

# pacific citizen

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## 1980 U.S. CENSUS POPULATION TOTALS FOR RACIAL AND SPANISH-ORIGIN GROUPS

Provisional race and Spanish origin population totals for the United States from the 1980 census were announced Feb. 23, 1981 by the Dept. of Commerce's Bureau of the Census. The totals are as follows:

UNITED STATES	1980	1970	Percent Distribution	
			1980	1970
Total .....	226,504,825	203,211,926	100.0	100.0
White .....	188,340,790	177,748,975	83.2	87.5
Black .....	26,488,218	22,580,289	11.7	11.1
American Indian, Eskimo & Aleut .....	1,418,195	827,268	0.6	0.4
Asian and Pacific Islander .....	3,500,636	1,538,721	1.5	0.8
Other .....	6,756,986	516,673	3.0	0.3
Persons, Spanish Origin .....	14,605,883	9,072,602	6.4	4.5
Persons not of Spanish Origin .....	211,898,942	194,139,324	93.6	95.5

NOTE: The 1980 and 1970 data for racial groups and Spanish origin persons are not entirely comparable.

SOURCE: U.S. Dept. of Commerce, Bureau of the Census.

## Census shows Asian-Pacific American population doubled

WASHINGTON—The Census Bureau reported that the number of persons listed as "Asian and Pacific Islander" showed an increase of 128%, rising from 1.5 million in 1970 to 3.5 million in 1980. These figures, though incomplete and provisional, represent the largest percentage increase among nonwhite groups in the American population.

In other categories, figures from the 1980 census indicate that the nation's white majority decreased from 87.5% to 83.2% between 1970 and 1980, while the overall minority population grew from 12.5% to 16.8%. The number of blacks, the nation's largest minority, increased by 17% from 22.6 million to 26.5 million. A dramatic 61% increase occurred within the "Spanish origin" category—from 9.1 million in 1970 to 14.6 million in 1980.

Census officials said the increasing immigration was the reason for the rise in population figures within the Asian category and that of persons of Spanish origin. Also, the larger count of Hispanics was due to other factors: improvements in the 1980 census; better coverage of the population; improved question design. Those Hispanics who classified themselves as "other" in 1970 and wrote in their ethnic background (such as Mexicans and Puerto Ricans, etc.) had been previously classified as "white."

The increase of the Asian/Pacific American population, according to the Census Bureau, was largely due to a change in the definition of the group, with Asian Indians having been included with Whites in 1970.

However, Asian/Pacific community activists say the large increase stems from the undercounting of the group in the 1970 census as well as the new wave of immigration.

Persons classifying themselves as Asian or Pacific Islander comprised 1.5 per cent of the total population. The category "Asian and Pacific Islander" in the mid-1970s included Japanese, Chinese, Filipino and Korean Americans, as well as Hawaiians. The 1980 definition now includes such groups as Cambodian and Laotian, in addition to, as mentioned before, the Asian Indians.

Under current law, the Bureau is required to provide final population totals to the states by April 1, 1981.

### Minorities Undercount

In a related census case before the U.S. district court in New York City, National JACL is opposed to release of confidential information to prove undercount of minorities in light of the Census Bureau's actions in releasing information regarding Japanese living in the U.S. to the Army and others in aiding their evacuation into concentration camps.

The Census Bureau said it would not adjust the undercount figures unless ordered by the court.

National JACL and the Washington JACL Office were also on record last year opposing the McDade Amendment to HR 7583, a bill preventing the Census Bureau from counting certain aliens in apportionment data. The bill was defeated.

## Court hearing set Mar. 10 for ousted Livingston Nisei teacher

FREMONT—Support for Mrs. Mitsue Takahashi in her appeal to the decision of the Livingston school board to fire her as "incompetent" to see that she is given a fair trial was voted by the Northern California-Western Nevada-Pacific JACL District Council.

This action was taken at the Council's first 1981 quarterly meeting held Feb. 15 at Fremont. A long-time member of the JACL, she had asked for its support on her appeal last month.

Her appeal will be heard Tuesday, March 10, before Merced County Superior Court Judge George G. Murray.

The basis of her appeal will be that as a tenured teacher of some 20 years, she was not given a fair hearing prior to the 2-1 decision to fire her.

Her firing, the first in the state on the grounds of incompetence alone, after administrative hearing was made possible by the Stull bill passed by state legislature in

1971. Prior to its passage, a teacher's firing was argued in superior court.

Livingston schools superintendent Harold Thompson claims that in terms of her ability to control student behavior, her competence has been in question for about 10 years.

He indicates that the move to document her deficiencies began about four years ago when the then-principal started to counsel her over classroom control problems.

blems.

In October 1980, the panel convened to hear her case. Administrative law Judge Rudolf Michaels and two teachers (one chosen by each side) heard arguments from attorneys Paul Loya for the school district and Ernest Tuttle III, CTA-retained counsel, for Mrs. Takahashi.

Takahashi argued that the numerous charges against her were false, exaggerated, or misrepresented; that the district's stan-

dards of competence were ill-defined; and that her uncontested outstanding success in meeting academic requirements mooted any behavioral issues.

The school maintained that she had no control over her students, that she failed to improve despite numerous attempts to assist her, and that firm classroom control was an absolute prerequisite to effective learning.

Several of the charges against Mrs. Takahashi appear to have no

foundation.

For example, the physical education teacher in the adjoining classroom testified that the principal often became confused between Mrs. Takahashi's classroom and his.

One of the charges against her was allowing the students to play soccer in her classroom, which seems to have happened in the P.E. class instead.

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## Pan American Nikkei Conference July 22-29

Following the 1980 National Convention's workshop (some comments are noted below) on the role of JACL among Nikkei of all countries, moderated by Charles Kubokawa of Palo Alto, Ca., and reappointed chairperson of the National JACL international relations committee (IRC), development of plans for the first Pan-American Nikkei Conference to be held by Nisei in Mexico City July 22-29, 1981 has been accelerated. ...

A JACL flight to Mexico City from San Francisco, picking up passengers at Los Angeles, has been organized. The \$698 fare for JACL members and family covers seven nights in Mexico City's Holiday Inn (double occupancy), roundtrip (slightly less from L.A.) air fare, ground transportation, one ground tour, departure fees, tax, tip & portage and the Conference extras as provided by the Mexican Nikkei hosts. Reservations are first come-first serve through JACL Headquarters (attn: George Kondo), a \$70 deposit (\$50 deposit for trip, \$20 registration) is required. Flight will take about 3 hours from LAX. Plane fare is subject to change because of rising fuel costs.—Editor.

By HARRY HONDA

Los Angeles  
Language generally has been a barrier to learning more about our Nikkei neighbors to the south—in Mexico, Central and South America. There are Spanish and Portuguese vernaculars in the Japanese communities there but the PC has no exchange with them. And coverage about them in the PC has been few and far between.

JACL had sponsored tours to South America and one report from Ted Miyagishima, San Jose teacher, was published in the PC just before the 1979 Holiday Issue. He found Nihongo to be the common tongue while visiting Brazil.

Be that as it may, the Japanese American Citizens League (JACL) has approved the sending of a delegation to "the first—primero" Pan-American Nikkei conference being

held in Mexico City, July 22-29. (The PC editor has been requested by the National JACL Board to cover the historic event for the organization.)

The Mexico City conference is the fruit of the JACL

Continued on Page 4

### Higuchi tendered surprise PSW fete

LOS ANGELES—Friends of Wiley Higuchi, erstwhile PSWDC governor, gathered Feb. 27 at Shanghai Restaurant in Hollywood to acknowledge his tenure as governor. It was a surprise dinner for him since he had been told it was to be a birthday party for Tomo Ogita, Hollywood JACL stalwart who served as evening emcee. Over 50 JACLers and friends attended what turned out to be a musical treat with baritone Butch Kasahara and his accompanist Charlie Kawane doing a night club routine plus sing-along. #

## Novel eye test program faces school budget cut

SACRAMENTO, Ca.—A special "blackbird" is in danger of getting its wings clipped.

The revolutionary Blackbird Vision Screening System, developed by public health nurse Kiyo Sato-Viacrucis, may fall prey to budget cuts in the Sacramento City Unified School District.

The eye examination program employs pictures of blackbirds in various flight patterns to test the vision of pre-schoolers. The Sato-Viacrucis' system is superior to the standard Snellen E test because preschoolers often do not understand the alphabet. Prior to the introduction of the Blackbird system, medical personnel usually had to delay the testing of children until they reached the age of five or six years, which is too late to correct "lazy eye."

With the Blackbird system, children tell the nurse which way the bird is flying, instead of struggling to describe the letter E.

About 1,000 preschoolers in the district are screened, Sato-Viacrucis says, and the screening program has been able to

detect children with myopia, astigmatism, color blindness and eye injuries, among other disorders. Most school nurses report a 100 per cent screening rate.

The Blackbird charts and classroom kits are used in clinics, schools, doctors' offices and health departments. The method is particularly effective for children with mental, orthopedic, speech, hearing and other handicaps.

Sato-Viacrucis has developed a new storybook home eye test, which can help parents know just how well their children are seeing. Children listen to the story of an adventuresome blackbird while at the same time, they learn the directions of the blackbird's flight, to help in the testing process.

"It's a deplorable fact that an estimated 100,000 children lose sight of an eye each year because we don't catch amblyopia in time," says Sato-Viacrucis. "I'm afraid we have taken sight for granted."

## Nisei vets harrassed on S.F. radio talk show

SAN FRANCISCO, Ca.—Three Nisei veterans appearing on a local radio talk show Feb. 16 were confronted with a number of antagonistic telephone queries during a "call-in" period.

Three 442nd Regimental Combat Team members Chet Tanaka, Tad Masaoka and Tom Kawaguchi, guests on KCBS "News Magazine", were publicizing the "Go For Broke" Exhibit opening March 7 at the Army Museum at the Presidio of San Francisco.

KCBS staff members expressed surprise as they screened out the most vitriolic of the telephone calls. Over one-third of the calls received were anti-Nisei in sentiment. Several of the callers impugned the loyalty of Japanese Americans by failing to distinguish them from the enemy Japanese, e.g. the bombing of Pearl Harbor by Japan. In contrast, a good number of people called in to commend the three war heroes who gave the history of the Nisei regiment team.

Kawaguchi, project coordinator of the exhibit, said, "It is unfortunate that latent feelings of hostility against Japanese Americans surface from time to time to question the loyalty of our group even though the FBI, the military, and other governmental agencies have reported that not one single case of subversion or sabotage was committed by a Japanese American during or after World War II."



PSW TRUST FUND HELPS—Ron Tajii (left), JACL National Youth Council chair, receives \$500 check from the Pacific Southwest District Council Trust Fund as longtime East L.A. JACler Mas Dobashi, Pacific Southwest JACL district youth commissioner, makes the presentation. Contribution represents seed money for the 1981 National JACL Youth Conference being held at the UC Irvine campus June 22-27. Turnout of 200 delegates from around the country is expected, participating in workshops on cultural heritage and careers as well as in other social programs.



## Benihana workers succeed in first unionizing drive

CONCORD, Ca.—Employees at the Benihana of Tokyo Restaurant here have voted to affiliate with the Hotel, Motel and Restaurant Employees and Bartenders Union, Local 50, AFL-CIO. This is the first successful unionizing effort by workers at Benihana, the international restaurant chain. The union was certified by the National Labor Relations Board on Feb. 3.

Asian Law Caucus attorneys Dennis Hayashi and Edwin Lee, who had attended the series of or-

ganized meetings held since late November, stated that the workers had been dissatisfied with their working conditions. The employees' complaints included low pay, no job security and long hours without compensation, with some workers receiving less than the minimum wage.

The management's imposition of a tip-sharing arrangement between the waitresses and cooks sparked a protest walkout by the waitresses on Oct. 21, 1980. This

issue led to the unionization.

Rocky Aoki, owner of the chain, met with workers four days before the election to dissuade them from voting in favor of the union. However, the tip-sharing issue and the workers' complaints led to the vote in favor of unionization.

In Los Angeles, the Horikawa Restaurant recently became the first Japanese restaurant to become unionized. And in New York City's Chinatown, the Silver Palace Dining Room Independent

Union, the first Chinatown restaurant union which is being represented by the Asian American Legal Defense and Education Fund, is in the midst of contract negotiations.

### Sumitomo to add Pacific City banks

SAN FRANCISCO—Sumitomo Bank of California and Pacific City Bank of Huntington Beach, Orange County, jointly announced Feb. 23 that a letter of intent has been signed to merge the multi-office Pacific City Bank with Sumitomo.

Sumitomo is currently California's 10th largest banking institution and in 1980 reported a net income of \$10.7 million or \$3.50 per share. Pacific City Bank, founded in 1972, operates four offices in Orange County and one in Santa Ana and one in La Mirada. It is expected that Pacific City Bank's branches will become part of the Sumitomo system as a result of the merger.

### Veteran Day photos

SACRAMENTO, Ca.—Color photographs of the state-sponsored program Nov. 10 honoring Nisei war veterans here are now available for purchase, according to the Veterans' Historical Preservation Society (916/966-9076 or 961-9442). Shots include those taken of Hershey Miyamura of Gallup, N.M., being presented the Calif. Medal of Honor. He is the lone living Nisei Congressional Medal of Honor winner.

### Join the JACL

### N.C. Nikkei to honor J.D. Hokoyama

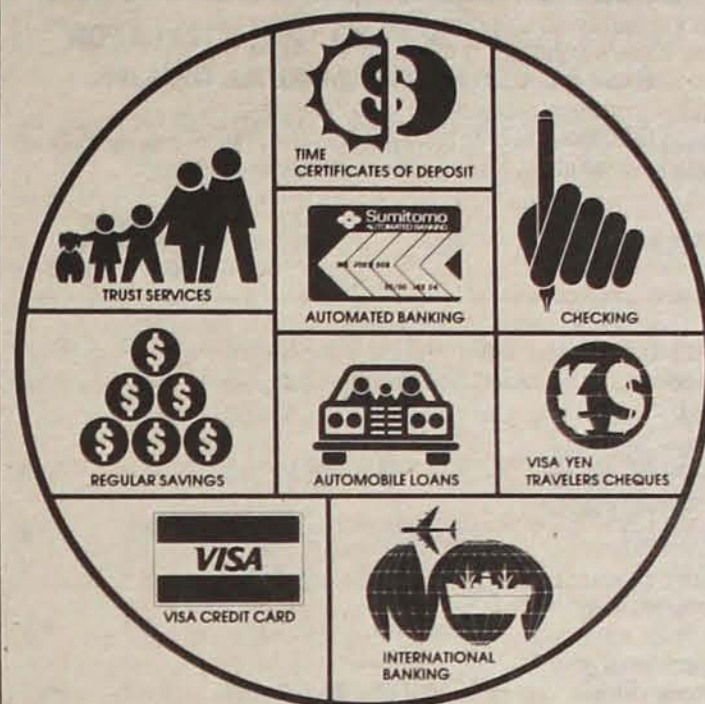
SAN FRANCISCO—The Northern California Nikkei will honor J.D. Hokoyama at a community appreciation dinner at the Sun Hung Hueng restaurant in Chinatown, on Friday, 6:30 p.m., March 27.

Hokoyama has been with the JACL for 2½ years, serving first as the Associate National Director during the difficult transition period. He was the creative force behind "Operation '80s", JACL's long-range plan for greater involvement in education and the arts, and instrumental in forming supportive and cooperative relationships with many Japanese American and Asian American organizations.

Hats Aizawa is the chairperson of the planning committee and Yone Satoda will act as master of ceremonies. Tickets are \$16 per person. For information, contact Bruce Shimizu (921-5225) or Shiz Mihara (921-7100).

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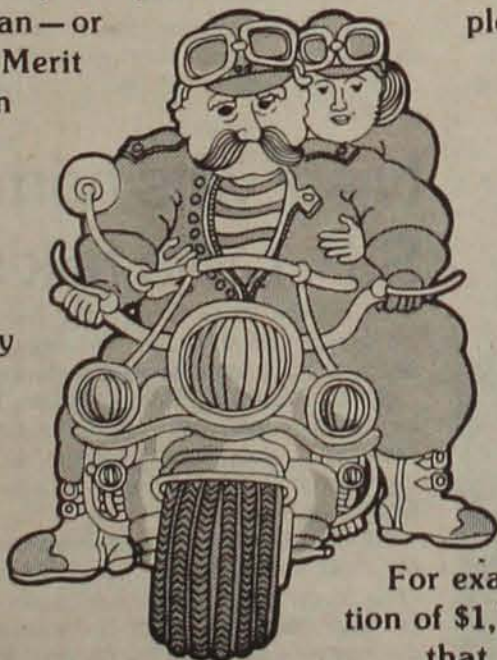
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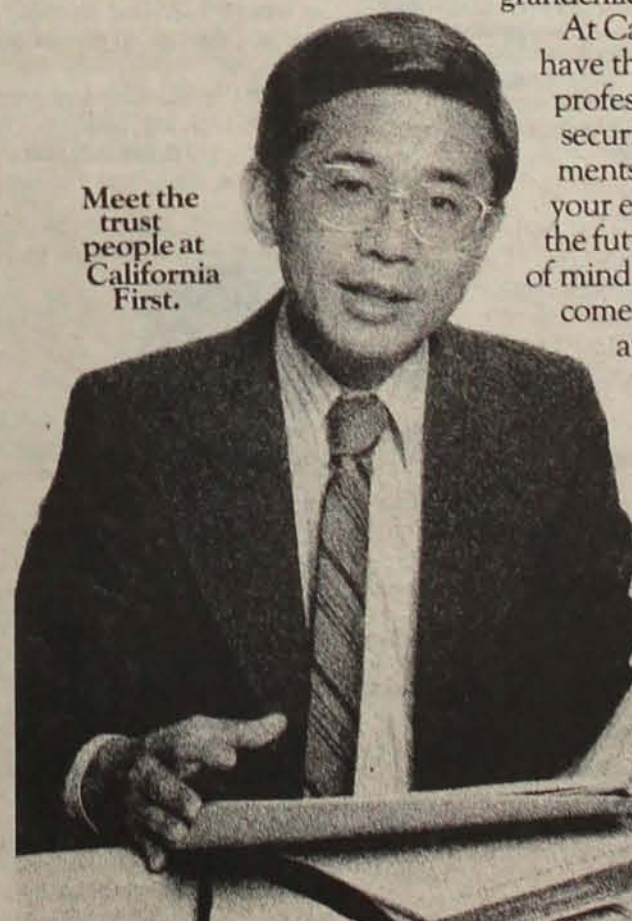
Trust Department Vice President Yoji Anzai says substantial tax savings are often available by creating a trust.

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# Roll up your sleeves

Now that all nine commissioners are set for the Redress hearings, proponents within the Japanese American community will have to prepare themselves for an uphill battle. Whatever publicity the hearings may get, the issue will more than likely draw fire from certain opposing groups and individuals.

Last week, PSW Regional Director John Saito received a phone call from a person who, like Lillian Baker (the subject of last issue's column), felt strongly against the reparation issue. Earlier last month, three Nisei World War II veterans of the 442nd received some rather scathing, anti-Nisei calls during a radio talk show in San Francisco, while promoting the Presidio Army Museum's "Go for Broke" Exhibit.

If incidents like these are any indication of things to come, then there is no doubt that the Redress hearings will stir up some hate mail and, perhaps, other forms of mediated demonstrations against reparation.

The "uphill battle" will not be a literal one in direct conflict with these elements, but it will be one of challenges to the efforts of educating all Americans on what took place nearly forty years ago.

And it is certainly important that they know, especially the youths of this country.

On Feb. 19, North High School in Torrance, Ca. held a "Day of Remembrance" session, featuring the film "The Pride and the Shame" which documented the Evacuation as well as the wartime exploits of Nisei servicemen during World War II.

Saito attended the session, and after the film he and a young speaker, Kathy Ikemiya (who earlier told of her parents' experiences during internment) fielded questions from the student audience, which numbered around 200. There were a lot of Asian faces in the audience; however, most (in fact, all) the questions, which focused upon Saito's and Ikemiya's experiences and feelings, were from white and black students. Were the Asian students silent because they already knew about the period? Were they timid? Or were they just indifferent about the whole matter?

Since the internment took place 39 years ago and would probably "never happen again" as some might say, it is easy to understand the presence of some apathy.

This attitude of indifference may just be as formidable an opponent as those phone callers were to the Redress. People in this nation still maintain some of the cynical attitudes that were prevalent in the late '60s and all of the '70s, and some of it has more than likely rubbed off on our younger population. But it is time to start becoming more cynical about cynicism itself, and educating youth on important issues is vital—for everyone—white, black, yellow and brown.

If the Redress issue does not seem "relevant" today, look around—at the recent anti-Semitic activities in Los Angeles, perpetrated by neo-Nazis and the slow but steady resurgence of the Ku Klux Klan. These so-called "hate groups" that are attempting to infiltrate the political arena, are not just threatening the rights of minorities, but the rights of everyone. The Evacuation of World War II was directed only toward the West Coast Japanese Americans, but the violation of their civil rights was a violation of rights for all Americans. Somehow, there seems to be a parallel...

Peter A. Imamura, 25, of Los Angeles joined the Pacific Citizen staff as editorial assistant on Feb. 1. A 1978 UCLA graduate in journalism and communication studies, he previously wrote for O'ahu Magazine in Honolulu.

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Justice Stephen K. Tamura holds the Appellate Justice of the Year Award presented him by the 2,100-member Los Angeles Trial Lawyers Assn. at its recent annual banquet. Justice Tamura of Division 2, 4th District Court of Appeals, San Bernardino, is an Orange County JACler from prewar days.

## KNBC commended for pulling 'Chan' film ads

LOS ANGELES—JACL Pacific Southwest Governor Dennis M. Kunisaki this past week (Feb. 23) praised KNBC Television for its refusal to telecast commercials for the film, "Charlie Chan and the Curse of the Dragon Queen."

In a letter on behalf of the JACL to Bill Emerson, manager of KNBC's Broadcast Standards department, Kunisaki commended KNBC for "the high degree of sensitivity to the Asian community" by not televising the commercials.

"It is absurd that in this day and age, the producers of (the) film would humiliate a segment of the population which has played such a vital role in the building of this country and this community," said Kunisaki.

(In the Feb. 27 PC story, "Asians picket racist film," it was incorrectly stated that Los Angeles television station KNBC was one of the few stations to run commercials for the film, "Charlie Chan and the Curse of the Dragon Queen" despite protests. In actuality, KNBC refused to run any commercials for the film, being one of the few stations sensitive to the issue. We sincerely apologize for the error.—Editor.)

## J.A. Democrats elect Mitsuata

LOS ANGELES—The Japanese American Democratic Club has elected Grace N. Mitsuata as its president for 1981. The 33-year-old lawyer is a partner of the Century City law firm of Loo, Meridith and McMillan.

Mitsuata is a Marina JACL board member and active with the Japanese American Bar Association and Women Lawyers of Los Angeles.

For 1981, the club will educate

its members and interested community residents on the dynamics of the political process to encourage broader involvement in the political area.

## Shakuhachi concert

LOS ANGELES—Radio KPFK (FM: 90.7) will present Kazu Matsui in a 90-minute shakuhachi concert Mar. 17, 8:30 p.m. His most recent performances include the NBC-TV "Shogun" series, Ravi Shankar at the Ojai Festival and with many jazz artists. Tickets for the broadcast concert are free by calling (213) 877-2711.

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## UCLA opens lecture series

LOS ANGELES—Japan: Source of a Cultural Heritage, a six-part lecture/performance series presented by UCLA College of Fine Arts and the Japanese American Cultural and Community Center, will open Sunday, March 8, 3 p.m. at the JACCC in Little Tokyo.

The free series will continue from April 1 through April 29, with lecture performances presented each Wednesday at 7:30 p.m.

The inaugural presentation, "The People of Japan: Roots and Genesis," will be given by Dr. Hiroshi Wagatsuma, visiting professor at UCLA Dept. of Anthropology. A special outdoor Bugaku performance by Master Suyenobu Togi of the Dance and Ethnomusicology Departments will be featured in conjunction with the illustrated talk.

Remainder of the schedule:  
April 1 — Slide presentation, "Calendrical Year in Japan: Festivals" by Masako Notoji and Jo Anne Combs, doctoral candidates in Anthropology.

April 8 — Lecture and film: "Japan: Thread of History," by Gail Nomura, a post-doctoral research fellow in the Asian American Studies Center; film, "The Scroll of Time."

## Nisei selected honorary mayor

WILMINGTON, Ca.—Terminal Island-born James Yamamoto, vice president and general manager of Yamamoto Bros., a ship chandlery, was named honorary mayor of Wilmington at the 77th annual installation of officers for the Wilmington Chamber of Commerce. The 20-year Chamber member helped to raise a total of \$5,300 for the Boy's Club of Wilmington and the chamber.

Wilmington is part of the city of Los Angeles. (His sister, Margie, was on the JACL Headquarters staff in charge of public relations in the mid-1970s and is now in a food catering business at Fort Mason, San Francisco.)

## Uwate cooking class

LOS ANGELES—UCLA Extension will offer "Japanese Foods and Culture" on Monday evenings, April 6-May 11 with Matao Uwate, author of several Japanese cookbooks, as instructor. For details, call Gloria Kaufman 213/825-2272.

April 15 — Lecture: "Musical Traditions of Japan" by Susan Asai; demonstrations on Gagaku orchestra and other musical instruments by Suenobu Togi and Mitsuru Yuge.

April 22 — Lecture and film: Pat Harter, Theater Arts faculty, "The Popular Theatre of Japan: Kabuki".

April 29 — Lecture: "The Japanese American Experience."

## Nikkei arrested for robbery connection

WEST COVINA, Ca.—Five persons, including Gary Uno, 19, were arrested Feb. 21 in connection with a \$300,000 jewelry robbery, local police said.

The arrests ended a month-long probe that began after three armed men took gold jewelry worth \$300,000 from a West Covina home Jan. 17, according to police. Suspects were booked on felony complaints.



**FEATURED DESIGNER—**  
Peggy Saiki Higuchi is one of five Sansei designers featured in the upcoming "Clothes Encounter of the Third Generation" benefit fashion show on Sunday, March 29, at the Los Angeles Biltmore Hotel. Higuchi, whose travels to the Far East inspire her fashions, currently designs the "Up Stage" and "Trivia" dress divisions at the Charm of Los Angeles.

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# pacific citizen

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HARRY K. HONDA ..... Editor

CLIFF'S CORNER: by Dr. Clifford Uyeda

## Charlie Chan

San Francisco

"Are you going to see 'Charlie Chan and the Curse of the Dragon Queen?'"

"Definitely not," I replied.

"Why are you so definite? You're prejudging without first seeing the film."

I don't have to experience a polecat in order to stay away from it. Charlie Chan as a morbid ethnic portrayal had been around for a long time—for nearly half a century.

At a time when it was not possible for protests to be heard because the majority society had not matured enough to realize or accept them, the abused minority quietly accommodated. It meant withdrawing, being quiet and not complaining. We simply denied that racism existed in America. It was much easier this way than to fight for equality. Accommodations and the denial of our individuality, however, was a rejection of our faith in democratic ideals. We were clearly second class citizens.

Time has marched on but the concepts of the Charlie Chan producers have not. They still saw the prewar stereotypes of Asian people as amusing and entertaining. I've seen the old Charlie Chan movies. I've read the script of the new Charlie film in its entirety. If you can believe it, it is worse than the old Charlie Chan movies. It is corny and slapsticky. The bumbling number one grandson, Lee Chan, Jr., is inept and downright stupid.

The repulsive Asian stereotype of half a century ago is resurrected in its entirety. It is a pathologic anachronism of this age when ethnic ridicules are clearly in bad taste. The American Cinema Production, Inc. and Mr. Jerry Sherlock just chose not to listen to the concerns of the Chinese community. I chose not to contribute in any way toward the gate receipt which industry gauges as the ultimate test of the film.

■ Freedom is a man's natural power of doing what he pleases, so far as he is not prevented by force or law.—Justinian Code.



WASHINGTON WRAP-UP: Ron Ikejiri

## A Call for Help

Washington

In the 96th Congress, the total number of measures which were introduced by the Senate and House combined numbered 14,594. Those public laws which were enacted into law during this period were 613.

Among this handful of 613 public bills enacted was PL 96-317, the Commission on Wartime Relocation and Internment of Civilians Act.

When one looks at the percentage of bills introduced and the public laws enacted, one finds that just over 4% of the bills which are introduced by members of Congress actually become law.

Thus the importance of the Japanese American community's efforts to assist, develop and provide resources and historical data to the upcoming Commission hearings becomes even more significant.

Through the legislative skills and leadership of Representatives Jim Wright (D-Tex), Norman Y. Mineta (D-Cal), Robert T. Matsui (D-Cal), George E. Danielson (D-Cal), and Senators Daniel K. Inouye (D-Hi), Spark M. Matsunaga (D-Hi), Henry Jackson (D-Wa), Alan Cranston (D-Cal), Ted Stevens (R-Ak), and S.I. Hayakawa (R-Cal) and other Congressional friends and supporters, the Japanese American community will be able to lay the foundation for seeking a resolution to the internment issue.

The Congressional members came through for the community; now it is the community's responsibility to work together in helping the Commission in its monumental fact finding duties.

The enactment of the Commission bill during the last Congress had a 96% chance of dying in Committee. Yet our Congressional supporters and friends personally saw fit to insure the passage of the Commission bill. Our responsibility is to personally see that this once in a lifetime chance to set the record straight does not fail.

If you have not already joined in the Chapter and District Commission planning meetings, please do so now.

## Redress Panel

Editor:

President Carter made a fine appointment when he selected Judge William Marutani of Philadelphia to sit on the Redress Commission. A distinguished jurist, a lifelong JACLer, and an early crusader for civil rights, Judge Marutani—I am certain—will prove to be a vigorous and courageous fighter for justice and truth in the forthcoming inquiry.

We are fortunate to have an individual of his caliber and integrity on the Commission.

FLOYD D. SHIMOMURA  
National JACL Vice-President,  
Public Affairs  
Sacramento, Ca.

## On Redress

Editor:

On the redress question, the main issue is not whether we were interned under duress, since most of the Japanese Americans agreed to be incarcerated or detained, but "were we treated as citizens or war criminals?" If we were treated as criminals or war prisoners and not as civilians we have an issue.

If we were actually relocated in a reasonable time, or if we were treated not as dangerous enemies but truly interned for our own safeguard, (mind you we had no weapons) we could certainly understand and feel we were there serving the national interest. However, once interned, we were considered dangerous and not the other way around. I believe that the fairminded Americans outside the camp would not have mistreated us. A few might but they would be very few indeed. The average Americans abhor mistreating another human being. If we had a choice most of us would have taken our chances with the people outside. But against people in high places we could not. They had too many axes to grind. We were victims of circumstances and cultural differences. And it just happened that a few people saw the opportunity and took advantage of the situation for their own personal gain.

I believe the whole episode was but an exercise in futility. It didn't do anyone any good. Certainly the country did not gain a thing. In reality the time and money spent was for naught. Many of the internees received a "paid vacation." All of us, especially the government, lost a great deal. Those of us who were interned lost everything that took a good part of our lives to build.

When is this country going to learn that Freedom is for all people and not just for those in "power"!

ELMER S. TAZUMA  
Seattle, Wa.

## TEACHER

Continued from Front Page

In another charge, the school janitor purported to have witnessed obscenity in her classroom; however, under cross-examination, he admitted that he was under the sink during the incident and saw nothing.

Two students, both of whom had been disciplined by Takahashi, complained against her and were quickly transferred to other classes.

In one instance, the principal consulted her after the decision was made to move the student. Both instances were construed to Mrs. Takahashi's detriment.

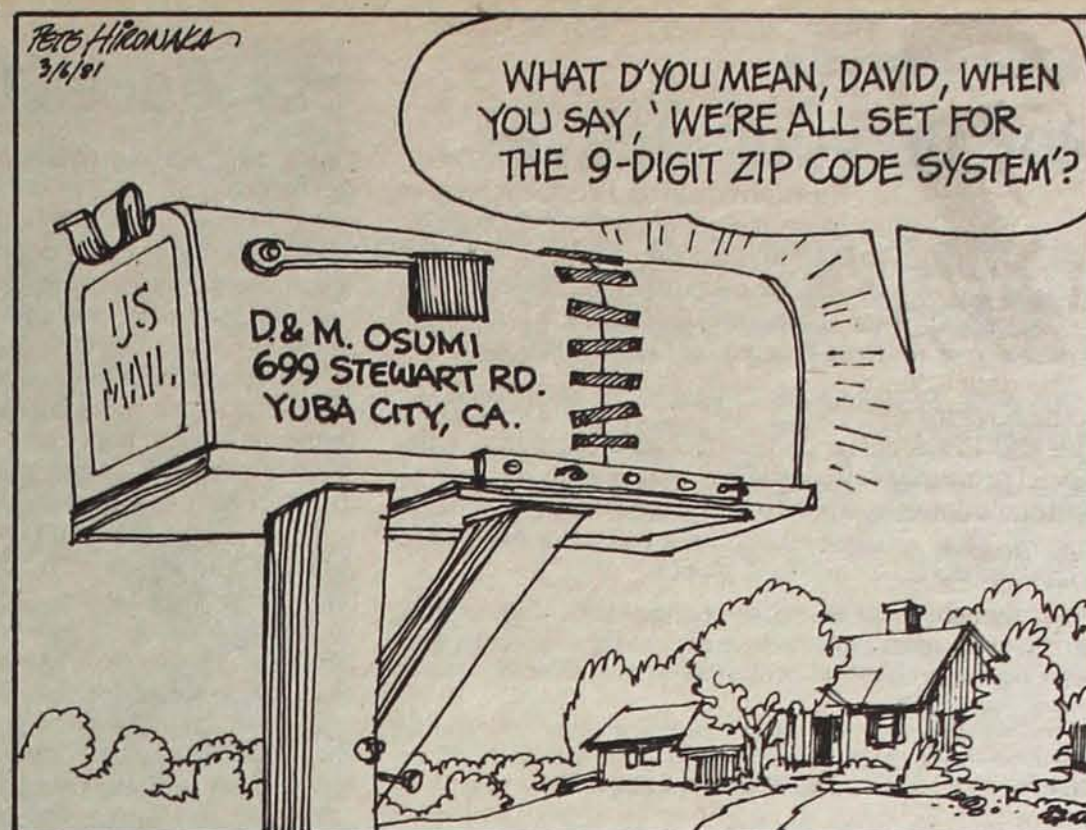
Testimony from students and teachers supporting her was restricted. The P.E. teacher testified, furthermore, that it was common knowledge among the faculty that her class had the highest number of known problem students.

He had wondered why unruly groups of seventh-graders were not split up among the eighth-grade classes as was the accepted policy.

Although Takahashi was conscientious about sending disciplinary offenders to the principal's office, this fact was also held against her, as evidence of her inability to control students.

Mrs. Takahashi, a native of Turlock, is a Stanford graduate as is her brother Buddy Iwata, retired general manager of the Livingston Farmers Assn. Her husband, Kazuo, is a LFA board member.

—Nichi Bei Times.



FROM HAPPY VALLEY: by Sachi Seko

## A Kibei Look at WW2/Evacuation

There are many ways to read a book. One of Virginia Woolf's famous essays is, "How Should One Read a Book?" She wrote, "Do not dictate to your author, try to become him." Her suggestion can be applied to publications on the Japanese American experience. The literary proliferation on the subject evokes the traditional response of agreement or disagreement. Sometimes, this legitimacy tends to obscure an undeniable value of each contribution. That another voice has splintered the psychic silence that has shrouded the past.

One recent voice is that of James Oda, speaking through his book, "Heroic Struggles of Japanese Americans". In his preface, Oda explains why he wrote the book. "It is about the Nisei soldiers who displayed heroism under fire and at home. Many of their children do not understand today why the Nisei G.I. fought for their oppressors. To the children, the real fighters for civil rights were the Japanese-American dissidents who raised a furor against relocation. The story in this book is being told to emphasize the Nisei soldier as a positive contributor to Japanese American rights."

Oda does not mitigate his opinion of "dissidents". His actions and emotions are those of a committed patriot. He was one of the first fourteen "freedom fighters" for the MISLS from Manzanar, inducted on November 28, 1942. Volunteering for the army was the culminating act of a man who had publicly opposed Japanese militarism before the war and at Manzanar. It was an unpopular and dangerous stand to take. There was a growing division within the camp between U.S. and Japan sympathizers. Oda writes, "At night, we went out in pairs. I slept with an iron bar beside my pillow, and no one slept directly under a glass window. When we walked around the corners of buildings, we always made very wide turns."

James Oda was obviously allied with JACL thinking of that period. It would be simple to consign his book with those that have exalted the organizational philosophy. Yet, Oda cannot be so simply categorized. He is a Kibei. The stereotype of the Kibei, particularly during the internment, would have placed him on the other side. He should have been anti-American. At least, that was the prevailing image of the Kibei. It is ironic that Japanese Americans, quick to protest discrimination and ethnic apathy, have harbored reservations about this group among us. Language was a contributing cause. Their fluency and our incompetence in Japanese. Sometimes, their national loyalty was suspect. Yet, half of those who volunteered for the army from concentration camps were Kibei.

Oda explains, "The pro-American Kibei are lovers of freedom—a love instilled in them under the constitutional government that was once Japan. The Kibei who joined the Army fight with their lives at stake. But do they hate Japan? How can they? Japan is the land where they were reared. It is the country where their language is spoken. The Kibei are fighting to destroy the military machine of Japan that led the world into conflict; they are fighting to establish a peaceful, free and democratic Japan for all the Japanese people. In the blood vessels beat the same pulse like that which beats in all the peoples of the world who fight for democratic principles."

"Heroic Struggles of Japanese Americans," provides an illuminating aspect of the Kibei. It is often said that literary contributions of the Japanese American experience are necessary for the education of the white majority. This book should also be essential reading for us to expand our knowledge of ourselves. "Try to become him," as Virginia Woolf suggested.

## Pan American Nikkei Conference July 22-29

Continued from Front Page

international relations committee workshop moderated by Chuck Kubokawa at the 1980 JACL convention. It lasted nearly three hours and spurred the will to meet again. The participants on the panel can be credited for generating that interest: Consul General Hiroshi Kitamura, Enrique Shibayama and Carlos Kasuga of Mexico City, George Imai of Toronto, Canada, and Barry Saiki (PC columnist) of Tokyo.

Saiki, giving a background to Nisei in Japan, said they came in three waves: in the 1920s as babes, in the 1930s as college grads from California, disgruntled by job discrimination only to face frustration in Japan as "imin-no-ko—child of an immigrant", and the post-war group including the Sansei looking for their ethnic roots. The people in Japan

know very little about the Nisei, but interest has been whetted by NHK-TV's "Amerika Monogatari" and novelist Toyoko Yamasaki's series about the Issei-Nisei in a popular weekly magazine.

Saiki is a retired U.S. military officer and founding member of the JACL chapter in Japan.

### Canadian Nikkei

Imai briefly sketched Canadian history, the role of the Nisei prewar and postwar and general interest in the U.S. Nisei's redress efforts—since 30,000 Nikkei were similarly evacuated from British Columbia in 1942 to inland camps which were constructed by the evacuees. Most are middle-class, hard-working and quiet today, the past national president of the Japanese Canadian Citizens Assn. continued. Nationally or provincial-

ly, there are no Nisei politicians in Canada. By deciding not to be "ghettoized" after WW2, the Nikkei community began to lose its cultural heritage. A cultural center was built in Toronto to help stem the tide, but with the high rate of intermarriage, "I don't know what our future will be," Imai added. Multi-culturalism (to retain one's own ethnic heritage) is being promoted nationally.

Imai concluded by noting Canada has no "bill of rights" or a Freedom of Information Act as in the States, that the Nisei right to vote was returned as late as 1949 and the War Measures Act (which effected the Evacuation in Canada) is still in the books.

(Next: Comments by Kasuga and Shibayama of Mexico City and Consul General Kitamura.)

■ Not the punishment but the cause makes the martyr.

—St. Augustine.





FROM THE FRYING PAN: by Bill Hosokawa

## Funding of Redress Faces Competition

Washington, D.C.

The morning after President Reagan addressed a joint session of Congress to outline his economic recovery plan, about 100 newspaper editors were invited for breakfast at the White House to be briefed further on his proposals.

The details were provided in an inch-thick book that would have to be studied on the flight home. The meeting with the President and his top economic policy aides served primarily to give the editors a feel for the administration's determination to turn the economy around.

As Reagan told the Congress, he is seeking to avert economic calamity by slashing government expenditures, thereby enabling it to reduce taxes and halt the inflationary spiral. He campaigned on this strategy and he has the solid support of his party.

Most Democrats also agree on the need to cut government spending. Where they break with the President is the area in which that spending is to be trimmed, and the way taxes will be cut. A recent newsletter from Democratic Congressman Norman Mineta reflects his party's thinking: "All spending programs are being scrutinized for possible cuts. The fiscal restraint displayed in recent

years can lead us steadily towards a balanced budget in the future ...."

So it's apparent that regardless of where the cuts will come, the government is going to slash its spending. The Reagan administration's goal is a \$41 billion reduction in the next fiscal year, with even deeper cutbacks ahead.

This means scores of old, established, highly regarded sacred cow programs are going to fall by the wayside and there isn't much hope for expensive new spending. Like JACL's program to get monetary compensation for the injustice of the Evacuation, for instance?

The announced redress goal of \$3 billion, or maybe it's an indefinite lesser sum now, would have to come from the taxpayers. And the appropriation would have to vie with the food stamp program, job-training courses, educational grants, increased Medicare benefits for the elderly, national defense, pollution control, the jobs of tens of thousands of federal employees, and numerous other worthy causes for a bit of the dwindling pool of tax funds. That's tough competition.

We mustn't forget that the Redress Commission has two purposes. First, to determine whether a wrong was done. Second, to "recommend appropriate remedies." There's not much doubt that the commissioners will

agree with Presidents Truman, Ford and Carter that an injustice was committed. The questions, then, are what they will recommend to Congress as remedies, and if the commission, agreeing with JACL, recommends substantial financial compensation, what Congress in its present mood will decide to do about it.

From the beginning there was danger that a redress campaign based on demanding money would provoke a hostile backlash. That hazard has been intensified by the combination of a faltering economy and a determined Republican effort to do something about it. JACL, speaking for an aggrieved but relatively comfortable constituency, is now in the difficult position of competing for limited funds with impoverished black welfare recipients, senior citizens dependent on federal support, Hispanics seeking assistance in their efforts to climb the socio-economic ladder, and countless others. Opposition from these groups and their advocates to any substantial monetary recompense could well destroy JACL's educational objectives as well.

It now needs to be asked when, or whether, JACL will accept political reality and re-focus its redress efforts on educating the American public as to how human rights can be violated even in a democracy in a time of intense pressures. Such a change of emphasis requires different strategy and different tactics. Now we'll have to see if JACL has the wisdom to recognize hard reality and the flexibility and political courage to cope with it. #

EAST WIND: by Bill Marutani

## Foreign Names and Words

Philadelphia

A FEW WEEKS ago, Vicki and I joined friends in Washington, D.C. for that JACL Chapter's annual installation dinner-dance. As it happened, later in the evening we were seated at a table with the Okura's—Pat and Lily—along with a Lynda Rogers, a delightfully outgoing person who happens to be Lily's secretary. During the course of the evening, the subject of *Nihonjin* names came up, particularly the spelling. For example, the D.C. Chapter had a past president whose name is a somewhat unusual one, not your usual Nakamura, Ikeda or Yamamoto-san: the name is Chiogoji. Lynda chuckled and allowed as how she had gotten so used to many *Nihonjin* monickers that she has very little difficulty spelling them. Lily readily confirmed this. (My own secretary happens to do a nice job along those lines as well.)

THE PRONUNCIATION of *Nihonjin* names or words is quite simple, once one understands a few basics, one of which is that usually (but not always) a consonant is followed with a vowel and each resulting syllable is to be pronounced, evenly. Thus, for example, the automobile "Subaru" should be pronounced just the way it looks, and not "SOO-bah-ROO" as we hear it on television. Nor is it "SOO-ki-YACK-ee," "SACK-ee" and so on. The fatalistic ritual of *seppuku* really gets murdered in the tangle of American twang as "Harry Carry". Undoubtedly a number of you out there can come up with your own list of mauling of Japanese words. (Every once in a while, someone will refer to "Mt. Fujiyama".)

WELL, LEST WE get too smug, think of the Polish names of peoples and cities now appearing in the news with the turmoil in

Poland. The one name that prominently appears in the news is the leader of the independent labor movement of Solidarity: Lech Walesa. Everytime I see that name, I have to pause, shift gears (into low, that is) and try to pronounce it as "Vah-LEN-sa" and then be puzzled as to how that pronunciation evolves from what my eyes see. Especially the "LEN" part. So when I get to other Polish words, I simply give up.

HAVING ALWAYS WISHED that I could speak Spanish, a few years ago I ambitiously bought a set of cassette tapes on Spanish and equipped with a book and a tape recorder (with an

earphone plugged in) I assiduously engaged in intense study—or it seemed "intense" to me—while riding the train each morning. It turned out to be much tougher, for me, than I had thought. First, I had to learn the alphabet with double letters such as "ll" and "rr" then to count, learn the days, months, while trying to get genders straight. If some fellow passenger had been watching me out of the corner of his eye, he undoubtedly would have been amused watching this one contorting his lips trying to form words, my brows furrowed. It took me a while to figure out that "ll" is pronounced, most of the times as "Y".

AFTER THESE TORTUOUS trials, I am much more forgiving if others pronounce it "SOO-ki-YACK-ee" or even "Harry Carry". I figure what-the-heck, just so long as I understand what is meant. #

NISEI IN JAPAN: by Barry Saiki

## U.S.-Japan Relations in 1981

Tokyo

The selection of Prime Minister Zenko Suzuki last year, in the aftermath of the unexpected demise of the late Masayoshi Ohira, was of minor significance to the American public. In contrast, the inauguration of Ronald Reagan as president on Jan. 20 was of tremendous interest to the governmental, political and economic circles in Japan.

Why should there be such widespread concern in Japan over the U.S. presidency, when the change of prime ministers in Tokyo is treated quite casually by Americans?

Broadly speaking, this is because the economic health of Japan relies greatly on her relations with the United States. As her most important trading partner, as the source of much agricultural and industrial goods and as the major market for a large percentage of Japan's exports, the U.S. plays a dominant role in the economic well-being of Japan. Thus, of immediate concern is what will happen to the economic relations under the new Reagan regime.

To the U.S., Japan is a good market for grains and soybeans, as well as industrial products; yet, Japan is also a serious competitor in manufactured goods that once were dominated by American industries, including appliances, steel, automobiles, computers, etc.

### Industrial Japan of 1960

Twenty years ago, even when Japanese labor was cheap, it was unthinkable that Japan would export autos to the States. The American cars were cheaper and better made. Much transformation has taken place since then. In Japan, the industries have modernized their operations, employing mass production and automation techniques. They have also rationalized the manufacturing processes and have stabilized their labor relations.

Unlike the U.S., it is not the unions that play the dominant role in ensuring the worker's future. It is the company itself. The idea of guaranteed lifetime employment means that the employee's future is closely interwoven with the prosperity of the company. The individual is inspired to improve the productivity of his company, knowing that his welfare depends upon his wholehearted cooperation.

One of the underlying problems for the U.S. today may be the overgrowth and the internal decay of the unions themselves. While strong unions are capable of pushing through the demands of their members for higher pay by annual confrontation with the management, the bottom pay line is whether the increased wages are being earned through higher productivity. If not, that company will gradually lose its competitiveness and price itself off the market.

Any wage or benefit that is tied to the cost-of-living and yet ignores the increase in productivity will merely add to the inflationary spiral. The most successful of the Japanese companies have increased their productivities by installing modernized equipment and by improving the efficiency in production, so that the per capita output has continued to increase.

### Psychological Advantage Inside Japan

Psychologically, the Japanese are better prepared for interna-

tional competition. In a country with limited resources, Japanese industry had to import and export in order to survive. They have always lived in a confined environment and know that improvement can only come from internal productivity and the sale of their products overseas.

Historically, Americans have long been accustomed to the feeling that expansion is still possible within the borders of the United States. The philosophy was that there were new resources to be found and new lands to be developed, and that these would add to the new wealth and care for the increasing population.

Only in recent decades have Americans come to realize the need for reassessment, that there are no virgin lands left and that the need is to rely on increased productivity. Mechanization and mass production, automation and cost study analysis had led the U.S. to preeminence in the industrial field until the 1960s.

In the steel, railroad and automobile industries, there have been visible slowdowns in increased productivities. We are in an era when we have to reassess our thinking: that increased earnings without corresponding increases in production are inflationary, that this shortfall in productivity cannot continually be covered by government deficits, that research and development to produce new wealth or improve productivity should have priorities and that our work ethics (to include the civil service) must provide value for costs expended. If more money is needed for military appropriations and for social services, who is going to pay for these? An answer appears to be greater productivity or higher taxes. #

## 35 Years Ago

in the Pacific Citizen

March 2, 1946

Jan. 31—Army deactivates all Nisei 232nd Combat Engrs, part of 442nd RCT, at Leghorn, Italy; organized at Camp Shelby Feb. 1943; (the first 442nd unit to be activated was the 206th AGF Band in Oct. 1945).

Feb. 8—Hawaiian-born Nisei Army air force veteran Robert Kitajima of Oakland, Ca., marries Molly Enta of Canada, but denied permission to bring bride home.

Feb. 15—Ninth St. Market (L.A. wholesale produce market) reopens to returned evacuees.

Feb. 20—Canadian supreme court sustains orders-in-council providing deportation of 10,000 Japanese (including Japanese Canadians who failed to repudiate expatriation request before Sept. 1, 1945).

Feb. 20—Issei citizenship group (Civil Rights Defense Union, San Francisco) and JACL urges similar effort for Issei in Southern

California.

Feb. 21—Army transport Gen. Ernst leaves San Pedro with 676 volunteer repatriates for Japan; third shipload since V-J Day.

Feb. 25—San Francisco property owner files against Chinese American war veteran and Filipino war worker in test of racial restrictive covenants; both seek homes in Portola Heights.

Feb. 26—Attorneys A.L. Wirin and J.B. Tietz file brief urging U.S. Justice Dept. stay deportation of Nisei renunciants at Santa Fe (N.M.) Internment Camp.

Feb. 26—Nisei veterans in Seattle meet at St. Peter's Episcopal Church to "aid in orienting the veterans to various programs".

Feb. 27-Mar. 3—Nat'l JACL holds ninth biennial convention at Denver; record budget of \$68,000 interpreted as approval of JACL's wartime activities. Hito Okada elected national president.



BY THE BOARD: Floyd Shimomura

## Tateishi

Sacramento

John Tateishi is a remarkable individual. A man of courage, dedication and principle, he gave JACL one hundred percent during his almost three year tenure as JACL's Redress Chair. JACL owes much to this man. Sometimes, we fail to appreciate what blessings we have until we are forced to do without. John's recent resignation as Redress Chair is such a case.

I first met John in 1976. I was the president of the Sacramento Chapter. John was the president of the Marin Chapter which he helped formed. We were both involved in NCWN District activities. During 1977-1978, John served as co-chairman, among other things, of the District's Redress Committee. I recall John visiting nearly all the chapters in the District in his efforts to gain support for Redress. Week after week, John would drive two or three hours each way to attend a local chapter meeting, not returning to his home until well after midnight. John's dedication was evident then.

In 1978, John Tateishi was the unanimous choice to become National Redress Chair after Dr. Clifford Uyeda was elected JACL National President. John spent countless hours at National Headquarters working on the issue. I am sure both his family and professional life suffered as a result of his JACL work. Under John's chairmanship, the Redress movement achieved its greatest legislative triumph in 30 years with the adoption on July 31, 1980, of the "Commission On Wartime Relocation and Internment of Civilians" (P.L. 96-317). The nine member Commission will soon convene and commence a year long inquiry into the facts and circumstances surrounding the Evacuation.

JACL owes John, his wife, Carol, and his children a tremendous debt of gratitude for all they have given us. The words "thank you" are not adequate. #



# Childhood in Japan

By HIROSHI WAGATSUMA, Ph.D.

Professor of Behavioral Sciences, The Univ. of Tsukuba  
Visiting Professor of Anthropology, UCLA (Oct 1980 - March 1981)

In Japan the appeal of and affection for children is nearly universal. Childhood is a period that a person looks back upon with a sense of nostalgia.

## CHILDHOOD IN FOLK CULTURE

In Japanese folk culture of the past, people believed that the birth of a baby had to take place in the presence of a supernatural being called *ubu-gami* (birth deity). The Japanese were, and to a certain degree still are, essentially animistic and believed that the environment was pregnant with supernatural power which they called *kami*. They believed that *kami*, sometimes conceived as something akin to the Polynesian and Melanesian notion of *mana*, and sometimes conceived more anthropomorphically, resided in mountains, rocks, trees, water, in a house, a kitchen, a hearth, and even in a toilette or a broomstick.

In certain locales people believed that the *kami* present at the birth of the baby was the *kami* of a mountain. When the delivery was close, the husband of a woman in labor would take a horse into a nearby mountain to bring back the mountain-deity on its back. In other places, the *kami* of the birth was the *kami* of a broomstick, which was placed near the woman in labor. In many other places, the *kami* of birth was believed to be the deity in a toilette, and the newborn baby was first taken to the toilette before visiting the tutelary shrine of the community. It was also believed that when a baby was born an ancestral spirit entered it and the midwife played the supernatural role of "implanting an ancestral spirit" into a newborn baby.

When a twin was born the father in many locales could climb up on the roof and loudly announce the birth of the twin, so that one more ancestral spirit would hurry to the house to enter another baby!

When a spirit entered, the baby made the first birth cry and became "human". Such a spirit, however, was believed to be "unstable" while the child was small. There was an old expression, "*nanasai made wa kami no uchi*" (until the age 7 the child belongs to the supernatural category). It reflected the old thinking that children below age 7 were closer to the supernatural world. Certain behavior which would be considered as sacrilegious when done by adults was permitted when done by children, and when children wanted food served to deities it was given them. However, it also meant that the spirits within them easily left them to join other spirits. When a child suffered from illnesses whose causes were unclear, it was believed that the spirit within the child wanted to leave the body. The spirit was not firmly anchored in the child and when adults surprised a child, the spirit could "spill out" of the child. (An old expression for "being surprised" was *tamageru*, which derived from *tama-kieru* "spirit or soul disappears"). When the spirit left the child's body, the child had to be placed inside a mortar or a winnow and magical words had to be said to invite the spirit back into the child.

A series of rituals after the birth—the naming ceremony between the 3rd and the 14th day, the visit to a tutelary shrine in the 31st or 32nd day, the first eating ceremony on the 100th day, and visits to shrine at the age of 3, 5 and 7 (called *shichi-go-san*), etc.—were therefore to "secure" the anchorage of the spirit, while these ceremonies also functioned as the introduction of the baby and child to the community. When a small child died the spirit went back to join other ancestral spirits and waited for the birth of another baby.



Wagatsuma  
its "ritual parents". Very often the midwife was designated as the "parent" of the new-born baby and the relationship contin-

In addition to the above mentioned various rites to secure the anchorage of a spirit inside a child, another series of customs for the same purpose was the establishment of ritual parent-child relationships between a child and adults of various statuses. Traditionally, the Japanese believed that for the successful growth of a child, rearing by its natural parents alone was not enough. The child needed the nurturance and protection of many other people who played the role of



—Pacific Citizen Archives

In their finest kimono, a pair of Japanese girls enroute to a coming-of-age ceremony.

ued for quite some time. When a mother prayed for pregnancy at a shrine or a temple, and her wish was fulfilled, a priest or a monk was asked to become the baby's "parent". The relationship lasted for a long time.

In many locales, boys and girls coming of age at puberty (at ages 13 to 15 for the boys, 13 to 17 or at the time of the first menstruation for the girls) entered a new ritual relationship with an adult couple who became their ritual parents. They served as the mentors, guarantors, and often also employers for the youths. In certain cases, the ritual parents, because of their high

## Japanese rituals for child through coming-of-age time bolstered spiritual ties.

social status, were considered much more important for the life of the youth than were his/her natural parents. Many parents trusted and relied upon certain other people and expected their help in raising their children. Trust and reliance were also often extended to supernatural beings.

When a baby was born in the climacteric years of its parents (called *yaku-doshi*, 33rd year for women and 42nd year for men) it was believed that the baby would not live long. In such a case, the baby was "ritualistically" abandoned at the roadside. A passer-by would pick it up, give it a name, thus symbolically becoming its parents, and leave it in custody of its real parents. It was believed that the passer-by was sent by some supernatural being, and therefore, the baby treated in such a way would receive special supernatural attention and protection.

## CHILDHOOD IN CONTEMPORARY CULTURE

The custom of establishing ritual parent-child relationships has all but disappeared but the after-birth ceremonies and visits to shrines are still widely practiced. The *shichi-go-san*, visits to shrines at the age of 3, 5 and 7, in particular, are memorable occasions for children who are all well dressed-up for the day and, without exception, photographed by their equally enthused parents. Makers of children clothes, including expensive kimono, fully capitalize on the occasions.

Festivities are abundant in Japanese childhood. Special dolls are displayed once a year on the Girls' Day (March 3) and Boys' Day (May 5). The latter is also celebrated by long cloth carp pennants fluttering in the wind. Kindergarten and grade schools

hold an annual "athletic meeting" (*undōkai*) which is attended by pupils, their parents, grandparents and teachers. The event looks like a large family picnic, with fanfare, prizes (for every one who participates) and lunch-boxes.

A considerable part of a family's income is spent on children—for toys, recreation, entertainment, and the kimono worn on festive occasions. Parents take their children to films recommended by the school, on picnics, to plays, exhibits, athletic events, special Shinto shrines, Buddhist temples and amusement parks. Innovative toys abound. The plastic mobiles for infants and bicycles seats for small children on adult two-wheelers have been sold in Japan for more than 25 years.

In Japan married couples go out together often accompanied by their children. "Baby sitters" are virtually unknown except for the grandparents. The mother looks to her offsprings for joy and entertainment. As the children mature, her prestige and assessed virtue are dependent upon their achievements. Personal sacrifices to this end are ennobling. Children are encouraged to study ardently for the purpose of graduating from a high prestige university which will in turn enable favored employment.

The father's relationship to his children is very much dependent upon his occupation. A company official or professional hired by others, may be seldom home during the young children's waking hours. The requirements for success in his job may demand working late into the evening hours. The children mostly see him only on weekends.

Care is provided exclusively by the mother. The blue collar workers, fathers who work in smaller towns, farmers who till the soil, and the independently employed artisans, shopkeepers, fishermen and self-employed professionals have more extensive contact with their children.

## PHYSICAL AND EMOTIONAL CLOSENESS

Japanese mother-child relationships and relationships among family members in general are characterized by physical and psychological closeness. An American anthropologist studied interaction patterns between mothers and their six-month old babies in 60 middle class American (*hakujin*) and Japanese (in Japan) families. They found no significant difference in time spent by American and Japanese mothers taking care of the babies' physical and psychological needs (feeding and changing diapers and clothes). However, the American mothers tended to go away when their babies were asleep, while the Japanese mothers stayed with the babies, often holding and carrying them. American mothers talked to their babies frequently, whe-



## ASIAN IMAGES

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# Asian Images



Logo Artist ..Diana Taga

ther the babies were happy or unhappy, while Japanese mothers, generally more reticent, spoke only when the babies were unhappy.

Corresponding to these differences in mothers' attitudes, the American babies were much more vigorous, active, exploring, limb-moving, and much more vocal than the Japanese babies who were more passive and quiet. American mothers seemed to encourage their babies to be active and vocally responsive, while Japanese mothers acted in ways which they believed would soothe and quiet their babies. The pace of American mothers in caring for their babies was much more lively, frequently being in and out of the room. They also differentiated more sharply between kinds of vocalization by responding more quickly to unhappy sounds than to happy sounds. They appeared to be teaching the infants to make a more discriminating use of their voice.

In contrast, the pace of Japanese mothers was more leisurely and although they did not spend more total time in the care of their babies, the period of caretaking tended to be longer. From this study, it would appear that the American mother views her baby at least potentially as a separate and autonomous being who should learn to do and think for himself/herself.

For the American mother the baby is from birth a distinct personality with its own needs and desires which she learns to recognize and care for. She helps the baby learn how to express these needs and desires through an emphasis on vocal communication so that the baby can "tell" the mother what he/she wants and the mother can respond to him/her appropriately. The American mother de-emphasizes the importance of physical contact such as carrying and rocking, and encourages the infant, through the use of her voice, to explore and learn to deal with his/her environment by him/herself. Psychologically speaking, here lies the beginning of a greater separation between mother and child and the development of sharper ego-boundaries. The American mother also thinks of herself as a separate person, with her own needs and desires, which include time apart from her baby to pursue her own interests, and being a wife to her husband as well as a mother for her baby.

In contrast, the Japanese mother views her baby much more as an extension of herself, and psychologically the boundaries between the mother and the infant are blurred. The Japanese mother is likely to feel that she knows what is best for her baby and there is no particular need for the baby to tell her vocally what he/she wants, because the mother and the baby are virtually one. Accordingly, the Japanese mother places less importance on vocal communication and more importance on physical contact. Another study of the same nature in Sacramento revealed that Sansei mothers were as vocal as the middle class white American mothers while maintaining close physical contact with their Yonsei babies like Japanese mothers in Japan. In a way they were combining aspects of Japanese and American mothering so that they were striving for children who are quiet and contented, as well as active, happy, and vocal.

Japanese children are expected to prefer their mother's company and to fear being alone. Often ghost stories and maternal attitudes convey that the outside and the unknown are dangerous. The mother, however, is always at hand to protect the young child. Dependency in infants is encouraged by cuddling and physical comforting whenever there is tension.

As a result Japanese children become quite dependent and tied to home and mother. In fact, Japanese children are more likely to cling fast to their mother and to run to catch up with her in public than to go exploring the new surroundings. Little boys who behave like fierce warriors at home often become the soul of timidity in public, as a saying describes it: "*uchi-benkei soto-miso*" (a lion at home, a mouse abroad). In general, the Japanese are not socialized to be independent but dependency and interdependence are encouraged to continue in adulthood.

There is also a strong tendency for Japanese family members to sleep in the same room or in a few adjacent ones, even when there are other rooms in the house that are available. A number of Western as well as Japanese researchers have documented this tendency.

In Japan an individual can expect to co-sleep in a two-generation group, first as a child and then as a parent, over approximately half of his life. This starts at birth and continues until about the time of menopause for the mother; and occurs again for a few years in old age. In the interim years, the individual can expect to co-sleep in a one-generation group with a sibling after puberty, with a spouse for a few years after marriage, and again with a spouse in late middle age.

## Japanese mother views child much more of an extension of herself psychologically.

Sleeping alone appears to be the alternative most commonly found in the years between puberty and marriage (15 - 24 years

of age) and to be a reluctantly accepted necessity for the widowed parent toward the end of life (after 60). According to the same studies, 48 - 68% of the 6 - 10 year old children and 33 - 46% of the 11 - 15 year old sleep in the same room as their parents, although this trend seems somewhat decreasing recently.

Family members often bathe together at home. Those who do not own a bath go to a public bath-house in their neighborhood. Many factory workers bathe together after their day's work before going home. Children on their school excursions, friends, co-workers and neighborhood association members on their group tours to a hot-spring resort, co-bathe and co-sleep. The highly valued feature of such co-sleeping is the sociability it affords and the sense of group belonging. There is no assumption that anything improper will take place even in co-sleeping of mixed-sex groups. Each participating individual gains comforting security and it is a sign that a spirit of happy intimacy and solidarity pervades the group.

All these trends toward a "group life" among the Japanese indicate that the nature of their ego-boundaries is very likely to be different from that of more individualistic Americans. The Japanese child grows up in an atmosphere of interdependence and collateral relations so that the tone of a very real psychological struggle for the growing individual is to separate his/her identity from what exists only in relation to others. For most of the Japanese such an attempt to "separate one's identity" is never completely carried out and "what he/she is in relation to others" remains a fundamental part of one's identity.

### SHITSUKE

The Japanese word for training, disciplining and educating children is *shitsukeru* (a verb) and *shitsuke* (a noun). The term in its current usage means to teach children standardized behavior in daily life or the patterns of customary behavior or to educate them in manners and etiquette. However, its meaning was originally broader, and was to "straighten and correct inappropriate character and make an adequately trained member of the community". It meant to let an individual acquire the knowledge and skill necessary for each occupation as well as the attitudes and manners expected from each member of society. It was not limited to technical training, but also meant the teaching of values, beliefs, views, manners and etiquette commonly accepted and approved in the community. The word *shitsukeru* had all these implications.

Furthermore, it was not exactly the same as "to teach" because essentially its method was to let the children and youths "self-learn" by watching and imitating through repeated trials and errors. More generally the Japanese seemed to adopt such a method for education instead of active verbal instructions. Namely the teaching process consisted of letting novices watch the master, emulate him and then correcting his mistakes. Such a teaching mode is still essential in traditional Japanese arts such as flower arrangement, tea ceremony, calligraphy and ink-brush painting, as well as in Oriental martial arts in general. The Japanese term for "learn" is *manabu*, which derived from *manebu*, meaning to immitate and emulate.

The goal of *shitsuke* in Japanese folk culture was to produce an individual who would lead an average, eventless life without ever being criticized by other members of the community. An ideal villager was "a person who was hardworking, compassionate, kind-hearted and reticent". Behavior unforgivable and unacceptable within a village was "to be unsociable, to disturb the peace and harmony within the village, to become rich, and to be defiant against those of higher status".

The best and most commendable way of life was "to be in a group and act in a group". Each person was expected to show an attitude and act in a manner most appropriate for his/her status and position. To bring up such a person was the essence of *shitsuke*.

In present-day Japan also interpersonal relationships are considered important. Early teachings include playing harmoniously, offering toys and sweets to others, and distinguishing another's property. Children are told not to want something that belongs to others, make another child cry, say something spiteful, have vicious thoughts, trouble others, nor to do mischief to a stranger. Generally in Japan it is thought important to have under control one's thought processes, emotions and expressions. Mental attentiveness is encouraged.

In spite of the many freedoms for children in Japan, the demands of propriety are still rather restrictive, e.g. the formal sitting position, appropriate facial expressions, the avoidance of verbal animosity, and acceptable sleeping position for women. A mother cautions her offspring with the admonishment that an observer may laugh at them for misbehavior which in turn will cause embarrassment to the family.

Small and older children are typically quiet in the presence of strangers. The training in etiquette and propriety begins with the baby on the back. There are, however, positive aspects to this form of rearing. Prior instruction anticipates and prevents the need for admonishment and/or embarrassment. The ample use of praise by adults instills confidence and thus enables a child to be

comfortable with him/herself in the knowledge that he/she knows and is doing what is right.

A favorable aspect of the adult-child relationship is the absence of a controlling, censorious behavior on the part of adults. An outsider rarely chastises or expresses disapproval. There is no conception that through a process of "conditioned response", if not be reasoning, the young child can be forced to obey. At an older age, punishment is dependent upon the extent to which the child knows that what he is doing is wrong rather than upon the seriousness of the offense. The concept "spare the rod and spoil the child" would be meaningless in the light of Japanese conceptualization.

Positive methods of obtaining compliance are extensively

## 'Spare the rod, spoil the child' concept meaningless; 'Shitsuke' is the system in Japan.

used. Praise is frequent. The mother provides a continuous stream of explanations for the young child as to what behavior is appropriate and proper. The Japanese parents tend to feel that the best instruction is provided through setting an example. Obedience is important only to insure that the child ascribes to acceptable behavior.

The ego and authority of the parent are subservient to the task at hand which seeks to create an understanding of proper behavior and thus a self-willed desire to do that which is right. In Japan the mechanism for training and control are primarily internal as opposed to the use of negative verbalization and physical punishment. External defiance may receive little attention since parental authority and outward obedience are not of major importance.

On the other hand, the Japanese mother does evidence a need for the child to accept and agree with her own way of thinking. She considers a deviance from this pattern a threat to affectional ties and to her success as a mother.

### MORAL MASOCHISM AND FEELINGS OF GUILT

When a child tends to be disobedient to the mother, she may take resort to what Freud termed "moral masochism"—hurting of oneself so as to generate guilt in another person with the eventual result of controlling that person through his/her guilt. A legendary Jewish mother suffers from her child's bad behavior and says "Look what you have done to me!" The Japanese mother may not to the same extent verbalize her suffering for her children but lives it out before their eyes. She will not criticize her children so much as herself if they behave badly. She takes on the burden of responsibility for her children's behavior and will often manifest self-reproach if they conduct themselves badly. Her quiet suffering is extremely effective in inducing guilt, and expiation of guilt feelings is a primary motivation behind Japanese achievement.

Success becomes a way of paying back one's parents, not only for the burden of raising their children, but also for the suffering incurred in the process by the mother and, to a lesser extent, the father. *Oya kōkō* (filial piety) is the repayment of parental *on* as well as the expiation of guilt. Although Benedict and other Western scholars have stressed the importance of shame and social sanction in Japan, guilt is frequently the stronger determinant of behavior. Antisocial behavior, failure, laziness, etc., are all seen as "injuring" the parents and thus produce feelings of guilt.

### FATHER AND MOTHER AS DISCIPLINARIANS

It is clear from the above that the mother is of great importance in socialization of Japanese children. How do Japanese fathers fit into the picture? Who, for example, is the major disciplinarian in Japanese homes?

According to one report on the disciplining of children, the importance of father and mother are almost equal, with a slight tendency for the father's role to become more important as the child grows older. From a sample of 13,631 fathers and 11,590 mothers drawn from both rural and urban Japan, approximately half saw the final authority as being the father, and the other half saw the final authority as being the mother.

At the same time, both fathers and mothers were apt to consider themselves as the authority and were unwilling to acknowledge that role for the spouse. For example, while 45% of the fathers considered themselves to be the authority, only 41% of the mothers considered their husbands to be so. While 49% of the mothers considered themselves to be the authority, only 43% of their husbands acknowledged it. The father seemed slightly more important to the older children than he did to the younger children. For example, while 45% of the fathers whose children were aged 3 to 8 said they were in charge, 53% of those with children in Junior high school gave that answer.

Other studies, however, seem to indicate that the mother is overwhelmingly more important than the father in disciplining the children. Among 300 parents of preschool children studied in a rural community and in two Tokyo communities, the mother was the "main scolder" in a majority of cases (65.3% in the rural

Continued on Next Page



## WAGATSUMA

Continued from Previous Page

community, 73.1% and 71% in Tokyo). The father was slightly more important in the rural community (17.8%) than in Tokyo (15.3% and 14%). This may indicate that rural areas still maintain the traditional authority of the father to some extent.

In addition, despite the fact that the mother does most of the scolding (65.3% in the rural, 73.1% and 71% in Tokyo) the children still seemed to be more obedient to their fathers. In the rural area, this was more clearly the case. In Tokyo, the mother remained the authority figure for smaller children in one community and for older children in another.

In the same three communities other researchers asked the parents of older children who the major disciplinarian was. The responses again indicated the definite importance of the mother. For example, 76.3% of the mothers, as compared with 7.8% of the fathers, were the major disciplinarians for the fifth-grade boys in the rural community. However, the father seemed to join the mother in disciplining the children in junior and senior high school. For example, in 41.7% of the cases, the father and mother together disciplined the boys of senior high school age in Tokyo, while in 58.3% the mother alone was the disciplinarian.

As the child grows up, the father tends to play a more important role but he joins the wife in doing this rather than taking over her role. These results indicate that mothers are apparently playing a very important role as the socializer of the children, often completely replacing their husbands as the authority figures. The traditional images of the stern father and the protective mother (*gen-pu ji-bo*) are apparently no longer the acknowledged reality in many homes: the Japanese father seems to have become "insignificant" as many writers have recently pointed out. This tendency is particularly evident in urban homes. In the rural community, the father is frequently still the disciplinarian.

If one assumes that traditions are usually retained in rural communities longer than in urban ones, then this finding should suggest that the father was more important as an authority figure in the past. That this was once the norm in Japan is also suggested by another study of "role expectations" and "actual role performance" in the disciplining of children.

More than 12,000 couples were asked: "When a child does not

obey, who do you think should best scold the child? Who in your home actually does scold the child in such a situation?" In the answers, the father was expected to do the job more often (53.8%) than he actually did do it (30.8%), while the mother actually did more scolding (46.3%) than she was expected to do (36.3%).

The same study also shows that the older the parents are, the more often it is the father who does the scolding. While only 23.3% of the fathers in their twenties scolded the child, 46.7% of those in their sixties did so, and while 68.5% of the mothers in their twenties scolded the child, 45% in their sixties did so.

Although older parents presumably have older children to discipline, in which case the father might well be needed, it is also possible that among older people the father's traditional role as disciplinarian has been maintained. This traditional tendency is also stronger among those with lower educational levels and lower income. The higher the educational and income levels, the more frequently the mother is the scolder.

With regard to the disciplining of children, the present-day Japanese wife seems to be playing a very important role in the family, while the husband seems to have moved away from the "stern and strict" father role, once prescribed by Confucian teachings. It should be remembered, however, that such trends are reflected in people's responses to questionnaires and, in responding to questionnaires, people tend to report both what they think they are doing and what they think they should be doing: norms are often mixed and confused with reality in the mind of respondents.

As mentioned above, the wife is most apt to play an important role in child rearing in the homes of urban, better educated, better-off younger people and they are the ones most strongly committed to the postwar norms of egalitarianism, individual freedom and democracy. The actual behavior of the older and younger parents toward their children may not be as clearly different from each other as their commitment to the new social norms.

One thing seems certain: childhood in Japan, in the past and at present, is characterized by physical and emotional closeness among the family members and psychological dependence of the child upon the mother that develops into interdependence among the adult Japanese.



FROM PACIFIC SOUTHWEST: by John Saito

## Full Disclosure

Los Angeles

In spite of our forced removal from the West Coast in 1942 I believe great strides have been made by the Japanese American community. We acquired naturalization privileges for our Issei parents; the 1924 Japanese Immigration Exclusion Act was repealed; Title II of the Internal Security Act of 1950 was repealed; and most recently Executive Order 9066 was rescinded. How impressive, but how sad that only those in the Japanese American community are aware of these accomplishments.

On Saturday, Feb. 21, many people gathered in the Little Tokyo area and had a candlelight parade in remembrance of Executive Order 9066. There was TV coverage of the parade and of the memorial services.

As a result of the TV coverage JACL received a phone call on Monday and the caller wanted to know who organized the parade and how she could get in contact with that person. I thought perhaps she wanted to help the redress campaign, I was sadly mistaken. She said in no uncertain terms that she was against the \$25,000 payments to individuals and in fact against even a penny for those placed in camps. She said we started the war and why should we ask for compensation after being placed in camps, safe from those who wanted to kill us. She went on and on about our disloyalty, our allegiance to the government of Japan, how we were catered to in the camps, the atrocities we committed, etc... but the incongruity was she praised the bravery and loyalty of the 442nd RCT, although she was not aware of the Nisei combat interpreters in the Pacific Theater.

I could not remain calm and after I got off my defensive stance, my questions put her on the defensive until she was ready to hang up. But before she did she said, "You don't understand a thing I said," to which I replied, "I understand only too well what you have said."

Is it not a shame that with the repeal and rescinding of discriminatory legislation of the past, that the American public would be aware of past injustices placed upon Japanese Americans and demand that the wrong be righted?

Apparently very few have heard or are aware of past wrongs and question the audacity of those ungrateful people who demand monetary compensation.

I believe we owe the American public and ourselves full disclosure of what occurred during those years between 1942 and 1946 and even later.

We have our opportunity to educate the American public when the Commission comes to hear and read testimony about those years of suffering and agony.

To prepare the proper kinds of testimony will be costly. Our district will be conducting several fund-raising campaigns but the largest will probably be for direct mail donations. We need your generous donations to at least give us a chance to put up a good presentation for the commission hearings.

TELL THEM YOU SAW IT IN THE PACIFIC CITIZEN

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 Marysville (\$22.25)—George Nakagawa, 1751 Glen St, Marysville, Ca 95901.  
 Monterey Peninsula (\$ )—George Takahashi, 3049 Bostick Ave, Marina, Ca 93933.  
 Oakland (\$25-47.25)—James Nishi, 15 Alida Court, Oakland, Ca 94602.  
 Placer County (\$25-45)—Nob Hamasaki, 9010 Rock Spring Rd, Newcastle, Ca 95658.  
 Reno (\$25-45)—Jane Yamamoto, 2450 Del Monte Ln, Reno, Nv 89511.  
 Sacramento (\$29-49, \$510, \$525, \$525)—Percy Masaki, 2739 Riverside Dr, Sacramento, Ca 95818.  
 Salinas Valley (\$27-45)—Gary Tanimura, 607 Loma Vista Dr, Salinas, Ca 93901.  
 San Benito County (\$27.25-49.50)—Kenneth Teshima, PO Box 1153, San Juan Bautista, Ca 95045.  
 San Francisco (\$25-45)—Yo Hironaka, 56 Collins St, San Francisco, Ca 94118.  
 San Jose (\$27-35)—Phil Matsumura, P O Box 3566, San Jose, Ca 95156.  
 San Mateo (\$28.50)—Grayce Kato, 1636 Celeste Ave, San Mateo, Ca 94402.  
 Sequoia (\$26-47)—Amy T Doi, 885 Ocean, Moss Beach, Ca 94038.  
 Solano County (\$25-45)—Lillian Lee, 1098 Mocking Bird Lane, Fairfield, Ca 94533.  
 Sonoma County (\$30-50, \$525, \$52.50, \$10)—Dr. Roy Okamoto, 1206 Farmers Lane, Santa Rosa, Ca 95405.  
 Stockton (\$25-45, \$520)—May & Ted Saiki, 1927 S Grant St, Stockton, Ca 95206.  
 Tri-Valley (\$30-50, \$55)—Tokihiko Suyehiro, 1411 Laguna St, Livermore, Ca 94550.  
 Watsonville (\$26.50-48)—Wally Osato, 105 Bronson, Watsonville, Ca 95076.  
 West Valley (\$25-42.50)—Jane Miyamoto, 2880 Mark Ave, Santa Clara, Ca 95051.

(As of Feb. 26, 1981)

Forward update information now.





Pictured are the 1981 board members of the Selanoco JACL, based in southeast Los Angeles-north Orange county, gathered for the installation dinner Jan. 17 at Griswold's Fullerton. They are (from left): seated—Charles Ida, Jun Fukushima, president Gene Takamine, outgo-

ing president Hiroshi Kamei, Clarence Nishizu, Henry Yamaga; standing—James Okazaki, Gary Sakata, Esther Suda, Evelyn Hanki, Nelson Harper, Sumako Harper, Ted Shimizu, Karen Sakata, Henry Kumada, Dr. Sam Kawanami and Asao Kusano.

#### West Valley JACL

The West Valley JACL newsletter features its calendar of events for the month by reprinting as page from the calendar and typing in a specific event for the day. Its March 1981 calendar is practically full—only eight days of the 31 are open.

While most of the activities are centered at the chapter-owned clubhouse at 1545 Teresita Dr., San Jose, listing weekly lunches and programs (shoji and craft, Minyo dance, Minyo singing, shigin and futon-making) for seniors, chapter activities for the month

#### 1981 Officers

**PHILADELPHIA JACL**  
Teresa Maebori, pres; Norman Chen, Martha Fujimoto, Reiko Gaspar, Chiyo Koiwai, Kuniaki Mihara, Jack Ozawa, Mas Yamatani, bd memb; Sim Endo, treas; Betty Endo, nwlstr; Miiko Hori-kawa, memb.

**NEW ENGLAND JACL**  
David Sakura, pres; May Takayanagi, vp; Mel Kawakami, sec-treas; Gary Glenn, cor sec; Kei Kaneda, Dr Eji Suyama, redress.

#### Excellence



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start with the monthly board meeting on the first Wednesday, potluck supper and square dancing Mar. 7 at El Paseo, the mini-Nikkei Matsuri at Valley Fair Mar. 14-15, and the gala Nikkei Matsuri Mar. 29 in San Jose's Nihonmachi area—5th and Jackson Sts.

A mortgage-burning party is being planned in May. The popular Daruma Festival (where the futon now being made will be sold) in August, an October luau, a November teriyaki chicken fundraiser and a December year-end mochitsuki round out the West Valley chapter calendar for the year.

ing president Hiroshi Kamei, Clarence Nishizu, Henry Yamaga; standing—James Okazaki, Gary Sakata, Esther Suda, Evelyn Hanki, Nelson Harper, Sumako Harper, Ted Shimizu, Karen Sakata, Henry Kumada, Dr. Sam Kawanami and Asao Kusano.

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Tak Ogino	685-3144	George I. Yamate	386-1600
GARDENA VALLEY			
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Stuart Tsujimoto	772-6529	George J. Ono	324-4811
WEST LOS ANGELES			
Arnold T. Maeda, CLU	398-5157	Steve Nakaji	391-5931
DOWNEY—Ken Uyetake			
SAN DIEGO—Ben Honda			773-2853
SAN FERNANDO VALLEY—Hiroshi Shimizu, CLU			277-8082
SAN GABRIEL VALLEY—Rocky Iwamoto			363-2458
			285-7755

Open to anyone, citizen or non-citizen who become a member of the JACL

#### Philadelphia JACL

Cold weather and icy roads had to be braved by the 75 attending the annual Philadelphia JACL New Year's party Jan. 10 at the Willow Grove United Methodist Church.

The Japanese touch was abundant: various forms of ikebana arranged by Yuri Moriuchi, karuta with George Oye in charge, ribbon flower-making being demonstrated by Kyoko Kazahaya and

origami (always popular with the younger set) under guidance of Betty Endo and nine-year-old Ayumi Suzuki. Highlight was the ozoni (fresh mochi from Seabrook) and spread of traditional "Oshogatsu" food.

Also helping on the chapter party committee were Mrs. Sata Sasaki, Stanley Nagahashi, Jack Ozawa, Yone Okamoto, Yoshi Nagahashi, Kuni & Ben Ohama, Miyo & Garry Oye, Bunny & Mas Yama-

tani, Sim Endo and Chiyo Koiwai.

#### All-time high

Stockton JACL's all-time high in chapter membership of 658 was achieved in 1965 from a steady climb of 254 when the chapter was reactivated in 1946. Its membership in recent years has hovered at the 400 mark. Stockton included members who lived in nearby Lodi until 1977, when Lodi JACL was organized.



## Director Of Admissions For the MBA Program

The Stanford Graduate School of Business is seeking candidates for the position of Director of Admissions for the MBA Program. This position is a four-year, fixed-term position from August 1, 1981, until August 1, 1985.

**RESPONSIBILITIES:** The Director manages a total recruitment and admissions program which includes visits to selected college campuses (three to five weeks travel per year); participation in recruiting activities both on and off the Stanford campus; management of the ethnic minority recruiting program; the publication and dissemination of applications and informational materials regarding the MBA Program; management of admissions related correspondence; and the evaluation and selection of 310 students from over 5,000 applicants. The Director is also responsible for the implementation of a major faculty research project related to the admissions process, and the supervision of approximately eight people.

**QUALIFICATIONS:** Applicants should have an MBA degree or equivalent familiarity with an educational program similar to the MBA. Applicants should be able to understand the dimensions of a complex organization such as the Graduate School of Business and how they relate to the admissions process; be able to demonstrate managerial skills sufficient to meet the demands of the MBA admission function; be able to work with faculty to develop and implement admissions policies; be able to work effectively with diverse groups of people; possess good problem-solving abilities; be able to perform under pressure and work extended hours as necessary; be capable of representing the Graduate School of Business to its various constituencies, and possess excellent writing and speaking skills.

**SALARY:** Commensurate with experience and qualifications.

**CLOSING DATE:** Applications must be in by April 1, 1981.

**TO APPLY:** Please send a resume and detailed letter describing experience, qualifications and professional goals, and the names and addresses of three references, to: Mr. Frank Mah, Senior Employment Representative, Personnel Dept., Old Pavilion, Ref. 32762-F, Stanford University, Stanford, CA 94305.

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\*\*\*\*\*

## Books from Pacific Citizen

BOOKS IN JAPANESE

(As of Jan. 1, 1981: Some books are no longer available from PC or the price has been changed.)

**Thirty-Five Years in the Frying Pan**, by Bill Hosokawa. Selections from his popular column in the Pacific Citizen with new background material and a running commentary.

☐ \$10.95 postpaid, hardcover.

**Nisei: the Quiet Americans**, by Bill Hosokawa. Popular history of the Japanese in America. Published in 1969.

☐ \$6.95 postpaid, softcover ONLY.

**Thunder in the Rockies: the Incredible Denver Post**, by Bill Hosokawa. Personally autographed by author for PC readers.

☐ \$14.00 postpaid, hardcover.

**Japanese American Story**, by Budd Fukui. A taste of history and cultural heritage. One chapter by Mike Masaoka recalls JACL's role during WW2's Evacuation of Japanese.

☐ \$7.85 postpaid, hardcover.

**Camp II Block 211**, by Jack Matsuo. A young cartoonist sketches life inside internment camp at Poston. Humorous touch, to be sure.

☐ \$7.00 postpaid, softcover.

**Years of Infamy**, by Michi Weglyn. Shocking story of America's concentration camps as uncovered from government archives.

☐ \$6.95 postpaid, softcover.

**Rulemakers of the House**, by Spark Matsunaga-Ping Chen. An inside look at the most powerful committee in the House of Representatives, based on Spark's 10-year experience in that group.

☐ \$8.00 postpaid, hardcover.

**Yankee Samurai: Secret Role of Nisei in America's Pacific Victory**, by Joe Harrington. An important contribution to Nisei history. Index of individual MIS names.

☐ \$11.75 postpaid, hardcover.

**They Called Her Tokyo Rose**, by Rex Gunn. Documented account of a WW2 legend by a Pacific war correspondent who stuck with the story to its unimagined culmination.

☐ \$5.75 postpaid, softcover.

**Tokyo Rose: Orphan of the Pacific**, by Masayo Duus. A fascinating narrative, with introduction by Edwin O. Relschauer.

☐ \$13.95 postpaid, hardcover.

**Hawaiian Tales**, by Allan Beekman. Eleven matchless stories of the Japanese immigrant in Hawaii.

☐ \$4.70 postpaid, hardcover.

**Sachie: a Daughter of Hawaii**, by Patsy S. Saiki. A faithful portrayal of the early Nisei in Hawaii told in novel form.

☐ \$5.25 postpaid, softcover.

**Ministry in the Assembly and Relocation Centers of World War II**, by Rev. Lester Suzuki. A unique focus of the Protestant, Catholic and Buddhist churches in WW2 camps for Japanese Americans.

☐ \$11.75, postpaid, softcover.

**Hiroshima-Nagasaki: A Pictorial Record of the Atomic Destruction**. Over 300 pages of photos, some taken by U.S. Army and returned to Japan in 1973.

☐ \$26.25, postpaid, library edition (Proceeds to Committee of Atomic Bomb Survivors of the U.S.A.).

**Nisei: Kono Otonashi Amerikajin**. Translation of Hosokawa's "Nisei" by Isamu Inouye. Ideal gift for newcomers from Japan or friends in Japan.

☐ \$20.00 postpaid, library edition. (Only supply in U.S.)

**Jim Yoshida no Futatsu no Sakoku**. Japanese edition of "Two Worlds of Jim Yoshida" by Yoshida-Hosokawa, translated by Yukio Morita. Incredible story of a Nisei stranded in Japan during WW2. (English version out-of-print)

☐ \$6.25 postpaid, softcover.

#### RECENT ARRIVALS

**East to America: A History of the Japanese in the United States**. By Robert Wilson. Bill Hosokawa. The long-awaited book undertaken as a JACL project in 1963, concise history down to 1979; Anchor to JACL-JARP's definitive social history series.

☐ \$11.00 postpaid, hardcover.

**Heroic Struggles of Japanese Americans: Partisan Fighters from America's Concentration Camps**. By James Oda. A block buster! A personal view of Evacuation and service in Military Intelligence.

☐ \$14.50 postpaid, hardcover.

**Japanese Americans: Changing Patterns of Ethnic Affiliation Over Three Generations**. By Darrel Montero. Part of JACL-JARP's definitive social history; solid reference, compilation of JACL's three-generational survey in the 1960s.

☐ \$21.00 postpaid, hardcover.

**Economics and Politics of Racial Accommodation: The Japanese of Los Angeles 1900-1942**. By John Modell. Part of JACL-JARP's definitive social history; Social historian research includes prewar files of Ratu Shimpoo English section.

☐ \$11.00 postpaid, hardcover.

**Legal Problems of Japanese Americans: Their History and Development in the United States**. By Dr. Moritoshi Fukuda. A scholar's examination into anti-Japanese legal problems in the U.S.

☐ \$15.00 postpaid, hardcover.

#### LITHOGRAPH PRINT

**The Issei**. By Pete Hironaka. Limited edition, 21 x 28in., first in a series of three prints.

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## Phila. inaugural-EDC quarterly combined

PHILADELPHIA—The Philadelphia JACL is hosting the next Eastern District Council session Mar. 28 in conjunction with its installation dinner-dance at the Valley Forge Hilton. Inspector Anthony J. Wong of the Philadelphia Police Dept. will be guest speaker. He is the ranking Asian American police official in the nation and will speak on law enforcement from his unique position as an Asian American.

EDC Gov. Cherry Tsutsumida will install Teresa Maebori, re-elected chapter president, and her board members. Among special guests will be recent high school and college graduates. Entertaining will be pianist Keiko Sato of Curtis Institute and vocalist Ilana Mondschein of Friends Central School.

Tickets at \$16 per person (\$11 for seniors, students) may be reserved through Sim Endo, treas., 5932 Devon Pl., Philadelphia, Pa. 19138.

## Jim Ishii installed Pasadena JACL head

Tightly squeezed into the Japanese Village Plaza banquet room Feb. 22, Pasadena JACL installed Jim Ishii, semi-retired landscape gardener, as president, succeeding four-term Miyo Senzaki.

Guest speaker Harry Honda spoke on what's coming up for Pacific Citizen in the way of improvements—computerization of the subscription list which would also mechanize the JACL membership renewal process. Regional director John Saito swore in the officers. Longtime Pasadena Boys Club director Dave Nakagawa opened with invocation. He was just appointed by the So. Calif. Japanese Presbyterian Conference as project director to develop ministerial and lay leadership and will work out of the Union Church of Los Angeles.

PSWDC Gov. Dennis Kunisaki and National Executive Director Ron Wakabayashi were also present as special guests and spoke briefly.

## 'Behind Enemy Lines' opens in Boston

CAMBRIDGE, Ma.—"Behind Enemy Lines," a three-act play by Rosanna Yamaguchi Alfaro, was staged as a New England JACL benefit here Feb. 19-20 at the Peoples Theater. Play involves the life of a Japanese American family inside Tanforan, then being moved to Topaz and finally being segregated for Tule Lake.

Peoples Theater is a professional group dedicated to exploration and development of new dramatic concepts, training in theater arts and outreach into the greater Boston community through works of established and new playwrights and multi-racial casting.

The Alfaro play was premiered Feb. 12. A short story writer, she received her B.A. at Radcliffe

## Florin reunion

SACRAMENTO, Ca.—The Florin community reunion banquet will be held on Saturday, Oct. 10, at Woodlake Quality Inn here while other activities will be centered at the Florin Buddhist Church, reunion headquarters. An out-of-town liaison group includes: San Francisco—Katherine Sasaki Nunotani and Mary Ishikawa; San Jose—Roy Matsuzaki; San Mateo—Tak Takayama; Arizona—John Hirohata; Cleveland—Eva Yoshida Hashiguchi.

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## MGM NISEI BOWLING INVITATIONAL TOURNAMENT

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Bubbles Keikoan 5124-53rd Ave., Sacramento, Ca 95823

## CHIAROSCURO:

Reserved for Chapter Presidents

## Inaugural Speech

By K. PATRICK OKURA  
(Washington D.C. JACL)

Many of you are aware of my long association with JACL and my past record of being the Charter President of the Omaha Chapter, of being the District Governor of Mt. Plains District, of holding Vice President's position for a number of years, culminating in becoming National President in 1962 at the 16th National Biennial Convention held in Seattle, Washington.

In 1971 I came to the Nation's Capitol to accept a position with the National Institute of Mental Health. For the past three years I have served on the Washington, D.C. Chapter Board and now am being asked to serve as your Chairman or President of the Board for this coming year.

I must confess that I got caught up with the recent national political scene and decided that if Ronald Reagan can become President of the United States at 69 years of age there is no reason I can't serve the Nation's Capitol Chapter as President.

IN A MORE serious vein, I feel that the D.C. Chapter is probably the most important Chapter in our National Organization. I was convinced of this fact when I served as National President when our major concern at that time was our stand on Civil Rights. One of the most memorable events in my life was participating in the March in Washington for Jobs and Freedom. Against the sentiment of probably the majority of our Chapters, the Washington, D.C. Chapter with the help of the then Washington Representative, Mike Masaoka, took a stand and marched in that unforgettable march Redress for Grievances ever seen in this country. The D.C. Chapter took an unpopular stand because of their conviction that it was the right thing to do. History has proven that the decision was not only a wise one but a morally right one.

From time to time the question of the need for a strong JACL is raised. Some question the future of our organization. Some critics feel that the time has come when our efforts should be devoted to more general needs and not to the specific needs of Japanese Americans. Other critics feel strongly that our network of Chapters only exist to support a large National Headquarters' staff. Still others say that JACL is trying to be all things to all people.

It is my firm belief and conviction that we still need a strong National Organization supported by active, vibrant and visible

(1960), her M.A. from UC Berkeley (1962), co-authored a radio production in Canada and has published in American and Canadian literary magazines.

## New park opened

FRIANT, Ca.—A new 40-unit campground, Lost Lake Recreation Park located 20 minutes from Fresno, is now ready for use, according to Kenneth Takeuchi, county park administrative coordinator. He predicted the design and construction of the site will make Lost Lake a "very popular" spot for those in the Fresno-Clovis metropolitan area.

## HEROIC STRUGGLES

of Japanese Americans



What a story! So much which has never been told... a brave, prodigious effort.

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—Michi Weglyn

Note: Michi Weglyn's 'Years of Infamy' is the most authentic documentary on the WW2 Evacuation.—JO.

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Chapters and no Chapter is more vibrant and visible than our Washington, D.C. Chapter.

WE, AGAIN, ARE presented with an opportunity to make a positive impact on our National Program with the upcoming Commission on Wartime Relocation and Internment. Hearings are to be held in various communities and no doubt one will be held in Washington, D.C. The Chapter will be asked to take a key role again. We have an important major task to perform this coming year.

Another area of concern that I have is the need for a good positive program to assist the older Nisei in the area of dealing with the problems of aging and retirement. We have the opportunity as well as the obligation of doing something to meet the needs of the senior citizens of our Chapter and National Organization for they are the ones who are responsible for the 50 years of achievement and for the national prominence of the JACL.

With your help and God willing, I plan to provide that leadership a role you have placed me in.

## 1000 Club

(Year of Membership Indicated)  
\* Century, \*\* Corp, L Life

FEB. 13-20, 1981 (42)

Berkeley: 8-Allen H. Carson.  
Chicago: 1-Alice Higashimichi, 17-Ted I Miyata, 1-Tadao Tanaka.  
Cleveland: 23-Robert E. Fujita.  
Clovis: 7-Fumio Ikeda.  
Dayton: 18-Yoichi Sato.  
East Los Angeles: 3-Joe Horino.  
Fowler: 22-Thomas T. Toyama.  
Gardena Valley: 23-Dr. Masashi Uriu.  
Marysville: 26-George H. Inouye.  
Milwaukee: 24-Robert Dewa, 1-Helen Inai.  
Mount Olympus: 12-Charles S. Kawakami, 12-Mary Kawakami.  
Oakland: 12-Jean Aiko Rowe.  
Orange County: 10-Henry Neishi.  
Pan Asian: 25-Chiyeko Kishi.  
Pasadena: 23-Ken Yamaguchi.  
Placer County: 13-Tom N. Takahashi.  
Portland: Life Century-Dr. James K. Tsujimura\*.

Reedley: 6-Steven Minami.  
Sacramento: 25-Mrs. T. Dean Itano.  
San Francisco: 17-Raymond K. Kona-gai.  
San Luis Obispo: 29-Masaji Eto, 10-Akio Hayashi, 3-Saburo Ikeda, 5-George Ikenoyama, 11-Shig. Kawaguchi, 20-Ken Kitasako, 18-Stone Saruwatari, 17-Robert C. Takahashi.  
Seattle: 8-Reiko Tsubota\*.  
Sequoia: 18-Dr. Harry H. Hatasaka, 8-Phyllis Carol Hiura, 15-Koji Murata.  
Seattle: 28-Dr. Kelly K. Yamada.  
Spokane: 15-Dr. James M. Watanabe.  
Stockton: 20-Dr. Kenneth Fujii.  
Venice-Culver: 13-Fred M. Makimoto.  
Washington, DC: 25-Thelma Higuchi, 5-Kow T. Takesako.

## CENTURY CLUB\*

4-Reiko Tsubota (Set).

## LIFE CENTURY

Dr. James K. Tsujimura (Por).

SUMMARY (Since Dec. 31, 1980)

Active (Previous total) 397  
Total this report 42  
Current total 439

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## JUST ARRIVED!!!

## Legal Problems of Japanese Americans

Their History and Development in the United States  
BY DR. MORITOSHI FUKUDA, S.J.D.



## The Author

This book was written as a legal analysis of the problems confronting the Issei and Nisei in the United States, concentrating his examination of these problems from the standpoint of international law and civil rights awareness. The author, who was born in Japan, expounds on the legal conditions faced by the Japanese, why they existed and have since changed.

The 242-page book is divided into three sections: (1) Naturalization and Immigration, (2) Common Occupations and Alien Rights not relating to Land Law, (3) Alien Land Laws, Constitutional and Treaty Rights.

The book traces the origin of these discriminatory legal problems and finds they originated in times of inexperienced and unsophisticated diplomatic negotiations and weak treaty settlements between the U.S. and Japan. If

a treaty is weak or unfavorable, it will seriously affect the lives and legal status of that country's peoples abroad. This analysis of the importance of treaties between two nations constitutes a new approach to problems confronting Japanese Americans. It has previously been thought that U.S. laws were to blame for discriminating against persons of Japanese ancestry, but the author now emphasizes the importance of treaty settlement and its failure to protect Japanese aliens.

Justice Shigemitsu Dando of the Supreme Court of Japan, who contributed the foreword for this book, writes: "A book of this sort must play, without doubt, a great role as a bridge connecting the legal circles of our two countries..."

Dr. Fukuda was born in Japan, had acquired a complete legal education in two different cultural and legal systems—Japan (Keio University Law School, 1969) and the United States (B.A. degree, 1970, Luther College; J.D. degree, 1973, Valparaiso, Ind., School of Law; S.J.D., doctor of science in law, 1978, Univ. of Michigan Law School). Published by Keio Tsushin Co., Ltd., Tokyo.

Pacific Citizen,  
244 S San Pedro St.  
Los Angeles, Ca 90012

Please send \_\_\_\_\_ copies of Fukuda's 'Legal Problems of Japanese Americans' at \$15 per copy postpaid.

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Rep. Norman



## Calendar

● **MAR. 6 (Friday)**  
 \*San Francisco—"Go For Broke!" Exhibit reunion (3da), Presidio Army Museum 10am; Sat: dedication rites—1pm parade review, San Daniel Inouye, spkr; 7:30pm banquet Fairmont Hotel (Exhibit will remain for one yr, Museum open daily exc Mon 10am-4pm.)  
 \*San Francisco—NCR mtg, Sumitomo Bank Japantown Hosp'y Rm, 7:30pm.  
 ● **MAR. 7 (Saturday)**  
 \*Long Beach—Int'l Women's Day, LB City Coll, 1305 E Pac Coast Hwy, 12n-4pm.  
 \*Sacramento—Camellia Festival display (Sat-Sun), Convention Ctr; lunch—parade (Mar 14).  
 ● **MAR. 9 (Monday)**  
 \*Las Vegas—Gen'l mtg, Osaka Res't, 7:30pm.  
 ● **MAR. 11 (Wednesday)**  
 \*Las Vegas—Ondo practice (for June 7 Internat'l Festival, Conv Ctr), Guinn Jr Hi, 7:30pm.  
 ● **MAR. 13 (Friday)**  
 \*Philadelphia—Bd mtg, Chiyo Koiwai res.  
 \*San Diego—Educ Conf on A/PA, La Jolla Village Inn. (Info: State Dept. of Education, Off of Intergrp Rel, 916-445-9482.)  
 ● **MAR. 14 (Saturday)**  
 \*New Age—Inst dnr, Velvet Turtle Res't, Torrance, 7pm; Floyd Mori, spkr.  
 \*Sacramento—Camellia Festival luncheon, parade.  
 \*San Mateo—Bay Area Sr Cit Ctr-CSM, Asn Stu Ctr Shinmenkai lunch, Coll of San Mateo, 10am-3pm.  
 \*West Valley—Mini-Nikkei Matsuri (2da), Valley Plaza.

\*Ann Arbor—Charlie Chin concert, Univ of Mich. (call Asn Student Assn-E Wind (313-996-5799).  
 \*Union City—Crab feed-dance, So Alameda City Buddhist Church, 5:30pm.  
 ● **MAR. 18 (Wednesday)**  
 \*Las Vegas—Ondo practice, Heritage Sq North, 7:30pm.  
 ● **MAR. 19 (Thursday)**  
 \*Philadelphia—Int'l Studies Assn's annual mtg, Franklin Plaza Hotel (4da)  
 ● **MAR. 20 (Friday)**  
 \*San Francisco—SFCJAS mtg, Presidio Army Museum, 7:30pm; Tom Kawaguchi, spkr. 'How the Go For Broke!' exhibit was put together.  
 ● **MAR. 21 (Saturday)**  
 \*San Diego—"Hito Hata" screening, Marston Jr Hi aud, 7pm.  
 \*Las Vegas—International Festival's Spring Dance, Conv Ctr Gold Room, 6pm cocktails; 7pm dinner  
 ● **MAR. 22 (Sunday)**  
 \*Washington, D.C.—"Hito Hata" film, Gaston Hall, Georgetown Univ.  
 \*Reno—Sukiyaki dnr.  
 ● **MAR. 25 (Wednesday)**  
 \*Las Vegas—Ondo practice, Guinn Jr High, 7:30pm.  
 ● **MAR. 26 (Thursday)**  
 \*Sacramento—Gen'l mtg, Nisei Hall, 7:30pm.  
 ● **MAR. 27 (Friday)**  
 \*Berkeley—JACL Inv HS basketball tournament: Fri—Portola Jr, King Jr High, 7-10pm; Sat—Semi-finals, King Jr High, Berkeley, 4:30-10:30pm; Sun—Championship, King Jr High, 1-5pm. (Call 415-527-5277 for pairings.)  
 \*San Francisco—NoCal Nikkei comm appreciation dnr for J D Hokoyama, Sun Hung Hueng Res't, Chinatown, 6:30pm.

● **MAR. 28 (Saturday)**  
 \*Philadelphia—Inst dnr-dance, Valley Forge Hilton, King of Prussia.  
 \*Sacramento—Inst dnr, Land Park South Res't, 6:30pm.  
 \*Cleveland—Food bazaar (2da), Buddhist Church, Sat 5-9pm; Sun noon-6pm.  
 ● **MAR. 29 (Sunday)**  
 \*Los Angeles—L.A.-Nagoya Sr City Aff fashion show/lunch'n, Biltmore Bowl, 12n.  
 \*New York—"Hito Hata" screening, Japan House.  
 \*Los Angeles—Chi Alpha Delta alumnae schol bridge tea, WLA Buddhist Church, 1pm (info: Mary Ogi 770-1269, Kazi Higa 776-4862).  
 \*San Jose—Nikkei Matsuri, Japan town: 5th & Jackson.  
 ● **APR. 1 (Wednesday)**  
 \*West Valley—Bd mtg, JACL Clubhouse, 7:30pm.  
 ● **APR. 3 (Friday)**  
 \*PSWDC—JACL Tri-Dist Conf (3da), L.A. Hilton Hotel; Fri—Mixer, Sat—Workshops, luncheon; Sun—Wrap-up.  
 \*Oberlin—Midwest Asn Student Conf (2da), Oberlin.  
 \*San Jose—Sansei Sgls Club mtg, JACL Hall, 565 N 5th St, 7:30pm. (Info: 255-3201, 292-2914 or 266-2273).  
 \*Wash'n, D.C.—Org of Pan Asn Amer Women conf for Prevention of Juv Delinq (2da).  
 ● **APR. 4 (Saturday)**  
 \*Pan Asian—Actor Yuki Shimoda roast, 7pm, L.A. Hilton Hotel. (In conj with Tri-Dist Conf.)

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SAN FRANCISCO — Senators Daniel K. Inouye (D-Hi) and Spark Matsunaga (D-Hi) will address the largest reunion of Japanese American veterans on the mainland at the March 7 dedication ceremony commemorating the opening of the "Go for Broke" Exhibit at the Presidio Army Museum.  
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## DOCTOR

Continued from Page 2

was proper.  
 Sakamoto, 57, said that as a result of the investigation, his professional reputation was damaged and his cancer patient referrals dropped from 86 in 1977 to eight in 1980.

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