High court eases way for INS to deport long-term residents

WASHINGTON - The Supreme Court has not heard its cases until taking the case to the Supreme Court refused to hear the case in more than seven years, the INS decided that the court did not qualify for legal protection under this law because it reversed the lower court decision.

Under the court's ruling, any trip out of the country, even a short stop in Mexico or any trip outside the U.S. for any purpose, could disqualify an alien from later chances of persuading authorities to let him remain here.

The justices decided to interpret strictly a 1962 federal law that permits the INS, under certain circumstances, to suspend deportation proceedings against an illegal alien who has been physically present in the U.S. for a continuous period of not less than seven years.

They ruled in a case involving a Thai woman, Padungai Phimphathya, who came to this country on a 1968 student visa. When she returned three years later, she remained here without getting the approval of immigration officials.

In 1977, the authorities began deportation proceedings against Phimphathya. Although she applied for suspension of these proceedings, the court denied her request.

Court deals setback to Reagan on quotas

WASHINGTON - The U.S. Supreme Court refused to hear a challenge to the Detroit police department's 1971 affirmative action plan (see 12-16 PC) designed to increase the number of black police officers in the department.

The group of white sergeants who sued to block the plan lost in the federal district and appellate courts before taking the case to the Supreme Court Solicitor General's

General Ren Yee supported that the court's adverse decision on behalf of the Reagan administration. Lee urged the justices to consider the case, stating that they have profound doubts whether the Constitution permits racial quotas.

The Supreme Court has not yet ruled on a definitive decision on whether racial quotas or affirmative action programs adopted by public agencies violate the Constitution.

Despite Ariyoshi directive, ethnic imbalance in state jobs remains

HONOLULU - The state is hiring a persons in employment.

The nine-panel cartoon was drawn by Milton Caniff, creator of "Terry and the Pirates," for the U.S. government as part of its anti-communist propaganda campaign. The strip compared a Chinese and a Japanese man "just picked up by a patrol.

The characteristics of the "Japanese" as described by the cartoon instructor are shorn and squat, looking as if his legs are joined directly to his chest. He has lemon-yellow skin and slanted eyes. He does not stride, but Shufflees. His hands have wide spaces between the first three fingers. The little finger is the same length as the index finger, and sticks up in any "s" sound and cannot pronounce the letter "t.

Ozzie Imai, chair of National JACL's ethnic concerns committee, wrote to Oui, calling the cartoon "disgusting, derogatory and racist," especially in its use of the term "Japanese.

"Support came from Canada when the Ontario Human Rights Commission sent letters to the Ontario attorney general, the Canada Post Corp., and the Dept. of National Revenue, asking that the article be considered "hate literature" under Canada's criminal code. Such a designation would mean that the article could be proscribed from entering the country.

Jeffrey Goodman, publisher of Oui, replied to Imai Nov. 21, stating that he had believed "that the manner in which this cartoon was captioned made its satire intent obvious.

In fact, it is one of the many examples of this type of discrimination in media and literature, stated Phimphathya by a Japanese reader for the magazine's humor section.

Goodman said, however, that Oui's "by no means wanted this item to be interpreted as a modern day commentary on Japanese-American relations.... We do not and will not use the term 'Japanese' as a modern descriptive term in our magazine, and we recognize its unconscious derogation. We concluded by saying that his reply as well as the full text of Imai's letter would be printed in a forthcoming issue of Oui.
Asian/Pacific educators seek nominees for distinguished public service award

BOULDER, Colo. — National Association of Secondary School Principals (NASSP) is accepting nominations for its 1986 Distinguished Service Award. Program awards are made “to recognize the outstanding contributions and achievements of individuals who have dedicated their energies to the educational concerns of the Asian and Pacific American community through public service,” according to Phil Hays, chair of the award committee.

Nominations are honored at a special presentation at the annual conference, to be held this year in New Orleans.

Last year’s recipient of the award was Marina Espina, who is seen as an example for her pioneering efforts in documenting the contributions of Filipinos in America in the late 1800s and early 1900s. She was recently awarded a Fulbright Scholarship to continue this study. Other recipients of the award include former Reg. Rep. Hays and Dr. Rawlein Soberano, chair of the NASSP’s Asian and Pacific American Council on Adult Education.

Award Guidelines

1. Nominations need not be members of NASSP or professional educators. However, nominations must be made by a NASSP member in good standing.

2. "Outstanding contributions" may be either cumulative, significant achievements or events or significant single events.

Women judges are near-majority on Superior Court executive committee

LOS ANGELES — Nearly half of the seats on the Los Angeles Superior Court’s top policy-making committee is now occupied by women judges, giving them a strong voice in its workings this year.

"We’re not just taking over the court," said Judge Kathryn D. Davis, one of those elected last month. But the women jurists did come from a minority of the 15-person committee. Two other women judges, one a Japanese American, lost her run-off, said, "If women want to raise the consciousness of others and want to be granted recognition on their merits, they have to do their homework as well."

Beyond making a strong showing, the elected women say they are eager to discover how the Superior Court, the largest court in the state, is being run ahead of the game. "It’s more than a little bit exciting," said one of them.

American, lost her run-off election.

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Japan America Theatre a major site for 1984 Olympic arts festival

All male Pacific Club votes to admit women after 133 years

HONOLULU—In a historic vote, the formerly all-male Pacific Club on Dec. 7 agreed to vote, the formerly all-male members casting ballots. A legislative threat to deny protest the admission. The vote was 70% in favor,

Guinness String Quartet June 30. Health and culture involved the second national first prize awards sponsored by the Kennedy Center for the Performing Arts. One was the Lorraine Hansberry Playwright Award for the best new play experience. The other was the David Library Award for the best new play about American freedom.

The play is based on the true story of author's parents (the characters Setsuko and Crede) and her Japanese grandparent (the characters Funase and Kheida). The sequel to 'Asaga Kimashita, American Dream,' is receiving its premier at the Negro Ensemble Theatre in New York, the same week 'Asaga Kimashita' opens on the West Coast.

In 1968, was not permitted to join. The issue came from the late Gov. John Burns, rejecting membership because of the pro-American stance, was made public in 1965.

California Dance Festival, seven companies on nine dates:

American Jazz Tap, July 31

Bugaku, from Kasuga Shrine, June

Kodo, drum-dance-musicians from Sado Island, June

The festival brochure include:

Art exhibit will be shown; from June 1-Aug. 12.

Bugaku: from KasugaShrine, June

Kodo, drum-dance-musicians from Sado Island, June

San Francisco: Chinese and Japanese groups during week of June 18.


Go For Broke, Inc., director Tom Kawaguchi announced that the Pearl Harbor opening is scheduled for early February. Due to space limitations, the exhibit is divided into two phases: from February through June, The Go For Broke (10042) exhibit will be shown; from July through December the Yankee Samurai (Military Intelligence Service) will be shown. Kawaguchi also noted that because of a computer malfunction, Go For Broke, Inc., member of the group was lost in going out. As a result, the charter membership date has been extended to March 31. #

Inouye, Matsunaga re-nominated

Inouye, Matsunaga received nominations totaling $10,000 from the Air Transport Association of America; AFL/CIO; Japanese American Citizens League of Seattle, and American Family Life Assurance Co.

Matsunaga’s total holdings are placed at $60,000, but a laity on the Honolulu property account for $54,000.

LITTLE TOKYO LIFE (No. 1)

Little Nippon

For the remaining issues of 1984 as Little Tokyo celebrates its centennial, the Pacific Citizens shall devote some to stories, reccollections, pictures, statistics, history of the greatest Japanese American community of the 20th century. I, please one at a time with your stories. Little Nippon will have a banner gain currency in the community. We are not yet satisfied by your efforts to search. —H. H.

By HARRY HONDA

On hand is the oldest Nisei publication in our archives—Vol. 1 of “Nadeshiko,” the annual published in the summer of 1923 by the Southern California Japanese College Students. In its literary section is a contribution by John N. Shupsey, the human interest column (with the L.A. Times, as I recall) entitled “Little Nippon.” It in, he names the other ethnic columns at the center, as Sam’s Darktown, Little Manila and Little Russia. (The name of “Chinatown” still prevails.)

Little Nippon, notes Shupsey, is a “complete city in itself” with facilities for banking, commerce, news, religion, entertainment, social and domestic affairs.

State APA lawyer

LOS ANGELES—Asian/Pacific Bar of California, with a membership of 800 attorneys statewide, installed president Teresa Tan, president-elect Leslie Fukasawa, secretary John Fukasawa and treasurer Lillian Lim Quon Jan. 14.

Tan is a deputy state attorney general in San Francisco Fukasawa, president of the Japanese American Bar Assn. in Los Angeles and legal counsel for JACL.

Pacific Southwest District, is

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Guest's Corner

Working for Peace

By DIANE NARASAKI
International Examiner

Seattle

As an Asian American working for a pacifist organization (American Friends Service Committee), I am often asked why people of color are not involved in the peace movement and why activists of color do not make nuclear disarmament their number one priority. After all, the questioners reason, our lives and the future of our race are at stake. They wonder whether the insistence of people of color to work on other issues as well, primarily racism, reflects a lack of understanding or just a lack of the desperate need to work for peace.

The short answer to these questions is that people of color have always understood, been concerned about, and worked for peace, both as narrowly defined by most white activists and as more broadly defined by our communities. Racism, class, gender, and national origin are forms of power. We have kept our work for peace either out of the public eye or from being recognized as "peace work." Asian and Pacific people have worked for peace throughout our history in this country. Many Asian immigrants, past and current, worked for peace in their countries of origin, and left behind their countries as a result of those efforts or out of a desire to live in a country which they believed would allow them to express and act upon their political beliefs.

Immigration Policies

U.S. immigration and foreign policies, however, have always made the peace work of Asian and Pacific people, both immigrant and native-born, a difficult one. Asians have often been the targets of those who had been already banned from U.S. immigration and citizenship. Thus we were visible as a result of those efforts or out of a desire to live in a country which they believed would allow them to express and act upon their political beliefs.

Under these circumstances, Asian immigrants were often aware of the precarious status and the risk of deportation if they openly opposed American militaristic or interventionist policies or the policies of their countries of origin. They also knew that their public opposition to these policies could endanger not only themselves, but family members abroad, as well. Further, they knew that though barred from citizenship through no fault of their own, their status as aliens could make them suspect in times of unrest. They openly opposed American militaristic or interventionist policies or the policies of their countries of origin. They also knew that their public opposition to these policies could endanger not only themselves, but family members abroad, as well. Further, they knew that though barred from citizenship through no fault of their own, their status as aliens could make them suspect in times of unrest.

The militarism and repression of countries like the U.S. and are eligible for citizenship, many Asian Americans, leaders were rounded up and incarcerated, sheerly on the basis of their race and status as aliens, before the general unrest. They also openly opposed American militaristic or interventionist policies or the policies of their countries of origin.

The short answer to these questions is that people of color have always understood, been concerned about, and worked for peace, both as narrowly defined by most white activists and as more broadly defined by our communities. Racism, class, gender, and national origin are forms of power. We have kept our work for peace either out of the public eye or from being recognized as "peace work." Asian and Pacific people have worked for peace throughout our history in this country. Many Asian immigrants, past and current, worked for peace in their countries of origin, and left behind their countries as a result of those efforts or out of a desire to live in a country which they believed would allow them to express and act upon their political beliefs.

Continuing Risk

Though immigration and naturalization policies were finally changed in the 50s and 60s, and though Asians now constitute approximately one-third of the immigrants to the U.S. and are eligible for citizenship, many Asian Americans, particularly Filipinos and Koreans, are still keenly aware of their continuing vulnerability to harassment, intimidation, surveillance, and government policies or the policies of their countries of origin. They also knew that their public opposition to these policies could endanger not only themselves, but family members abroad, as well. Further, they knew that though barred from citizenship through no fault of their own, their status as aliens could make them suspect in times of unrest. They openly opposed American militaristic or interventionist policies or the policies of their countries of origin. They also knew that their public opposition to these policies could endanger not only themselves, but family members abroad, as well. Further, they knew that though barred from citizenship through no fault of their own, their status as aliens could make them suspect in times of unrest.

Risk

Among other exclusionary and genocidal policies have taken place, particularly in Asia, there are specific examples of policies of exclusion and deportations, particularly against U.S. foreign policy and the militarism and repression of countries like the Philippines and South Korea. The lives of Asians have had to struggle against these odds.

We need to preach the self-evident truth that the diminution of the rights of any group, based upon arbitrary criteria of race or ancestry, diminishes the rights of all of us, and that the wranglings of yester-year cry out to be corrected. The voices of people must be heard in Congress if we are to succeed. You can help in stimulating expression of support.

A Japanese Inn

Yamaguchi-ken

It HAD BEEN over fourteen years since we last stayed in a ryokan (Japanese inn) and we had thus forgotten some of the amenities extended to guests. For starters, upon our arrival to the inn there was our name (in kanji) on the guest billboard along with those of others, similarly on the lintel to the entryway to our pre-assigned room. Upon entering the room, the maid lays out a yukata and serves freshly brewed tea along with some dn-nana.

Now, that's service. None of this having the bellboy bring you up your bag, switch on the light while he has his other hand out for the dollar bill, then disappearing.

THE TATAMI ROOM is hachi-jo (eight mats) plus a tokonoma. There's also an anteroom of gon-jo at the other end of the central room. It is very much a room overlooking the manicured garden with its pond. Although it is possible to rent on the European plan, usually breakfast and dinner are included in the accommodations.

So no "bon-chan" with toast and coffee in the mornings; be prepared to settle for misoshiru, a dab of takemono, a slice of salted salmon, hot rice and tea. The evening meal will include gourmet courses served in ceramic ware of interesting configurations. A delectable surprise as each dish is served.

But far too much for us.

THERE ARE DISADVANTAGES, some sacrifices and adapting to do. At the outset there's the ritual of removing one's footgear each time one enters the room, shifting into slippers—which are then left outside your room. And the to-ari has its own set of slippers to be worn only in that room. Speaking of the W.C. (water closet), they always tend to be chilly with their tiled walls and no heat being funneled into these rooms.

Then there's sleeping on the tatami: we don't mind the futon's, but those makura's! I swear they stuff a lot of sand into those things, so hard are they. As we move our beds during the night trying to find that one comfortable position for snoozing, we can hear what sounds to us like shifting sands in the makura. We sorely—literally as well as figuratively—missed that favorite pillow at home.

BUT THEN THERE'S the o-furo, the greatest relaxing sedative invented. The o-furo compensates for all the inconveniences. Just soaking. But then be prepared for another surprise reminder: no big Turkish towel to dry off with; in fact, no towel other than the thin, hand-towel that you're clutching which is now wet. So you wring it out as tight as you can and begin "drying off" with a damp cloth and are surprised how effectively it does the job. After all, millions of Japanese do it Daily.

AFTER THE REFRESHING soaking, you wrap yourself into that stiffly starched gusoku (and if it's a bit chilly, a tan-zens on top), put on some wooden geta's and go clop-cloping down the street, peering into shops. We recommend investing in a pair of tabi's if there's a chill in the air.

IT CAN BE a great way to see, and to experience, Japan.
Peace

Continued From Page 4

Language and cultural barriers have also made it difficult for Asian and Pacific individuals who have not been educated in English, to participate in the political process in general and the mainstream peace movement in particular, though this has not stopped them from doing so within their own communities.

However, despite these major obstacles, Asian and Pacific individuals have always worked for peace and justice in our communities flourished in the 1960s during the civil rights movement and the war in Vietnam, when, like other people of color, Asian and Pacific people have long been aware and worked with other movements for peace and justice. Organizations sprang up in communities such as San Francisco, Los Angeles, Seattle, Chicago, and New York. The groups, which declared it the Philippines and South Korea to keep those bases; seeks to join the peace movement.

The congressman's office is aware of the bill since he was asked by Japanese citizens league, and Greenpeace.

We have two graphic accounts of nuclear holocaust; they have experienced nuclear weapons testing (66 atomic and 30 million Japanese have been called the most tactical wrong. It has been said that the U.S. missile base on Kwajalein Atoll in Micronesia has probably contributed more to the nuclear arms race than in any other country, as it is at the heart of any development of the U.S. nuclear arsenal.

The U.S. is also pressuring Japan to rearm. Nuclear weapons deployed in Japan are now in the hands of Asian people at home and abroad; and worked to broaden the definition of "peace work" to include these issues.

Effect of Militarism on Asian Community

The 1970s saw a major advancement when the people of the Pacific launched the Nuclear Free and Independent Pacific Movement. The Pacific, an extremely strategic location, has been called the most militarized region in the world. The U.S.

The other people of color in the Pacific believe that this kind of militarization is in no one's interest and do not participate in it and are doing its best to abrogate the Constitution of Palau, which declares it a nuclear free and independent country. The Pacific has launched hundreds of missions in the Pacific without anyone's permission. It is no wonder that Admiral Long, the commander-in-chief of the Pacific Command, said in one interview, "we have no reason to be there except drinking," while she told him to come home.

The people of the Pacific and Asia believe that this kind of militarization is in no one's interest and do not participate in it and are doing its best to abrogate the Constitution of Palau, which declares it a nuclear free and independent country. The Pacific has launched hundreds of missions in the Pacific without anyone's permission. It is no wonder that Admiral Long, the commander-in-chief of the Pacific Command, said in one interview, "we have no reason to be there except drinking," while she told him to come home.

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One of them was the Issei Oral History Project undertaken by the Japanese Presbyterian Church. The project was begun in 1969 under the direction of the Rev. Ishihara who had interviewed more than 3,000 people about their experiences during World War II. The project was incorporated as a non-profit organization.

By 1977 the project had collected more than 180 comprehensive interviews, many running as long as 50 and 60 typewritten pages. That year six of the interviews with Issei born in various parts of Japan between 1886 and 1903 were published. This book took the title "Issei Christians." It was published in connection with the centennial celebration of the Japanese Christian Churches in America. Members of the Parkview Congregational Church helped collate and bind more than 20,000 pages of print.

At that time the project sponsored a more comprehensive book which has now appeared. It is a handsome hard-cover volume called "The Issei" and subtitled "Portraits of a Pioneer." It was edited by a Sanset, Eileen Sarna, and published by Pacific Books of Palo Alto, Calif. The thoughts and recollections of 22 Issei are condensed into a 356-page index volume divided into six sections. "The Dream, The
Unique Adventures in Machu Picchu

By MISAO SAKAMOTO

PALO ALTO, CA

My husband, Calvin, and I decided to explore Cuzco and Machu Picchu, Peru, as one of our many unique adventures in South America. We left Lima early in the morning on July 29, 1983, and boarded the Andean Explorer for about 10 hours before arriving in Cuzco. This ancient capital of the Inca Empire is located at 11,000 feet above sea level. A few days later we took the famous train ride to Machu Picchu, "The Lost City of the Incas."

We had taken a class in the History and Anthropology of Peru at our local community college in preparation for this trip. Our teacher warned us of the soroche—the high altitude mountain sickness. I drank the coca tea offered to all incoming tourists after we checked in at the hotel. This was to help us become acclimatized to the thin air in Cuzco. I rested and sipped tea and more tea, determined never to become the victim of soroche. But alas, soroche struck! I was overcome with nausea and headache. Drinking more coca tea and even chewing coca leaves did not alleviate my nausea. I yearned for the more familiar Japanese food such as a hot bowl of okabe rice, pork, and a hot cup of mild Japanese green tea. Only my oxygen mask, provided by the hotel management, helped to relieve my anxiety.

Fortunately Calvin remained well. He took this opportunity to walk along the narrow streets where the walls were made of smooth white stone. We climbed up to the fortress that had withstood more than 500 years of warfare. The Indians had difficulty with our slow pace and left us behind, but other people have become interested in the martial arts.

The Sunday Market at Cuzco

Enroute to Machu Picchu, we stopped to visit the Sunday Indian market. We saw the classical barrier system in practice as the Indians exchanged their produce and foodstuff.

Contra Costa slates winter activities

RICHMOND, CA — Contra Costa JACL informs students that applications for 1984 scholarships are due Mar. 15 and that applications have been sent to all members and officers of Richmond, El Cerrito, Kennedy, Harry Falls, De Anza, and Richmond High Schools. Forms for more information and application forms have been mailed to members, but other people have become interested in the martial arts.

The CARP (aging and retirement program) resizes its monthly operation after the holiday season. "Coping" is the main theme of the Jan. 27 presentation at East Bay Free Methodist Church.

The chapter also announces that more than 25 persons have joined the CARP officers. They pass the latest issue of Kappa, the chapter newsletter.

"fire drink" in the patio after dinner. There were eight of us, including your young wife. As he poured the hot charantin brandy drink he said, "We Indians have deep kokoro. We love people in a quiet way and like to share with our ways with them."

"Kokoro? That’s a Japanese word, isn’t it?" I asked.

"Oh yes. Did you know that there are many Japanese words in the Quechua dialect?" He did not elaborate further as he was responding to other questions from his Caucasian guests.

But this made me think of another situation during my stay in Lima. Ada Gutierrez said that her maternal grand-father Uwate was surprised to hear so many Japanese words spoken by their Quechua Indian maid. "Reading ‘Lost City of the Incas’ I eagerly searched for some familiar Japanese words in the Quechua dialect that Bingham mentions in this book, but I did not come across any. I regret I did not pursue this question while visiting the Amaro Museum. Professor Amaro was a Japanese archeologist who made an extensive study of the ancient Indian culture."

My mountain soroche eased off as we descended from Cuzco to 7,900 elevation at Machu Picchu. We travelled on a special tourist train managed by the Peruvian government. The Indians, I noticed, rode the local train which was packed with their families and their belongings. This train, I was told, went 50 miles further into the Amazon Basin than ours. The Indians communed daily to Cuzco to sell their guinea pigs, chickens, fruits and vegetables. The train followed the course of the Urubamba River, a sacred river of the Incas. I watched the colorful and changing panorama of the Urubamba canyon. I was sure I smelled the wild geraniums, roses, azaleas, orchids and other colorful flowers that adorned the lush tropical rainforests. The scenery was breathtaking. I was in awe of the vegetable. I remembered the history and traditions of the Incas as I saw the agricultural terraces. The isolated Indian abode houses with their thatched roofs reminded me of the rural scenes of early Japan. The snow-capped Veronica Mountain provided a beautiful view in the distance.

We arrived at the Machu Picchu station after an unforgettable journey through this picturesque canyon. Then we had to transfer to a mini-bus. The ascent to the tourist hotel was named Bingham Highway. This narrow and unpaved road climbed the steep hillside in a series of 15 hairpin curves. The fast bus rides up and down these curves were full of suspense and anxiety. The Tourist Hotel, situated on the edge of the mountain overlooking the cloud forest, is my most comfortable hotel. It provides for meals day visitors and accommodations for overnight visitors.

The Amazing, Impressing Panorama

After we checked in at the hotel and had our lunch, we walked on a narrow trail, flat enough, leading to the entrance of the ancient city of the Incas. Here, unexpectedly, we came upon the amazing and impressing panorama. I was overwhelmed by the grandeur of the mountains and the majestic view of the city.

The guide related the known history of Machu Picchu. It was discovered by Royce H. Bingham of the University of Pennsylvania in July 1911. For 30 years it had been safely buried under the shadow of Machu Picchu mountains, under the thick and wild jungle in the deep canyon of the Central Andes. "Machu Picchu" in the Inca language means peak or hilltop—"Machu" means old. Literally translated, Machu Picchu means "old peak.

The conquering Spaniards were never able to find this sacred city.

Bingham was born in Honolulu. His father was one of the early Christian missionaries there. In his book, The Lost City of the Incas, Bingham describes Machu Picchu: "It has the most majestic grandeur of the Canadian Rockies, as well as the startling beauty of the Nasumari Pas near Honolulu, and the scenic vistas of the Koolau ditch tracts in Maui, in my native land.

From the balcony at the entrance, we could see the amazing archeological ruins of the Inca structures. We walked on narrow streets, piazzas and stairs. The walls, made of granite rocks, were perfectly cut and ingeniously and snugly fitted. The peak of Huayna Picchu, with its terraces, royal tombs and temples, stood in the distance at an elevation of 9,000 feet. Some enthusiastic and eager hikers climbed this peak, but I decided to sit under the heavy mist and enjoy the aesthetic beauty of nature and the creative work of man. I was glad that the Spanish conquerors never discovered Machu Picchu.

Sun Worshippers—Yesterdays, This Year

This fascinating Inca sanctuary, built in the 11th century, has become a mecca for ambitious tourists as well as some religious groups.

The Temple of the Sun is one of the most cleverly designed buildings in many of the other Inca Temples. The Sun and the sundial were the most significant attributes of their culture and religion.

The followers of the sun worshippers of the 11th century continued to embrace sun worshippers of the 20th century. I met young European hikers who had climbed the steep hill of 15 hairpin curves at 2 a.m. so they could see the sunrise—"Goralko," the supreme power and beauty of nature and sun.

But this was just a small chance to visit the ancient city. We sat on the balcony of the Tourista Hotel at 5:30 a.m. patiently waiting for sunrise. I contemplated the mystic silence and the grandeur of nature as the sun rose. I could not help feeling that our ancestors who disappeared again with the changing formation of the fog. I felt a deep reverence for nature and sun. I was only an infinitesimal part of the whole. I felt humbled in the presence of the sun worshipper, too! My husband chose to remain in bed at that hour. After breakfast we roamed among the ruins at our leisure trying to digest all the historical perspectives given by our tour guide the previous day.

Mahikari Group from Mexico

At 3 p.m. it was time to return to Cuzco. There was much discussion and a delay in departure time as a group of Mexicans joined us at the last minute. I soon noticed that all of them were wearing a cape with a certain insignia on their outer clothing. Calvin understood the Japanese names and places. But I was taken by surprise when the train started to move slowly I asked, "Where are you from, and what is the cape you are wearing?

"Mexico! That’s in Texas or New Mexico isn’t it?"

"No Mexican, Mahikari. Do you know Mahikari?" Taka- hara-san, the tour guide, asked. "Do you know Shoko Kshin in Sao Paulo and Suzuki sensei teacher in Los Angeles?"

I understood the Japanese names and places. But I was even more curious. We had difficulty with our language so she explained in English what made us smile.

Continued on Page 7
1984 Chapter Installations

MARINA, TORRANCE, CERVEN-CULVER CHAPTERS—Three Southern California chapters held a joint installation dinner in the North Starlight Room, Raphael Hotel, 325 N. Sepulveda Blvd. in El Segundo, just south of the L.A. airport, January 26, from 6 p.m.

Regional Director John Saito installs the newly elected officers. Chapter members provide special entertainment, with Fred Fujikawa as emcee. Fifteen door prizes will be given out during the evening. General chair Ed Goka announced that all members and friends are invited.


SAN FERNANDO VALLEY CHAPTER—U.S. District Court Judge Robert Takanugi is guest speaker at the chapter's installation dinner, January 26, 6:30 p.m. Odyssey Restaurant, 1600 Midrrow Dr. Granada Hills. Tickets are $30. For further information, call Art Okutake, (213) 897-2966 or (714) 418-0601.

SALT LAKE CITY, Utah—The annual meeting of the National JACL Credit Union will be held Saturday, Feb. 4, at Ramada Inn, 899 S. Main St., with a 6:30 p.m. dinner; followed by election of officers, door prizes and dancing until midnight. Cost is $7 per person. $4 for children under 10. Reservations should be made by Feb. 15 at (801) 355-8904.

The credit union observed its 40th birthday last Sept. 30. Founded in 1943 to assist members during the war years, Hito Okada (then National JACL treasurer) served as credit union treasurer, a post he held for 33 years. Today, the credit union has more than $5.5 million in assets.

The board declared a 7% plus 2% bonus dividend for the last quarter. In addition, borrowers received a 2% refund of interest paid.

The credit union office at 243 S. 600 East is also being remodeled after nearly 25 years.

MARIN San shows dresses for redress

SAN RAFAEL, Ca.—A holi­ day fashion show at Dom­ inie's Restaurant on Nov. 5 was a resounding success, said Hiroko Ito, Marin County JACL member. The chapter's fund-raiser netted over $2,000 and provided its first redress pledge to the National JACL.

"Over 200 attended the show from as far away as Gilroy and San Jose and north to Sacramento," Ito told the Pacific Citizen. "At the show were original fashion designs of Masae Crouser, owner of Masae's Touch of Flair in Larkspur, and Jan Dajogo of Mill Valley. Commentator was Diana Fukahora, executive producer of KPIX evening news in San Francisco. Models featured the 1983 Cherry Blossom Festival Queen, Lisa Inouye, and the 1980 Queen, Jenny Tanbara.

JACL credit union marks 40th year

MACHU PICCHU—Continued from Page 6

From this person I learned that 30 delegates from Mexico attended the Pan American Machikari Conference in Lima. She explained that Machikari is the guiding force in their lives. They believed that all people belong to one world and that essentially all people belong to one God. At this point they recited a long prayer in Japanese with included Spanish accent.

They went to Machu Picchu to worship the sun as the Incas had. They believed that Japan is the source of the rising sun. As the "Land of the Rising Sun," she had the destiny to "rule the world in peace." They also believed that there are "lost followers" somewhere, but the surviving followers of sun worshippers emerged in Mexico, South America, Egypt, Greece and Tibet. They said that the international conference of Machikari religion in Takayama, Japan in October 1984 will attract followers from all over the world. These are the ones who seek true light and radiance.

They went on to explain that belief in Machikari would also help to resolve many health problems. They did not readily resort to modern medicine and medical care. The true light emanating from the heart and through the hand could cure some illness or discomfort. With this they raised their hands over each other's shoulder demonstrating their belief and practice. Soon I noticed many hands being raised. I was told that many were suffering from travel fatigue. They were helping each other to ease the fatigue.

Two young British men from the Bahamas who were our travelling companions and who sat across the aisle from us became alarmed and asked, "What are they doing raising their hands like that?"

I explained the significance to them. They smiled at each other in apparent disbelief. "We just wondered what was going on and whether they were going to get us too."

The woman who spoke English told me that there is a large dojo temple in Mexico City and an increasing number of Mexican and Mexican-American followers of this religion. The dojo has a simple "Goshintai," as its symbol of worship. This is the form of a cross with three circles in its center designating unity of man and universe.

"Do you know Amaterasu Omikami?" she asked.

"Yes, it is the sun goddess of Japan," I said trying vainly to recall the mythology of the sun goddess I had learned in my childhood. I became even more curious. It is so strange to hear Mexicans talking about Amaterasu Omikami.

"Well, Amaterasu is the highest sun goddess. But we worship the sun which is higher than Amaterasu. This is why we went to Machu Picchu because we know that the Incas worshipped the sun and we wanted to do the same." I thought of the character Nihon Japan written in Japanese calligraphy. It means "rising sun" or "source of sun." I am sure they too recognized this character. I thought of how the Japanese militarists usurped this symbol.

I thanked them for telling me about their religion. I explained that it was an extension of my South American experience to have come in contact with them and to learn the belief and structure of a religion unknown to me. She inquired whether I had any deep religious convictions that had brought us together.
A Dialogue between Masayo Duus and Toyoko Yamazaki

By CLIFFORD UYEDA

Author's Note: Following is the summary of the English translation of a three-hour dialogue between Mrs. Masayo Duus and Mrs. Toyoko Yamazaki. The dialogue was sponsored by the Tokyo Shumﺸ. The event took place in Tokyo, Nov. 10, 1983. The translation is by a well-known scholar who wishes to remain anonymous. (Bungei Shunju is a leading monthly magazine in Japan. Over one million copies are sold each month.)

Are There "Two Fatherlands"?

Yamazaki: This phrase comes from Putatsu no Sokoku (Two Fatherlands) to Songa Moyou (Mountains and Rivers Afare) was NHK's idea. I am not happy with the change, because "Sokoku" means more number and harsh, and which reflects more accurately the context of how contemporary Japanese ought to behave in one ethnic group and their children lived Japanese immigrants came from Japan where there was only sweat and tears. But we are ashamed of soldiers I wanted to depict the spiritual depth of human beings. The adjustment is of great interest to me, especially in the context of how the Japanese in international society. The fact that America had developed the atomic bomb. At the time she dies, she wonders, "Were we enemies of Japan?" [Nagiko Imoto renounced her American citizenship and went to Japan with her parents during the war.]

Duus: The Sansei experienced the hardship of growing up with parents struggling to begin again from scratch after being released from camps. I understand why Japanese Americans object to the expression "Two Fatherlands." Even though they had to bear the humiliation of the detention camps which deprived them of their human rights, they did their utmost to be Americans, even if it meant risking their own lives. There was never any problem for them with being a Japanese in their country. The Japanese Americans went to the battlefield for the sake of one country, America.

When I did research on the 442nd the thing that remained in my memory was the story that when Company I of the 100th battalion (Company I of the 442nd's Third Battalion) was encircled by the Japanese at the end of the Tokyo War Crimes Trial is that there was racial prejudice.

Yamazaki: A photograph in a black background seems like a backdrop to the image of the Japanese Americans to open up the land. I think Roosevelt was a truly sleek politician. The Sansei don't even know that it was Roosevelt who gave the name to Imperial Valley. Their parents don't want to talk about it. [Imperial Valley was named by and after the private enterprise Imperial Land Company, established in 1901 to promote development of the area. President Theodore Roosevelt was then in office.]

Duus: It's not only the Nisei. No one wants to talk about hard or unpleasant experiences. Japanese Americans were chased out of the West Coast for political and economic reasons as well as for racial prejudice.

Photographs in a Black Background

Duus: What I am interested in is why volunteer soldiers came strength of Japanese American intelligence programs. When the war broke out Japan stopped English-language education. By contrast in America they provided a thorough education in the language of Japan, the enemy country. Japan at this point in time had already lost the intelligence war. The result of that was the MIST students were formed into groups of ten, and the leader of each group was invariably a Caucasian. Naturally they got the better of deals, but that is another story.

Duus: At first all the officers in the 442nd were Caucasians. That was the plan of the American army. As the Japanese Americans came to fight at the battlefront, some of them rose into the officer's rank. Some Caucasian officers were superb persons. Their feelings toward the Japanese Americans were not forced or artificial. You can't paint all the Caucasians with one color.

Yamazaki: If someone were to ask what a detention camp is, I would say it is a leading monthly magazine in Japan. Over one million copies are sold each month. In the January 1984 issue a leading monthly magazine in Japan. Over one million copies are sold each month. In the January 1984 issue

Duus: There were very few Japanese American soldiers who were taken prisoner. It was so striking that the military authorities wanted to find out why. The sense of shame to become prisoners was very strong among Japanese American soldiers, as it was for their parents who had fought in the Russo-Japanese War. There were many former POWs who did not want to be interviewed. Yamazaki: In the Pacific the American high command was very concerned about Japanese Americans becoming prisoners. At the same time they were very solicitous about the feelings of Japanese Americans who did not want to exchange fire with Japanese soldiers, and they tried as much as possible not to send them to the Frontline.

Duus: Yet there was the exception of the MIS soldiers who exchanged fire with Japanese soldiers on the Burma front.

An Unanswered Question

Yamazaki: This is the subject, but we ought to touch on the atomic bombing and the Tokyo War Crimes Trial. In spite of the fact that America had developed the atomic bomb to reverse the surrender of Germany in May 1945, why was the bomb dropped on Japan and not on Germany? I have also heard of a Japanese American who went to Hiroshima as a member of the Atomic Bomb Investigation group. His report was considered critical toward the United States. When he refused to rewrite his, his record was washed in marked anti-American, and even today he cannot find good employment. The heroine in Putatsu no Sokoku is a Japanese American victim of atomic bomb. At the time she dies, she wonders, "Were we enemies of Japan?"

Duus: Parents of one of the 442nd Nisei soldiers I interviewed came from Hiroshima. After the fighting ended in Europe he returned to Japan and went to Japan as a member of the Occupation Forces. His parents lived near Ground Zero and of course they died. He later became a Buddhist priest. Over and over he said that "Japan had done terrible things in China and Korea, but the United States did worse things in Hiroshima." The Japanese Americans felt quite insulted, I understand.

Yamazaki: A photograph in a black background seems like a backdrop to the image of the Japanese Americans to open up the land. I think Roosevelt was a truly sleek politician. The Sansei don't even know that it was Roosevelt who gave the name to Imperial Valley. Their parents don't want to talk about it. [Imperial Valley was named by and after the private enterprise Imperial Land Company, established in 1901 to promote development of the area. President Theodore Roosevelt was then in office.]

Duus: What I am interested in is why volunteer soldiers came strength of Japanese American intelligence programs. When the war broke out Japan stopped English-language education. By contrast in America they provided a thorough education in the language of Japan, the enemy country. Japan at this point in time had already lost the intelligence war. The result of that was the MIST students were formed into groups of ten, and the leader of each group was invariably a Caucasian. Naturally they got the better of deals, but that is another story.

Yamazaki: I was surprised to learn about the incredible strength of Japanese American intelligence programs. When the war broke out Japan stopped English-language education. By contrast in America they provided a thorough education in the language of Japan, the enemy country. Japan at this point in time had already lost the intelligence war. The result of that was the MIST students were formed into groups of ten, and the leader of each group was invariably a Caucasian. Naturally they got the better of deals, but that is another story.

Japanese Language and Education

Duus: The realities of a country like America, complicated in ways unthinkable in Japan, came to the surface in the midst of a war between a multi-ethnic country like America and a single-ethnic country like Japan. Even forty years after the war, the Japanese do not seem to understand that the problem is that the Japanese people do not understand that the American Nisei consciously fought against Japan, the country of their ancestors. We can say that is also the problem of the Japanese in international society.

At present the Japanese American problem is gathering...
Youth worker writes first novel about growing up and formulating values

By MEI NAKANO

"People should seek to understand the idea of what is around them," says writer Gregory Uba. "Seeing the whole picture makes one more conscious of what should be done and how much distance there is between the two." Uba, a Sansei, has written a lively, appealing novel, "Is A Balancing Act Rockin'" (Mina Press, $3.95) which grapples with this idea. Written primarily for the pre- and early teen group, the novel takes the reader through the eyes of 12-year-old Linda Lewis. At the outset, Linda is a budding "valley girl" type, snug, insulated, concerned about things the person of clothes and hair. But when her best friend, a college student, is inspired to take on her own responsibility, Linda encounters a wider world, one of work, study and change. The changes she goes through are not always natural, sometimes wrenching.

A former teacher, now a youth counselor, Uba is profoundly concerned about the American education system and the information store of some of these Japanese magazines solicit Nikkei essays

TOKYO—Bungell Shuzo, a popular Japanese magazine, ran the following announcement in its January 1984 issue.

"ESSAY CONTEST:

What do Japanese Americans really think?

It is finally being recognized, with legal backing, that the U.S. internment camps established during World War II was an unjust act of racial discrimination. Much of the credit for this long-awaited progress should go to the admirable efforts of many dedicated Japanese Americans who were determined to clarify what actually happened.

The state, Japanese Americans in the society today has been achieved after great sacrifices of the first and second generations (Issei and Nisei). Large enough of these efforts, the third and fourth generations are now being able to take firm root in the American society.

The purpose of the contest is Japanese Americans are invited to submit essays outlining their experiences and views regarding a variety of issues ranging from the Japanese position in the American society to the fight against discrimination, children's education and the relationship between the U.S. and Japan. As regards trade, for example, Issei and Nisei traveled by sea to say to Japan and the Japanese.

Please send your essay to: Bungell Shuzo, Editorial Department, Japanese American editor, 2-32 Kosu-cho, Chiyoda-ku, Tokyo 101, Japan.

Each essay should be no longer than 1,000 words (if you choose to write in English), and the author's full name, age, address, telephone number and occupation must be included.

Deadline for submission is February 28, 1984. Remuneration will be paid to contributions selected for publication (in Japanese and English). Otherwise, manuscripts will be neither acknowledged nor returned.

Heart Mountain camp

NORTH GLADEVILLE: The Charter of the Heart Mountain Relocation Center, Wyoming, was recently published in a limited, miniature edition by the Santa Susana Press at California State University at Northridge.

The charter, which was written by camp internees in response to a War Relocation Authority directive that they elect a government, establish and commission a system of self-government. Introduction to the book, which measures 6 square inches, was prepared by David Perkins, chair of the librarianship department at the university's Oviatt Library. Irving Block, created the original calligraphy.

The charter reflects the concentration of the inherent according to

STOCKTON, Ca. — The "Other Side of Indon" is a new, newsworthy story about the Japanese American community in Stockton, C., available in paperback. First published in the pages of the issues of articles for the Stockton Record, "The Other Side of Indon" became a popular work in the community, the Associated Press news service article by the San Francisco Chronicle. The story features the unforgettablity of three generations of Japanese Americans in war-time concentration camps.

The book "The Other Side of Indon" has been written by Robert J. Kerr, Jr., Thurgood Marshall and Paul Stevens. A noveau preference is made because they felt it was necessary to make it a testament to the people of Stockton, the three said they did not believe that the book was inspired to be strictly as barrow every trip to the United States, even a "few days" stop in Mexico or Hawaii.

Phipps and her husband, who own a coffee shop in Los Angeles.

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by special arrangement with Kodansha International, Ltd., an affiliate of Japan. A decision to make it a testament to the people of Stockton, the three said they did not believe that the book was inspired to be strictly as barrow every trip to the United States, even a "few days" stop in Mexico or Hawaii.

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Phipps and her husband, who own a coffee shop in Los Angeles.
**Nationality law revision to come**

TOKYO—Experts on legal affairs will shortly start discussing work out details of a new nationality law aimed at giving Japanese citizens born of Japanese women and men of other nationalities, Kyodo News Service has learned. At present such children are denied Japanese citizenship though it is given to those born of Japanese men and women of other nationalities.

Revision of the nationality law, which has been effective since 1952, will be submitted by late February and its bill will be submitted to the Diet in the spring, according to Justice Ministry officials.

A government committee was established in 1980 to review the law following the government's signing of a U.N. convention on abolition of unequal treatment against women earlier that year.

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*Chicago* 30, *Shin Nippon*

*Cincinnati* 20, *Sanjou Matsui*

*Costa: 30, *Shayama Tanaka*

*Dayton* 20, *Ehiro Kishibou*

*Detroit* 20, *Mabel Momyer*

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*Edward* 20, *Asuka Ueda*

*El Paso* 20, *M. L. Ito*

*Fukuoka* 20, *Mitsuko Takahashi*

*Gardena* 20, *Helen Tanaka*

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*Gardena* 20, *Namiko Ohsaka*

*Hawaii* 20, *Kohei Sato*

*Hiroshima* 20, *Takamasa Usuda*

*Hollywood* 20, *Ranma Suzuki*

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PUBLIC ATTENTION: It is necessary, however, not to pick up those facts that are convenient only for the Japanese and cover everything with sentimentality.

YAMAZAKI/DUUS

Japan's People: The Japanese American leaders are turning their attention to the problems of all Asian Americans. The Japanese Americans who have achieved middle-class status are now self-confident. They are turning their attention toward the problem coming out of the past. The Japanese American leaders are also turning their attention to the problems of all Asian Americans.

Yamazaki: I would like to say in conclusion that Japanese people must think and understand the Japanese Americans more. Their history has been dropped out of Japan's modern history. I am glad that Fudosan no Sokoku is stimulating interest in Japanese Americans.

Duus: The Japanese American history is a mirror in which U.S.-Japanese relations are reflected. It is necessary that we focus on problems clearly, and not just in a one-sided way. The study of Japanese Americans provides an excellent opportunity for Japanese people to understand a multi-ethnic society and to be able to better survive in an international society.

Toyoda Yamazaki was born in Osaka, educated in Kyoto, and began her writing career with the Maichii Shimbaun. Her first published novel, "Noren (Curtain)," in 1967 was about an Osaka merchant. Her later novel "Furuo Chiga (Farren Land)," based on the hardships of Japanese prisoners of war in Siberia, propelled her to the forefront of popular writers in Japan.

Masayo Umezawa Duus was born in Hokkaido. After graduating from Waseda University, she worked as assistant editor for a woman's magazine. She is the author of the novel "Tokyo Rose, Liberator of Bruges (1900-45)" and Expatriate, the latest book on which she worked. Many Japanese Americans who have received distinguished literary awards in Japan.

YAMAZAKI/DUUS

continued from page 6

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