the area of the mailboxes. He said the mailroom floor





# Oba-san's tale of the Tanuki

TWO years ago while vacationing in my hometown of San Francisco, I visited with the Oba-san, an old family friend, whom I knew since my childhood. Like other Nisei we called the Issei Oji-san and Oba-san out of the closeness, for they were all like uncles and aunts to us.

Oba-san goes back a long ways with my mother for they were childhood friends in the farming village of Shinponmura near Okayama City. She lives in a nice two-story Spanish-style house in the Parkside section near Pine Lake Park. The neighborhood is lovely and quiet. The homeowners all have backyards and compete in beautifying their gardens. It was obvious that the Oba-san had a green thumb up on seeing the well-manicured lawn surrounded by neatly arranged trees and flower beds. As I was admiring all this she told me a story with a legendary touch to it.

It all began one early morning as is usual for the Oba-san

to do the necessary chores in the garden to maintain its beauty. But that morning there was something wrong for in the midst of the beautifully manicured lawn a night prowler did its thing and left something behind. Not wanting a Central Park scene she immediately removed the obnoxious thing and thought "that was that." However, the next morning to her dismay it was again the same thing at the same spot. This became a daily occurrence and something had to be done.

She theorized that this couldn't be the act of a dog for the fences were too high and not that of a cat for it was just too much. "Enough for theory," she thought to herself, "for this is war." Her first action was to declare a modified chemical warfare by daily drenching the target area with Clorox, disinfectants, and various sprays but to no relief. A one-sided armistice was in effect as she planned for other tactical measures.

One night, however, an unexpected situation developed. While working in the basement she received a call on her connecting phone and in the midst of the conversation she noticed two fiery dark eyes staring at her from the outside window. On second focus a sudden realization came that she was in eyeball to eyeball contact with a tanuko (raccoon).

Now in Japan these animals are legendary rascals, said to be possessed with magical powers as told in many children's tales of the Tanuki. That was many years ago and to the Oba-san legends had no place in her garden. She immediately put the phone down, picked up a broom, and charged out of the open door. The tanuki made tracks and before the Oba-san got as far as the porch, stopped to stare back mournfully and slowly climbed over the fence out of sight. What remained was the same thing at the same spot.

The next morning despite

some anger she recalled with a smile some of the tanuki tales of her childhood and how cute the tanuki looked while peeking through the window. Now that she knew who the perpetrator of the thing in the garden was, further counter measures had to be taken. For this she went to see one of her married daughters to discuss strategy. What they decided was to contact a city agency which can handle tanuki situations. Within a few days a baited cage trap was set by a frowning special agent after looking over and nosing around the stinkin' situation. He gave some instructions and left immediately. That night in the light of a full moon, an ideal condition, as per tanuki legend, Oba-san waited anxiously, peering out of the window from time to time.

What seemed like a long night ended with the clang of the trap door. She ran back to the window and was astonished to see as if by magic not one but two tanuki.

Closer observation dispelled any magic for a large tanuki, possibly the mother, was looking into her offspring caught in the trap. Legends die hard for Oba-san kept an all night vigil lest there be some magical escape. What she admired though was the unsuccessful attempts of the mother to comfort her cub. However, as the moon disappeared and with the first rays of the sun the mother tanuki slowly disappeared over the fence. That day the same special agent from the city who handles tanuki situations smilingly left with the cage and its contents. Oba-san was glad in the thought of peace in the garden, but saddened about the baby tanuki.

LATER that year she went on a trip back to her Shinpon-mura near Okayama City and met my mother and sister who also happened to be vacationing there. It was a joyous occasion being

back to her roots, seeing familiar places, relatives and friends of childhood. There were many things to talk about and catch up on but the one they enjoyed most was the tale of the Pine Lake Park tanuki of faraway San Francisco. As the center of attention, she was surrounded by an audience of smiling faces. The consensus of the laughing villagers was that regardless of country, a tanuki is still a rascal with magical powers, but no longer as potent as in yesteryears.

Last year on another trip to San Francisco I called on Oba-san and, among other things, I asked for any new developments on the tanuki. She laughed and related that from time to time a tanuki drops in on her garden but leaves without any repeat performances. Her speculations are that perhaps these are sentimental return visits to the scene of the past crimes and to show that a tanuki isn't all that bad as legend insists. □

Morning calisthenics time . . .

## Little Tokyo Towers a success

had to be built up when it was found that the small-statured Japanese couldn't reach the top boxes.

During the planning stages of the project, it had been feared by the planners that the Issei would not be willing to live in a high rise, but because of limited space available in the downtown Los Angeles area, a high rise was the only way to go in order to meet the housing needs of the community.

The fear proved unfounded, however, as it turns out that many Issei prefer living on the upper floors because of the view. And some Issei living on the lower floors have been heard to complain about not being allowed to live higher up.

Fifty-seven-year-old Harry Hirakawa and his wife Terry are Little Tokyo Towers' energetic managers. They live on the premises, and the fact that they both speak English and Japanese is a big asset. (He's a Nisei, and she's from Japan.) Their job is to keep the project running smoothly in terms of the day-to-day operation of the building. And judging from the number of people that pass through Harry's office door, it's more than a full-time job.

Mrs. Hirakawa has arranged for cultural art instructors to teach at Little Tokyo Towers and participates in some of these classes herself. Among the classes being taught there are flower arrangement, shodo (brush writing), minyo dancing, and oshie (a skill which involves transforming pieces of cloth into works of art).

Little Tokyo Towers is located between the new Japanese Union Church and Higashi Hongwanji Buddhist

Temple (both constructed last year under the redevelopment program), making it convenient for church-going residents. And, of course, being in Little Tokyo, residents are within walking distance of numerous Japanese shops and grocery stores.

Little Tokyo Towers residents do have their share of problems, though.

According to Lillian Matsumoto,

**Issei like the view from 16th story balcony; some on lower floors not pleased.**

who has lived at Little Tokyo Towers for the past two years and who was appointed social service program director earlier this year, the major problems are in the areas of health and adjustment.

Mrs. Matsumoto stated that the shock of adjusting to a new environment and suddenly having to take care of themselves sometimes causes new residents to suffer health problems. So steps are taken to try to make that adjustment period easier — including health care and exercise programs, classes, and personal attention.

Mrs. Matsumoto teaches an hour-long physical fitness class every morning, in which the residents engage in exercises, yoga, and shiatsu, followed by a walk.

Mrs. Matsumoto stated that in connection with the exercise program, she's trying to get some of the Issei

women to stand up "straighter." They have been taught to be humble for so long that they have a tendency to hunch forward. She tells them, "You can be humble in your mind, but your body doesn't have to be humble."

Every month residents are taken to Santa Monica Senior Citizen Health Screening Clinic for a checkup.

One of the most practical and helpful classes being taught at Little Tokyo Towers is the English class, sponsored by Belmont High School Adult Education program and taught by Art Ito, Jr.

The class is much more than an English class, as its aim is to help residents gain self-confidence and become more independent.

There are lessons on how to get around on public transportation, how to write checks and balance a checkbook, understanding the body, and learning about Medi-cal and Medicare. One lesson revolves around dining in an American restaurant—something the Issei rarely do on their own. The students are familiarized with place settings and menus and learn what to say when the waitress asks, "And how would you like your steak?" Then they are all taken to an American restaurant where everyone orders for himself.

One of the many other activities that Little Tokyo Towers residents can enjoy is a monthly field trip on a bus provided by the City of Los Angeles, which has taken them to various places, including to an ice skating show and "hanami" or flower viewing. Next month's field trip will take the residents to see the movie, "Star Wars".



—Story photos by Toyo Miyatake

The success of Little Tokyo Towers, as well as that of the many other Japanese American community-sponsored senior citizen housing projects, was no accident. It took years of hard work and perseverance by community members determined to see the needs of the elderly met. They fought delays, disappointments, and bureaucratic red tape, along with some skepticism within their own communities.

The fact that it is possible and the fact that it's working should give encouragement to other communities that dream of having such a project for their elderly.

It works, and it's worth it.



# ASIAN AMERICANS IN MEDIA ...THEY SURVIVE



Host Inez Pedroza (on right) introduces KNBC news reporter Tiritia Toyota as she visits the Lotus Festival. The annual event features over 50 different groups in the Asian-American community.

By Jon Inouye  
Free Lance Writer-Author

Los Angeles

Until recently, there were few, if any, Asian Americans in the broadcasting field.

"The problem with Asian Americans," said Dale Urakawa, a speaker coordinator/producer for KABC Radio, "is that they are just beginning to become aware of opportunities in media. It all goes back to the stereotype problem by Asians themselves. Asian families want their children to be lawyers, doctors, government people. They look at this field as unstable."

A handful of Asian Americans have already distinguished themselves in the broadcasting field. All have one thing in common—they've learned how to survive in a very competitive, changeable field.

Among these Asians are Mario Machado, Tiritia Toyota, Dale Urakawa and Sumi Haru.

## MARIO: POSITIVE MODELS

Mario has always been a busy man. He is currently involved in the "total area of communications". A prolific producer/announcer, Mario has a nationally syndicated show called *Medix*, writes the executive report for *Business Week*, is doing a special for Western Airlines called *The World of Wine*, has just completed four TV specials with Dianne Carroll called *Sources*, and specials with Dianne Carroll and called *Sources*, and works as an announcer for Star Soccer on the PBS network. Perhaps Mario is best known for his work as former newscaster with the CBS television network.

"I've been with CBS for ten years," Mario said in his spacious, well-ordered office. The intercom rings and Mario busily answers some calls. Two of his friends from a film company drop in to say hello. Suddenly, one discovers that Mario runs a magazine and a publishing company in addition to everything else.

His secretary enters the room, and jokes, "Does this man look like a jock to you?"

"After my contract expired at CBS," Mario continued, "they let twelve of us go last year in July ... I didn't go hibernate or go into a tunnel and run away or become some lost fool on the streets. I think Orientals have the desire to survive."

"What were the reasons they gave me for letting me off? The reasons were a five minute conversation with the programming director who told me I had done an adequate job, I had nothing to be ashamed of, but I was a tired face ... that year, KNXT had only twelve nominations—my shows were responsible for eight of the twelve. I can't say it's political, I can't say it's discriminatory ... people get turned off and turned on, that's their prerogative, they're employers. That's why I never want to be in that position again."

With a great deal of pride, Mario leans forward on his desk.

"Now, I'm self employed. I work for various reasons, sometimes for money, sometimes it's for prestige, sometimes it's for exposure ... money isn't everything. I've less tension and headache."

He described himself as a "conduit. I give a lot of people direction ... I'm living my life at my pace, playing the drum at my beat."

He recommends that young people interested in media should first really examine their motives—whether they're doing it for prestige or because they feel they can be effective communicators with a contribution to make.

"I did every community beauty contest in those early days (1967) with their three contestants and two spectators. I'd do it for experience. I got up and my palms were sweaty. Nothing comes easy. There are no short cuts. You've got to pay your dues."

One reason why there weren't more Asian Americans in the broadcast media, Mario said, was the lack of positive images for other Asian Americans to follow.

"I believe I was the first to really

make it in a very visible way ... then came Sam Chu Lin, Tiritia Toyota, Connie Chung, so now we do have models. We DID have models before, who played Japanese generals, thugs, rickshaw coolies, prostitutes, which wasn't our thing. Now we have positive images in the community, people who stand for integrity and credibility ..."

## TRITIA TOYOTA: COANCHOR

Every weekday at five in the afternoon, Tiritia Toyota coanchors the news in Los Angeles with Jess Marlowe in KNBC.

"Sure, it's hard in any business," said Tiritia, describing her job as anchorwoman. "It's a really coveted position. I didn't know if it was more difficult for me being Asian or more difficult for me being female, or a combination of both ... having to prove to them (NBC) that I could do just as good a job if I was given the chance. It took me six years to prove it."

Tiritia has been in media since '70. She was graduated from Oregon State University in home economics with communications. She decided to enter broadcasting while a junior at college. Ms. Toyota later attended UCLA graduate school, majoring in journalism.

She got hired as a receptionist at a record company after her graduation. Not content with being a secretary, she "kept bugging the news director at KNX (CBS) for a job, and I think I bugged him so much he ran out of excuses and one day he just called me and said I'm tired of you bothering me, come and work here on Monday."

When she arrived at CBS in the newsroom, bright and early, she found her new job was ... a receptionist in the newsroom!

"But that got me my IN, because that's what you need."

After nearly a year she became the station's 'Action Reporter', and later a producer/writer.

A different station, NBC, later hired her as a reporter and after a few years

of hard work, she attained her current position.

She describes the journalistic field as more competitive because of Watergate, here the role of the journalist has been glamorized to a lot of young people.

"Just the fact that you're a minority doesn't mean that you're going to make it any more," she said, "because there are already quite a few minorities here. I mean, you've got to be good. Be willing to sell yourself. Also, you've got to be willing to go anywhere in this country. We've had people who in other markets for ten, fifteen years before they finally made it to Los Angeles."

## SUMI HARU: ASSERTIVE

Sumi Haru also keeps very busy. She works as producer/moderator on KTLA's *Seventies Woman*, and cohosts with Johnny Grant on a public affairs show. She has been a guest artist with *East/West Players*, is on the Board of Directors of the Actors Guild, and serves on the Employment Opportunities Committee of the American Federation of Radio and Television Artists. Haru has worked as an actor since 1965 and has been seen in the feature films, "Krakatoa, East of Java" (ABC's "Volcano") and "M\*A\*S\*H". She is featured in "Self-Defense for Girls" showing in public schools and colleges in the State of California. Her acting assignments for television included, "Marcus Welby, M.D.", "Doctors Hospital", "Young and Restless", "Partridge Family", "Ironside" and "Six Million Dollar Man".

"I'm a very different kind of woman for my age group," Ms. Haru said. "I'll be 39 my next birthday and most Asian women are not assertive. I call myself aggressive ... I've always had a purpose of tenacity and a great deal of self-discipline."

Sumi believes that colleges do not teach some of the basic realities of the industry. She believes practical experience is vital for young people entering the industry.

"The main thing is getting your foot in the door, then ... once getting your

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# Whites can't relate to John Okada's book, "No No Boy"



John Okada died disillusioned as his book was not accepted.

By Frank Chin

Playwright/Director,  
Asian American Theater Workshop, San Francisco

Roger Sales, hotshot Univ. of Washington English department bearded and literary thinker says John Okada's novel, *No No Boy* is a book "presumably about himself," and "is not literature." He's wrong. Poor Roger can't be blamed for his ignorance. *No No Boy* is the only Japanese American novel he's ever read. He's not smart enough to see that he's judging a history, culture, and sensibility he has never read or read about before John Okada's book. Roger Sales is ...

I'm tired. I want to go home. I am home. And I'm still tired. Roger Sales. Nice harmless simple Roger Sales isn't out to burn crosses on anybody's literary lawn. He's just stupid. Decent, simple, even sympathetic whites from William Saroyan to Roger Sales hurl white racist insults at Japanese America in the name of "literature" and "good grammar" and cut Japanese America off at the tongue.

I hate saying this over and over. Worse, I hate putting up with the white racist blither of "decent people," white and yellow about Japanese American writing being all autobiography and memoir limited by our personal experience and otherwise sub-literary. They all assume that because Nikkei wrote a language understand-

white people. What they are comfortable with were science fiction creations and white Christian visions like Wallace Irwin's Hashimura Togo stories in *Good Housekeeping*, featuring coded messages to drag queens, like:

Firstly, I dropped my eye down that hole. Nothing to see. Nextly I poke finger inside. Nothing to feel. I sent all my intellect researching below Hon. Water Pipe, yet similar vacancy was found. Hon. Julery went. Togo to blame. While thinking cemeteries, Hon. Telephone make jingle.

(*Good Housekeeping*, March 1917  
pp. 47 - cont. 153)

I sent a copy of *No No Boy* to Ray Bradbury who pointed a finger at me and said James Wong Howe was a friend of his and probably had a word for me, after I had asked him if he knew the word I had for white men, what the blacks sometimes call "honkies", the Chicano's "gringo" Kanakas "Haole".

The movie Jimmy wanted to make was a movie about the Japanese American concentration camps. I told Ray Bradbury that Jimmy's words for me were storytelling. Even the last time I saw the only American Yellow you can admire out loud without being called some political or racial name, and put on to put up your dukes. Jimmy said:

"I have a story. It's very good. It's a beautiful story. It needs a screenplay. It's a good story

Back in 1957 the Nisei young adults who'd spent their puberty and adolescence watching John Wayne kill "Japs" in the camp messhalls behind barbed wire, ruled by whites, feared "bitter" would be the first and last word out of the mouths of whites who read *No No Boy*. Thirty years out of the camps and some are in schools teaching that Japanese Americans were not offended by what the Manzanar Free Press and other camp papers called "racial prejudice".

Inside the camps, inside the pages of the censored papers written in tailor

mouth.

One of the definitive features of Asian American culture for the last sixty years is the universal awareness of whites outside of our skin who think we're being bitter and wagging our finger naughty naughty at them for canning a race of people up like Spam, when we talk about the camps at all.

It shouldn't have to be said. We're not thinking "nasty old white man" when we say "concentration camps". The term is defined by the experience of the people who lived in concentration camps and call the concentration

## Yellow culture flows, glows and grows in the Pacific Northwest ... right here in Dave Ishii's bookstore.

made goodie goodie American English Acceptable to white Americans wild eyed with war, Chiye Mori, young and Nisei and fit to be read by whites and camped yellows, wrote on Thanksgiving, 1942, what Nisei, older and freer, are reluctant to remember they ever felt in common with each other:

We have long dreaded this editorial as well as the one we wrote for the Fourth of July, and the one we must write on December 7. It is easy enough to sit back smugly and scribble a few pretty platitudes.

But whatever we say, be it an expression of solace in the many things for which we can still be thankful, or cynical bitterness in the mockery of the word "thanksgiving," will not assuage the poignant desolation that assails the heart as all file into the mess hall for the slab of Thanksgiving turkey.

Lest the public think us "ungrateful," let us remind them that it is not the overlaid table we miss, but the warm security and coziness of home. Man is so quick to adapt himself that he soon accustoms himself to a new mode of life. But when the holiday season draws near, the nostalgia for the old remembered things again tugs at the heart-strings.

—Manzanar Free Press.  
Thurs. Nov. 26, 1942 p. 2

Until last year's NBC TV movie "Farewell to Manzanar", it was impossible for a Japanese American Nisei to not affect whites as being bitter. Bearing a grudge bitter. All Asian Americans, even the ones who roll up their windows when they pass me in their cars, see the West Coast as being crowded with whites who drop everything, hold up the latest version of the cross, babble and boo hoo at the least hint of "bitterness" out of a yellow's

camps, not a former residence, but a former home. A fact of life. You can read it in the hometown paper. The people of Manzanar called it a "prison camp" right before the eyes of the censors without making them blink.

### CHARTER PROS AND CONS

The people of Manzanar are now discussing the plan for self government. They will vote on it Monday, Nov. 30.

... Many arguments both for and against the proposed charter, are being heard throughout the center. The FREE PRESS will attempt to summarize these discussions as they are reported.

... Following are questions and answers heard to date:

"I'M AGAINST THE CHARTER—We don't need self-government here; this is a prison camp and should be run by the Army."

"I'M AGAINST THE CHARTER—if this is a prison camp, self-government will help change it. Do you want this to be a prison camp?"

That's on page one of the Manzanar Free Press of Monday, Nov. 9, 1942. On page two, a bit of storytelling in the editorial column:

### CRYPTIC CONVERSATION—

Over there, over there  
The Yanks are coming, the Yanks are coming ...

We were trudging down to work, and having exhausted all fertile conversation he started humming. After going through his entire repertoire ... God Bless America, The Caissons Go Rolling Along, etc., he started:

"You're a Sap Mr. Jap!"  
"Do you really think we are," we asked.  
"No, they're not referring to us ... Oh, I get it," grinning sheepishly. "Well, maybe I am a sap, but those songs get in your blood."

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**"It is not the overlaid table we miss,  
but the warm security and coziness of  
home."—Manzanar Free Press,  
Thanksgiving 1942.**

able to whites as white American English, white American English was what Japanese Americans wrote and white American is what they wanted to be. Oh, yeah! We all of us wanted to be white. It's a phase of childhood we go through, like wanting to be the other sex, be an orphan, be a machine, emotional whooping cough and measles. In the concentration camps wanting to be white became an epidemic among adults. They caught it from whites down with a terminal case of the deep Christian sissies that made Earl Derr Biggers, Pearl Buck, James Hilton, Alan Watts swish and lisp til they died. In their madness these whites thought they were acting Chinese or Japanese, some kind of Oriental, for it was obvious, they weren't acting, writing or talking like "normal" "Mainstream"

about what happens here in America. I think the story should be told about during the war, when they relocated these Japanese. They put 'em in the camps, you know.

"It's a good story because look, you take American citizens of Japanese race thrown with the Japanese that are not citizens because of a war situation. Hysteria! They throw'em into the camps. Freeze all their money. They have to sell their homes. Sacrifices! And go out into these prison camps. And they fight amongst themselves to prove themselves."

He was talking about a movie he never made, but I saw many times, as he told it. Before he died he bawled me out for making him seem bitter about racial prejudice. He said he'd had "some rough times of it" but he had a good life here and was grateful to this country. Almost the very words of Japanese Americans fresh out of camp.



# CHIN

Continued from Previous Page

We started to make mental footnotes. The rabble rousers are wrong, we thought. (Cultural influences are stronger than blood ties.)

"But," he continued, "when they started pushing me around it sure burned me up."

(A typical American reaction we noted. If we remember correctly this country was founded by a group of people that resented being pushed around.)

"Well, if you don't like it here you can go to Japan after the war," we ventured.

"Nah!" His answer was emphatic. "I've been there. Five years ago when my grandfather died. They were plenty nice to me as long as I was spending money, but I know they were talking about me behind my back. I wouldn't get their lingo, anyway. If I got there now they'd probably call me a 'dirty Yank' just like they call me a 'dirty Jap' here. Some life!" An expressive shrug of the shoulders.

Manzanar Free Press Saturday, Oct. 31, 1942.

The Editor's Cubbyhole

## Out of the Mouths of Babes

The younger generation continues to amaze us. Small fry in our neighborhood no longer play cops and robbers, house, or even tag. Children's games keep step with the modern tempo. Just as children outside now play "war", our children here play "night-checker" and "plasterboard".

Said one little small fry busily counting imaginary beds and blankets, "we're taking inventory!" Next these two little enterprising youngsters, aged 4 and 5 began playing "plasterboard", huffing as they picked up scrap pieces of plasterboard and went through the elaborate motions of holding it up and nailing it on. Finally they came to a dead stop. "We can't finish it," they told us. "No more lumber—no more nails." Then they mumbled something about the "quartermaster". That's when we slunk off in shame.

But on second thought, it's no laughing matter. These little children, in their most impressionable years, will bear the marks of this physical and emotional upheaval long after it has become an unpleasant memory for us older Nisei. The parents and teachers have a sacred duty in keeping the children happy and preparing them for the new world that they must battle when they go outside again.

It shouldn't have to be said at all, much less repeated. But it has to. It's humiliating to have to ignore the art of Okada's book and say John Okada uses the words "concentration camp" because concentration camps is what his people called home. But the crackpot shockingly bareassed white racist letters to the editor accusing the Japanese Americans of trying to copy the Jews' action and begging a comparison to other people in other camps, that sound like the hate mail the ugly phone calls that jammed the nerves of TV stations that aired documentaries on the camps ... convinces me, that someone has to look stupid and say the obvious to give John Okada a chance for a fair reading.

A fair reading by whites who deep down feel the Japanese Americans have no right to remember the camps, and a fair reading by the Japanese Americans panicky about "bitterness". Asian Americans today fear anything that smacks of bitterness the way white European writers a few years ago in the Dark Ages feared saying anything against the Church.

Even Dorothy, John's widow put off reading her old man's book because she'd gotten the impression it was "bitter". The word recurs like code. And she didn't remember John as a bitter person and didn't want to.

She phoned me one night to say she had been opening the book at random every now and then, unplanned, unorganized, so she wouldn't become

committed to reading the whole thing all the way through. She was sneaking up on John's book after years of Lawson Inada, Shawn Wong, and me telling her it was a fine book. "You know. I don't know what they're talking about when they say it is bitter. I think it must be the rough language."

Bitterness was the least of John Okada's art even when he used the words "concentration camp".

Okada's art is his exploration of the meaning of loyalty. In his preface, Okada catches the comedy of cultural loyalties manifest in the Chinese-American "identity crisis".

And so, a few months after the seventh day of December of the year nineteen forty-one, the only Japanese left on the west coast of the United States was Matsusaburo Inabukuro who, while it has been forgotten whether he was Japanese American or American-Japanese, picked up an "I am Chinese"—not an American-Chinese or Chinese-American but "I am Chinese" button and got a job in a California shipyard.

Roger Sales says *No No Boy* is a book John Okada wrote presumably about himself. Okada was not a *No No Boy*. Okada introduces himself in the preface in a tradition the connoisseurs can savor without my Dick and Jane explanation:

Two years later a good Japanese-American who had volunteered for the army sat in the smoking belly of a B-24 on his way back to Guam from a reconnaissance flight to Japan. His job was to listen through his earphones, which were attached to a high frequency set, and jot down air-ground messages spoken by Japanese-Japanese in Japanese planes and in Japanese radio shack.

The lieutenant who operated the radar-detection equipment was a blond giant from Nebraska.

The Lieutenant from Nebraska said, "Where are you from?"

The Japanese-American who was an American soldier answered: "No place in particular."

"You got folks?"

"Yeah, I got folks."

"Where at?"

"Wyoming, out in the desert."

"Farmers, huh?"

"Not quite."

"What's that mean?"

"Well it's this way ..." And then the Japanese-American whose folks were still Japanese-Japanese, or else they would not be in a camp with barbed wire and watchtowers with soldiers holding rifles, told the blond giant from Nebraska about the removal of the Japanese from the Coast, which was called the evacuation, and about the concentration camps, which were called relocation centers.

The lieutenant listened and he didn't believe it. He said: "That's funny. Now, tell me again."

The Japanese-American soldier of the American army told it again and didn't change a word.

The Lieutenant believed him this time. "Hell's bells," he exclaimed, "if they'd done that to me, I wouldn't be sitting in the belly of a broken-down B-24 going back to Guam for a reconnaissance mission to Japan."

"I got reasons," said the Japanese-American soldier soberly.

"They could kiss my ass," said the lieutenant from Nebraska.

"I got reasons," said the Japanese-American soldier soberly, and he was thinking about a lot of things but mostly about his friend who didn't volunteer for the army because his father had been picked up in the second screening and was in a different camp from the one he and his mother and two sisters were in. Later on, the army tried to draft his friend out of the relocation camp into the army and the friend had stood before the judge and said let my father out of that other camp and come back to my mother who is an old woman but misses him enough to want to sleep with him and I'll try on the uniform. The judge said he couldn't do that and the friend said he wouldn't be drafted and they sent him to the federal prison where he now was.

"What the hell are we fighting for?" said the lieutenant from Nebraska.

"I got reasons," said the Japanese-American soldier soberly and thought some more about his friend who was in another kind of uniform because

they wouldn't let his father go to the same camp with his mother and sisters.

Very little of John's book is about the camps, but the camps are always in the atmosphere of his writings, just as they are in life.

Before I drive South for home down Interstate 5, I stop by David Ishii's bookstore where, it seems all of Asian America's writers and artists stop to say hello to David, a gentle legend, just before getting out of town. Pat Morita, the first and still only Japanese American standup comic and star of the defunct "Mr. T and Tina" left an autographed picture. I met poet and fictioneer Lonny Kaneko between David's tub of dead artichoke plants and the wall of science fiction.

The Pacific Northwest always amazes me with all the yellow culture flowing, glowing and growing ripe in print, paint and clay up here.

Right here in David Ishii's bookstore. I was sitting behind David's roll-top desk under the star in the darkest spot in the shop when I first saw John Okada's father.

He walked by the front window, from the Science Fiction side past the dead artichokes to the cases full of David's pornography. Everytime I'm in town, I go out with David and watch him eat fish in public. He's the only man I've ever seen bark at his food, laugh at the sight of it and actually say, "Yum! Yum!" on the first bite. I met John Okada's brother, Frank, here. He wore a fishing hat similar to David's and shifted from foot to foot and spent a long time crushing out a cigarette with his foot. I pick him up here to drop him off in Eugene, where he teaches painting at the Univ. of Oregon.

The first time I met Frank Okada we made jokes about each of us both being named Frank, and looked at the stacks of books on David's floor. He wasn't talkative about the book. He was John's youngest brother and didn't ever know him that well, he said.

We got off the road in Portland and sniffed our way to Chinatown by the railroad tracks. This was Chippie Jack's Chinatown. Someday I'll talk to him. I hear he's way into his eighties, looks on all Chinese motion in the Northwest as his Chinatown and knows it all.

I don't know enough about Portland to talk to Chippie Jack. "You know that part of the book where the friend tells the *No No Boy* to get away from Japanese and live around other people?" Frank asked, and seemed about to tell me what he'd been wanting to tell from Seattle, these last two hundred miles plus on the Interstate 5 ... Old U.S. 99.

"I forget the friend's name. No No Boy's best friend."

"Kenji."

"Yeah," I remembered. Kenji, the war hero amputee driving a Buick built for a freak, in a fit of bitterness, preaches the destruction of the race. Okada, I think, was commenting on the real possibility of a Japanese America out of the camps that would marry itself outside of yellowness and the race and existence.

"That's what John told me," Frank said, and we get back in the I-5 south.

He asks me, like his brothers' Roy and Robert in Seattle, like his widow in Pasadena, asked me if I really believe John's book is any good. The question out of John's relatives' mouths always catches me off guard and makes me mean. And I wonder about the family John comes from. All of John's family I ever met asked me if I really thought John's book was good for anything but a relic of social history.

From Okada to Okada I give some kind of "yes" and they ask why I like the book, why full grown adults from reputable schools, Steve Sumida and Mako, the actors, spent their money traveling to learn about a book nobody ever heard of. Sometimes I felt like blackmail was now a possibility. Sometimes I felt like their family doctor talking about their one eyed thalidomide baby. It seemed that by liking John's book, I had hurt them. I presented my credentials, proof that I learned how to read a book with respect in a real university. I dropped my resume and named names of reviewers who'd praised John's work in the *New Yorker* and *Rolling Stone*.

Frank said he liked the book, but John was his brother, and he had to like John's book, but nobody else did. He said it as if liking the book was proof of something wrong with him. People who liked John's book, I said, feel they've had their most personal and inexpressible Japanese American feelings released from life imprisonment and dignified with the reality of a book and the universality of art. But they can't quite believe the book is real.

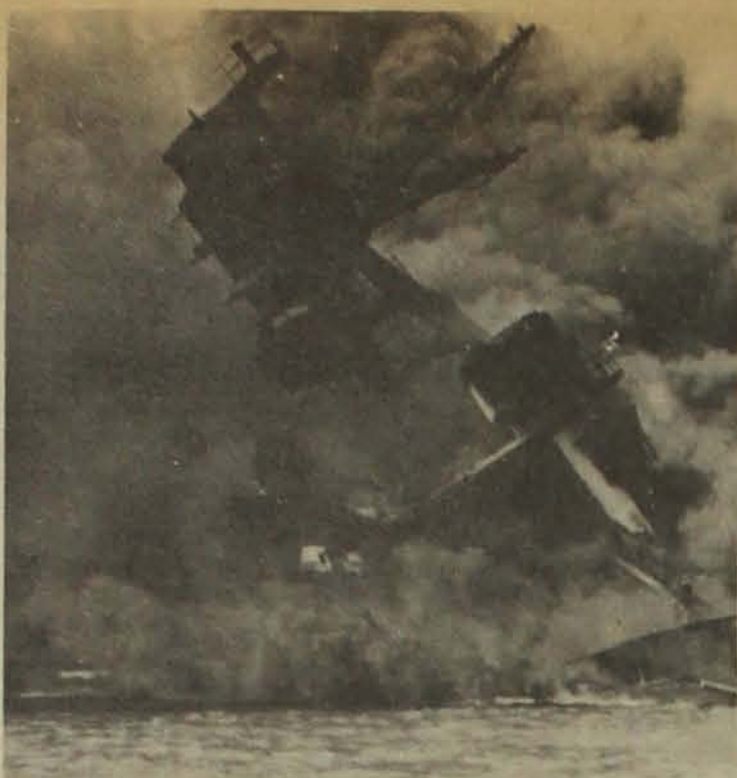
They read it, I told Frank. And they order more copies to give to their friends to prove that the anger, the self-contempt the Nisei need to belong and to be free at the same time, the strange guts it takes to hold a white liberal's coat and be his living Exhibit "A", all the things they felt and the things they did with words are real, and common among Japanese Americans and not private lunatic ravings.

Frank paid for lunch. Maybe I'd passed a test. Maybe I'd given a test. Maybe I'd made a friend. I picked up a fortune cookie on the way out. They were in a bowl by the cash register, looking like bigmouthed squawking baby birds. Just in case a Chinese-American here was running for office, I broke the cookie open and read the fortune. Out of habit, I ate the cookie.

"John said he used to be accompanied by a guard everywhere he went," Frank said. "And if they ever got in a fight, with the enemy Japanese, the guard was supposed to shoot John first. So he wouldn't be taken prisoner, you see. He was Intelligence ..." "John is still intelligence," I say. And the talk about John Okada and his book, his Seattle, his always wanting to be a writer continued out of Portland and south down Interstate 5/Old U.S. 99. □

John Okada's "*No-No Boy*" (\$5.95) has gone into second printing, the first reprinted edition having sold out. It is being published by CARP (Combined Asian American Resources Project) Inc., P.O. Box 3828 Rincon Annex, San Francisco, Calif 94119. Calif. residents should add state sales tax and add 50 cents for mailing. □





USS Arizona afire at Pearl Harbor, Dec. 7, 1941

By Allan Beekman  
PC Contributing Writer, Honolulu

# The tragic end of Hawaii's historic Chuo Gakuin on Dec. 7, 1941 amid flying shrapnel

In a refurbished section of old Honolulu stands Foster Botanic Gardens. When I pass the seaward side of this beautiful park, especially when the two gold trees there are in bloom, I am reminded of how these trees once framed the entrance of the main building of Chuo Gakuin, known in English as the Japanese Central Institute. Chuo Gakuin was a prewar Japanese language school.

I remember how its front yard swarmed with children, their voices carrying to what was then a quiet street shaded by giant monkeypod trees. I am reminded of the Japanese attack on Pearl Harbor and the tragedy that attack wrought on Chuo Gakuin, on its personnel and on its students.

I recall a later period when my wife and I labored to isolate and identify the strands that make up the fabric of this tragedy—the alien propaganda of official Hawaii, the mission of the school, the horror of the Pearl Harbor attack and of its heartbreaking aftermath.

I reflect on how we wove these strands together on our kitchen table, fashioning them into a short story entitled *No Place Beneath the Rising Sun*. I ponder on how this story and its message has travelled to the far corners of the world.

We found the germ of our story in the Japanese immigration to Hawaii and in the policy of the sugar planter of that time in keeping the labor force docile by importing different national groups and pitting them against each other.

In 1885, after an earlier aborted attempt, the planters began recruiting and bringing in Japanese labor in large numbers. They were also to import Koreans, Puerto Ricans, Span-

iards, Filipinos and any other national group that seemed promising.

The planters encouraged national divisiveness. Because they were the real rulers of Hawaii, their policy of disunion became the official creed.

The Japanese were unconcerned about the official policy of emphasizing national differences. They had come to Hawaii under three-year contracts, which they hoped to fulfill while living frugally and saving much of their earnings. They expected, at the end of three years, to return to Japan much richer than when they had left it.

It was harder to save than they had expected, but many did return to Japan as planned. Some remained in Hawaii.

Those remaining may have continued to work on the plantations after the expiration of their contracts, or they may have sought a livelihood elsewhere.

In urban areas such as Honolulu, the former Japanese plantation laborers tended to settle in enclaves of their own countrymen, for they found it easier to trade with those whose language and customs they knew.

Children were being born to them. And these children, born on what to the immigrants was foreign soil, created new problems. The children did not learn to speak Japanese well enough to freely communicate with the parents. The children were ignorant of written Japanese.

If the family were to return to Japan, the children would find it difficult, perhaps impossible, to succeed in the schools of that country.

Recognizing this problem, a Christian minister, the Rev. Takie Okumura, formed a group to promote



Historic Chuo Gakuin, 1464 Nuuanu Ave., from a 1941 picture. No longer standing, gold trees shown flanking entrance remains in what is now the Foster Botanic Garden, Honolulu, Hawaii.

the teaching of Japanese to the children of the immigrants. April 13, 1896, with a donation of \$15 and 30 pupils, the group founded a Japanese primary school, the first Japanese language school on the Island of Oahu.

In 1899, the group bought land at 1464 Nuuanu Ave., below Foster Gardens. There they erected the buildings of what was to be known as Chuo Gakuin.

The idea of the Japanese language school took root; many such schools were established throughout Hawaii. They tended to become the center of neighborhood activity. The Japanese respected and trusted them; the more successful and prominent felt it an honor to serve them as director.

Chuo Gakuin became not only the center of neighborhood activity, it became the center of Japanese activity throughout Hawaii. Its auditorium was much in demand; historic meetings

were held there.

In 1898, America had annexed Hawaii. American law ended the importation of contract labor and abrogated the contracts that held the Japanese laborers in bondage to the plantations. The exodus from the plantations accelerated.

But though the American flag waved over Hawaii, the official policy of promoting national divisions continued. The Japanese were barred by law from becoming American citizens, a provision that lent itself to the official policy of divide and rule. But it had become clear that many Japanese, even though barred from aspiring to American citizenship, would spend their lives in Hawaii. Their children, born beneath the American flag, were citizens by birth.

Though the authorities knew these children to be American citizens by birth, knew they would grow up to vote, to participate in

government, even hold government or political office, these officials registered the Nikkei children in the public schools as of Japanese nationality. And all the instruments of local government, including the planter-controlled press, ceaselessly dinned into these children that they were Japanese and genetically disqualified from being anything else.

Compare the official attitude of Hawaii toward these American citizens with the official attitude toward American citizens in other parts of the country. For example, a person born in New York State is recognized not merely as an American citizen but as an American of American nationality.

Consider also the traditional American policy towards a person's birth and breeding in a state or territory and how that policy contrasts with that of official Hawaii. A person born and bred in New York is a New Yorker; one born and bred in Texas is a Texan; one born and bred in California is a Californian.

Official Hawaii teaches that only an aborigine can be Hawaiian.

Thus did official Hawaii plunder the Nikkei of his birthright, excommunicating him from the body of America and anathematizing him as of foreign nationality.

On the one hand though the authorities preached un-Americanism, on the other they attacked the Japanese language schools as bastions of un-Americanism. Finding the Japanese language schools a convenient whipping boy, aspiring politicians ceaselessly attacked and criticized them.

Responding to such agitation, the Hawaii Legislature, in 1920, enacted a law placing control of the Ja-

panese language schools under the Board of Education. Though the provisions of the law were harsh and arbitrary, the Japanese language schools at first meekly tried to comply.

When it became apparent that the authorities meant to use the law not simply to control the schools but to abolish them, opposition arose. The Palama Japanese language school, soon joined by Chuo Gakuin and others, sought redress through the courts. The case finally reached the U.S. Supreme Court, which, in 1927, ruled the Hawaii law unconstitutional.

Rebuffed the chagrined, the local authorities continued their carping criticism. Despite this opposition, the Japanese language schools flourished. Just before the Pearl Harbor attack, most Nikkei students attended Japanese language schools in the afternoon, after the close of public school.

For students without religious affiliation, Chuo Gakuin even had a Sunday class.

In childhood, my wife attended Chuo Gakuin. Then she went to Tokyo and entered what is now Aoyama Gakuin. After graduating from Aoyama Gakuin, she returned to Honolulu. From 1929 she taught at Chuo Gakuin.

On Sunday morning, Dec. 7, 1941, she left her home in a nearby neighborhood and set out, on foot, for Chuo Gakuin. As the senior teacher she was to be nominally in charge of the Sunday class.

By that morning, every informed person knew that the relations of America and Japan had reached the breaking point. The preceding day, a Honolulu paper had pointed out that Japan might strike over the

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# BEEKMAN

Continued from Previous Page

weekend.

But according to the American experts, Japan might be expected to defy the Allies by attacking the East Indies and Southeast Asia. The experts did not expect Japan to attack Hawaii.

Notwithstanding this complacency, the military had escalated defensive maneuvers in Hawaii as relations with Japan had deteriorated. The preceding day the military had conducted large-scale aerial exercises over Honolulu. The roar of the low-flying planes had disrupted the classes at Chuo Gakuin.

This morning seemed to be a repetition of those aerial maneuvers. Again the sky was filled with planes and their roar.

My wife was unsurprised, but after reaching the school she found the children had become fearful. When she heard explosions coming from the direction of Pearl Harbor, she, too, began to fear.

Unconsciously she felt that some calamity was about to befall the school and children. Consciously, she refused to recognize what that calamity might be.

The better to safeguard her charges, she led them upstairs into the auditor-

ium. There, to quiet them, she played the piano and led them in song.

While they sang, a shell fell across the street and exploded. Another fell in the schoolyard, exploding on impact and driving steel fragments up into the auditorium.

A fragment struck a girl and killed her. A fragment struck a boy, severing his arm.

The children fled in terror. One fleeing boy reached home safely. There a shell fell on his house, killing him and his entire family.

I lived near the school. From the slopes of Punchbowl, an extinct volcano, I saw the second wave of Japanese planes attack.

I had yet to meet the teacher who experienced the anguish of seeing a student killed, another maimed and seen her career tumble about her in ruin. But I could anticipate what she, and those like her, would experience from the evil legacy that identified the American-born with the enemy.

Later we met and married. She often talked of this tragedy. Finally we decided to write a short story based on it.

We named the story *No Place Beneath the Rising Sun* in recognition of those children who had lost their place in the sun in the climate of suspicion, fear and

hatred wrought by the local authorities. In addition to the horror of the attack itself we had tried to incorporate into the story the workings of the plantation policy of promoting divisiveness and to show the tragedy that policy had wrought.

*No Place Beneath the Rising Sun* first appeared in the Pacific Holiday Issue of Dec. 22, 1961, 20 years after the event that had inspired it. In 1970 I included the story in a collection of my short stories entitled *Hawaiian Tales*.

Then the Ethnic Studies program of the U. of Hawaii asked permission to include the story in an anthology they were compiling for use in their program. Washington Square Press asked permission to include it in its paperback *Ethnic American Short Stories*, for use in high schools and colleges. *Voice of America* asked permission to broadcast the story to its millions of listeners. Scott, Foresman, a publisher specializing in textbooks, asked permission to include the story in its revised and retitled *Exploring Life Through Literature*, for the 10th grade, to appear in hardcover in 1979 with an initial printing of 75,000.

In all these cases where permission was asked, we granted it.

There remained some

points about the background of the attack not included in the story but that merit examination. For example, what was the nature of the shells that fell on Honolulu? And why were these shells dropped?

After the Pearl Harbor attack, the American press reported that Japan had dropped many bombs on Honolulu. Even today, many residents of Hawaii repeat this accusation.

But the report is untrue. Only one Japanese bomb fell on Honolulu. It fell on a downtown street causing property damage but injuring no one. It appears to have fallen by accident.

In addition, about 39 other shells fell on Honolulu, killing and maiming residents and causing a half-million dollars of property damage. All 39 were anti-aircraft shells fired by the defenders.

The anti-aircraft shell had a fuse that should have been set before firing so as to explode the shell among the attacking planes. But some of the defenders were so addled they neglected to set the fuses. So instead of exploding in the air, the shells fell on Honolulu, exploding on impact with the ground.

Another point of interest is what befell the leaders of Chuo Gakuin. Most of them were aliens; with the attack on Pearl Harbor they became enemy aliens. The

FBI promptly rounded them up, along with many other prominent Japanese and interned them on Sand Island. From Chuo Gakuin, the interned included the principal, male teachers and some directors.

The remaining directors met and turned over the property to the War Memorial Committee.

With the Pearl Harbor attack, public hatred was stirred and directed toward anything that symbolized the enemy, including the Japanese language, Chuo Gakuin, its faculty and its students. But the more sober heads, who were invested with the responsibility of waging and winning the war, viewed such schools and their works differently.

To successfully wage war against Japan, the military needed Japanese language experts. Only a handful of Caucasian Americans were fluent in Japanese.

Of necessity, the military turned to the alumni of the Japanese language schools for linguists. The military gave them further training after recruitment. But the instructors in the military language schools, even though they might have resided in Japan, tended to be alumni of the Japanese language schools.

Reasons of security have denied these Japanese language specialists the public recognition they merit. But

it has been said that they may have shortened the Pacific War by as much as two years.

After the war, the site of Chuo Gakuin eventually came under the Urban Renewal program of the City-County of Honolulu. The C&C demolished the now dilapidated buildings. The C&C Parks Board absorbed the land into Foster Gardens.

The site of the former school is directly across the street from Harris United Methodist Church, forming the east-mountainward corner of Nuuanu Avenue and Vineyard Boulevard. Though the buildings are gone, the gold trees that stood before the main building remain; they are taller and more flourishing now than when they rained gold blossoms on children frolicking in the schoolyard.

Thousands of residents of Hawaii attended Chuo Gakuin. Many are prominent in the community today. When they see the twin gold trees of Foster Gardens spread their blossoms against the vivid blue of the Hawaiian sky, do they remember passing between these trees to enter a school now vanished? Do they reflect on the tragic end of that school? Have they read the story that commemorates that end? □

## PASADENA JACL

Season's Greetings



Season's Best Wishes

**442nd RCT's  
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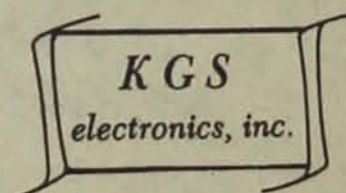
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# Nisei in Japan during war sang "White Christmas" learned from U.S. broadcasts

By Mas Manbo  
Japan Times Staff/PC Tokyo Correspondent

Tokyo

The world lost Bing Crosby late in 1977 but his songs will live on, "White Christmas" especially.

This is the nostalgic Yuletide number that Bing first rendered in a war-time movie called "Holiday Inn" and it made him an institution.

The Pacific Stars & Stripes, the military newspaper published in Tokyo, noted that German soldiers, intercepting Armed Forces Radio broadcasts during World War II, had an almost treasonable fondness for "Der Bingle" and were wistfully moved by "White Christmas".

Here in Japan, there were radio listeners who heard Bing sing that Christmas song while the war against the United States was going on. I know, because I was one of them.

Actually, I was a Crosby fan from way, way back. While a bit hazy about his Rhythm Boys days with Paul Whiteman's band, I can recall that three fellows a grade or two ahead of me at Hollywood High formed a trio in the early 1930s that was a copy of the Rhythm Boys group, made up of Crosby, Harry Barris and Al Rinker.

Dubbing themselves the Tree Ambassadors and including such Rhythm

Boys numbers as "Mississippi Mud" and "So the Bluebird and the Blackbirds Got Together" in their repertoire, they followed Bing's gang into the Coconut Grove of the Ambassador Hotel. Gus Arnheim's orchestra, I think, was the band at the time.

## Bing's 'Blue Hawaii' was No. 1 in Japan 40 years ago

Soon the three Hollywood kids, only around 16 or 17, were coming to school in brand new Plymouths. One of the trio, Jack Smith, went on to gain some fame as a soloist.

I was a constant tuner-inner when Bing had his regular radio broadcast that started out with his theme song "Where the Blue of the Night Meets the Gold of the Day". I watched him make one of his broadcasts—at the Paramount Studio, I guess it was—backed by Lennie Hayton's band. I found it was true that Crosby sang with his hat on.

Those were the days when there were such Bing numbers as "Just One More Chance", "I Surrender, Dear", and "Million-Dollar Baby". Saccharin stuff, they may call it today, but it was the kind that one remembered. "It Must Be True", "At Your Command" and "Wrap Up Your Troubles in Dreams"—they were all great when Bing did the singing. Crosby, of course, was well known in Japan be-

fore the war because of his pictures and records. Upon coming to Tokyo with a Nisei band in the summer of 1937, I found that "Blue Hawaii" was just about the latest Bing piece here. With the China war on, however, jazz music was frowned on. And as Japan headed toward the Pacific hostilities jazz was snuffed out.

When the war broke out in December 1941, I was employed by the Domei News Agency and was among a half dozen or so of the agency's Nisei recruited for a side job at the Foreign Office's listening post.

Dubbed the "Black Chamber" by one of the fellows, the listening post where foreign news broadcasts were picked up was located in a big concrete air-raid shelter in the Foreign Office compounds. The Foreign Office building had been destroyed by a fire.

The Domei fellows paired off and handled the lobster trick, from midnight to around 6 a.m. at the Black Chamber after putting in a day's work at the news agency. It was a grueling twice-weekly routine.

A group of Heishikan boys covered the newscasts at other hours. They were bright young Nisei from English-speaking countries who had been brought to Japan under a Foreign Office program. They were on a scholarship to study the language and culture.

The listening post was equipped with Hallicrafter radios, Dictaphones and typewriters. During the midnight to 6 a.m. trick we would record and transpose on stencils the shortwave news broadcasts of several countries. All-India Radio, BBC and San Francisco Radio are the stations I recall.

The thing I remember most about the All-India Radio broadcasts is the name of one Indian politician, Chakravarti Rajagopalachari. He was a member of the working committee of the Indian National Congress and induced the All-India Congress committee to offer cooperation in the war effort, according to the International Who's Who. Rajagopalachari's name seemed to be coming up all the time in the wartime Indian broadcasts.

The most notable thing about the BBC broadcasts was the impressive voice of the announcer. The BBC newscasts would invariably start out with the announcer intoning in a deep bass: "This is London calling." And then he would add: "Here is the news."

As for San Francisco Radio, what I liked about its broadcasts was the jazz music that one could hear with the news.

One of my partners one night each week at the Black Chamber was Hidehiko Hasegawa, who was also from Los Angeles. Hasegawa is currently editing a weekly publication of the Nihon Keizai Shimbun, an economic journal.

世に我が道を行って...



'Yomiuri Shimbun's' headlines refers to Bing Crosby's recent death.

He was a music lover, too, and during breaks between recording the news we would listen to the latest U.S. popular music numbers and even record some on the Dictaphone cylinders. As Christmas—it must have been the one 35 years ago—neared, "White Christmas" with Bing Crosby singing came on the air.

Hasegawa and I recorded the Crosby song that became one of his all-time hits and learned the tune and words. While there might have been others who heard "White Christmas" in Japan during the war, I think we were the

## Nisei in Japan listened to Allied radio for Foreign Office during WW2

first to learn the lyrics.

We also learned the words of some of the now long forgotten and buried war songs. One of them, I recall, started out: "I'm a cranky old Yank on a clanky old tank."

Besides the extra pay, one of the bonuses we got out of working at the Black Chamber was bread and strawberry jam, a scarce item in wartime, which was provided each crew. We got to sleep off our weariness in class after work at the squat old Imperial Hotel, which had the softest beds and biggest foreign-style bathtubs in town.

The listening post operation was continued throughout the war but none of the Domei fellows was around for the finish. Most of them were sent out by the news agency as correspondents during the war to places like Manila

半世紀、ファン魅了

ビング・クロスビー急死

好きなゴル  
中に心臓

and Rangoon. I stayed in Tokyo and was dodging B-20 firebombs near the end of the war. But I had to give up the listening post job because of chest pains I started to get while working all night.

Bing Crosby, in his book "Call Me Lucky", first published in 1953, mentioned an incident connected with Japan's surrender.

He told of the time he bumped into a very nice gentleman in the lobby of the Vancouver Hotel who introduced himself as Col. Carter.

The gentleman told Bing that he had been a member of the Canadian armed forces staff that participated in the Japanese surrender ceremonies on the battleship Missouri with other representatives of the Allied Nations.

The surrender ceremonies took place on Sept. 2, 1945, off Yokohama under the supervision of Gen. Douglas MacArthur, Supreme Commander for the Allied Powers.

According to the Canadian gentleman, at the conclusion of the whole procedure, Gen. George Kenny leaned over toward him and said with all sincerity, "Well, now, if we just had Bing Crosby here to sing a couple of songs it'd be perfect."

"Naturally, I was immensely flattered but I do think this would have been rubbing salt in the already gaping wounds of the prostrate Japanese," Bing said in his book.

Crosby never visited Japan. However, he was actually slated to make a Japan tour including stops at Tokyo, Yokohama and Osaka in November. Because of the effects of the injuries he suffered when he had a bad fall off a stage in Pasadena in March, however, the visit was postponed to around April next year.



# I heard something in the bushes

"YOU'RE sure there're no wild animals around?" Robert asked.

Mike looked at his father. In the fading evening light, Robert's tall figure seemed stooped and diminished in spite of the heavy parka and down pants Mike had loaned him. Beside him Uncle Izzy was chunky and block-square in layers of flannel shirts. His old visored fishing-cap canted over his forehead, his chin jutted defiantly.

"Keeryst, it's gonna be cold! *Samui, samui*," Uncle Izzy grumbled.

Mike did not think it was at all cold but he merely said:

"Let's get moving. We'll make camp down in the big pine grove, I think."

Dusk was heavier in the great stand of pines. In slim perpendiculars, the trunks towered high, screening the indigo sky with an umbrella of summit branches. Their growth allowed little underbrush and softened the ground with a springy layer of needles. The night would be clear and windless, a beautiful California mountain night.

"Let's get some rocks together," Mike was shoveling off a patch of dirt to underlie his fire-ring. "Someone got the axe? Axe, matches, shovel, knife—with them and food you can make a good camp most any time, any place."

"Shouldn't we have brought a tent?" Robert said.

"We don't need a tent in weather like this. We're too high for mosquitos, too dry for rain or snow. —But I can make you a lean-to if you need it."

Mike finished building the fire-ring and began to swing his axe upon a large windfall log.

"Say, when I get this chopped, will the two of you take it out about twenty steps, dig a trench about two by three and face it with this log?"

"Dig in the dark?" Robert protested.

"Use the camp lantern if you want to. But the trench needs to be dug. That's our john, you know. When we leave, it gets filled in with dirt and stones."

"Does it have to be so far off?" Robert worried. "And what's the log for?"

"Baka ne!" Uncle Izzy became more cheerful. "To sit on! Like the *o-benjo* we had in the field when I picked fruit, when I was a young fella up by Lodi."

Mike sorted out the gear they had brought down from the jeep. He picked out the sack with food and cooking utensils.

Now he could start his fire, a thing he liked to do alone and in his own way. With a handful of shredded bark and a single match, he cultivated a tiny flame. He nursed its glow like some small live creature, hovering over it as it climbed from twig to twig, finally centering in a pyramid of clear light. Gently he blew on the bright cone until it caught the draft through the cross-hatch wood grate and burst up, up. He worked out two green wood stakes and set them in place, notched the tops and fixed a cross-bar between them. He had filled a pail with water from the big five-gallon water container and hung it when Uncle Izzy came panting back.

"Most lost my way in that dark."

"Where's Dad?"

"Lookin' for wood. Bet he gets himself lost right off."

"He can see the fire."

"Call this a fire?" Uncle Izzy grabbed a log and threw it onto the carefully-built pyre. Instantly the flames were smothered out.

Mike gritted his teeth and wished again that Uncle Izzy hadn't invited himself on this outing, an outing Mike had planned for himself on this outing, an outing Mike had planned for himself and his father alone. But this was his father's old friend. He wasn't actually an uncle and his given name was Isao but he'd had his nickname as long as Mike could remember.

"Sit down, rest the bod'," Mike said tactfully. "Here's your rucksack, maybe there's something you want in there." As Mike rebuilt his ruined fire, he heard the soft pop of a bottle cap releasing pressure.

"—Lissen, there's something walking out there—"

"Yeah, it's Dad."

Robert came towards them, a strange apparition of light and shadow, the camp lantern dangling wildly from its strap, his arms full of long, spindly branches.

Robert said the *o-benjo* served its purpose and Uncle Izzy guffawed that it was a hell of a lot of trouble to go to when a fella could just step out and take a leak anywhere and that their weekend would be over before Mike ever got a fire started.

"Like Indian say, white man make heap big fire: little heat. Indian make small fire: much heat," Mike answered agreeably.

"Huh, Mike thinks Indians are way ahead of us poor Buddhah-heads."

"They were here first, huh?"

"Read in the papers that that reservation up in the next county is suin' for reparations. Ain't that what we outa be doin'?"

I feel it's a different situation entirely," Robert said. "If they were here first, they don't have to prove what we *Nihonjin* have got to prove. It's up to us to take a bigger attitude and put the past behind."

Mike choked back the 'How so?' with which he could commence an argument. He didn't want any arguments. For so long, so very long he had tried to get his father to come into the mountains with him.

Sure, when he was a kid there'd been fishing trips but always with other adults and usually Uncle Izzy. Sure, there'd been family picnics but never over-nighters. He was sure his mother and his sister Nanny were always so pooped out after all the cooking that they couldn't enjoy anything. And nothing could stop them from bringing half the house furnishings along, from folding chairs and tables to radios.

Mike, for his part, knew of nothing more satisfying than camping, hiking, fishing and mountain climbing. It had begun with the Scouts, then the Junior Ranger programs. Then there were summer resort jobs, finally the dream of joining the National Park Service as a ranger-naturalist. Which he'd blown by dropping out of colleges. And marrying Jo Anne.

Now that that part of his life was finished, Mike planned to do resort work and wilderness guiding. If he could convert his father, bend him even a little from his grey routines.

HE DOESN'T look well, he looks the repressed, put-down individual he is, Mike thought. Even Uncle Izzy gets some variety, some kick out of being expediter for that trucking company. He's with a rough bunch but he likes them. Dad's with a harsh crowd and they kill his soul. I want him to know, this, the well-being at the camp-fire, the prickle of a mountain night coming down, the smells and the sounds of the forest . . .

Uncle Izzy was passing a bottle.

"Wet the whistle, Bob."

Robert took a brief sip. He coughed.

"G'wan, g'wan, you never got a drop."

"After supper."

"Think we're ever gonna have supper?" Uncle Izzy struggled to his feet and heaved random branches on the fire. Mike shuddered, seeing an end to the fine bed of coals which was coming up. Nonetheless, he quietly unrolled a plastic ground sheet and spread it with the set-ups which came out of their own light-weight pack cannister.

"Got a surprise for you fellas—" Uncle Izzy announced. "My old woman had chicken in the sauce all day and I'm making you sumbees the best *teriyaki* you ever had."

"You can't cook it on a fire this high," Mike said.

"Hell, you tellin' me I don't know how to cook on no fire? Ya think a fella's picked fruit an' been in the camps and inna service an' fishin' all his life, don't know how to cook on a fire?"

"Sure, sure," Mike walked away. With an ample gesture Uncle Izzy tossed dripping gobbets of chicken meat on the grill. The fire

sizzled as though in protest. Clouds of smoke fumed up. Mike heard the others coughing. He remembered that their air mattresses, equipment he never used himself, were still in the jeep. With an animal's quick stealth he moved back up the knoll. With his back to the fire site, the dusk was translucent to his eyes. Stars were glittering outside the rim of giant trees and the jeep stood dark and lifeless. Its metal skin already breathed the chill of condensing dew.

Mike breathed the cool air gratefully and flexed his arms. He found the air mattresses, checked the jeep brake and hurried back down to camp.

On a plate pieces of charred and blackened chicken were already heaped. Some were ash-crusted, and surely all were still raw inside.

Mike opened a carton of instant spaghetti, added it to a pan of hot water. He set the pot on the edge of the fire-ring and brought out two plastic bags of chopped raw vegetables. He poured cooking oil mixed with butter into another pan, added a pinch of herb spice from a plastic tube and let the oil heat while he peeled the cleaned three long wythes, pointing them expertly. From another plastic tube he poured aged grated cheese and stirred it into the spaghetti. He dipped boiling water into three cups and added tea bags. Then he served the food, inviting the others to spear chunks of vegetables and dip them into the hot spiced oil.

Robert had bitten into a heavily carbonized piece of chicken and uncovered red flesh. He spat.

"What the hell, it's done, done fine," Uncle Izzy insisted. "That's nothin' but some blood in the tissues."

Mike silently scraped some pieces free of their coatings and laid them back on the grill over a sheet of aluminum foil. They had lost their flavor and their juice but they would toast. The water pot above the fire was quaking with lively bubbles and he unhooked it.

After the parched *teriyaki* was consumed, the vegetables relished and the spaghetti pot scraped to its last corner, Mike proffered his own home-made survival bread, a concoction of whole grains, grated carrots and chopped fruits which was received without enthusiasm but eaten nonetheless.

Now, warmed and fed, they passed the whiskey bottle, Robert barely touching it to his lips, Uncle Izzy and Mike drawing on it in turn.

"That *teriyaki* sure hit the spot," Uncle Izzy said. "Guess I showed you a thing or two about camp cooking, Mike." He looked for agreement, found none, and loosened his belt with a comfortable belch. "Huh, with this three-day week-end, we coulda been up on the Russian River at a fishin' lodge I know—redwoods all around—"

"And forty-fifty bucks a day—" Robert added.

"Yaah, the money. Why work your ass off if you don't never get any benefits from it. Your boy here don't know nothin' about workin' like we do. —Lissen, Mike, I started runnin' a paper route when I wasn't no more than six, seven years old. Picked fruit around Lodi the same age you was hot-rod-din' it in high school. Never got to no college, 'cause we got evacuated, and even Bob don't remember that, he was nothin' but a kid. You think you rough it in the woods, let me tell you, that Topaz, that was survival. Animals woulda given up an' died if they hadda live like we was expected to—. An' I got leave to go out on more field work, stoop labor, big deal. An' like a jerk, I hadda go and enlist—."

"Sure, sure, you had it rough, but let's not go into that now, huh?" Mike spoke hastily, desperate to change Izzy's familiar mood of sour reminiscence which would, he knew, depress his father into a long, brooding silence.

"Uncle Izzy reacted with rage:

"Sumbitch, you, who you think you are, orderin' me around? No hippie-bum's gonna order me around. —Naw, naw, Bob, stay quiet, I'm tellin' the boy for his own good, 'cause he ain't never lissened to nothin' you tole him. —Sumbitch, you, your dad worked his tail off to get through his college. College ain't cheap, know that? Mebbe I helped him some, whole family helped him. —You ain't even stayed home to help your sis, nor your mom. —"



This Bob, he married a nice, decent girl, didn't go outside *Nihon-machi* to get him a wife. —You, you run off with a *bakujin* and what you done since? You got the first divorce in the Kanezawa family and you run around in the woods playin' Indian, cowboyin' and takin' *bakujin* here and there and showin' them the sights—that why you bring us up here, boy, show us the sights—"

"Isao! Isao!" Robert caught the older man by the shoulder.

"Take it easy, Izzy! —Mike, listen to me a minute, Mike—"

"—An how about him an' that Lanie Sato girl, they're shakin' up together, all the people sayin so—"

"Please, Izzy, Mike—"

"Well, geez, I never expected—"

They all spoke together and all simultaneously felt silent.

"Dad—Uncle Izzy—" Mike said. "I apologize. If I said, did anything to upset you, if I went over the line, I apologize."

"It was the whiskey," Robert said.

"Yeah, the whiskey, the whiskey—" Uncle Izzy fumed. "Man so much as touches a bottle, Bob makes him out a drunk."

"No, no, no, no," Robert protested. "I just can't take it for myself, it doesn't sit so right on my stomach."

"You gotta weak stomach, always had."

"Come on, let's pass the bottle again and be friends," Mike laughed. "*Kampai*, Uncle Izzy, right? How about a toast?"

"A toast—a toast—" Uncle Izzy stared at his bottle with suffused, half-closed eyes. "I toast—your sis Nanny. A nice girl—a steady worker. A good husband to her!"

"And may our drinks always be strong and our women weak!" Mike amended. He gathered up the eating utensils, rinsed them in hot water and dried them on a rag. He closed the food sack and hung it from a rope hitched between two trees. He visited the *benjo*.

When he came back, his father was saying:

"Think I'll hit the sack now."

"Mountain air makes a fella sleepy," Uncle Izzy replied. "But sleepin' on the cold ground 'll wake you up."

Mike blew up the two air mattresses, he arranged Uncle Izzy's resting place on one side of the fire, his and his father's on the other. Robert complained of cold feet and Mike gave him extra socks, telling him to stuff his boots at the bottom of the sleeping bag or beneath the tarp.

"I'm in the deep-freeze," Uncle Izzy drew his head into his bedroll like an alarmed prairie dog. Mike padded over to him and rolled him securely in his tarpaulin.

"That's some baby you're tucking in—" Robert chuckled.

"Sing me a cradle-song—" Uncle Izzy croaked out some stanzas of what might have been a Japanese folk song. "Why'dya hang up the food sack, Mike?"

"Keep it outa reach of squirrels and such—"

"Bears—?"

"No bear around here."

"Snakes?"

"Not at this altitude."

"This down bag is coming up real warm," Robert said. "Except for my ears—"

"I'll build up the fire."

They subsided in quiet. Robert rustled now and then in his sleeping bag.

Mike raked ashed from the core of the fire and set new fuel on it with quick and delicate motions. For him it was a game. The new logs caught on quickly, sending plumes of black and orange high. He traced images in them. The jets of smoke were his lover Lanie's hair, her long black hair, coiling, falling, rising as it did when she brushed it at bedtime in their small apartment with a night of rain beyond the windows.

Jo Anne, his wife that was, had had short light hair. He found it hard to think about her, she had never quickened his imagination as Lanie did. —Then how had they come together, stayed together for two years? Not for sex, that was a blocked play even before he married her. He'd pitied her for the times when she lay in his arms. The strain in her thin fingers, the tensely opened mouth, the anxious striving to be properly orgasmic—No, he'd married her in spite of the sex, not because of it. —A good student, that was his memory of her, a good student. Intense in her studies—till she left

them for him—hard-working as a lover, conscientious in reading all the magazines and books that blue-printed the making of marriage, the keeping of marriage, the casting-off a marriage . . . He returned to picturing himself with Lanie, he, black-haired and black-bearded on a new Kawasaki, Lanie behind him, her loose hair like a dark shawl on the wind. 'Speeding down the highway of life' he titled the picture and grinned. Her round arms knotted about his waist, the machine pumping faster as they sped to the treehouse they had built in a yet-undiscovered canyon . . . Breaking virgin ground, planting vegetables, digging corral post-holes for the small stock they would keep. —With a few of the right kind of friends, living the healthy, natural life that would see them on into their seventies, firm and earth-smelling like sugar beets.

Robert spoke: "You gonna sit by the fire all night?"

"I was doing a little day-dreaming. About—well, about my life." He wanted badly to draw Robert into conversation and fumbled for words: "About you—about your life, too. I was thinking—"

"What's to think about? A man's got his duty, his responsibilities. Izzy's got a point—I never could make you see—Maybe I would have liked to goof off when I was your age. Maybe I see what you're after—but it sure seems wrong and screwed up."

"It's impossible to work through the system without some compromising. I know we can't live without some money. But I'm damned if I'll be hypnotized into living for it."

"There's no alternative."

"There's alternate life-styles. Why did you go into insurance? It couldn't be what you were born for, how do you explain the way I am?"

"So I should throw it up, divorce Evelyn and throw Nanny out on her own?"

"You said that. I didn't. You know that's not what I mean. I mean—you should stop—now and then—look and listen."

The voice of Uncle Izzy rose suddenly:

"I heard something in the bushes!"

"Jeest, I thought he was in dreamland," Mike muttered. But Uncle Izzy's rolling snores soon resumed.

"Booze goes straight to his head—" Robert said. "You know what an awful temper he's got."

"He said what he thought and I admire his honesty. He doesn't beat around the bush, he comes out and tells you what he thinks."

"And I'm not honest?"

"You said that, Dad, I didn't. —You're honest and you're straight in a way, but not with yourself."

"And you, you're honest with yourself? That girl—that Lanie Sato?"

"Yeah, what about her?"

"People are talking, like Izzy said."

"Not our friends, the ones we go around with."

"Are you going to marry her?"

"I dunno . . . She shares my life-style, she wants the things I do. If the time comes when we have something going for us that no one can break up—"

"Is she—your only girl?"

"No."

Mike heard how Robert's hand rapped in futility against the pine needles and how he heaved discontentedly in his sleeping bag.

"Aw, Dad, let's talk about you, not always about me. I've told you before—for me, it's getting some happiness out of life that counts."

"Real happiness comes in facing up to responsibilities," Robert answered mechanically. "Duty to family, God and country."

"Sometimes all that duty doesn't make everyone happy. Just tightens the chain."

"Then how—" Robert asked in a very low voice, "How do you figure to be happy in a world like this? You say you are. How? Fer Crissake, how?"

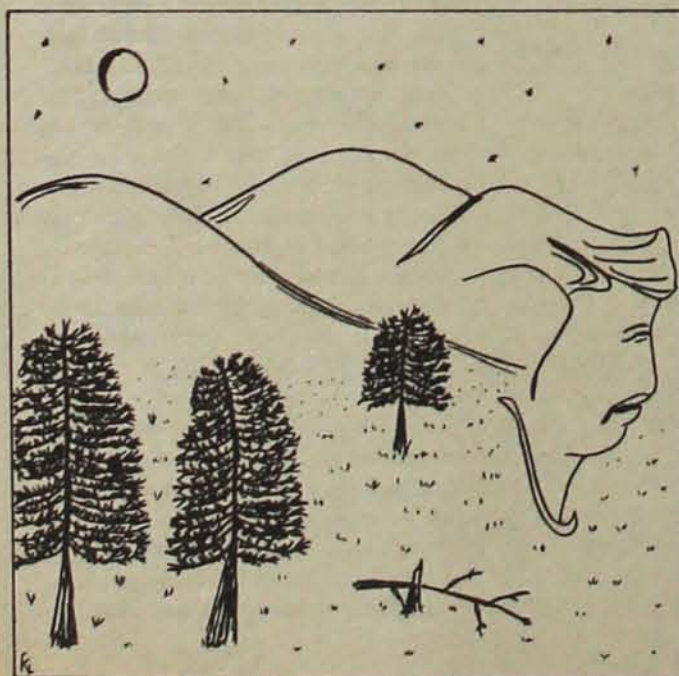
"Being, Dad, knowing how I'm meant to be and where." Mike leaned on his elbows, whispering intensely toward the dark shape near him. "Feeling things. Using my body right out to the fingertips, keeping it strong and healthy. Seeing. Tree leaves and branches, they can throw a shadow as wonderful as any picture. Clouds—when they roll in from the ocean and you know something about climatology and see the earth's processes goin' on right in front of your eyes . . . There's lots of things so small you have to stoop to find them. Insects in the grass, busy, busy just keeping alive. Or, after a rain, did you ever notice how it brings sculptures out in the mud, little tiny shapes? Aw, yes, Dad, there's something all around us and it's great—" Mike rolled over on his back, feet to the fire, arms under his head. Above the towering vaulting of the pine grove, the stars were only pinpricks of light.

"There's a place in the world for dreamers, I admit it—" Robert whispered back. "But there's millions down there in the city, in the smog and traffic, never can get out."

"I'd like to bring them something they lack. Or at least, get some of them out."

Mike's words ended drowsily. Robert heard a large, easy yawn and a soft 'G'night.' It took him years back to a moment by a crib when the grip of a little boy's hand on his was sleepily loosened.

There were words Robert still wanted to say, wanted Mike to hear, wanted with all his heart. 'I love you, my son.' But even now he shrank from them in a kind of shock and lay for a while hearing the powerful snores of Uncle Izzy and strange creakings and rattlings in the forest. He looked toward Mike and Mike was fast asleep in the night Robert found so cold.



—KATHY TAKEMOTO

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Two full pages of greetings  
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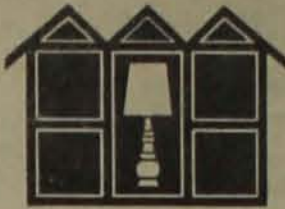
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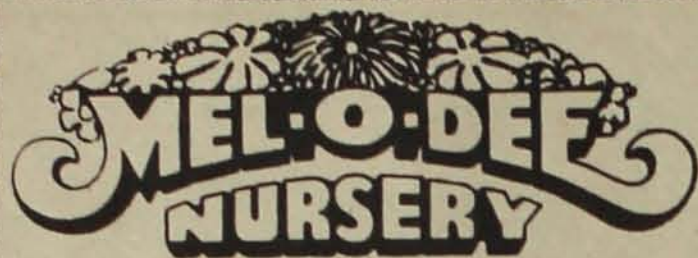
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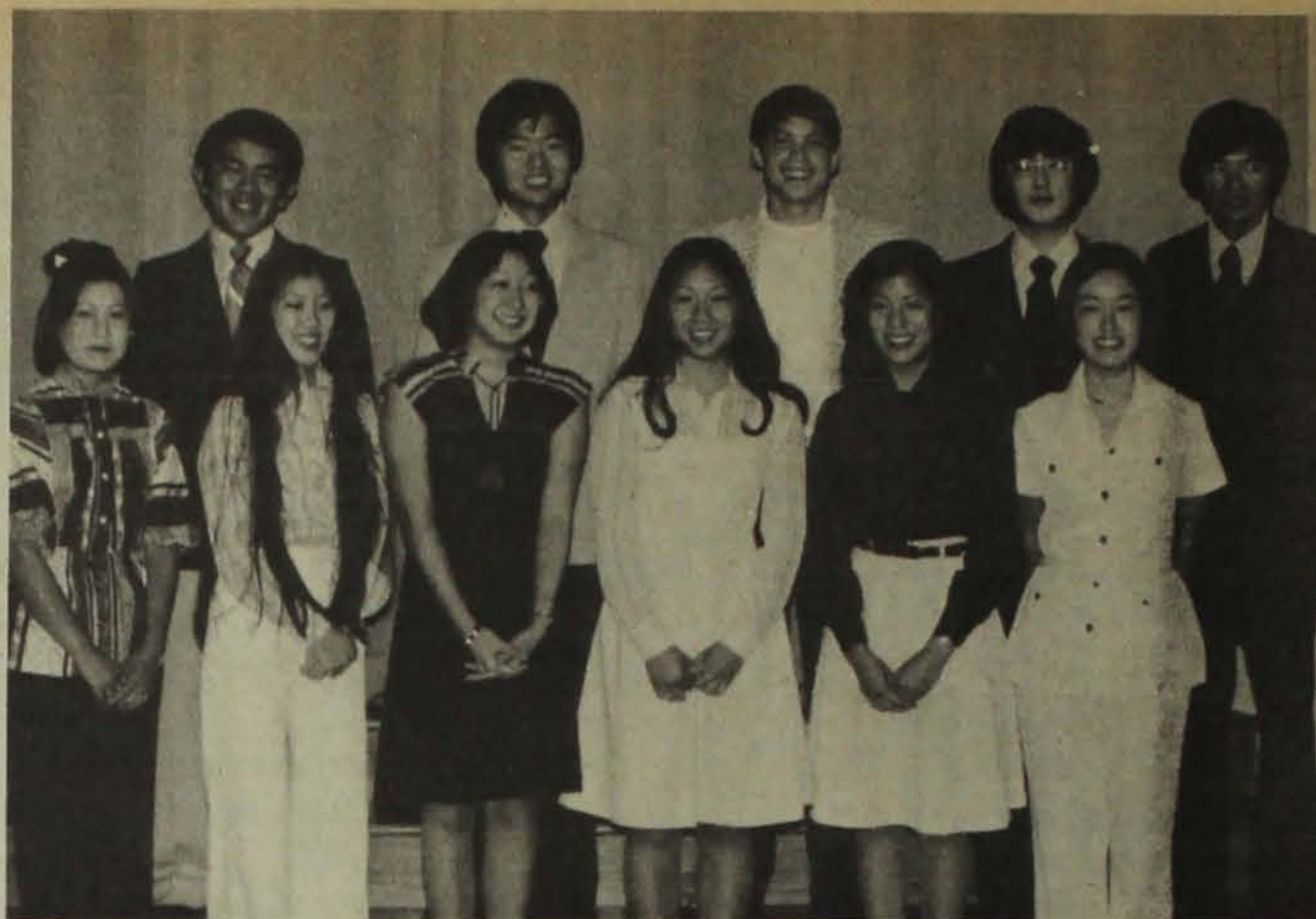
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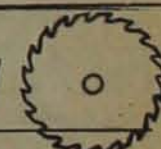
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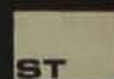
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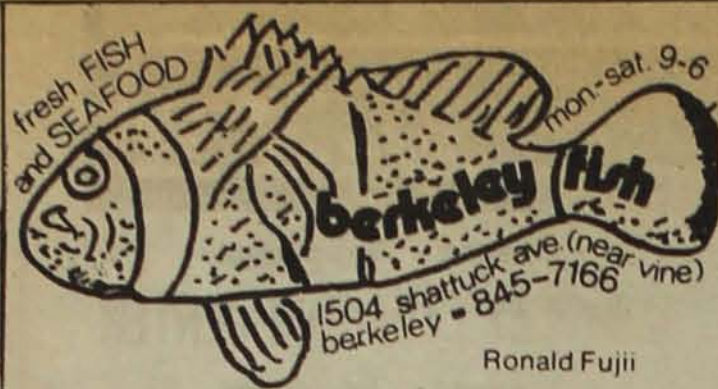
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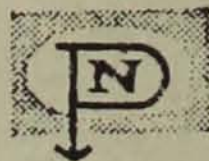
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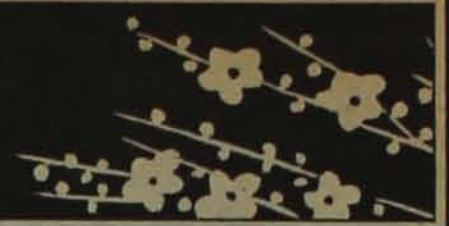
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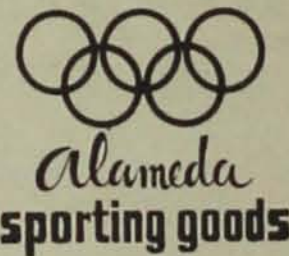
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# A perspective on Asian American history

What follows is an overview of Asian American history in terms of surviving in midst of "extreme oppression". This was part of "Opposite Sides of the Same Coin" by Warren Furutani. See page 43.—Ed.

If we are to take a look and get a perspective of Asian American history, we have to start with the Chinese because they were the first Asians to emigrate here. And their experience is interconnected and overlapped into ours as is ours with others who preceded and followed us.

To get a sense of what this history is, let me share a phrase and a term. The phrase, *a Chinaman's chance* was coined in the 1800s. It depicted the life of Chinese in America at the time and if you don't know what it means, let me transpose it for you. Not translate it but transpose it to contemporary times. Today, the meaning of that phrase is the same as "a snowball's chance in Hell". In other words, no chance at all; that, in a nutshell, tells it like it was. The term is *coolie*. This I'm sure is family. Literally translated in Chinese, it means "bitter labor".

From the time the first Chinese stepped off the clipper ships, they had but one priority at hand. How to live, to get over, to make it, one day at a time, whatever. The priority was survival. And like any other animal, not to be crass but to be real, the Chinese had to adapt themselves to their environment and find their niche.

Another phenomenon existed at this time. There were not many women in California... Let me sidestep for just a minute. If I were to list occupations that Chi-

nese have historically been involved with, what would they be? How about as laundrymen, cooks, domestics and, of course, working of the railroad.

Now, what kind of work have women traditionally done? The laundry, cooking, cleaning the house, etc., right?

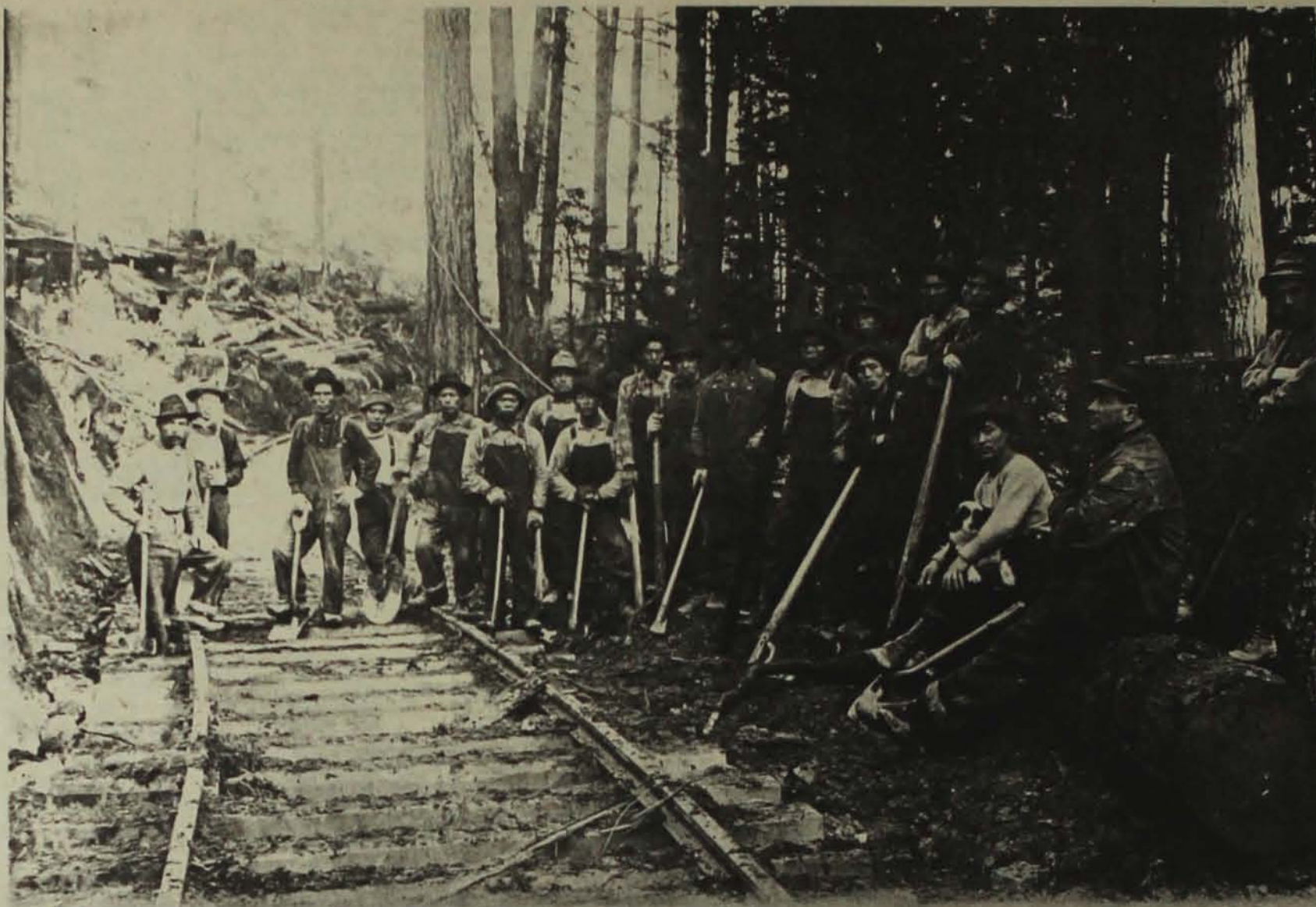
So during this time the work

usually relegated to women—the dirty and menial work—needed to be done and the Chinese filled this void.

This is what was open to them

if they wanted to survive. The same goes for building the railroad. The railroad companies were looking for the lowest paid workers who would be willing to

risk their lives. Remember the portion of the transcontinental railroad built by the Chinese was the part that transversed the Sierra Nevada and the Continental



Issei sawmill workers in Tacoma repair a section of railroad for hauling logs (circa 1910).

—JACL-JARP Collection

Continued on next page

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# Asian History

Continued from Previous Page

Divide. Not the flat part across the Great Plains.

It's not that they had any natural abilities in these occupations. They pursued them because they had little or no choice.

The only choice you had was whether you wanted to survive. Once that decision was made, you used whatever means necessary. Too often that choice wasn't even yours because of the anti-Chinese sentiment being stirred up by political opportunists who sought to use the Chinese as scapegoats for social and economic ills. Riots and massacres happened throughout the West Coast. Numerous laws and ordinances were passed to restrict and eliminate the participation of Chinese in society. With no legal protection and being pitted against overwhelming odds, you can see how the experience of Chinese in America at that time can be summed up in the phrase, *a Chinaman's chance*.

After 35 years of anti-Chinese agitation, the Chinese were used as scapegoats for the depression of 1880s. And they were denied any further immigration by the Chinese Exclusion Act of 1882.

When things got economically better after the panic, there was once again a need for cheap labor. Cheap labor means maximum profits.

Enter the Japanese into Hawaii and the West Coast. They primarily were involved in farming and fishing. Even though a different nationality than the Chinese, they were also victims of racism. The same quest to survive prevailed and the choices as to how were limited. Being a farm worker and later gardeners, domestics and other occupations were the avenues available.

Like the Chinese experience, Japanese were victims of legalized racism and other illegal forms. Whenever attempts were made to integrate into society, they were met with segregation, discrimination and laws that prevented the long term leasing or owning of land.

One of the differing aspects of the Japanese Experience was the larger number of women who emigrated as well as the picture bride phenomenon. This meant that the Japanese would not suffer from the absence of women as badly as did the Chinese previously and the Filipinos would later. Immigration of Chinese women was discouraged by the U.S. government and also the Chinese were planning to return home. Few did! With women, there were marriages and marriages meant families, and the new born children were Americans by birthright. Using their children's names, any laws prohibiting ownership to aliens or otherwise could be circumvented. And with the hard work and skills they brought from Japan the Japanese in America planted roots.

For the most part the Japanese were victims of racial and national oppression as well as being the lowest strata of the working class.

The class oppression was nothing new. They obviously emigrated because of not having much of a future in Japan. Being of the lower strata in a feudal society, the Japanese brought with them a tried and tested survival culture. Concepts like *gaman*—to endure pain or what have you, and *shikata-ganai*—"can't do anything anyway", easily evolved and adopted to the oppression of American society.

And hard work was not foreign. To survive you had little choice but to work hard because that's the only commodity you had to sell or exchange for the other things you needed to exist. Also, the threat of losing the job or the reality of physical violence was enough for most to remain quiet and to endure. But there were many exceptions. People realized that although on the bottom, they possessed strength in numbers and in their unity. This struggle between those who control societies and those who produce the societies wealth continues today.

But like the Chinese, the Japanese became a political football. Rejuvenated cries of "Yellow Peril" were directed at the Japanese. And they were excluded from immigration by the Japanese Exclusion Act of 1924.

nese Exclusion Act of 1924.

Later in the 20th Century, the Japanese in America were subjected to one of the most extreme acts of oppression in American history. Using the beginning of World War II as the rationale, years of anti-Japanese agitation culminated in the uprooting and incarceration of Japanese into concentration camps. Although this blow destroyed the Japanese American community, it was just another example of the oppression of people of color in the United States. And the skills of survival we had learned through our history and experience once again came into play. By now they had integrated themselves into our everyday lives.

And after camp they served as well. To work hard, to be quiet and now almost invisible as we dispersed ourselves throughout the Midwest and East Coast was the priority at hand. How could we survive and hopefully later succeed? What avenues were open to us? The West Coast was

still closed and hostile, so if you wanted an early out you went East. And you took whatever job was available no matter what degrees you might hold or the skills you had.

To be gardeners, domestic workers, and everything else you

could imagine was how it went. But was it an inherent ability or a green thumb that made us good gardeners? No, no more than Filipinos were considered good farm workers because they were short and therefore closer to the ground. —WFT.

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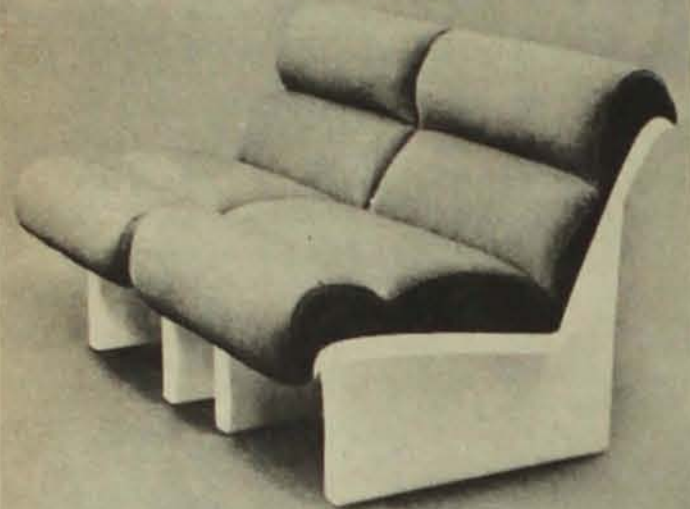
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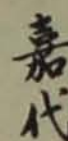
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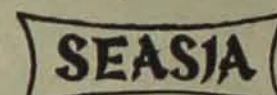
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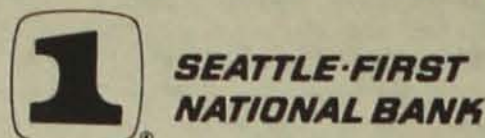
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# FURUTANI

Continued from Page 43

I wonder, with all this material success why do we suffer from so many suicides among our youth. (This year, 7 were counted in Gardena and Torrance and at least another 10 in Los Angeles; more investigation is being done on L.A. figure...) Years ago when Sansei were dying from drug o.d.'s many people tried to cover it up by saying they were accidents. Today drug o.d.'s still exist but more bizarre forms of suicide are happening. It's as if the victims wanted to make sure that no one could hide or deny their last statement on what they felt about themselves and about life.

In the last year, Sansei have shot themselves, hung themselves, and shot it out with police. Which to me is just another form of suicide.

Not as drastic or conclusive by any means, but the increasing number of inter-

## One of the continuing 'sore spots' for JA's is the lack of middle level management and supervisory positions.

racial marriages makes me wonder as to the motivation. (Wayne Horiuchi, JACL Washington lobbyist, states that among Sansei it's almost 60%). I don't bring this up as a reverse racist or because I'm against it per se. But does it reflect an attitude that we don't care for our sexual counterparts, and therefore ourselves, or that success is equated with being white? And to marry one is a step up in social standing.

If a person feels good about themselves and marries someone else who does in the hopes of a good life together, I say, beautiful. But with the increasing number among Japanese, I wonder if a criteria for success is to literally assimilate into the white majority through marriage.

And in this quest for success, it seems that we have acquired, along with our old national chauvinism—"Japanese are better", some of the racism that we were also the victims of. I'm not saying that people haven't had bad experiences with other minorities, nor am I naive or trying to excuse the wrong doings. But some of the remarks and attitudes I've seen among Japanese Americans makes me wonder if we're putting others down to raise ourselves up.

So what do we have with economic success and also suicide? What we have is opposite sides of the same coin. Both are a part of the Japanese American experience and both are reactions to generations of oppression. In one form we have been limited to the areas of our participation in society but have overcome this by adapting ourselves and making the best of it. And the price we have paid for our success has been great. Because the other is an extreme expression of how a person feels about themselves; their identity, self worth, and how they fit into this society.

To look at just one aspect, in this situation, the touting of Japanese Americans as "Outwhiting the Whites" (title from an article about Japanese Americans in Newsweek Magazine - June 21, 1971) or as the Horatio Alger story relived, is to make a superficial observation. This observation is like just acknowledging the tip of an iceberg, or judging a book by its cover. And to just look at the positive side and avoid the issues of the negative is in fact allowing them to continue.

This attitude definitely exists in the Japanese American community. We still evade things rather than confront them. Taking the path of least resistance and not rocking the boat are basic survival techniques. From accepting an order at a restaurant, even though incorrect, to avoid a hassle to evading the reality of suicide among Japanese youth by calling them accidents, to not involving ourselves in political and social issues that not only affect us, but just as importantly, others, all of this contributes to the perpetuation of the problems and oppression, not the elimination of both.

We need to boldly confront these problems and look beyond what appears on the surface. And not to be negative but to seek out the truth. Because it is a learned navigator who knows that the larger portion of the iceberg under the water is what you should fear. And it is a scholar who judges a book not by its cover but by its content.

## Tribute should be paid to those many nameless heroines and heroes that along this hard road did more than just survive.

And it is a honest person who understands that to truly know someone you must seek out their essence: their heart and soul and not prejudice them by the color of their skin, the value of their clothes nor any other superficial characteristic.

Tribute should be paid to the hard work, sacrifice, and struggle that has resulted in this level of economic and material success.

But also tribute should be paid to those many nameless heroines and heroes that along this hard road did more than just survive. Those who fought and in many cases died to improve our living situations. Like the Chinese who stood and fought the rising anti-Chinese sentiment and violence in the late 1800's and early 1900's. Also the Issei and Manongs who organized unions and labor struggles in Hawaii and on the West Coast along with the Mexicanos.

How about the Japanese who stood up in the concentration camps and spoke of their anger and bitterness, organized strikes and mass actions, and those who publically challenged the Camp Issue in the courts? And today where a movement among Asian Americans has initiated community programs ranging from Pioneer Projects and Senior Citizens concerns to drug abuse, youth programs, and struggles for social services, housing, relevant education and the democratic and human rights of not just Japanese or Asians, but for all

people?

There is a motion among our people, an awakening that is not new but has been a feeling that at times manifested itself in action. Perhaps it was the indefinable feeling that made the Issei board clipper ships to transverse the mobile mountains of the Pacific Ocean or the dreams that materialized in turning wasteland and swamps into flourishing farms, or the Go For Broke spirit of the 442nd Regiment and 100th Battalion. The times when people looked destiny in the eye and became masters of their own fate rather than pawns in someone else's game.

I caught a glimpse of that feeling in action the other night. I went to a dance concert at a community church. There, Asian sisters displayed a vast array of dancing talent and skill. The by-product of a lot of work and wood shedding.

One in particular caught my eye. In dance parlance I imagine she would not have what they call a "good body type". In other words, she was too short, but not short on talent, effervescence or skill. She was the character in "Chorus Line" who was always too short, personified.

That night she didn't make any money

## We need to boldly confront these problems and look beyond what appears on the surface.

but was rewarded with immeasurable amounts of appreciation and respect for her skills. So if measured in terms of economic success she was not, but her quality of a person shined as if made of solid gold. And most importantly the response from the audience was more than applause; there was a feeling, a look in an eye, people saying I want to do that. I want to participate and share with others, let me venture to fulfill myself to my fullest potential.

Let us all venture to change and improve society so everyone can enjoy this right. The end. No, the beginning. □

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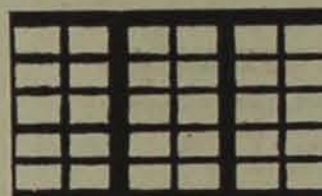
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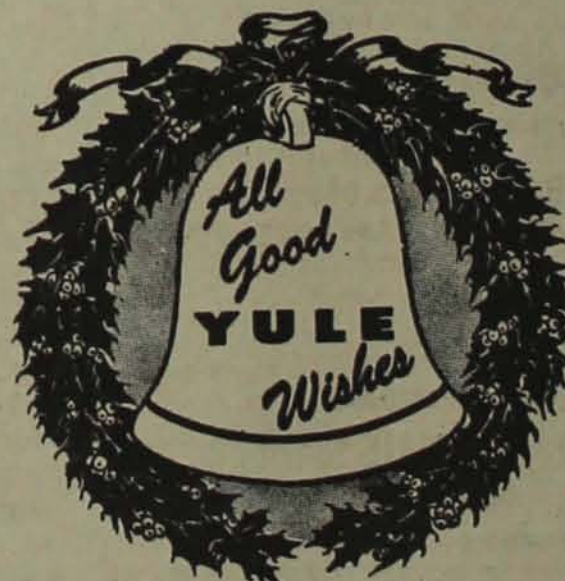
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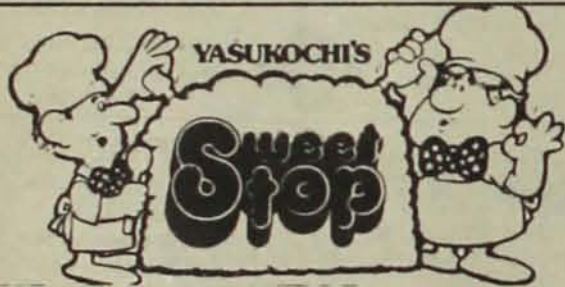
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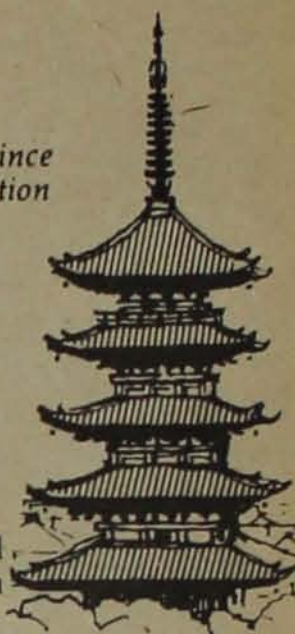
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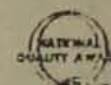
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## A Very Special Season

Another year has slipped by. Families are making plans for the annual get-together and youngsters are keeping tabs of the presents that they hope to see under the Christmas tree. It's the one time of the year that the living room carries the sweet scent of the outdoors with the introduction of the Christmas tree and the general sentiment (after the shopping) of the neighbors carry a special glow.

"What the heck, after all it's Christmas ..." is not all that unfamiliar to hear, and it's good to hear it.

Mother Nature usually seems to be in good spirits, and whether it rains or snows, Christmas is Christmas. For the folks in the warmer southern climate, to those in the east with the snow and snappy wind chill, regardless of what people say, spirits are up.

Here at National Headquarters, it will be the first

Christmas and New Year's celebration that many of us will share together as co-workers and friends. Brenda ran out and purchased a tree and members of the staff pitched in to help decorate it. Charlie Brown, eat your heart out.

Even the workload doesn't seem as tough at this time of the year; and though the volume is on the upswing, a special sense of camaraderie seems to help the work pass smoother. Maybe it's in the air, but things seemed to have settled down.

There's probably no better time to reflect and look ahead.

### Looking Back

Looking back could easily have rivaled the test track at  
Continued on Page 98

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Greetings From The Queen City

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## Japanese garden for Denver seen

DENVER, Colo.—The Denver Botanic Gardens will allocate \$250,000 toward construction of a Japanese garden if the current \$1.5-million fund-raising campaign (which ended Dec. 16) is successful, according to Dr. William G. Bambill, Jr., gardens director. □

## Solano-Napa Vly. JACL being formed

FAIRFIELD, Calif. — Appeals to Nikkei families in Solano County and Napa Valley have been sent by the No. Calif.-Western Nevada JACL regional office in recent weeks for possible formation of a JACL chapter. An organizational meeting has been scheduled for Wednesday, Jan. 18, 7:30 p.m., at the Fairfield Civic Center, Studio B, 1000 Kentucky Ave.

If established, it will be the fifth new chapter formed this past biennium. Prewar, Solano county residents and its neighbors in Yolo county comprised the Yo-Solano JACL chapter. □

## INOUE

Continued from Page 54

foot in, and Asian or a woman or any minority has to prove that they can do just as well as a white male."

Also, Sumi believes there is still opposition from many Asian parents.

"I don't believe that a lot of people think we're in an honorable profession in our community."

### DALE URAKAWA:

#### GETTING THE BOOKS STRAIGHT

Dale Urakawa, speaker coordinator/producer for KABC radio shows in Los Angeles, is proud of his work.

"This is probably the best position I've ever had. It's one with the most responsibility. I keep the booking straight, get the guests on ... it's a very intense job." Dale laughs. "Don't be surprised if I get a heart attack before I'm thirty. There's a lot of pressure, we know we're on top, so people keep calling at you."

Two interesting coups that Dale pulled for KABC was booking Lillian Carter for a talkshow and hunting down a military deserter in Sweden.

He describes KABC as a positive station, "very open to ideas and suggestions from everybody."

But getting to be a radio producer was not without its problems and frustrations for the assertive, hard-working 26-year-old.

Dale started his media career with the high school paper. In college, he worked professionally with a local station. For over seven years, he worked

in music libraries and at field reporting and miscellaneous newspaper jobs.

"It's not an overnight success ... if you want to make it in broadcasting, start from the bottom and work your way up. A college degree is no guarantee to be qualified."

It is best to learn about broadcasting by working with a small, independent station and gradually rising to the larger station, Dale said.

### RADIO BREAK FOR ASIANS

Dale recently created and produced a radio program for KPFFK called *Asian American Outlook* (93.7 FM, 1st, 3rd and 5th Monday of every month at 5 p.m.).

"It's a program by Asian Americans, for Asian Americans," Dale said. "This is something that's long been needed. *Asian Outlook* is the only Asian American program that's one hour. Also, Asian Americans get a chance to work on a program."

The show grew from three original members (Dale, Mike Setsuda and Michael Fujimori) to a current 15 members with an additional six columnists and six correspondents.

"The people at KPFFK have been very understanding. I'd especially like to thank Jim Berland, the Public Affairs Director who fought for us."

There open ears in the media, but Urakawa feels that Asian Americans will not get more coverage until they learn how to use the media and cooperate with it. □



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ISAO SUMA



# Grandma danced at the Inaugural!

"We saw Grandma on TV. She danced at the Inaugural!" Such were the exclamations heard as cross-continental wires burned on January 19, 1977 when excited relatives and friends telephoned that they had seen the Minyo Dancers of Seabrook on "Today Show".

The Minyo Dancers had highlighted the program the previous evening at the kick-off event of President Jimmy Carter's five-day celebration of the "Peoples Inaugural".

Not only were messages received from the west coast but the Seabrook Japanese Americans were featured in the next day's international news via satellite as pictures appeared in Nippon Keizai of Tokyo with its 650,000 readers as well as in Hawaii Hochi. Familiar faces were also seen in the photo coverage of New York Times.

The instantaneous and outstanding public relations which the Seabrook Minyo Dancers achieved through their involvement in the Inaugural festivities cannot be easily duplicated.

They had been singled out because of their two years of successful participation in the Bicentennial Smithsonian Folklife Festival. The hard-working volunteer crew from this rural community had weathered the humidity of the nation's capital and carried an integral portion of the Festival in the summer of 1975-76, a major feat in itself.

Representing three generations in their midst, they had been documented by the Smithsonian Institution as a group of Japanese Americans who were proud to perpetuate and preserve their ethnic heritage.

The Smithsonian Institution took note especially when at the wake of a serious tornado devastation the community still rallied to host the visitors from Japan, opening up their homes and extending an all-out hospitality to a group of more than 30 persons.

In such a manner the energetic contingent from Seabrook had demonstrated their skills before hundreds of thousands of spectators at the National

Mall in Washington, impressing the public with the excitement of the traditional mochi tsuki, Japanese cooking, zabuton making, origami, kusudama, kimono making and dressing, tea ceremony, Japanese calligraphy and brush painting, folk dance workshop, and invariably the Bon Odori where everyone participated.

Miiko Kubota Toelken of Eugene, Oregon, who served as the Smithsonian field researcher will be remembered for her successful presentation in exposing the rich culture of the Japanese at the Festival.

Moreover, the Bishop Kenryu Tsuji of the Buddhist Churches of America had not been joking when he had recommended Seabrook as the key resource area. He had fully supported the Smithsonian's plans for the Bicentennial celebration and personally added the authentic spiritual note at the Obon Service and Obon Dance with the invaluable assistance of the Rev. Shoji Honda of Washington, D.C.

Adding to this enriching experience the invitation to participate in the Inaugural festivities was still another great challenge.

The Seabrook contingent was given "top priority" by the Inaugural Committee to lead the celebration on January 18. The honor brought with it the responsibility of being first on the program and setting the pace for the evening whereby some 6,000 persons who were expected to attend could enter into the spirit of the celebration.

In reality this meant the mustering up of three generations in the Seabrook Minyo troupe, one-third of the 30-member folk dance unit being senior citizens with a few of them being over 75 years of age.

It meant for Sunkie Oye, dance director, to be on her toes and to solemnly swear that the Seabrook Minyo Dancers would achieve their goal.

It meant nightly rehearsals at the Buddhist Church in a record-breaking, sub-zero weather when ordi-

## Kyushu's 'Tanko Bushi' becomes the 'Peanut Farmer's Dance'

nary activities would have been at a standstill. Driving on treacherous road conditions became routine; no one could afford to miss a rehearsal.

It meant for the Rev. Shingetsu Akahoshi the contacting of the Rev. Hozen Seki of New York to engage the services of a guest drummer. Minoru Harada, the taiko expert, in turn requested a day off from Mitsubishi so that he could fly down to Washington for the prestigious event and provide the much-needed flare with his taiko.

It meant for Suzie Takata an all-out effort to charter two buses to transport both participants and people and map the itinerary for this once-in-a-lifetime trip.

For Mary Nagao, then Seabrook Chapter president, it meant overseeing arrangements and keeping the membership informed. Likewise for Vera Aoki, the Minyo Club president, it was essentially communication and concern as the commitment became more and more complex.

By the time the festivities rolled around, the Minyo Dancers of Seabrook were also scheduled to appear in the afternoon at the J.F.

Kennedy Center for the Performing Arts.

The involvement called for the undivided cooperation of not only the participants but by the community-at-large and the churches. And for Noby Yamasaki and Kiyomi Nakamura it meant much concern over the music and the public address system at each place of performance.

As for the splendid write-ups in the Greater Delaware Valley newspapers, Vernon Ichisaka devoted many hours of his know-how in releasing information for the Folklife Festivals as well as for the Inauguration.

Moreover in the summer of 1975 as one of his initial tasks, National JACL Washington Rep. Wayne Horiuchi held the Bicentennial Celebration in his hands and the endorsement of the Smithsonian Folklife Festival, whereby both Seabrook and Washington, D.C. Chapters became deeply involved.

When it came time for the "people participation" at President Jimmy Carter's Inaugural festivities, his advice was again sought by the Inaugural Committee and the Washington Rep was the first to inspire and

encourage Seabrook's entry.

The first performance for the Seabrook Minyo Dancers took place as planned at Kennedy Center where the plush red carpet, the crystal chandeliers and the huge bronze bust of the former president still remain vivid in one's memory.

In this fabulous setting of the Grand Foyer, the dancers flawlessly executed the spirited "Zumpa Odori" and the colorful flag dance, "Eijanaika Nippon", dressed in their new purple and white kimono and creating a striking contrast as they whirled about on the red carpet.

Then at 9 o'clock that evening the Seabrook Minyo Dancers literally paved the way at the huge National Visitors Center where a crowd of more than 6,000 persons happily joined the group, dance after dance, just as the Inaugural Committee had hoped.

Thus along with the native American singers from northern California and the Crow Indian dancers, the Cajun Band from Louisiana, the Polish, Spanish and Serbian American performers,

Charley Sayles, the blues musician from Boston, and many other groups from across the nation, the Minyo Dancers of Seabrook added to the magnitude of the "Peoples Inaugural".

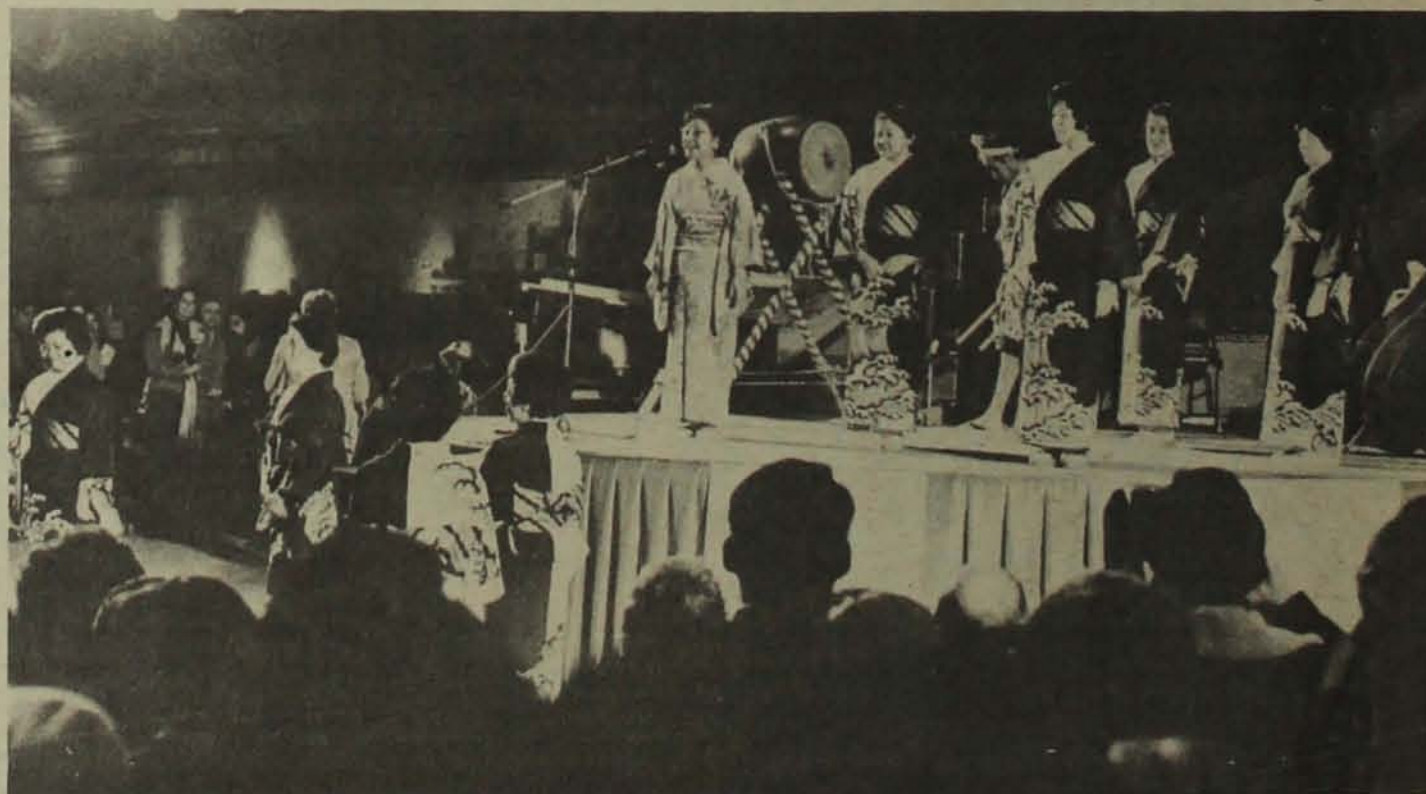
The "Tanko Bushi" became the "Peanut Farmer's Dance" and within the 30 minutes allotted the group, everyone joined hands to the rollicking movements of "Chowa Ondo", transforming the many circles which had been formed into a multi-ethnic friendship dance. It was both spectacular and phenomenal. And the crowd cheered.

The two chartered buses returned home safely at 3 a.m. bearing the triumphant Minyo Dancers who were wide-awake and excited, oblivious of the frigid weather outside and their weary bones. Incredibly enough, half of the troupe were grandmothers.

"Grandma danced at the Inaugural!" therefore is synonymous with the esprit de corps generated in Seabrook around this daring and rewarding once-in-a-lifetime experience.



Issei Dancer  
HARUMI TANIGUCHI



Setting the pace for the Inaugural festivities at the National Visitors Center, participants are poised for action as coordinator Ellen Nakamura introduces the Seabrook Japanese American community to the nation. On stage (from left)

are Julie Yamasaki, dance director Sunkie Oye, Louise Ogata, Geri Ann Kato and guest taiko drummer Minoru Harada from New York City.



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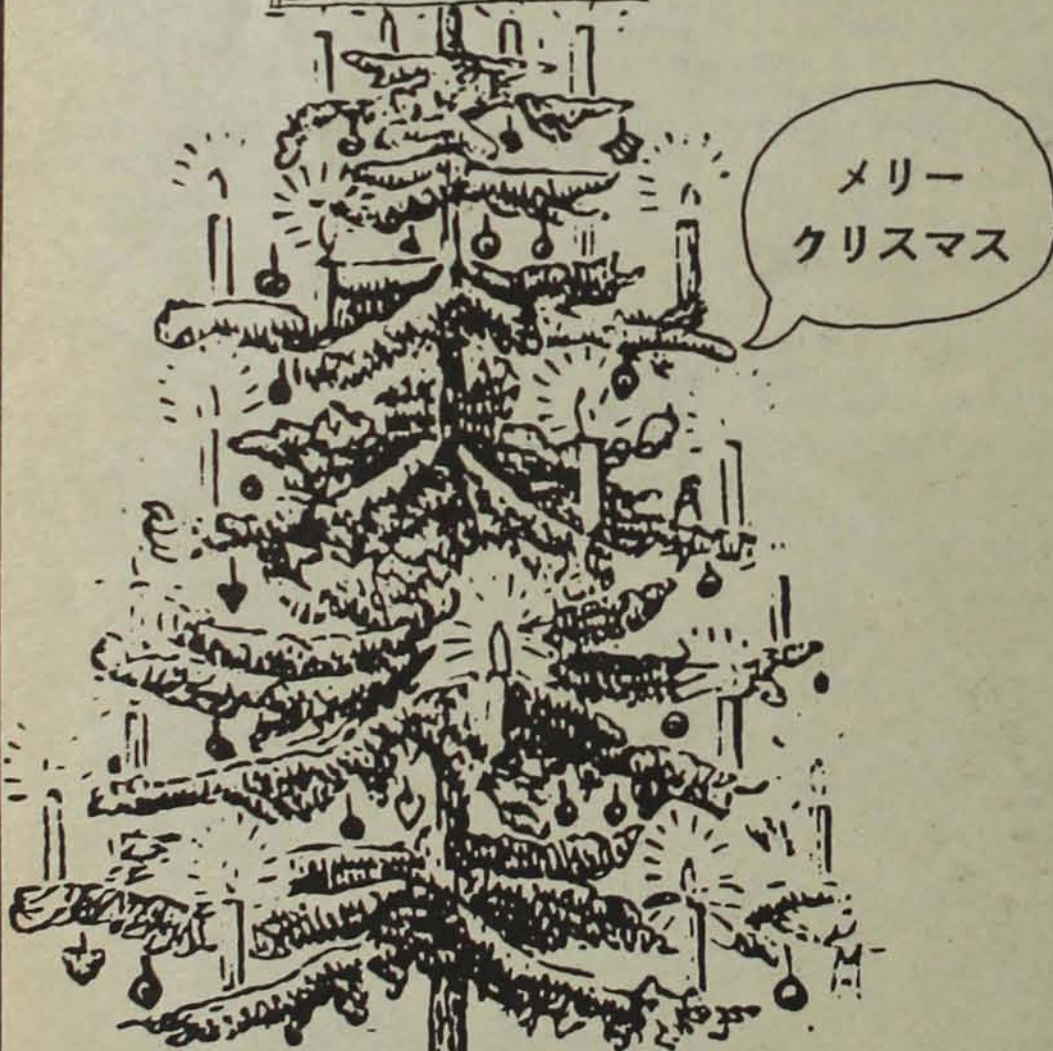


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### CORRECTION

The address for the Jane West advertising appearing in the Dec. 16 issue should be 5428 Reseda Blvd., Tarzana, Ca. 91356. We regret any inconvenience which may have resulted in the erroneous information.

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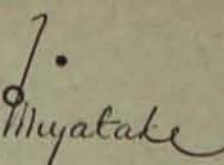
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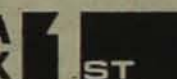
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# NOBUYUKI

Continued from Page 93

G.M. Dips and bumps, tests and re-test were all part of the game. New people, new styles and new tests. I guess mistakes are part of the process and when there are people around you that are understanding, it makes the process worthwhile. We learn that decisions are always difficult and that it's nearly impossible to please everyone when a decision is made, but we try to do what we believe does the most people the most good. Oh, and the disagreements!

In retrospect they were exciting, but at the time were characteristic of the place that people go when they are denied admission to heaven. But, it's been good and the people of JACL have played a vital part in keeping spirits up. It's a good feeling.

## Looking Ahead

Looking ahead is like reading a good mystery novel. No one knows for sure what the outcome will be, but it's fun guessing. We try to plan strategy and pull support to make it work. We hope that the support groups link up and are confident that if they do the total community benefits. We believe that if we are candid and open and can get our message across that our people will be supportive.

## Home Base

The first task at hand is to get the house in order. Too many spring cleanings have gone by and dust has accumulated beyond the scope of a random dusting. Internal systems can use a remodeling and our standards would be viable if they were polished-up a bit. The foundations are solid, but younger reinforcement would be welcome. Every attempt should be made to preserve the original stock because they are tried, true and precious. The overabundance of plastic and glitter has a tendency to weather too quickly and can't measure up to the real McCoy.

## Salt Lake in '78

1978 will mark the silver anniversary of the National Biennial Convention. That means that every two years for nearly half a century, JACLers across the country have gathered together to share perspectives of mutual concern. That's some legacy.

Appropriately hosted in Salt Lake City (site of HQ during the War years) the convention planners see "VISIONS" for the future. They want to share their interests with the rest of us. Unlike past years, JACLers will be put to the test of preparing for the future of developing the general guidelines for the JACL movement.

The future has never been so challenging to the Japanese American as it is today. History was cruel, the present is pleasant, but the future may be fatal unless all of us commit ourselves to facing our "future shock" and "VISIONS" of the future. In the early years of JACL there were no Sansei, Yonsei or Gosei—today there are. The questions of "out" marriages or "in" marriages were not given much thought. Japanese Americans in politics were taboo and employment was something that many viewed as a fortune and not a right. "Old timers" and "young blood" is a common theme in private cliches, but no national policy has been developed to effectively blend the two elements. It's almost like asking for water, but refusing to allow the two parts of hydrogen to blend with the one part of oxygen. "Visions" suggest finding the "solution".

## The Test

The JACL organization has survived the past through the strength of its local chapters and concurrently the value of the local chapters as vanguards for the Japanese American community was bonded by their support of a national network/organization. The question for the future will depend upon the local chapters' support of a national profile ... timid or aggressive ... quiet or vocal ... maintenance oriented or pro-active.

Testing, testing, testing, 1,2,3,4,5,6,7,8 ... 7-8-78 in Salt Lake City ... "VISIONS" for the future.

## The Very Best To All

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U.S. SENATOR CRANSTON CALLS—A recent visitor at National JACL Headquarters this past month was Sen. Alan Cranston, accompanied by Michael Ito (left), San Francisco JACL president. Greeting them is Karl Nobuyuki, national executive director.

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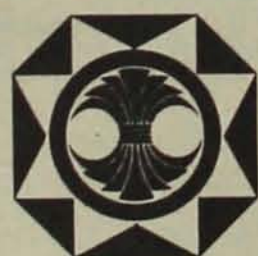
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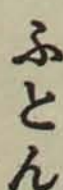
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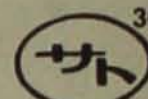
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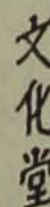
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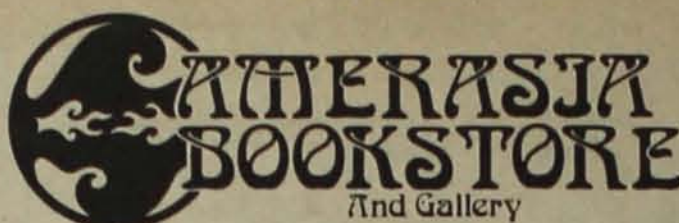
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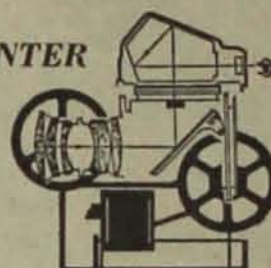
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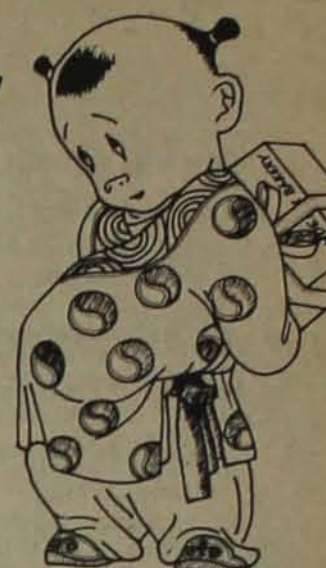
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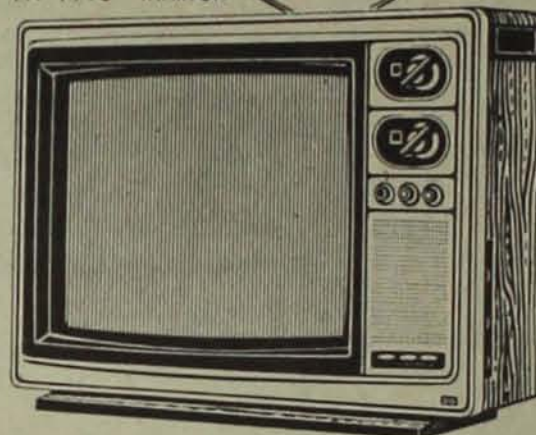
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# Sansei hero of Vietnam war remembered

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To Japanese Americans, whenever the Congressional Medal of Honor is mentioned, they readily recall the names of two recipients from their midst: Pfc. Sadao Munemori of World War II and Sgt. Hiroshi Miyamura of the Korean Conflict. They may not remember a more recent Japanese American hero from the Vietnam War who also was bestowed the nation's highest military decoration.

President Harry Truman once said: "I would rather have a Medal of Honor than be President of the United States."

Sgt. 1/c Rodney J.T. Yano, 26, of Kona, Hawaii was fatally wounded while serving aboard a helicopter in Vietnam. He was a helicopter crew chief with the 11th Armored Cavalry Regiment operating near Bien



Rodney J. T. Yano

Hoa. When the phosphorous grenade prematurely exploded, he was covered by flames and suffered additional wounds from exploding ammunition, which he dumped. His actions saved the helicopter and the men

aboard.

Sgt. Yano, the son of Mr. and Mrs. Richard Yano, had joined the Army in October 1961, while still attending Konawaena High School on the Big Island. He was a few months shy of turning 18. He was born on Dec. 13, 1943 at Kealahou. His father is of Japanese ancestry, his mother of Portuguese-Hawaiian ancestry.

The Yanos and their surviving sons, Glenn and Stanley, were at the White House in April 1970 along with 20 other families whose sons were being posthumously decorated with the Medal of Honor for heroism in Vietnam.

For the Yano family, as New Year's day approaches, it means remembering Rodney. It was Jan. 1, 1969, when the heroic action occurred and for which he has been hallowed. He had just completed a year of service

in Vietnam and was serving an extra tour of duty, thus alleviating his younger brother (then in Hawaii's 29th Infantry Brigade) from having to go. —HH

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Thurs. 8 p.m.  
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## MASAMUNE KOJIMA

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## calendar

● DEC. 24 (Saturday)  
Los Angeles — Nisei Singles Club dance, Gardena JCL.  
● DEC. 26 (Monday)  
Sequoia—Mochitsuki, Palo Alto Buddhist Church, 10 a.m.  
Washington, D.C.—Mochitsuki Festival, Glenmont Rec Ctr, Wheaton, Md., 1-5 p.m.  
Twin Cities—Mochitsuki, United Noodle, 11 a.m.-6 p.m.  
● DEC. 28 (Wednesday)  
Puyallup Valley—Sen. Harry Cain Testimonial Dnr, Cliff House.  
● DEC. 31 (Saturday)  
Sonoma County—New Year's Eve party.  
Contra Costa—New Year's Eve party, El Cerrito Comm Ctr.  
Mid-Columbia—New Year's Eve party, Country Club.  
Los Angeles—Nisei Singles Club dance, Chalon Mart.  
Pocatello-Blackfoot — New Year's Eve party, JACL Hall, 7:30 p.m.  
● JAN. 7 (Saturday)  
Sonoma County—JACL-Enmanji New Year potluck party, Enmanji Hall, 5:30 p.m.  
● JAN. 8 (Sunday)  
NC-WNDC—Exec Bd mtg, Satow Bldg., San Francisco.  
● JAN. 9 (Monday)  
Las Vegas—Mtg., Osaka Restaurant, 8 p.m.  
Fresno—Bd Mtg, Cal 1st Bank, 7:30 p.m.  
● JAN. 11 (Wednesday)  
Washington, D.C.—Bd mtg, Ray Murakami res. 8 p.m.  
● JAN. 13 (Friday)  
Reno—Inst dnr.  
● JAN. 14 (Saturday)  
San Jose—Inst dnr, Pinehurst Inn, 6 p.m.; Lt Gov Mervyn Dymally, spkr.  
Livingston-Merced — Inst dnr. Karl Nobuyuki, spkr.  
● JAN. 15 (Sunday)  
Seattle—Inst dnr, Bush Garden, 5 p.m.; Rep. Norman Mineta, spkr.  
San Jose—New Year's Eve party, Rickey's Hyatt House, San Mateo.  
San Jose—YJA dinner-dance, Hyatt House, San Jose.

Fresno — PCYA Benefit dinner, Palm Lakes Country Club.  
French Camp—Inst dnr.  
● JAN. 22 (Sunday)  
St. Louis—Inst dnr.  
● JAN. 27 (Friday)  
Diablo Valley—Inst dnr, Pleasanton Hill Rec Ctr.  
● JAN. 28 (Saturday)  
Monterey Peninsula—Inst dnr, Rep Leon Panetta, spkr.  
EDC—Qtrly session, Washington, D.C. JACL hosts.  
Washington, D.C. — Inst. dinner, Ft Myer Officer Club, Arlington, Va.  
Fresno—Issei appreciation potluck dnr, 6 p.m.  
Selanoco—Inst dnr, Twin Dragon Restaurant, Anaheim.

## 1977 Holiday Issue BOXSCORE

1976: Display Ads—5,889

Alameda	168	Arizona	9
Arkansas Vly	3	Berkeley	336
Chicago	84	Cincinnati	4
Cleveland	6	Col Basin	5
Delano	18	Detroit	21
DTLA	168	East L.A.	168
Eden Twn	84	Fowler	2
Fremont	6	French Camp	9
Fresno	168	Gardena Vly	252
Hoosier	3	Liv-Merced	168
Milwaukee	6	Monterey	168
Mt. Olympus	13	New York	56
Omaha	3	Orange Cty	56
Pasadena	23	Philadelphia	12
Portland	56	Puyallup Vly	84
Reedley	196	Reno	6
Riverside	12	Sacramento	168
Salinas Vly	336	Salt Lake	126
San Diego	336	Sn Fernando	336
Sn Francisco	336	San Jose	168
San Mateo	5	Sanger	35
Seabrook	6	Seattle	196
Selanoco	56	Sonoma Cty	15
Stockton	168	Tri-Valley	7
Tulare Cty	24	Twin Cities	6
Wash. DC	56	Watsonville	168
WLA	168	CCDC	6
EDC	4	IDC	6
MDC	8	NC-WNDC	20
PNWDC	5	PSWDC	20
PC Ad	455	PC Off	106

Dec. 16 Total: 5,716

ONE LINERS: 1976 Total: 681

Boise Vly	74	Cincinnati	25
Cleveland	15	Cortez	18
Dayton	14	Delano	17
Detroit	41	Gresham-Tr	96
Milwaukee	25	Mt Olympus	27
Omaha	36	Pasadena	23
Philadelphia	37	Placer County	25
Riverside	41	St. Louis	7
Sn Benito Cty	30	Sta Barbara	19
Seabrook	62	Sonoma Cty	25
Tri-Valley	2	Twin Cities	30
Ven-Cul	19	White River	34

Dec. 16 Total: 742

## 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.

### Holiday Greetings to Our JACL Friends

Father Clement

The Maryknoll Fathers  
958 - 16th Avenue, East  
Seattle Wash. 98112

### Warm Holiday Greetings to our JACL friends

Bill, Mazie and Ken Sakai

25 S.W. 85th Ave.  
Portland, Oregon 97225

### Holiday Greetings to Our JACL Friends

Chiz Satow

766 Spruce St.  
San Francisco, Calif. 94118

### Holiday Greetings to Our JACL Friends

George & Nobu AZUMANO

2802 SE Moreland Lane  
Portland, Ore. 97202

### Holiday Greetings

Alfred Hatate

274 S. Lafayette Park Pl.  
Apt. #204  
Los Angeles, Calif. 90057

### Holiday Greetings to JACL Friends

Jack K. Ozawa

115 Sharrow Vale Rd.  
Cherry Hill, N.J. 08034

### Holiday Greetings to Our JACL Friends

George and Cora MURAKAMI

15319 Mead-McCumber Rd. E  
Sumner, Wash. 98390

### Holiday Greetings to Our JACL Friends

Budd & Noriko FUKUI

7746-21st Ave. NW  
Seattle, Wash. 98117

### Holiday Greetings to Our JACL Friends

Edward M. & Grace K. Yamamoto

4502 Fairchild Loop  
Moses Lake, Wash. 98837

### Holiday Greetings to Our JACL Friends

Naomi & Emi Kashiwabara

3286 Eichenlaub  
San Diego 92117

### Holiday Greetings to Our JACL Friends

Joe & Toshi Kadowaki

4073 Newcastle Dr.  
Sylvania, Ohio 43560

### Holiday Greetings to Our JACL Friends

Marianne - Jim Dana & Ryan Tsujimura

### Holiday Greetings to Our JACL Friends

Deb and Don HAYASHI

2001 Pierce St., Apt. 48  
San Francisco, Calif 94115

### Holiday Greetings

Mr. & Mrs. Kay Kikawa

1308-D W. Gardena Blvd  
Gardena, Calif. 90247

### Holiday Greetings to Our JACL Friends

HENRY USHIJIMA

1101 Harrison Ave.  
Park Ridge, Ill. 60068

### Holiday Greetings to Our JACL Friends

Sachie and Hank TANAKA

2192 Grandview Ave.  
Cleveland Hgts, Oh 44106