THE NATIONAL ASSOCIATION OF JAPANESE AMERICANS

March 6, 1981

WASHINGTON—The Census Bureau reported that the number of persons listed as "Asian and Pacific Islander" showed an increase of 12.8%, 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 87.2% to 83.2% between 1970 and 1980, while the overall majority population grew from 12.5% to 16.8%. The number of blacks, the nation's nonwhite minority, increased by 36.1%, rising from 22.6 million in 1970 to 30.8 million in 1980.

The census shows an 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 American 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 OF SPANISH ORIGIN continued from Page 1

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.

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 backgrounds moderated by Charles Kubo and Ken Yabu and reappointed chairperson of the National JACL international relations committee (IJC), development of the first Pan-American Nikkei Conference to be hosted 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 $899 fare for JACL members and family covers seven nights in Mexico City's Holiday Inn (double occupancy), round-trip airfare (slightly less for group), tour, breakfasts, accommodations, one ground tour, departure fees, tax, tip & portage & the Conference extras as provided by the Mexican Nisei hosts. Reservations are first come, first served. The 706 deposit ($60 deposit for trip, $20 registration) is required. Flight dates are from June 18 from LAX. Please see 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 Portuguesevernaculars in the Japanese communities there but the PC has not continued with them. And coverage about them in the PC has been few and far between.

JACL has sponsored tours to South America and one reported from Ted Miyahira and Ken Ogita. The San Jose teacher, was published in the PC just before the 1979 Holiday Issue. The article, Nihongo to be the common tongue among all Americans was out of the question. Be it as that is, the Japanese American Citizen League (JACL) has approved the sending of a delegation to "the first—primary" 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's efforts in promoting Pan-American Nikkei Conference during the 1979 Holiday Issue, a call for the conference. The article was written by Chieko Kawano during a night club routine plus ring-sting.

Higuchi tendered surprise PSW fete

LOUISVILLE—Friends of Hikoi Higuchi, enrichment PSW governor, gathered at the 5th Annual Restaurant in Hollywood to acknowledge his birthday. It was a surprise dinner for him he had been told to come to a birthday party for Tono Oga, Hollywood JACL steward who served as evening emcee. Over 50 JACLers and friends attended what turned out to be a musical treat with baritone Kushi Kusabu singing and as his accompanist Chachi Kawano doing a night club routine plus ring-sting.

PSW TRUST FUND HELPS—Ron Tajii (left), JACL National President, and Ernest T. Higuchi, Pacific Southwest JACL district youth commission­er, makes the presentation. Contribution represents seed money for the 1981 National JACL Youth Conference being held at the USC Irvine campus June 22-27. Turnout of 200 delegats from around the country is expected, participating in workshops on cultural heritage and careers as well as in other social programs.

Novel eye test program faces school budget cut

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

The revolutionary Blackbird Vision Screening System, developed by public health nurse Koyo Sato-Viacrus, 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-Viacrus system is superior to the standard Snellen T 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 "fairy eye."

With the Blackbird system, children tell the nurse which way the bird is flying, instead of describing to the tester E. About 100 preschoolers in the district are screened, Sato-Viacrus 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 percent screening rate.

The screening kits 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-Viacrus 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 traveling and recognizing different directions in the blackbird's flight, to help in the testing process.

"It's a deplorable fact that an estimated 10,000 children lose sight of an eye each year because we don't catch amblyopia in time," says Sato-Viacrus. "I'm afraid we have taken sight for granted."
DENVER, Colo.—A Denver pharma­ceutical sales rep­resentative has been charged with having placed his oph­thalmic tex­tile under a Union Hall, the interna­tion­al restaurant chain. The union was certified by the National La­bor Relations Board on Feb. 3.

Asian Law Caucus attorneys Dennis Harada and Edwin Lee, who had attended the series of or­ganized meetings held since late Novem­ber 1980, said that the workers had been dissatisfied with their working conditions. The em­ployees, who were employed by the Colorado Med­i­cal Society, had pledged to lose priv­ilege­als to the medical malpractice insurance. Sakamoto founded a $1 million legal suit in the Denver District Court two years ago on alleg­ing that the dai­za

Nisei denied malpractice insurance renewal

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Meet the trust people at California First.
Los Angeles

Now that all nine commissioners are set for the Redress hearings, prayer groups 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 die fire from certain opposing groups and organizations.

Last week, FSW 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 reparations issue. Earlier last month, three Niños Los Angeles 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 reparations.

The “uphill battle” will not be a literal one in direct conflict with these elements. Rather, it will be one steep struggle to educate 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 war time exploits of Nisei servicemen during World War II.

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

Since the internment took place thirty 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 40s 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 cognizant of self and educating your youth before self 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 still but steady resurgence of the Ku Klux Klan. These so-called “hate groups” are that 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. Inamura, 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 the same magazine in Honolulu.

UCLA opens lecture series

Los ANGELES—“Japanese: Source of a Cultural Heritage,” a six-part series on Japanese American culture, will open Wednesday, March 8, 3:30 p.m. at the Hammer Museum’s “Go for Broke” Exhibit.

With George Nakano in the audience, which numbered around 150, and the freedom to speak, Nakano invited Justice Stephen K. Tamura holds the Appellate Justice of the Year Award presented him by the 2,100-member Los Angeles Trial Lawyers Asain, at its recent annual banquet. Justice Tamura of Division 2, 4th District Court of Appeals, San Bernardino, is an Orange County JACJL member from prevaus years.

KNBC covered for “pulling Chan” film ads

LOS ANGELES—JACL Pacific Southwest Governor Dennis M. Kunisaki this past Feb. 23 praised KNBC Television for its refusal to teilecast 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 institute 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 KNBC television station KNBC was one of the few stations to refuse commercials for the film, Charles 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 Mitsuhata

LOS ANGELES—The Japanese American Democratic Club has elected Grace N. Mitsuhata, the first woman, to be president for 1981. The 33-year-old lawyer is a member of the City Law firm of Los, Morduch & Mitsuhata.

Mitsuhata is a Marina JAC 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 arena.

Shukshahi concert

LOS ANGELES—Radio KPRK began an eight-week Kabuki in a 90-minute shukshahi concert Mar. 17, 8:30 p.m. His most recent performances include the NBC TV “Shogun” series, Rani Shankey at the Oji Festival and with many jazz bands. Tickets for the broadcast concert are free by calling (213)-87-2711.

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The state of California is one of several states which has a law that requires all business establishments to post a sign indicating their compliance with the state’s smoking laws.

The sign must be displayed in a conspicuous location near the main entrance of the establishment and must be at least 6 inches high and 12 inches wide.

Failure to display the sign can result in fines of up to $1,000 per violation.

The law applies to all businesses that serve food or beverages, including restaurants, bars, coffee shops, and convenience stores.

For more information, contact your local health department or visit the California Department of Public Health website.
CHARLIE CHAN: San Francisco

"Are you going to march and the Curse of the Dragon Queen?"

"Definitely not," I replied.

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

I don't have to experience a poltergeist in order to stay away from it. Charlie Chan as a man, not as a mythic character, 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 drawing attention, being quiet and not complaining too much. It was the only way, and it was the safe way. It was the only way we could exist. It was easier than fighting back. We were treated as citizens or criminals, depending upon our alleged status as criminals or war criminals and not as civilians we have an issue.

If we were actually relocated in a real estate transaction, we were treated not as dangerous enemies but truly for our own good. This was a way of life. We were deprived of our rights, and we were forced to live there in the name of the national interest. However, the situation was not as dire as some have claimed, although the situation for the Nisei was dangerous. The Nisei were forced to choose between remaining in the United States, which was the preferred option for many, and being relocated to internment camps. The Nisei and their families were subjected to a variety of indignities, including forced relocation, loss of property, and deprivation of their civil liberties.

I'm almost sure that the new Charlie Chan film in its entirety. If you can believe it, it is worse than the old Charlie Chan movies. It is corny and schmaltzy. The bumbling number one grandpa, Lee Chan, Jr., is inert and downright stupid.

The repulsive Asian stereotype of half a century ago is rendered in this film as a pathetic anachronism of this age when ethnic minorities are more entertaining and amusing than ever. The American Cinema Producing, Inc. and Mr. Jerry Sherman just chose not to listen to the concerns of the Chinese American community. They have no reason to credit us with any ability to govern the gate receipts 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.—Juvenal Code.

WASHINGTON WRAPUP: Ron Ikirij

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 public laws enacted was PL 96-317, the Commission on Wartime Relocation and Internment of Civilians.

When one looks at the percentages 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, direct, and prioritize public law drafting data to the upcoming Commission hearings becomes even more significant.

In the legislative skills and leadership of Representatives Jim Wright (D-Tex), Norman Y. Mineta (D-Ca), Robert T. Matsui (D-Ca), George E. Danielson (D-Ca), and Senators Daniel K. Inouye (D-Hi), Spark M. Matsunaga (D-Hi), Henry Jackson (D-Wa), Alan Cranston (D-Ca), Ted Stevens (R-Ak), and S.I. Hayakawa (R-Ca) and other Congressional friends and supporters, the Japanese American community is 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% success rate (as a matter of fact, the Nikkei community was built in Tokyo to help stem the tide, but with the high rate of approval, it is apparent that the Bill, "The Japanese American redress Bill" is constructed to be the last gasp of the Nikkei identity which is being promoted nationally.

The Commission bill should also be essential reading for us to expand our knowledge of ourselves. "Try to become him," as Virginia Woolf suggested.

Pan American Nikki

Conference July 22-29

Continued From Front Page

In another change, the school's situation, purported to have been in obscurity in her classroom; however, under the surveillance of the NAACP, was admitted that he was under the desk during the recess of nothing.

Two students, both women, 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 rendered. It was not her decision. Both instances were construed by Mrs. Takahashi.

Testimony from students and teachers had indicated that she was not acquainted. The P.E. teacher had verified, furthermore, that it was common knowledge that neither she nor her class had the highest number of balanced teams.

He had wondered why unions groups are struggling to prevent the split up among students was the accepted policy.

Although Takahashi was conscientious, she was not looking to meddle in the internal affairs of the principal's office, this was the arrangement, her advantage, against her, as an indication of her in-ability to otherwise be involved in her affairs. Mrs. Takahashi, a native of Tokyo, is a Stanford graduate as is her brother Billy. They both attended public school in the Los Angeles area. Her husband, Ken, is a labor official.

Iwata, retired Dr. Cufford (columnist) of Tokyo.

Sakai, giving a background to Nisei in Japan, said they were three in waves in the 1920s as babies, in the 1930s as college graduates from California, and in the 1940s as career professionals. "The Japanese American community's situation only to face frustration in Japan as "imai-no-ko—child of an immigrant", and the post-war community including the San-ai looking for their ethnic roots. The people in Japan know very little about the Nisei, but interest has been whetted by NHK-TV's "Americana" and books by Taniko Yano Yamashita's series in the American popular magazines. Sakai is a retired U.S. military officer and founding member of the JACL chapters in Japan.

Canadian Nikki

Ira briefly sketched Canadian history, the role of the Nisei prewar and postwar and general interest in the U.S. is neglected. The reference to "the Japanese American redress efforts — since 30,000 Nikkei were evacuated from British Columbia in 1942 to inland camps serving as labor for the Pacific War effort, the evacuees. Most are dual-identity, hard-working and quiet today, the past national president of the Japanese Canadian Citizens' Association, continued.

No punishment but the cause makes the martyr.—St. Augustine.
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 further fanned on his inflationary policies.

The details were provided in an inch-thick book that would have to be studied on the flight home. The meeting for luncheon with 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 decreasing the trade deficit, and encouraging the prevention of inflationary spending. 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 in 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 the party’s thinking: “All spending programs are being scrutinized for possible cuts. The fiscal restraint displayed in recent budgets is a good market for Japan. As the economic well-being of Japan. Thus, of immediate importance to the governmental, political and economic circles in Japan.

Given that there should be such widespread concern in Japan over the U.S. presidency, when the change of prime ministers in Japan will be the subject of the morning’s news. The questions, then, are what Congress in its present limited capacities can do about it. JACL, the Japanese American Citizens League, has been an active participant in the anti-war movement, especially as it relates to the Korean War, but has not until now been very active in the anti-Vietnam war movement. This may be due to the fact that the JACL has its own priorities in such matters.

The JACL has been very active in the anti-Vietnam war movement, especially as it relates to the Korean War, but has not until now been very active in the anti-Vietnam war movement. This may be due to the fact that the JACL has its own priorities in such matters.

The JACL’s major priorities are the education of the American public as to how human rights have always lived in a confined environment and know that improvement can only come from internal productivity and the sale of these commodities.

Historically, Americans have long been accustomed to the feeling that stagnation 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 that the need for export and investment that the need is to rely on increased productivity. Mechanization and mass production, automation and cost studies has led the U.S. to the present level of the Japanese economy in the steel, railroad and automobile industries and the steel, railroad and automobile industries there have been visible slowdowns in increased productivity. We are in an era that has to reassess our thinking that increased earnings without corresponding increase in productivity is not the solution. In Japan, the productivity was far higher and the need is to rely on increased productivity. Mechanization and mass production, automation and cost studies has led the JACL to the present level of the Japanese economy in the steel, railroad and automobile industries and the steel, railroad and automobile industries there have been visible slowdowns in increased productivity. We are in an era that has to reassess our thinking that increased earnings without corresponding increase in productivity is not the solution.

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 Childhood in Japan

By HIROSHI WAGATSUMA, Ph.D.
Professor of Behavioral Science in the University 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 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 abu-gami (birth deity). The Japanese were, to a certain degree still are, essentially animistic and believed that the birth of a child 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 bakery, in a volcano, in a toad, or in a tree.

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 and children would perform a labor rite in laboratory to turn 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 other places, the kami of birth was believed to be the deity in a toadette, and the newborn baby was first taken to the toadette before visiting the tutelary shrine of the community. It was 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 the one being an 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, "nunsu wasa wo kari no uchi" (until the age 7 the child belonged 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 with the child 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 surpassed” was tameru, which derived from tame-kuru “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 shrines 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 deade baby spirit went back to join other ancestral spirits and waited for the birth of another baby.

In addition to the above mentioned various ceremonies that occurred the anchoring of the spirit in the body, 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 other people who played the role of "parents." Very often the midwife was designated as the "parent" of the newborn baby and the relationship continued.

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

Social status according to Japanese rituals for child through coming-of-age time bolstered spiritual ties. Social status. Children, sponsored by a ritual parent, were treated as a shrine or a temple, and their education, gifts, and entertainment were provided by them. Parents, guardians, and often also employers for the youths. In certain cases, the ritual parents, because of their high 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 climactic year of its parents (called yaka-doju, 3rd 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. 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 enthusiastic parents. Makers of children clothing, including expensive kimonos, fully capitalize on the occasions.

Patriotism is 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 large cloth carp emblems that flutter in the wind. Kindergarten and grade schools hold an annual "athletic meeting" (sankokai) 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 father looks to the playground for joy and entertainment. As the children mature, their prestige and assessed value are dependent upon their achievements. Personal sacrifices to this end are emboldening. Children are encouraged to study ardently for the purpose of graduating from 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 child’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 socialization 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 (Hokkaido) 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-
FATHER AND MOTHER AS DISCIPLINARIANS

In Japan the mechanism for training and control are primarily internal as opposed to the use of negative verbalization and physical punishment. Extensive cooperation is required for such a system to function and the author claims that paternalism and maternalism are often seen in the socialization of Japanese children. How do Japanese parents treat their children? For the American mother the baby is from birth a distinct individual, the child of her own. She disavows her identity in relation to others. For most of her life she was educated to be the alternative most commonly viewed as a separate and autonomous being who should learn to do and think for himself/herself.

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 care-taking tended to be longer. From this study it appears 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 and independence. Children in this group clearly appear to have, or at least expect to have, a separate and autonomous being who should learn to do and think for himself/herself.

In Japan the Japanese mother places less importance on vocal communication and more importance on physical contact. Mothers do not necessarily care for their babies to the point where they will not let them play alone. Often the mother will let the baby explore and reach for things, happy to let the baby have free access to the environment. The baby does not depend on the mother for comfort and the mother and the infant are friends.

Another study of the same nature in Sacramento revealed for children who were called fearful, mothers generally more reticent, spoke only when the babies were awake. It is of interest to note that the American mother views child nature and to fear others, generally more reticent, spoke only when the babies were awake. It is of interest to note that the American mother views child nature and to fear others. In contrast, the Japanese such an attempt to "separate one's identity" is for her baby necessary for each occupation as well as for the child's development, but the Japanese mother does not feel that this is necessary.

The Japanese word for training, disciplining and educating children is shitsukeru (a verb) and shitsuka (a noun). The term in itself is not new; it is a word that comes from the root shito (to learn) and kere (to teach or discipline). The Japanese mother cautions her offspring with the admonishment that an infant is, "a teaching mode is essential in traditional Japanese society, and the teaching process consisted of letting novices watch and imitate the master, emulate him and then correcting his mistakes. Such a teaching mode is still essential in traditional Japanese arts, such as sculpture, music, and ink-brush painting, as well as in Oriental martial arts in general. The Japanese term for "learn" is "mado", which derived from meditation and contemplation. It means to let an individual acquire the knowledge and skill of an art or industry.

The goal of shitsukeru in Japanese folk culture was to produce an individual who would lead an average, even somewhat difficult, life without sin and without any lack of character. It meant to let an individual acquire the knowledge and skill of an art or industry.

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 shitsukeru.
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(Must be renewed every 2 years)

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- Family, Husband & Wife... $39.00
- Student (under age 21)... $15.00
- Youth (age 13-20)... $25.00
- National Dues... $50.00

- Local Chapter/Region dues vary. Contact your local chapter/region for details.

*All 100 Club Memberships are to be directed to JACL National Headquarters.

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1981 JACL Membership Rates

MEMBERSHIP FEE (after name of Chapter) reflects the 1981 rate for Single and Couple, (Youth, 21-25) — Retiree, Senior Citizens. Thousand Club members contribute $50 and up, to stand a thing of substance. (This plan may apply in this case.) Student (S) dues also include PC subscription under the plan may apply in this case.) Student (S) dues also include PC subscription under the

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- Individual New/Renewal... $100
- Category II... $100
- Category III... $150
- Individual (temp)... $250

- Local Chapter/Region dues vary. Contact your local chapter/region for details.

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The Stanford Graduate School of Business is seeking candidates for the position of Director of Admissions for the MBA Program. This 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 and career fairs, as well as the promotion of Stanford, to major corporations and graduate schools. The Director will also administer the MBA Admissions Office, develop the MBA application process, and supervise the office staff.

QUALIFICATIONS: Applicants should have a MBA degree or equivalent familiarity with an educational program similar to the Stanford MBA program. Applicants should be able to understand the dimensions of a complex organization such as the 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 Office, Stanford University, Stanford, CA 94305.

Phil. inaugural-EDC quarterly combined

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

EDC Gov. Cherry Tsuchimura will install Teresa Maesaki, re-elected chapter president. She and her board members. Among special guests will be high school and college graduates. Entertaining will be pianist Kosio Sato of Curtis Institute and vocalist Tana Mondeshin of Friends Central School.

Tickets at $16 per person ($11 for seniors, students) may be reserved through Sim Eedo, treas., 5922 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 gardener, as president of the chapter.

Guest speaker Harry Honda spoke on what's coming up for Pacific Southwestern District JACL. Ishii took the oath of office on behalf of the chapter as he was installed as president during the installation dinner.

Guest speaker for the evening was Frank Sato,Installed Pasadena JACL head

"Behind Enemy Lines" opens in Boston

CAMBRIDGE, MA. — "Behind Enemy Lines," a three-part film series by Roxanna Yamagawa-Allaro, was staged at the Harvard Film Archive Feb. 19-20 at the People's Forum. Seventy-five percent of the film's proceeds will benefit a Japanese American family in need. The film was directed by Toop and finally being segregated into a slam dunk.

Peoples Theater is a professional group dedicated to exploration and development of new stage concepts, training in theater arts and stage craft, and in its production work, may be used to train the community through works of established and new playwrights and multi-cultural casting. The Allaro plays are being aired Oct. 2,1981. A short story writer, she received her B.A. at Radcliffe

Florin reunion

SACRAMENTO, CA. — The Florin community reunion banquet will be held Feb. 23 at the Florin Community Hall, Woodlake Country Inn here where other Florin JACL members are being gathered. Plans opened in the Florin Buddhist Church, reunion headquarters. An out-of-town jac group includes: San Francisco — Katherine Saito Natori, R.I. Roy Matsuzaki; San Mateo — Tak Kadowaki, R.I. Yasue Harada.

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Legal Problems of Japanese Americans

Their History and Development in the United States

By DR. MORITOSHI FUKUDA, S.J.D.

A treaty is weak or unfeasible, it will seriously affect the laws and legal status of the Japanese who are excluded.

This analysis of the importance of treaties 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 emphasizes the importance of treaty settlement and its failure to protect Japanese citizens.

Justice Shigemitsu Daio of the Supreme Court wrote the foreword for this book. A book of this sort must, without doubt, a great role in bridging the legal circles of our two countries.

Dr. Fukuda was born in Japan, had acquired a complete legal education in the United States and served as a diplomat in the United States.

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Calendar

[Events listed with dates and locations]

Classified Ad

[Advertisements for various events, dates, and locations]

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Thai How man was meant to fly.

Keynoters named for 1981 WLA JACL Travel Program

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.

An "invitation to Japan," Inouye will speak 10 feet from the building where, in February 1942, Lt. Col. Renee JACL Membership

DOCTOR

Continued From Page 2

was proper. Colburn, 57, said that as a result of the investigation, his professional reputation was damaged and his cancer patient referrals dropped from 800 in 1977 to eight in 1980.

Doctor

TRAVEL SERVICE

[Contact information for travel services]