

pacific citizen

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Asian Demos demand recognition from party

SAN FRANCISCO—As the Democratic National Convention got under way, leaders of the party's Asian Pacific Caucus let it be known that they intend to make their presence felt and that party leaders and elected officials had better take heed.

"Asian Americans are becoming very visible, contributing members of the Democratic Party," said Monterey Park mayor Lily Chen, the nation's first Chinese American woman mayor. "We might be small in numbers, but we're mighty in force."

Caucus chair Thomas Hsieh said that the '84 convention marked "the first time Asian Pacific Americans have gathered to present a united platform of their concerns." The caucus was formed last year.

"Four years ago we had only one elected Asian delegate from California," Hsieh recalled, referring to himself. "Today we have over 30 from California."

Hsieh had called the presence of 103 Asian delegates at the convention—100 more than in 1980—a "historic and exciting" phenomenon, but at the July 16 gathering he cautioned that "we still have a long way to go."

From Longshots to Big Shots

Presidential candidate Jesse Jackson also addressed the caucus. Discussing his opposition to first use of nuclear arms, he added that "for Asians it means there should be no second use of nuclear weapons"—a reference to Hiroshima and Nagasaki.

Jackson also mentioned the rise of anti-Asian violence and its relationship to auto imports. The killers of Vincent Chin, he said, "used an Asian American as a scapegoat. It's not your fault that the U.S. is making useless cars."

Reiterating his complaint that he was deprived of delegates by party rules that are stacked up against longshot candidates, he said, "You are also considered to be longshots, and those of us who are longshots must stand up to the big shots and demand justice and fairness. If we stand together and vote together, Asians will be a political force."

Demos pass redress plank

SAN FRANCISCO—A redress plank in the final draft of the Democratic Party's platform was ratified July 17 at the Democratic National Convention as delegates debated and approved the final version of the platform.

The platform's statement on redress reads, "We owe history and ourselves a formal apology and promise of redress to Japanese Americans who suffered unjust internment during WW2. No commitment to curb (sic) liberties could be complete without a formal apology, restitution of position, status, or entitlements, and reparations for those who suffered deprivation of rights and property without due process forty years ago." The measure was reportedly passed without debate.

California congressmen Norman Mineta and Robert Matsui, who attended the convention as delegates, issued a joint statement hailing the passage of the plank: "The Democratic Party's ratification of the plank on redress is a clear and strong statement that the Party will move forward on the issue with justice and compassion for those who suffered from the outrage of internment."

Rep. Norman Mineta of San Jose said that the roots of the caucus go back not only to last February, "when nobody thought the caucus would make such progress and steady growth in such a short time," but also "to our parents and grandparents who struggled against prejudice and discrimination throughout their lives."

The struggle that began with the arrival of the first Asian immigrants a century ago continues today, he declared. "There are still obstacles and remnants of prejudice and discrimination from the violent murder of Vincent Chin to the stupidity of people telling me that I speak good English," said the Nisei congressman, who elicited laughter from the audience with the latter remark.

Both Mineta and Rep. Robert Matsui of Sacramento criticized President Reagan's policies. "This administration thinks Blacks, Hispanics, and Asian Americans are the same as trees—you've seen one, you've seen them all," charged Mineta.

Matsui warned that the Supreme Court appointments Reagan will make if re-elected will be "detrimental not only to Asian Americans, but to everyone." He further predicted that Reagan will continue to provide breaks to corporations and the wealthy while cutting social programs such as Medicare and Medicaid.

"We have an obligation to make sure that we have an administration that cares and is sensitive to our dreams and desires," Matsui concluded.

In Proportion to Population

Another major issue discussed at the meeting was the implementation of affirmative action rules in the delegate selection process. Michael Eng, So. Calif. regional coordinator for the caucus, said that the bottom line is that "we want representation at the convention based on our population."

While the goal has been met in California, Eng said, there are states that have not cooperated "because they're saying that we are statistically insignificant."

"At the minimum," he continued, "each state with any Asian Americans involved... should have at least one delegate. We intend to tour those states who have not implemented affirmative action in the selection process. We're going to organize chapters in those states and become a political force so that no one will be able to ignore us in four years."

Hsieh said that targeted states include Texas, New Jersey, New York and Illinois. New York, which had no Asian delegates in 1980, should now have at least five according to affirmative action rules adopted in 1982, he noted. That state had two Asian delegates and one Asian alternate at the '84 convention.

"Illinois should have at least three Asian delegates, but we were given three alternates instead because of excuses and pressure from other groups," added Hsieh. "The delegates were stolen from us."

Hsieh promised that Asian Americans would no longer be "taken for granted by elected officials who try to take advantage of us by giving us tokens until they want our support—then they're in our backyards and pockets. In 1988 we won't see a repetition of this."

—From a report by East West.



Photo by Jon Takasugi

Gambare!—Singer Toshihiko Tahara carries Olympic flame through L.A.'s Little Tokyo July 21. Other torch bearers included George Takei, Ricardo Higuchi, 18, and Keith Kitagawa, 8.

Will Asians get any 'beef' from Mondale?

By J.K. Yamamoto

LOS ANGELES—Are Asian Americans now recognized as a force in national politics? While it would be premature to answer with an unequivocal "yes," Asians have demonstrated some political clout, at least in the Democratic half of this year's presidential race.

More attention has been paid to the Asian American vote in this year's competition for the Democratic nomination than ever before. During the course of their campaigns, Walter Mondale, Gary Hart and Jesse Jackson have all, to some extent, addressed issues of concern to the Asian American community.

On the Campaign Trail

Jackson made appearances in New York's Chinatown and in Los Angeles' Little Tokyo. Most recently, he and Lily Chin, mother of the late Vincent Chin, spoke before a gathering at San Francisco's Cameron House. Jackson denounced anti-Asian violence as exemplified by the Chin murder in Detroit and the killing of Ly Yung Cheung in New York.

Mondale spoke before an Asian/Pacific group at a fund-raiser in Beverly Hills in December, and in May addressed two Asian gatherings in San Francisco—one at Chinatown's Golden Dragon Restaurant and the other at Peace Plaza in Japantown. The latter program featured survivors of the Hiroshima bombing.

Mondale also sent his wife Joan to L.A.'s Little Tokyo and his son William to San Francisco's Chinatown to stump on his behalf. Hart, who did not make a personal appear-

ance in an Asian community, sent his wife Lee to speak for him in San Francisco's Chinatown.

All three candidates issued position papers on Asian American matters prior to a convention held by the California Democratic Party's Asian/Pacific Caucus in April. While they varied in detail and thoroughness, all of them supported redress and opposed the Simpson-Mazzoli immigration bill.

Mondale's Asian Platform

Mondale, now the party's official nominee, has said that he:

—Supports reparations. "Our treatment of Japanese Americans was legally and morally wrong. Even at this late date, we must act to rectify this wrong."

—Opposes the Simpson-Mazzoli immigration bill "because it provides for employer sanctions and identification procedures that threaten civil liberties" and it does not ensure family reunification.

—Favors bilingual education and "expanded federal assistance for post-secondary education."

—Intends to encourage cultural awareness with regard to Asian Americans through such efforts as Asian Pacific Heritage Week.

—Condemns violence against racial minorities and seeks to "secure full civil rights for all of our citizens."

—Plans to actively recruit and hire qualified Asian Americans to remedy "the underrepresentation of Asian Pacific Americans in the federal government."

Continued on Page 5

Making Our Voices Heard

By Irene Hirano, Chair

JACL Women's Concerns Committee

LOS ANGELES—This has been a landmark year for women's rights. With the nomination of Congresswoman Geraldine Ferraro for vice president, a new place in history for women has been recorded. Her nomination represents another step in the changing status of women in this country and will open the doors for Asians, Blacks, Hispanics, and other minorities as well.

It is very timely that this issue of the PC features a special four-page supplement sponsored by the JACL national women's con-

cerns committee. It includes articles on different aspects of women's concerns, including personal and social issues.

The goal of the women's concerns committee has been greater leadership and involvement of women in JACL. We hope this issue will stimulate dialog and greater sensitivity to issues affecting Nikkei women.

As the movement toward greater leadership roles for women and minorities in this country grows, we hope that JACL will be supportive of that movement both in the larger society and within our own organization.

SPECIAL SUPPLEMENT ENCLOSED IN THIS ISSUE.



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NCJAR to appeal dismissal of class-action suit

CHICAGO — Board members of the National Council for Japanese American Redress (NCJAR), whose class-action suit on behalf of Nikkei interned during WW2 was dismissed in May, voted June 30 to appeal the decision.

After NCJAR files its intent to appeal, the case documents will be moved from the U.S. district court in Washington, D.C., where the suit was dismissed, to the U.S. court of appeals, where a panel of three judges will be selected and a calendar set

for filings and oral arguments.

NCJAR's \$25 billion suit, filed last year, alleges that wartime government officials conspired to deprive Nikkei of their constitutional rights by fabricating security threats to justify the internment. Judge Louis Oberdorfer ruled that the six-year statute of limitations barred the suit from proceeding.

NCJAR asked that the six-year clock be started in the 1980s because key information was not available until recently. The government

said that 1942 should be the starting point. Oberdorfer agreed to move the date up to 1949, but this action had no effect on the dismissal of the suit.

Members of NCJAR had raised \$75,000 to file the lawsuit and now hope to raise \$30,000 for the appeal, said chair William Hohri. "The appeal, like the lawsuit, remains a high-risk venture. But the appeal and the lawsuit are positive acts, whatever their outcome... because they compel the courts to deal with our grievances seriously."

Chin killer, defense attorneys say verdict unfair

DETROIT—The man convicted of violating the civil rights of Vincent Chin protested the guilty verdict at a news conference July 2. Ronald Ebens, who beat Chin to death in 1982, said he was "deeply sorry" for taking Chin's life but added that the

conviction was unfair "because I know I am innocent of the charges."

"I have to feel about the conviction basically the way people felt about my probation," he said. The initial sentencing of Ebens and his stepson Michael Nitz to probation

and fines for killing Chin outraged the local Asian American community.

Ebens' attorneys, Frank Eaman and David Lawson, said that tapes of discussions between attorney Liza Chan of American Citizens for Justice and three of Chin's friends prove that the witnesses were coached before they testified. Jimmy Choi, Robert Siroskey and Gary Koivu, who were with Chin the night he was beaten, said they heard racial slurs and other epithets directed at Chin before the altercation that led to Chin's death.

U.S. attorney Leonard Gilman did not see the tapes as significant. "There's no new evidence," he told the Detroit News. "They had all of this evidence before the trial and they had the opportunity to use it or not use it as they saw fit."

The sentences Ebens could receive range from probation to life imprisonment. Chin's mother Lily has also filed a wrongful death suit in Wayne County Circuit Court. Ebens said that he had offered to give her 20% of his income for the rest of his life to settle the suit.

Hiroshima flame coming to L.A. Aug. 5

LOS ANGELES—Hiroshima's eternal "Flame of Peace" leaves that city for the first time to be brought to Los Angeles for Survival Day, a march and rally planned for Aug. 5 by the '84 Mobilization for Peace and Justice.

The event takes place in MacArthur Park, where there will be a moment of silence at 4:15 p.m., August 5, which coincides with 8:15 a.m., August 6, Japan time—the exact moment the atomic bomb was dropped on Hiroshima in 1945.

Survival Day is scheduled during the Los Angeles Summer Olympics in order to reach the widest possible audience. Peace activists from the U.S., Japan, England, Germany and Central America are expected to participate.

Speakers include Kenichi Yasui, a hibakusha from Hiroshima; Shigeko Sasamori, a hibakusha who resides in the U.S.; nuclear physicist Michio Kaku; actor George Takei; author Norman Cousins; and Nicholas Meyer, director of the TV movie "The Day After." The Sansei jazz band Hiroshima is among the groups providing entertainment.

FRANK S. SATO

A LEADER FOR OUR TIMES ...



Dear Fellow JACLers:

We, the undersigned, are convinced that Frank Sato of Washington, D.C. has the character and the quality of leadership that can help us to work together and move the JACL forward. Frank's demonstrated commitment and competence coupled with our concern for the future of the JACL motivates us to seek his election as President of the National JACL. We invite you to join us and to encourage your chapter delegates to vote for him when the National Council elects our next President at the Honolulu Convention.

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(New York Chapter President)

GERALD H. YAMADA - EDC
(Past D.C. Chapter President)

Partial List (JACL affiliation for identification)

Community Affairs

LOS ANGELES—Asian and Pacific Americans for Nuclear Awareness holds a Hiroshima/Nagasaki commemoration Friday, Aug. 3. Little Tokyo Towers, 455 E. Third St., 7:30 p.m. The program features the lighting of candles from the Hiroshima Peace Flame, which has been sent out of Japan for the first time, and talks by A-bomb survivors from Japan, the Pacific, and the U.S.

LOS ANGELES—Tickets are still available for the Nisei Week Fashion Show, Sunday, Aug. 5 noon, at the L.A. Hilton Hotel. Tritia Toyota is master of ceremonies for the event marking the 25th anniversary of the Los Angeles-Nagoya Sister City Affiliation. Contacts: Paula Stone, 463-8618; or Nisei Week, 687-7193.

FRESNO—Central Calif. Asian/Pacific Women holds its annual scholarship luncheon Saturday, Aug. 4 at Roger Toeka's Good Company Music Hall, 1226 N. Wishon Ave., from 11:30 a.m. to 2 p.m. Kim Miyori, formerly of "St. Elsewhere," is guest speaker. Admission with advance tickets only. Contacts: 442-4600, ext 8641; or 229-5158.

SEATTLE—Northwest Network for a Nuclear Free and Independent Pacific presents a program to commemorate the victims of the nuclear age Sunday, Aug. 5, at Bloedel Hall, 1245 Tenth Ave. E., at 2 p.m. Speakers will discuss the link between dangers of nuclear confrontation and policies of military intervention.

WASHINGTON—President Reagan is guest of honor at the Asian Pacific American Chamber of Commerce reception, Saturday, Aug. 4, at the Capital Hilton Presidential Ballroom, from 8 p.m.

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Thank you!

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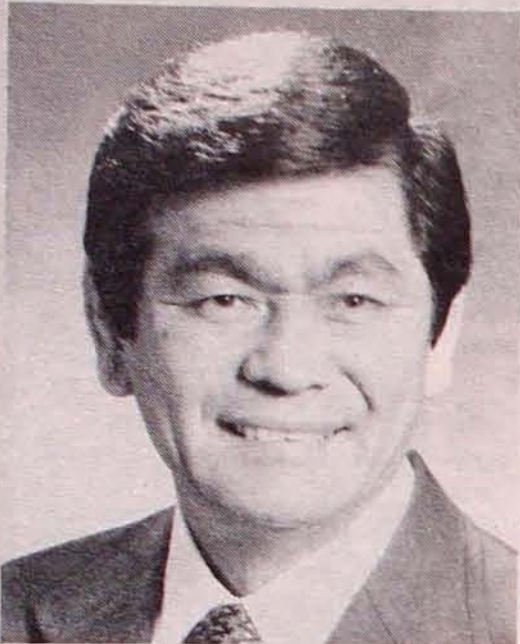
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Ariyoshi, Noguchi and Wada chosen Japanese Americans of the Biennium

WASHINGTON—Three Nikkei will be honored for accomplishments in their respective fields at the JACL convention in Honolulu, announced Lily Okura, chair of the Japanese American of the Biennium committee. They are: George Ariyoshi for politics/public affairs/law; Isamu Noguchi for arts/literature/communications; and Yori Wada for education/humanities.

George Ryoichi Ariyoshi is the only Japanese American to be elected governor of any state. He has been governor of Hawaii for almost 12 years, longer than any other governor in Island history.



George Ariyoshi

Ariyoshi administers a budget of more than \$1 billion, a work force of 35,000 employees, and construction and building projects valued at hundreds of millions of dollars each year.

The governor serves as a representative of the Japanese American community, making numerous public appearances each year in Hawaii, on the mainland, and in Pacific nations and territories.

His recent selection as the first chair of the Western Governors Assn. attests to his colleagues' belief in his leadership skills.

A Nikkei 'Success Story'

Ariyoshi was born in 1926 in the Chinatown district of Honolulu, one of the poorest sections of the city. His father Ryoza was a sumo wrestler from Fukuoka-ken who found employment as a stevedore on the nearby docks of Honolulu harbor. His mother Mitsue came from Kumamoto-ken.

When WW2 came, the Ariyoshis were forced to leave their home because Japanese were forbidden to live near the waterfront.

Following Military Intelligence Service work in Japan at the end of the war, Ariyoshi

returned to the Islands, attending the University of Hawaii before transferring to Michigan State University. After his graduation, he earned a law degree at University of Michigan in 1952.

He returned to Hawaii following graduation and opened his own law practice. It was at this time that the late John A. Burns, then chair of the Democratic Party and later to become governor, encouraged Ariyoshi to seek elected office. He ran successfully for the first time in 1954, beginning what was to be an uninterrupted string of election victories spanning a thirty-year period. He served as territorial representative, state senator, Lt. governor, and finally governor.

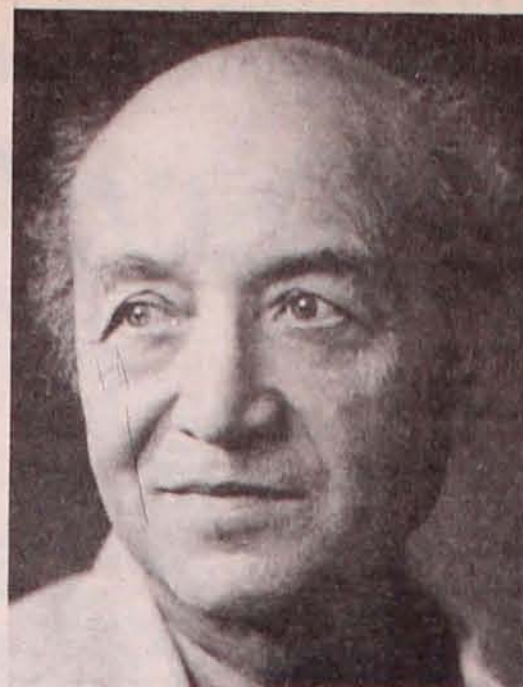
Despite his political success, he has said that he would like to be remembered "as a good father." He and his wife, Jean, have three children—Lynne, Todd and Donn.

Thirty years have passed since Ariyoshi first went door to door in search of votes. His posters, many of which were tacked up by his parents, identified him as "the boy from Kalihi." Although he has been tested by time, he is still that "boy from Kalihi" at heart. His achievements reflect his roots and his love for the Islands and for his people.

Today Isamu Noguchi is recognized as one of the world's greatest living sculptors. He has produced an assortment of abstract forms and primitive images around the globe. Working with wood, stone, and metal, he has created ballet and theater sets, fountains, sculpture gardens, playgrounds, giant landscape plateaus, groupings of stones, and self-illuminated sculptures such as paper lamps.

In 1924, Noguchi was awarded a scholarship to the Leonardo da Vinci Art School in New York. A year later, he was elected a member of the National Sculpture Society, and exhibited regularly with the National Academy and the Architectural League. His work was recognized by Harry Guggenheim, who awarded him a Guggenheim Fellowship for travel through Europe in 1927. The first of his sculptural "playscapes"—Play Mountain—was presented to Robert Moses, the New York City park commissioner, in 1934.

In 1938, he completed the nine-ton stainless steel bas-relief entrance to the Associated Press Building in Rockefeller Plaza. He con-



Isamu Noguchi

tinued his work with sculptural playgrounds, designing playground equipment for Ala Moana Park in Hawaii in 1939 and creating a contoured playground made of arch modulations in 1941. Before his artistic activities were forced into the background by his internment in Poston, Ariz., he also experimented with industrial and stage design.

In 1952, he was commissioned to create two bridges spanning Peace Park, the site of the 1945 atomic bombing of Hiroshima.

He was commissioned to do a garden for the UNESCO headquarters being built in Paris in 1956. Called Jardin Japonais, this two-year project underlined the concept of sculpture as an organic component of the environment and became one of his best-known works. Among his more recent works is the "Skygate," constructed in 1977, which stands in front of Honolulu's city hall.

Noguchi maintains a studio in Shikoku, Japan, and another in Long Island City, N.Y. These two artistic bases enable him to glean inspiration from New York's urban landscape and to renew his contact with the earth and his roots in Japan.

Whether created with the help of modern bulldozers or the skill of a stonemason, his works achieve his purpose: to create an

"antidote to impermanence" in a rapidly evolving world.

Personal Conflicts

Noguchi was born in 1904 in Los Angeles to poet Yone Noguchi and writer Leonie Gilmore. Soon after his birth, he was abandoned by his father. At the age of two, he went with his mother to Japan to find his father, who had remarried.

As a child attending a Japanese elementary school, Noguchi felt isolated. Thinking that life would be better for her son in the U.S., his mother sent him to an American boarding school in Indiana when he was 13.

After graduating from high school, Noguchi went to New York, where he was apprenticed to a sculptor before enrolling at Columbia University to study medicine. His mother, however, persuaded him to pursue sculpture.

While still in his twenties, Noguchi went to Japan to study pottery and to become reconciled with his father. He wrote in his memoirs, "With my double nationality and double upbringing, where was my home? Where were my affections? My identity? Japan or America, either, both—or the world?"

In 1926 Noguchi first saw the works of Brancusi and promptly quit academic sculpture for modernism. Since then, Noguchi's dual heritage has given his work dynamic strength by enabling him to combine Eastern and Western elements.

"To the Issei," a Noguchi rock sculpture in Los Angeles' Little Tokyo, is not far in spirit from the rocks of the traditional Zen garden, but is also very much in the modernist tradition, reminiscent of Henry Moore's monumental sculptured figures.

The career of Yoritada Wada, from 1940 as a graduate of the University of California to the present as chair of its board of regents, has been characterized by service to youth, the community, and the broader society.

During his long career, Wada has touched and changed the lives of thousands of young people, many of them from minority and disadvantaged homes. He has inspired them to aspire to goals which they might never have achieved otherwise. Many now in responsible positions have attributed their achievements to Wada's guidance.

Continued on Page 5

Japanese Phototypesetting

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Chapter Pulse

Contra Costa

PLEASANT HILL, Calif.—Volleyball, swimming and games are part of the annual picnic, Sunday, July 29, at Pleasant Hill Park, 147 Gregory Lane.

In El Cerrito, the JACL Haiku group meets Saturday, July 28, 1:30 to 3:30 p.m. at the East Bay Free Methodist Church, 5395 Potrero. The program is a brief introduction to Haiku, its rudiments, a talk on Basho and his works, and writing English Haiku. Selection and comments on those written follow. Contact person is Tom Arima, 824 Lexington Apt A, El Cerrito, CA 94530; (415) 525-9615.

Philadelphia

MOORESTOWN, N.J.—JACLers can indulge in sports (canoeing, ping-pong, swimming and frisbee), tie-dyeing, and eating at the annual picnic, held Saturday, July 28 at the Moriuchis' home. Price varies from \$6 to \$9.50, depending on JACL membership and age. For reservations call Jack Ozawa in Cherry Hill, (609) 795-6949; Sim Endo in Germantown, (215) 844-7317; or Ann Togasaki in Delaware County (215) 494-8668.

LITTLE TOKYO LIFE (No. 26):

by Harry Honda



effective.

Public attention upon Little Tokyo's U.S.-born siblings (estimated in the T. Takimoto study to be around 40,000 in California in 1925) came in midst of the Depression period when businessmen, in conjunction with the Los Angeles JACL, launched what was the first of its kind—the Nisei Week Festival. It was an all-out effort by merchants to survive the effects of the 1929 Wall Street crash but with a yen to emphasize the cultural heritage of the Japanese American. Some Japanese families were living in shack-like accommodations; Nisei, fresh out of college, were lucky to work stacking apples at \$18 a week at Grand Central Market. For the businessmen, shop keepers and merchants, a gala "matsuri"—a festival complete with ondo dancing, lanterns and music—was a typical Japanese solution to a bleak situation. Issei shops also hired Nisei clerks to encourage English-speaking buyers.

From the young Nisei, the event garnered an American twist with a poster contest, an essay contest, fashion show plus a Japanese flavored cultural program and the ondo parade the first year (1934). The following year, the queen contest and carnival were added to the list of events. Alice Watanabe became the first Miss Little Tokyo—the Nisei Week queen.

As each Nisei Week Festival became more colorful and exciting than the previous, community spirit was bolstered and unity strengthened despite the growing anti-Japanese sentiment on the West Coast. Over the long haul, it popularized the term, "Nisei" (in place of the much-longer "Japanese American" that Nisei editors avoided in headlines) and helped Los Angeles JACL to open a full-time office in Little Tokyo (124 S. San Pedro).

Then came the war and forced removal of all persons of Japanese ancestry from the West Coast. The festival was suspended until 1949 when interest in Nisei Week was rekindled. As the initial postwar Festival queen, Terrie Hokoda (now Mrs. Tug Tamaru) was the first Sansei named to the throne. Since then Nisei Week has flourished heartily, emphasizing the cultural heritage of the Nisei as well as promoting U.S.-Japan understanding. Today—the 44th annual festival offers an ambitious schedule of nearly 70 events. It is a much more polished celebration and attracts tens of thousands of visitors to Little Tokyo from throughout Southern California, other parts of the United States and now from other parts of the world—thanks to the Olympic Games.

The historic luncheon attended by many past Nisei Week Festival queens (see photo) in early May was a rare assemblage of Japanese American "royalty" for Little Tokyo. There have been newspaper pieces in the past dubbing distinguished Issei businessmen as "the mayor of Little Tokyo" but conferring the honors of Miss Nisei Week to the winner of the queen contest has started a realm that we wish to call Little Tokyo royalty. Let's look at the list through 1965 in detail.

Four have passed away: 1935—Alice Watanabe Iino, 1936—Renko Oyama Abe, 1940—Shizue Kobayashi Yamato, and 1941—Reiko Inouye. Incidentally, the latter two were in the same graduating class at Maryknoll School.

The prewar queens are:

1937—Clara Suski Yoshimura (longtime resident in Arizona, she and her husband Joe have been in Idaho in recent years; oldest daughter is a probation officer, second daughter has a Ph.D. in psychology, and son is a Phoenix police officer).

1938—Margaret Nishikawa Kawaichi (of Long Beach, husband George, MD, died in 1977; first son Ken is a superior court judge in Alameda County, second son Byron is a flutist, daughter Karyl Lynn is an Ice Capades principal skater).

1939—Shizue Narahara Suyeishi (and husband Charles have two sons, a grandchild, are retired and ardent Dodger fans).

These were the years when a queen was selected on the basis of popular votes, using newspaper coupons at one time (and the papers were busy reprinting extra tickets on their proof presses), later based on a tab, which represented a \$1 purchase (the rich uncles were deferring purchases to the contest period to help their nieces) till this ticket system itself was abused during the early postwar period when the tabs were put on sale black market style. Since then, the selection process has become more complicated and perplexing.

First half of the postwar 33 through year 1965 are:

1949—Terrie Hokoda Tamaru (of Huntington Beach, husband Tug, and four sons).

1950—Sachiko Kazunaga Miki (of Honolulu, husband George passed away in 1970, two children, 2 granddaughters; now working for the Hyatt Regency Waikiki in accounting).

1951—Aiko Ogomori Takahashi (of Oxnard, a management analyst for the U.S. Navy; husband George, four children 23, 25, 26 and 29, one grandchild, eldest Michael is an attorney).

1952—Emiko Kato Yamada (of Los Angeles, who expertly chaired this first reunion of past queens; husband Henry Tak, daughter Merilyn DDS, 29, is enrolled in orthodontic school at UC-San Francisco, son Ronald, 22, is UC-Berkeley student in EE/computer science).

Little Tokyo's 'Royalty'



Kashu Mainichi Photo

Little Tokyo's 'Royalty'—"Once a queen, always a queen" proved to be true when 20 Nisei Week queens gathered for their first reunion May 6 at New Otani Hotel. Two had to leave before the picture-taking. The queens are (from left): seated—Joyce KIKUCHI Sumi, '71; Dianne KUBOTA Hamano, '61; Emiko KATO Yamada, '52; Tracy Lynn ISAWA, '83; Judy SUGITA deQueiroz, '53; Dulcie OGI Kawata, '75; and Sandra TOSHIYUKI Soracco, '76; standing—Joanne Sono UYEHARA Nishimura, '67; France YANAI Wong, '62; Jo Anne UYEMURA Kobayashi, '70; Frances SHIMA, '81; Phyllis ONO Imamoto, '56; Carol KUNITSUGU Itatani, '65; Terri HOKODA Tamaru, '49; June AOCHI Berk, '54; Toni SAKAMOTO Noda, '69; Janet Midori Barnes, '82; and Hedy Ann POSEY, '80. Also present were Margaret NISHIKAWA Kawachi, '38; and Faith HIGURASHI Ono, '59. They vowed to have reunions each year. Chris Naito, Festival queen committee, and Emiko Yamada co-chaired.

1953—Judy Sugita de Queiroz (of Palos Verdes Estate, art instructor, husband Richard, three children 22, 24 and 26, and two grandchildren; eldest Meigan Everts is an M.D.).

1954—June Aochi Berk (of Sherman Oaks, husband Martin, five children, all over 21, by first marriage; administrative assistant to the pastor of mission-evangelism at Bel Air Presbyterian Church).

1955—Stella Nakadate Matsuda (of Thousand Oaks, husband Hisashi, three children; modern dance teacher at Moorpark College and director of Alleluia Dance Theater). She is also remembered for her ballet performances in the Nisei Week talent shows.

1956—Phyllis Ono Imamoto (of Harbor City, school nurse at Carson High, husband Sam, two children, 18 and 22; celebrating their 25th wedding anniversary this year with trip to Japan).

1957—Mitzi Miya Taniguchi (of Seal Beach, hairdresser at DePanache in Little Tokyo; divorcee, one son).

1958—Jean Yasui Park (of Fair Oaks, Ca., retired occupational therapist, husband Richard, MD, two daughters, 17 in high school and 20 who is studying in Tokyo).

1959—Faith Higurashi Ono (of Whittier, homemaker and perpetual student, husband Martin, three children, 9, 13 and 14).

1960—Penny Akemi Tani Sakoda (of Cerritos, now promoting husband Jimmy's book, "To Protect and to Serve," four children 9, 18, 19, and 21).

1961—Dianne Kubota Hamano (of LaHabra, instructional assistant for developmentally handicapped students, husband Masao, four children, 12, 16, 18 and 21; worked at Special Olympic programs).

1962—France Yanai Wong (of Los Angeles, a teacher, husband Jerry, one son, 8).

1963—Helen Funai Erickson (of Los Angeles, recently married and now a housewife after many years dancing on stage, in film and TV).

1964—Sandra Saito Matsumura (of Harbor City, husband Gabe, two children, 11 and 12). Her mother Mary Watanabe was in a prewar Nisei Week queen's court.

1965—Carol Ann Kunitsugu Itatani (of Whittier, asst. prof. of hematology at CSU Long Beach, and medical research scientist; husband Robert, two children, 6 and 11; just conferred her Ph.D. at USC this year).

Wrapping up the postwar line-up as fast as we can, the list shows:

1966—Ruby Komai Noji (of Los Angeles; husband Ernest). 1967—Joanne Uehara Nishimura (Santa Monica school teacher, husband Thomas passed away in 1982 of leukemia). 1968—Clare Nonoshita Graf (of Hollywood). 1969—Toni Dawn Sakamoto Noda (of Westminster, husband Dennis, OD, children: 1 and 7). 1970—JoAnn Uyemura Kobayashi (of El Toro).

1971—Joyce Kikuchi Sumi (of Rowland Heights, dental hygienist, husband Stan). 1972—Carol Lynn Matsunaga, an attorney. 1973—Cheryl Kawakami Machida (of Irvine, dental hygienist, husband Takie, two children: 2 mos., 3, both delivered at home). 1974—Elisa Akemi Cuthbert Wilson (husband Lloyd, three children). 1975—Dulcie Ogi Kawata (of Newport Beach, film-video projects, husband Steve). Both Joyce and Dulcie were expecting their first child by end of June).

1976—Sandra Toshiyuki Soracco (of Venice, restaurant manager in Marina del Rey, husband Frank). 1977—Loris Kurashige (of Fullerton, graduating in optometry in 1985). 1978—Lisa Yamamoto (free-lance computer work). 1979—Jeanne Nakagama (of Gardena). 1980—Hedy Posey (of Carson, graduating CSU Dominguez Hills in communications-TV production; was Miss Nikkei International, 1981, in Sao Paulo). 1981—Frances Shima (of Los Angeles, working for Cal First Bank in Little Tokyo). 1982—Janet Midori Barnes (of Covina, student interior design). 1983—Tracy Lynn Isawa (still the reigning queen until one of eight in the current round is selected).

Nisei Week Office manager Joyce Chin, informed this week's piece was on Nisei Week, asked that a good word be included for them. To wit: Sweet things and people are there, cold drinks in their icebox, tidbits on the table and mellifluous voices answering the phones. Until Aug. 26, when this year's Festival ends, this end of the 5th floor in the JACCC Center Building where the JACL Regional Office and the PC are located will see a crush of humanity. The sweet things and people will surely ease the congestion.

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Nakashima running for v.p. of general operations

Running unopposed for JACL vice president for general operations is Yoshio Nakashima of San Francisco.

Nakashima was born in Salinas, Calif., in 1935. He began school in Chualar, Calif., but



Yoshio Nakashima

was to attend six different elementary schools in Colorado during WW2. In 1957 he was graduated from Fresno State College with an A.B. in biology. He went on to the College of Physicians and Surgeons, where he attained his D.D.S. in 1961. After a one-year internship at the U.S. Army Tripler Hospital and two years with the U.S. Air Force Dental Corps at Hickam AFB in Hawaii, he started a private practice in San Francisco in 1964.

Professional organizations in which Naka-

shima has been active include San Francisco Dental Society, California Dental Assn., California State Dept. of Health's Dental Health Advisory Committee, California Society of Dentistry for Children, American College of Dentists and International College of Dentists.

Community Work

He is also involved in Japanese American Democratic Club, San Francisco Historical Society Project, Pine United Methodist Church, San Francisco Planning Commission, and San Francisco Center for Japanese American Studies.

As a JACL member, Nakashima has served with San Francisco Chapter as treasurer ('75), 1st vice president of programs ('76), and president ('77). Now with Golden Gate Chapter, he has been on the executive board of N. Calif. - W. Nevada - Pacific District Council since 1979 and has served as district governor since 1982.

On the national level, Nakashima was on the executive director's advisory committee in 1978 and has been on the national board since 1980. He has also been chair of the governors' caucus since last year.

As v.p. of general operations, Nakashima has pledged to:

- work toward completion of the personnel manual.
- promote the purposes of JACL.
- make management of headquarters more effective in cost containment and maintenance.
- assure the promotion of the primary goals of the biennium.
- assist other members of the national board as necessary.
- assist the members of JACL with their needs at the grassroots level.

MONDALE—

Continued from Front Page

Among the specific steps Mondale said he would take as president are:

—Working for full participation by Asian Americans in federal programs responsible for the advancement of minorities, such as the U.S. Commission on Civil Rights, Equal Employment Opportunity Commission, U.S. Small Business Administration, and the Minority Business Development Administration of the Dept. of Commerce, as well as a position as White House liaison.

—Creating incentive for states to allocate appropriate resources for the development of employment and job training opportunities in Asian American communities.

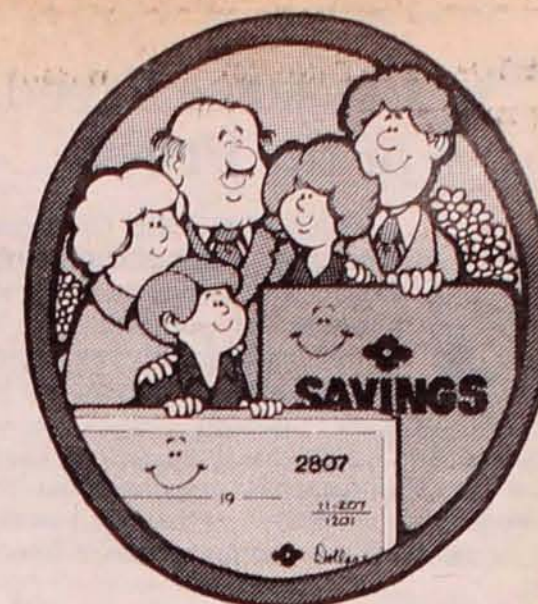
—Supporting education designed to meet the unique needs of Asian American students... and to ensure their competitiveness in every phase of American Life.

—Enacting federal policies which promote the construction of low and moderate income housing.

—Promulgating guidelines for states to serve the special needs of Asian Americans in the area of health and human services.

—Promoting self-help programs for Asian refugees to eliminate social and economic dependency; adopting procedures to encourage their speedy resettlement in the United States.

—Monitoring all federal statistical collection activities to assure that accurate data on Asian Americans is compiled and reported regularly.



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JA OF BIENNIUM

Continued from Page 3

Wada has served in several state and local educational commissions. Upon his retirement in 1982, the Yori Wada Education Fund was established by community leaders to assist the education of young people in San Francisco.

Wada has remained active in the community. In addition to the numerous boards and agencies in which he is presently serving, he has become chair of the capital fund drive for the Northern California Japanese Community and Culture Center to be built in San Francisco this fall.

Community Involvement

Wada was born in Hanford, Calif., the second eldest of four children. After his father's death, his mother operated a small candy store in order to support the family.

After graduating from Hanford High School, Wada entered UC-Berkeley in 1936. He was sports editor and later associate editor of the Daily Californian. He also became a member of the Winged Helmet and the Order of the Golden Bear, both honor societies.

During the summer he worked to earn his college tuition and got his first taste of what was to be his lifetime career. Although originally hired as a dishwasher in a YMCA summer camp, he was re-employed after the first year as an assistant to the boys' counselor.

After graduation he worked as a columnist with the Pinole Times, a small weekly, but his journalistic career was interrupted by WW2. He was one of the first "fish bowl" draftees from his area in 1941. When the 442nd RCT was formed, he gave up his rank of staff sergeant with the medical corps at Camp Robinson, Ark., and volunteered for service with the combat team. He was sent to the language school at Fort Snelling, Minn. and served in the Philippines, Saipan and Okinawa from 1944-45.

After a medical discharge in 1946, he returned to the Bay Area and was a part-time group worker with Stiles Hall student YMCA at UC-Berkeley for about six months.

During his many years of work with youth, he directed his energies toward counseling troubled boys, averting gang fights, and acting as pacifier between youngster and parent for disturbed families.

At the same time, he actively participated in local and national politics. He evinced in-

terest in political action even before the war and was especially active in student politics while at Berkeley.



Yoritada Wada

A charter member of the San Francisco Young Democrats, he attended their chartering convention in Fresno in 1948. That year, he was also active in Edmund G. Brown's campaign for state attorney general. Wada was chosen national committeeman for California and was a delegate to the Young Democrats national convention in 1950.

Among the positions he has held are: youth director, Booker T. Washington Center; executive director, Buchanan Street YMCA; board member, California Youth Authority; member, Juvenile Justice Commission; and president, San Francisco Civil Service Commission. In 1977, he became the first Asian American to be appointed to the UC board of regents. Because of his stature as an educator and humanitarian, he was eventually elected chair of that body.

He has also been known in the Japanese American community as a member of the Nihonmachi Community Development Corp., Golden Gate Nisei Memorial Post 9879 VFW, Nisei Voters League, and San Francisco JACL.

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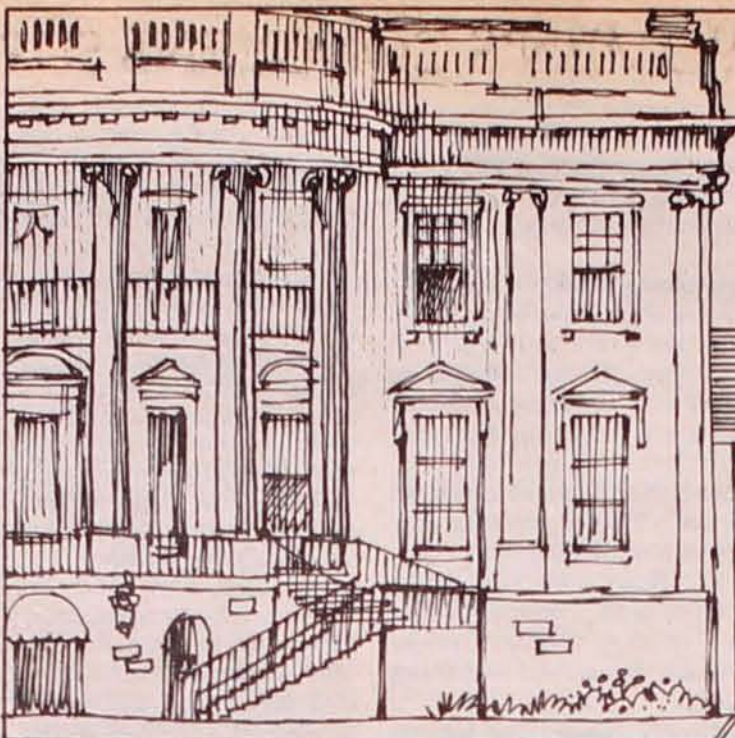


Preserve Freedom of the Press

WHEN SOMEONE OR something is so much a part of one's daily life, there's a tendency to think of that someone, or something, in a detached manner. For example, our own children: as parents we tend to think of them only as "children" and not as—that's right—people. And when some thing, such as this newspaper, the Pacific Citizen, has been part of our lives for so long, we may overlook the fact that it is a newspaper that has (or should have) the protection of freedom of the press.

BUT EVERY SO often a movement is started—by some leaders in JACL, or perhaps by a power in the national office, or by a segment of the national board—to seek control over this newspaper. The reasons enticingly proffered will sound innocent enough: "consolidation," "efficiency," and so on. Stripped of its veneer, translation: consolidation of power, control of information made known to the readers. In so stating, we speak from having seen such efforts while on the national board; we are not speaking hypothetically.

BEWARE OF THESE soothsayers who periodically slip forward, who seek to set aside "freedom of the press" with an enticing promise of some sort. They will never place their proposals in the naked, nefarious



THE MONDALE WHITE HOUSE

Pete Hirabayashi 7/27/84

schemes that they are: a power grab, pure and simple. And once you are lured aboard, the door is slammed. Beware.

NOW, THIS ISN'T to say that there've not been items in this publication which, at least in our opinion, would have been better left out. There have been. But then there undoubtedly have been some columns written in this spot that others likewise felt would have been better left out. (In fact, on occasion *we've* felt that

way.) But once we start cutting each other out, there won't be much left. The leftovers are guaranteed to be bland.

WE'VE SAID IT before: for the overwhelming bulk of the JACL members, JACL is not the national officers, the national board, the various regional offices, the conventions, or district and chapter meetings—important as they may be individually and collectively. For the bulk of the ordinary, card-carrying members, this newspaper is their *only* link to JACL. Thus, what is contained in these pages, the form it is set forth, the slant given to the contents—all play a most vital part. Manipulate these pages and you manipulate the minds of appreciable segment of the membership.

AS WE'VE ALSO said before, there is no threat of this publication espousing radical propositions or being irresponsible. So, if in the ensuing convention in Hawaii, some voices are heard suggesting some kind of tightening of control over this newspaper, please remember what we've cautioned here.

Don't fall for it. Retain "freedom of the press."

Automated membership renewal system to be unveiled

SAN FRANCISCO—Culminating many years of planning, the details for an automated JACL membership renewal system are expected to be unwrapped at the forthcoming national JACL convention by Rose Ochi, national v.p. for 1000 Club, membership and services.

Impetus for revising the tedious and time-consuming practice at the chapter level came at the February 1984 meeting of the national JACL board, which unanimously voted to authorize the streamlined renewal procedures.

A data processing consultant, who presented his cost-benefit analysis of JACL's membership renewal system, found a centralized system far outweighed the disadvantages in the current system and that the costs were reasonable.

Cost estimate for an automated system with a scanner (as personal checks are scanned by a computer) was around \$15,120 for 26,000 renewals, Ochi revealed, effective for the 1986 campaign—if not the 1985 renewals.

Under the current system, which has no national guideline, procedures vary from chapter to chapter. The analyst said

there is need to reduce the time lost in processing. Complaints regarding PC subscriptions and insurance coverage lapses due to processing delays can be lowered through automated renewal, he pointed out.

Describing the updated system of computerized mailings handled by national headquarters, the analyst also pointed out that:

—JACL could stop relying on volunteers to do administrative tasks.

—JACL could provide local chapters with membership programs including plans and goals.

—Membership interests could be ascertained and National kept informed of them.

—The system would have ability to draw members together on national issues and to disseminate information quickly (through computerized spot mailings).

A major saving in the process would come from use of the Pacific Citizen computerized file on JACL members whether they receive the PC or not.

From PACIFIC SOUTHWEST: by John Saito



Ethnic Concerns

LOS ANGELES—Most of us are aware of the increase in anti-Asian bigotry that is taking place throughout the country.

In past history, this bigotry was displayed against the Chinese, then the Japanese, then against the Filipinos, and then against the succeeding Asian/Pacific immigrant populations that have come to the shores of this country.

In the 1960s, in order to deal more effectively with bigotry and other matters, the separate Asian communities came together to form coalitions. These coalitions developed into powerful groups, attested to by the massive community outcry against the injustices of the Vincent Chin murder trial.

But just as the Justice Dept. needed to be educated about the particulars of the Chin case, there are times when we need to do some internal educating.

Recently, our office received a business solicitation card from a hair salon in West Hollywood. The five owners used the first letters of their names to establish their business name. The five people were: Jerry, Armando, Peter, Shuji and Simon. I wrote the owners to let them know that letters when placed in that order were offensive. Also sent was a brochure explaining the objections to that word usage.

I got what I consider to be a nasty response. Shuji, who signed the letter, assured us that their salon's name had appeared in newspapers in Japan and that they "had received NO negative feedback...on the contrary, nothing but positive encouragement."

We have made contact with regulatory agencies and other government agencies and a resolution appears possible.

And I think, this time, I'll have the government agencies resolve the matter, since I think there will be enough other work ahead for our ethnic concerns committees.

Calendar

JACL-sponsored events are prefaced with name of the JACL unit (chapter, district, national) in boldface. Social affairs of Nikkei community/church groups are listed as a community service. Where fees/reservations are involved, an "info" contact is required. Items should be submitted in writing to the PC Calendar editor.

- To July 29
San Francisco—Summer Festival at Japan Center, weekends
- To August 11
Seattle—As Am Artists Exh, Wing Luke Mem Museum
- To Aug. 12
Los Angeles—Festival Odori, Japanese Village Plaza, perfs at 1, 3, 5pm Sat; 1, 3pm Sun
- To Aug. 26
Los Angeles—'Bugaku: Treasures from the Kasuga Shrine' on exhibit at JACCC, 244 S San Pedro, 11am-5pm
- To Sept. 5
San Francisco—Asian Masterpieces in Wood, Asian Art Mus, Golden Gate Park, daily 10am-5pm
- JULY 27-29
Gilroy—Garlic festival, Christmas Hill Park
- JULY 28 (Saturday)
San Jose—Golf tourney, Pleasant Hills; info 275-9200 or 970-0922
- JULY 29 (Sunday)
West Covina—Obon Festival, noon to 10pm, E San Gabriel Vly Jpn Com Cntr, 1203 W Puente Ave.
- AUG 4 (Saturday)
Sacramento—Isletonian reunion, Sac to Inn, 1401 Arden Way, from 5pm; info 448-9979, 428-7252
- Los Angeles—Nisei Wk Prince & Princess pageant, Dept of Water & Power, 111 S Hope, 9am-12n
- AUG 5 (Sunday)
Mid Columbia—Ann'l picnic, Rooster Rock State Park
- Los Angeles—Nisei Wk fashion show, LA Hilton, 930 Wilshire Blvd; 12n
- San Diego—Obon, Buddhist Temple, 2929 Market St
- AUG 10-11
San Francisco—Reunion of prewar Japanese orphanage run by Salvation Army; info (415) 638-0344
- AUG 11-12
San Diego—Obon, Vista Buddhist Temple
- AUG 11 (Saturday)
San Francisco—Jpn Am Day at SF Giants vs LA Dodgers; bnft for Kimochi; info Steve Nakajo, 563-5626
- AUG 12-18
Nat'l council—28th biennial convention, Pac Bch Htl, Honolulu
- AUG 15 (Wednesday)
Los Angeles—Nisei Wk opening ceremony, Weller Ct
- AUG 18 (Saturday)
West Valley—7th ann'l Daruma Folk Festival, Saratoga Lanes parking lot, San Jose, 10am-5pm
- Beverly Hills—Nisei Wk coronation ball, Hilton, 9876 Wilshire Blvd, 6pm
- AUG 18-19
San Francisco—Nihonmachi Street Fair
- AUG 19 (Sunday)
Los Angeles—Nisei Wk grand parade, Little Tokyo, 4:30pm
- AUG 20 (Monday)
Los Angeles—Nisei Wk awards dinner, Bonaventure Htl, 404 S Figueroa, 6pm
- AUG 22 (Wednesday)
Los Angeles—Nisei Wk pioneer lunch, New Otani Htl, 120 S Los Angeles St, 12n
- AUG 23 (Thursday)
Los Angeles—Jpn Am Th, 244 S San Pedro, 7:30pm
- AUG 25 (Saturday)
Los Angeles—Nisei Wk carnival, S San Pedro St, 11am-11pm; arts festival, 11am-6pm
- AUG 26 (Sunday)
Los Angeles—Nisei Wk carnival, Little Tokyo, 11am-11pm; ondo, 6pm; arts festival, 11am-6pm
- SEPT 1 (Saturday)
Los Angeles—Manzanar reunion dinner, Westin Bonaventure, from 6pm; info Bruce Kaji, (213) 624-7456

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A DOUBLE OFFER

TWO TITLES BY ALLAN BEEKMAN



The Niihau Incident—A Definitive Account. Return from the Pearl Harbor attack, a Japanese fighter-pilot crash-landed on Niihau, a Hawaiian Island shrouded in mystery through efforts of the owners to keep outsiders off. There he fell in with three who spoke his language.

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FROM THE FRYING PAN: by Bill Hosokawa



Arvada is a middle-class, largely white suburb northwest of Denver. It is served by a newspaper called the Sentinel. Ken and May Sawada recently purchased an advertisement in the Sentinel to make the following statement:

"On January 6, 1966 Maplewood Beauty Salon opened its doors to the citizens of Arvada. Through the years we have served those whom we now call our friends and neighbors. The patronage of each of you has taught us much and given us a greater appreciation of what it means to be a member of this outstanding community.

"We have seen our four daughters grow up in Arvada and continue their lives with the strength gained from strong roots established here. We also saw the passing of Grandma Sawada at age 101. She best exemplified the support from behind the scenes of our business.

"It is with sadness that we close our doors on July 1, 1984. But it is with sincere good wishes we turn over the keys to the guidance and ownership of Cheri 'Tomi'

The Sawadas of Arvada

Lewis and Lana Martin. They have shared with us through the years the pleasure of serving this community. It is fitting that the future growth of Arvada lay with its youth.

"We would like to thank everyone who has passed through our doors and allowed us the opportunity of meeting you. We will continue to reside in Arvada and look forward to the continuation of the many friendships established throughout the years."

There was much said, but also much left unsaid in this message to the citizens of Arvada from Ken and May Sawada. Let me fill in some of the information.

Ken Sawada grew up on a farm near Stockton, Calif. He lost his father at an early age. And his mother, the Grandma Sawada mentioned above, worked to hold the family together. Ken enlisted in the Army during World War II and was assigned to intelligence. He decided to make a career of the military and in time was commissioned. In Japan he met and married Misao (May) Harada.

In 1962 Ken and May and their three young daughters

came to Denver where his sister lived. Ken bought a home in Arvada, got his family settled, and then headed for another tour of duty in Okinawa. May had experience as a beautician but she needed additional training to qualify for a license. Despite her shaky command of English, she went to school, then passed the state examination and got a job in a beauty parlor.

Ken retired in 1964 with rank of major after 21 years in the service and went to work in a bank. In 1966 May opened her own beauty salon. With Grandma looking after the kids and Ken watching over the business side of the beauty parlor on weekends, they got along fine. Before long their roots were deep in Arvada's soil.

This is a milestone year. Grandma went to her reward after 101 productive years. A grandchild is expected. Janice, born after the family moved to Arvada, entered college. Ken retired from the bank. It seemed to be a good time to sell the beauty parlor to two faithful employees and enjoy a little leisure.

There isn't much sensational about the Sawada story. But it is warmly human, and I thought you ought to know about it.

MUSUBI: by Ron Wakabayashi



Schedule Allows Time for Work and Play

The format of the JACL national convention, Aug. 12-17, in Honolulu, has been modified from previous years. The committee tried to reduce costs and to provide more unstructured time to benefit participants. Several events were joined together, and others restructured, to achieve this goal.

Delegate Orientation: The Monday afternoon (Aug. 13) session covers the majority of logistical presentations for the convention. In prior conventions, these tasks were covered in the first business session. The certification and credentialing of delegates; a review of convention rules and procedures; and the guidelines for resolutions, bylaw changes and election of national officers will be presented. Since delegates are credentialed at this session, participation by delegates and alternates is required.

Aloha Banquet: Opening ceremonies in previous years were housed in the first business session. This year the Aloha Banquet serves as an opening ceremony with the extension of welcome and greetings to the convention. The presentation of organizational awards, such as JACler of the Biennium, the Inagaki Chapter of the Year Award and other recognitions, will be part of the dinner program. (Presentation of organizational awards in previous conventions were assigned to an awards luncheon.)

Business Sessions: The delegate orientation and the opening banquet format allows fewer hours for business sessions with a focus on action. The first business session contains items that require lead time. The initial presentation of the budget, the nomination of officers and like items will come up in the first session. The second business session will attempt to house the majority of reports to the national council, allowing for the final three business sessions to focus on discussion and

debate on resolutions, bylaw changes, budget, Program for Action and elections.

Sayonara Banquet: The culminating event for the national convention retains the usual format, including presentation of the Japanese American of the Biennium Award. The Distinguished Public Service Award presentation is also planned for this event. Announcement of the Sweepstakes winner also takes place at the Sayonara. Most importantly, the Sayonara will introduce the newly elected national leadership of the organization.

Workshops: The Wednesday afternoon schedule houses five workshops in a three-hour time block. The workshops run in two sets of three workshops taking place concurrently. Ethnic Concerns, Women, Aging and Retirement, Redress and U.S.-Japan workshops are currently scheduled.

Social Activities

Along with the business-related activities at the national convention are a number of social events that meet a wide range of interests. There is a golf tournament scheduled for the morning of Aug. 13. Hawaiian Adventure, the land-package coordinator for the convention, will have a briefing on optional tours and services that same morning.

1984 West L.A. JACL Travel Program

FOR JACL MEMBERS,
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Aug. 12-Aug. 17

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G—Hokkaido/Hokuriku Sep 29-Oct 17

* Glimpse of China (Extension) . . . Oct 15-Oct 27

Tour Guide—Toy Kanegai

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J—Fall Foliage (New England/Canada)

Oct. 3-Oct. 11

Tour Guide—Bill Sakurai

I—Caribbean Cruise Oct 24-Nov 6

Tour Guide—Jiro Mochizuki

K—Special Holiday Tour Dec 22-Jan 5

Tour Guide—George Kanegai

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Letters

Chairpersons' expenses

It still bothers many of us in CCDC that, in view of Resolution No. 3 passed at the 1982 convention in Los Angeles, chairpersons of national JACL committees whose presence is necessary at the national convention are not reimbursed for necessary travel expenses on the same basis as member of the national board and staff. In this connection, we would like to point out that there are several categories of members on the national board, and there seems to be no uniformity of travel reimbursement among the categories.

Workshop or no workshop, if one committee chairperson is reimbursed for travel expenses, all chairpersons required to be present should be reimbursed on the same basis. There should be no exceptions.

We feel that the national board should adopt an equitable

and uniform schedule of travel reimbursement applying fairly to national board members and to chairpersons of national committees who are required to attend the national convention. Chapters and district councils should not be burdened with this additional expense.

We know that the national director merely carries out the dictates of the national board. We realize the state of the national budget, but we feel that the spirit and intent of Resolution No. 3 should be equitably administered.

F.Y. HIRASUNA
Fresno, CA

Resolution No. 3 declared that the JACL should "allocate sufficient funds for the purpose of reimbursing JACL national committee chairpersons for reasonable expenses incurred in performing their committee work," and that "prospective committee chairpersons, prior to accepting a chairperson appointment, be provided with guidelines for reimbursement for reasonable expenses incurred and be advised whether or not funds have been made available for such reimbursement."

We are not amused

In the interests of honesty and accuracy, Bill Marutani in his "East Wind" column (for example, June 22 PC) should refrain from his we-Nikkei-are-thus-and-so pronouncements, which give a false, stereotyped image of a whole ethnic race of people, most of whom he does not even know.

In fact, if he respected the dignity and individuality of each Japanese American, including himself, he'd change his editorial "we" to "I."

It wouldn't be so bad if he confined himself to "we JACLers," and left the rest of us be, provided that all JACLers are of one mind, heart and soul and couldn't care less about the rest of the Japanese American population.

MARY TANI
Los Angeles

On apologies

I hope that the leaders in the redress movement realize that there are many of us who believe that a public apology and its acceptance, presented in a moving and profound ceremony, should have greater priority than any monetary redress.

JUNESUZUKI
Washington, D.C.

An apology for the disgraceful Act 9066 is tantamount to guilt; but it should

not bypass the financial losses inflicted on those who were affected by said Infamous Act.

If the Government can find the funds, and it will, to bail out the banks and keep the many South American countries afloat financially, then the \$20,000 to each of the 60,000 survivors is a mere pittance.

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REDRESS PHASE FIVE: Minoru Yasui

Observations on the House Subcommittee Hearings

Chair Sam B. Hall (D-Texas) convened the hearings of the House Subcommittee on Administrative Law and Governmental Relations on the proposed redress bills HR 4110 (Wright), HR 4322 (Young) and HR 3387 (Lowry), on June 20.

Aside from the staff, the only other member of the subcommittee present was Rep. Clay Shaw of Ft. Lauderdale, Fla., although he left later that morning.

Rep. James Wright (D-Texas) was to have been the first witness on behalf of HR 4110, "The Civil Liberties Act of 1983," which is supported by JACL. However, because the Simpson-Mazzoli immigration bill was on the floor of the House, Jim Wright as majority leader could not leave the House debate, even though he is also principal sponsor of HR 4110. Rep. Romano Mazzoli (D-Ky.) is also a member of the subcommittee, but he was unable to attend any of the sessions.

Rep. Don Young (R-Alaska) led off the parade of witnesses. He has sponsored HR 4322, which is explicitly a redress bill for the Aleuts. The provisions of the Aleut bill are contained in the Senate version of redress, in S 2116. In the House, a separate bill for the Aleuts was introduced.

Rep. Mike Lowry of Seattle, Wash. came on next. Mike Lowry has introduced redress bills, asking for \$10,000 or \$25,000 for every evacuee, in every session of Congress since 1979. However, with the Final Report and Recommendations of CWRIC, Lowry indicated his support for HR 4110, in preference to his own bills.

Joan Z. Bernstein and Arthur S. Flemming testified on behalf of the U.S. Commission on Wartime Relocation and Internment of Civilians. Angus Macbeth, as special counsel to the commission, participated in the discussion. Chair Hall was explicit in asking whether the commission had thoroughly examined the "Magic cables" as a possible valid reason for the evacuation. Counsel Macbeth was equally explicit in testifying that examination of the "Magic cables" was conducted by the commission, and that it was the judgment of the commission that such cables certainly did not justify the internment of Japanese Americans in 1942.

Interestingly enough, Dr. David Trask was called as a military historian from the U.S. Dept. of the Army, to testify in regard to the essential soundness of the decision to evacuate Japanese Americans. His written statements and oral testimony were virtually a repeat of the U.S. military's position in 1942—but in regard to the "Magic cables," he dismissed them as probably having had no effect upon the decision to intern the Japanese Issei and Japanese Americans.

It appeared that Chair Hall had started the hearings with perhaps an unsympathetic attitude, and surely, he was well armed with probing questions about the effect of the "Magic cables" in justifying the evacuation. Although there was no abrupt change in the demeanor or attitude of the chairman, the first day of hearings went well, we believe.

* * *

John J. McCloy, as former assistant secretary of war, was called to the witness table the second day of hearings, June 21. Two years ago, McCloy appeared before the CWRIC. At that time, he was a strong, articulate, vigorous and vital proponent of military evacuation in 1942. This time, however, the ravages of old age were only too apparent. (He is now 89 years old.) To a large degree, his testimony tended to ramble and was repetitive. His greatest concern, it seemed, was that the reputations of Franklin D. Roosevelt and Henry Stimson, as secretary of war, not be besmirched. He kept insisting that they were honorable men of great integrity, and were not racists. Rep. Barney Frank (D-Mass.) asked, however, "Isn't it possible for honorable men of great integrity to make mistakes?" To which McCloy responded that FDR and Stimson were great and honorable men.

It is of note, too, that John J. McCloy kept insisting, however mistakenly, that after the Battle of Midway, according to him "in 1943" (sic), the military and War Dept. knew that there was no longer any necessity for exclusion of the Japanese and Japanese Americans from the West Coast—because much of the Imperial Japanese Navy had been sent to the bottom of the ocean, and that the probabilities of an invasion or attack on the West Coast of the United States were virtually nil after that great naval victory for the United States. It is striking to note that the Battle of Midway occurred in May-June 1942—and that John J. McCloy is saying that thereafter exclusion was not necessary!

In an extraordinary afternoon session, Mike M. Masaoka was called upon to testify—which he did at length—as a representative of the Nisei veterans. He submitted a 110-page written statement, and after delivering stirring testimony concerning the heroism of Nisei GIs during World War II, responded to questions for an hour and half. After talking about his mother who lived in this country for sixty years, and about himself and his brothers who went overseas to Europe to fight for the United States, Hall asked, "And, Mr. Masaoka, when did you come to this country?"

We are not sure whether this was a deliberate question planted by staff or others, or whether it was out of sheer ignorance. It does highlight the ever-continuing need to make the American public aware that we Nikkei are native-born United States citizens, different and apart from the Japanese who come from Japan. . . . And that may, indeed, be a part of what redress is all about—that individuals must be accorded respect and treated as individuals.

* * *

The third day of hearings was put off until June 27. Rep. Sam Stratton, a congressman from New York, appeared to express his "unalterable opposition" to redress. He was followed by David Lowman, a former National Security official, now living in Hawaii, who testified at length about the "Magic cables." He expressed his definite belief that the "Magic cables" did justify the doubts of intelligence agencies and high U.S. governmental officials as to espionage by Japanese nationals and second-generation Japanese Americans living in the U.S.

(Accounts of other testimony presented at the hearings can be found in issues dated June 29 to July 20.—Ed.)

During the three days of hearings, members of the subcommittee would drop by for short periods of time. Other members were E. Clay Shaw of Florida, William McCollum of Florida, Thomas Kindness of Ohio as ranking minority member, Barney Frank of Massachusetts, and Howard Berman of Los Angeles. Neither Romano Mazzoli of Kentucky or Rick Boucher of Virginia attended at any time. Only the chairman, Sam B. Hall, sat through all three days of hearings.

As an impression, it seemed to us that, generally, the hearings went well. It is our impression that the chairman was moved from a possibly antagonistic stance to a more accepting position. We recognize that this is but the first step in a long, tedious legislative campaign—but we noted with some encouragement that Chairman Hall did indicate that further hearings would be held. It is doubtful that such continued hearings would be yet held this year—perhaps early next year?

At any rate, it behooves us all to be ready with our best efforts for 1985. We need to lay the basic groundwork before, during and after the November 1984 elections to be prepared for the convening of the 99th Congress in January 1985. Let's all make contact with our representatives in Congress, as well as in the White House.



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SUMMARY (Since Dec. 1, 1983)

Active (previous total).....1,518
Total this report.....32
Current total.....1,550Alameda: 4-Tatsuya Nakae
Chicago: 35-Thomas Masuda*, 31-Dr Victor S Izui.East Los Angeles: 3-Tak Ioka.
Fresno: 6-Dr Norio Takayama.
Gardena Valley: 27-Kay K Kamiya,
13-Gary Hayakawa, 30-Dr Victor Makita.Mile High: 25-James H Imatani*, 33-Dr Tom K Kobayashi.
Milwaukee: 9-Betty H Fujihiro.Mount Olympus: 28-Yukus Inouye.
New York: 15-Takeko Wakiji.
Oakland: 19-Robert N Ota.Orange County: 26-Dr Paul K Sakaguchi.
Pasadena: 28-Ted K Kawata.Philadelphia: 26-Mary D Murakami,
29-Dr Tomomi Murakami.
Pocatello-Blackfoot: 20-Kazuo Endow.Portland: 28-Makoto Iwashita, 2-William K Koida, 5-Roger Yamada.
Sacramento: 31-William M Matsumoto.Salt Lake City: 30-Mas Yano.
San Francisco: 1-Robert Sakai, 1-Chieko Sakai.San Mateo: 31-Tad T Masaoka.
Seattle: 1-West Coast Printing Inc, 16-Smith Y Hayami.Venice-Culver: 16-Sam Shimoguchi.
Ventura County: 4-Shigeru Yabu.
West Valley: 8-C Ken Miura.CENTURY CLUB*
4-Thomas Masuda (Chi), 4-Dr Victor Makita (Gar), 4-James H Imatani (MHi), 4-Dr Paul K Sakaguchi (Ora), 1-West Coast Printing Inc (Set).JULY 2-6, 1984 (45)
Active (previous total).....1,550
Total this report.....45
Current total.....1,595

Alameda: 18-Paul Soshiro Baba, 20-Toshi Takeoka.

Arizona: 1-Kathleen K Hikida.
Chicago: 19-Allan I Hagio, 30-Albert M Koga, 31-Sumi Shimizu, 1-William S Ujiye.Clovis: 35-T June Fujita*.
Detroit: 35-Peter S Fujioka.
Diablo Valley: 36-Dr Yoshiye Togasaki*.

Fresno: 13-Dr Richard Asami, 27-Dr Sumio Kubo.

Gardena Valley: 7-Thomas Y Kami-doi.

Livingston-Merced: 29-Fred M Hashimoto.

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Orange County: 2-Barry Takemoto.

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Saint Louis: 31-George K Hasegawa*, 26-George N Shimamoto.

Salt Lake City: 28-Alice Kasai.

San Fernando Valley: 4-James Oda*, 4-Dr Mary S Oda*.

San Francisco: 9-Harry Fujikawa*.

Seattle: 31-Dr Susumu Fukuda, 29-Heitaro Hikida*, 11-William Kobayashi, 3-Aki Kurose, 9-Ben Nakagawa*, 16-Uhachi Tamesa.

Sequoia: 18-Koji Murata.

Ventura County: 2-Dr Gilbert S Onaka*.

Washington, DC: 4-Hideki Hamamoto, 15-Ben F Kitashima, 2-Neil MacMillan, 12-Col Glenn K Matsumoto, 21-Hon Spark M Matsunaga, 6-Floyd I Sandlin*.

Wilshire: 36-Fred K Ota*.

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4-T June Fujita (Clo), 9-Dr Yoshiye Togasaki (Dia), 4-Hiroshi Ueyehara (Phi), 4-George K Hasegawa (StL), 4-James Oda (SFV), 4-Dr Mary S Oda (SFV), 9-Harry Fujikawa (SF), 4-Heitaro Hikida (Set), 1-Ben Nakagawa (Set), 2-Dr Gilbert S Onaka (Vnt), 1-Floyd I Sandlin (WDC), 15-Fred K Ota (Wil).

JULY 9-13, 1984 (37)

Active (previous total).....1,595

Total this report.....37

Current total.....1,632

Boise Valley: 21-Paul Yasuda.

Chicago: 9-Shuichi Ogawa, 28-Thomas S Teraji.

Contra Costa: 24-Joe S Sugawara*.

Detroit: 28-Minoru Yamasaki*.

Downtown Los Angeles: 4-Kenzo K Hirota, 2-Ann A Kusumoto.

East Los Angeles: 9-Edgar Y Sekiguchi*.

French Camp: 17-Hideo Morinaka.

Marina: 3-Joseph Kinoshita, 4-Hank Y Sakauye, 5-Ryoko Takata.

Mile High: 4-Dale R Arnold.

Milwaukee: 27-Satoshi Nakahira*.

New Mexico: 6-Junso Ogawa.

New York: 17-Shigeru Tasaka.

Oakland: 33-Dr Charles M Ishizu, 5-Molly Kitajima*, 8-Robert Kitajima*.

Orange County: 17-Ben K Shimazu, 22-Kay Tamura.

Pasadena: 23-George T Yusa.

Puyallup Valley: 26-John Y Fujita, 30-Paul T Seto.

Sacramento: 29-Harry Fujii.

San Diego: 31-Martin L Ito.

San Fernando Valley: 19-Katsumi Arimoto, 10-Marvin Kroner.

San Francisco: 31-David Taxy Hironaka, 18-Yo Hironaka.

San Jose: 17-Ben Masatani.

Seattle: 3-Kenneth Mayeda.

Selanoco: 4-Ted Morinishi.

Stockton: 31-Jack Y Matsumoto.

West Los Angeles: 9-Harry Fujino, 29-George A Okamoto.

West Valley: 18-Joe Nishimura.

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Ellis honored by university for aiding U.S.-Japan relations

OLYMPIA, Wash.—Edna J. Ellis of Olympia JACL was a recent recipient of an alumni citation award by Willamette University of Salem, Ore. "For Distinguished Service in Furthering U.S.-Japan Relations."

Ellis's JACL membership dates back to World War II, when JACL created the membership category of "Contributing Member," which for the first time allowed non-Nikkei to become members. She received membership card #1 and her husband, Dr. Paul W. Ellis, received #2. Shortly thereafter both became charter members of the New York City Chapter.

She served as secretary of the PNWDC for seven years while a member of the Puyallup Valley Chapter and became a charter member of

the Olympia Chapter.

Before the war Ellis taught and directed the English-speaking activities of the Salem, Ore., Japanese Christian Church. In New York City during the war she advised the Nikkei youth of the New York Japanese Methodist Church. She also taught English to Issei women at

Riverside Church. Also during the war she served on a USO for Nisei soldiers on their way to and from service in Europe.

She and her husband were awarded the sapphire pin for their years of service to the Puyallup Valley Chapter just before their transfer to the new Olympia Chapter.

Government

Ruthann Kurose, former legislative assistant for Rep. Mike Lowry (D-Wash.), now works in Seattle's Department of Community Development as international trade and tourism coordinator. As the first Asian aide to a Washington congressman, Kurose worked on Lowry's redress legislation. She now hopes to promote tourism for the economic development of Seattle's neighborhoods and to utilize the talents of Asian Pacifics to expand trade.

Gerald H. Yamada, an active member of the Washington D.C. Chapter, has been accepted by

Harvard University to participate in the 1984 session of the John F. Kennedy School of Government's Program for Senior Managers in Government. The intensive three-week education program is designed for senior executives in public and private organizations. Yamada was nominated for the program by the U.S. Environmental Protection Agency. He is the agency's deputy general counsel.

Politics

Coordinating the more than 7,000 volunteers who worked at last week's Democratic national convention was **Sally Osaki**. The retired administrative assistant to San Francisco Supervisor Louise Renne was one of only three paid staffers in the volunteer office.

Awards

Chieko Okazaki, school principal in the Cherry Creek, Colo., school district, was one of 22 community leaders who were honored in May as "Women Who Care" by the Denver Women's Partnership and Passages Inc.

Emi Yamaki, project director of Koreisha Chushoku Kai, a nutrition program for the elderly in Little Tokyo, Los Angeles, was one of 30 women from the Southwest honored by Bullock's Department Stores for outstanding personal, professional and volunteer achievements. Franklin Simon, Bullock's chair, and performer Julio Iglesias presented the awards at a private luncheon June 27.

Olympic Games

Ken Maeda, 36, of Calgary is manager of the Canadian men's volleyball team entered in the 1984 Games. The Tokyo-born coach assumed the position in 1978 upon an invitation to make the team the North American continent's representative in the Olympics. Previously it had long been ranked at the bottom. Maeda, who is the son of Yutaka Maeda, coached the Yashiga women's team and was manager of the Pakistani national team in the mid-70s.

For the Record

In the July 13 article on Miki Himeno, it was incorrectly reported that she served on the Alhambra school board. Himeno was elected to the Monterey Park school board, which did not materialize because of the failure of a unification measure. She did, however, serve the California state board of education as a community consultant from the Alhambra school district.

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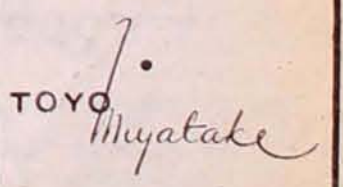
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Little Tokyo's 100—living & dead—honored at gala Centennial celebration

By Harry Honda

LOS ANGELES — Mayor Tom Bradley epitomized Little Tokyo's Centennial celebration last Friday in remarks before some 800 people at the Bonaventure Hotel.

Bradley lauded Japanese Americans for their enormous capacity to make Little Tokyo a leading example in urban redevelopment nationally.

"No one has suffered more, no one has persevered more than the Japanese Americans," Bradley noted, "to make Little Tokyo what it is today" and predicted greater things in the next century.

Barely back from a hectic Democratic national convention, he was late for dinner—but was gently applauded as he assumed his place at the lower tier of the head table. An upper tier was needed to accommodate the 30 honorees who have made a significant contribution in the founding, preserving and working for growth of Little Tokyo.

Kazuko Matthew Creations

To personify somehow Little Tokyo's social, economic and community history from 1884 when Charles Kame established a restaurant at First and Los Angeles Sts., actors George Takei and No-

bu McCarthy first read off the names of 70 persons, now deceased, who had contributed to the growth of Little Tokyo and the Southern California Japanese community. A dance by the Fujima Kan-uma Kai preceded the evening's climax—presentation of the Centennial award designed by ceramic artist Kazuko Kayasuga Matthews to the 30 honorees and accompanied by commendations from City Hall and the County board of supervisors.

To be sure, many other luminaries could have been remembered and honored at this onetime in a 100-year occasion, responded Bruce Kaji on behalf of the honorees. "(Hence) we accept the award in name of the others not here. We also pledge to continue to work for the community in the years to come," Kaji declared. Mitsu-hiko Shimizu, 92, responded in Japanese on behalf of the honorees.

Individuals were reminded by emcee Taro Kawa to pass on their stories to their children and grandchildren to insure against permanent loss.

But many were wondering how Katsuma Mukaeda and Masami Sasaki, both in their 90s with a distinguished community record, were missing from the Centennial list.

None of the community groups or federations designated to select honorees had submitted their names, the Pacific Citizen was told.

The list of those deceased was submitted by a Japanese vernacular press panel.

A half-hour late in starting, emcee Kawa (a lifelong denizen of Little Tokyo since the 1920s who is continuing his father's grocery business) guided the dinner program with a firm hand—finishing it by 10 p.m. Centennial Committee and dinner chair Frances Hashimoto was credited several times for the well-paced affair and recruiting front-table help, which in-

cluded the Nisei Week Festival court for 1983 and 1984.

Koshiro Torii, president of the Japanese Chamber of Commerce, offered the Centennial toast. Rev. John H.M. Yamazaki of St. Mary's Episcopal Church and Bishop Kenko Yamashita of Zenshu-ji made the opening and closing prayers. Violinist Yukiko Kamei, cellist Masatoshi Mitsumoto and pianist Masako Fukuta, known as the Trio, played dinner music. A 10-minute slide show depicting Little Tokyo history, prepared by Gary Miyatake and Merit Savings, was projected as names of the 70 deceased were being intoned.

Sao Paulo ball club winds up Calif. tour

GARDENA, Calif.—Sao Paulo's Sansei baseball team wound up a 10-day goodwill California tour with a double-header with Gardena Asahi July 21, it was announced by Dr. Kiyoshi Sonoda, PSW JACL host. The Asahi team won both games.

The Brazilian team, in the 15- to 17-year-old range, was welcomed at the Nakaoka Memorial Center upon arrival July 17 with a potluck supper served by the Latin American JACL and Pan-American Nikkei Assn. A send-off picnic after the games was

tendered by the Asahi team parents.

During the week, activities for the visitors included a day at Disneyland, dinner at Yamato Restaurant at Century Plaza hosted by its owner Ken Ishizaki, and a night to watch the California Angels play.

In games up north, the visitors beat Tri-City Youths at Palo Alto but lost to the Lodi-Florin. The Brazilian team departed July 22 for Mexico City for a game before returning to Sao Paulo.

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The Significance of 'Community' for Women Writers of Color

This essay was excerpted from the anthology "Gathering Ground: New Writing and Art by Northwest Women of Color," edited by Mayumi Tsutakawa, Jo Cochran and J.T. Stewart and published recently by The Seal Press.

"Gathering Ground" is available by sending \$6.95 plus \$1 postage to The Seal Press, 312 So. Washington St., Seattle WA 98104. Washington State residents add 7.9% sales tax.

By MAYUMI TSUTAKAWA

As a minority student activist at the University of Washington in the early 1970s, I joined others in challenging established practices with our youthful zeal and budding political theories. But as middle-class Asian female university students, we sought the insight, perspective and direction we could learn from "the community." Since we lived away from the community and lacked experience in facing the harsh reality of discrimination in housing, employment and a myriad of other ways, we students referred to "the community" as both our source of street wisdom and our *raison d'être*.

We fought our battles in the name of "community." But what is community?

First, the community may be defined as the pockets or settlements of ethnic minority groups in the United States. Or, secondly, by the fact that most of these people's skin color differs from the majority's (in America) shade of white—thus the term "people of color."

But looking beyond the overly developed shores of America, one discovers the "developing" countries—Third World countries—from which immigrants, slaves or contract laborers came and whose descendants form the community of Third World people in the United States: a third way of looking at community.

In discovering and expressing community, women of color writers in the United States must remove the blinders forced upon us by traditional education to see the similarities we share with other writers of color due to the history of racism. We must learn that we are part of the Third World.

In discovering community, we focus our sights on a worldwide picture, in which we find that people of color are indeed the majority. We also come to realize that people of color over the past few thousand years have created outstanding achievements in technology, art, philosophy and political theory—only to have these achievements obliterated by a few recent centuries of the white man's greedy, systematic and ruthless destruction of the Third World.

On a smaller scale, we discover community in Seattle, in Portland, on the reservations of Eastern Washington in the fishing villages of Alaska. We women of color writers find that we cannot deny the persistence of community—encompassing this local history, these achievements, this struggle against racism—which runs through our work.

In reality, Third World women face many important responsibilities in life besides sit-

ting down and writing about the past, present, or future "community." The nurturing of families, ensuring economic survival of these families, in addition to the role of perpetuating cultural and spiritual aspects of our peoples, often falls squarely on the shoulders of the women of the community. Thus, studying and writing have been subservient to the survival of our peoples.

In earlier times, the women's stories of the community were passed to the next generation by way of oral history and songs, weaving, drawings depicting village life, letters to relatives or personal diaries. Many of the stories and words of these early women of color writers are just now being discovered, partly because of the low status such items have held within community structures.

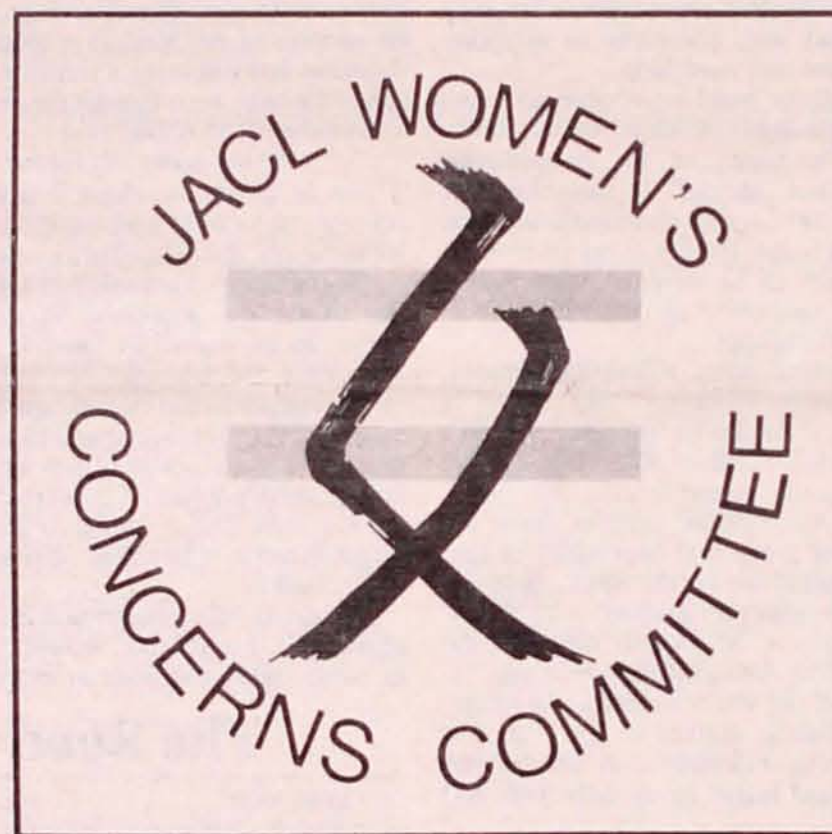
The question arises: What community support do women of color writers now receive for their labors? Sadly, the answer must be,

not enough. Lack of time, lack of money, lack of appreciation for the artistic, along with undisguised sexism, create tall barriers that keep women of color writers in the Northwest and elsewhere from achieving their goals and dreams as writers.

There are other barriers as well. Although many community women may have the desire to express themselves, to stretch their imaginations, to put forth intellectual questions through poetry, fiction, essays, plays, or criticism, few have the opportunities to learn, to train, to develop their skills. Few have the connections or the access to grants and publications, to teaching positions, to role models who could help them develop into first-rate writers.

At the same time, technological advances in communications—such as electronic word processors, new photographic equipment, videotape cameras and recorders, sophisticated typesetting equipment—are only beginning to make inroads into our communities. The majority white society still controls the complex tools of this fast-paced industrialized world, and our communities will be unable to keep abreast without setting a priority on developing funds and expertise for these tools.

We need to encourage and build these means of discovering, studying, expressing, and recording the history and creative aspects of our communities. We need to work with women of color writers to help them gain control over the skills and tools needed to become accomplished writers. Publishing the work of minority women who are accomplished writers is a start. A community school for women writers might be another focus, with readings, classes, mutual criticism sessions and guest teachers to provide inspiration and insight. This would lead to a new generation of women of color writers, creating and expressing our community stories. Certainly, our communities deserve no less. Certainly, their impact would go far in combating the false and demeaning images white American society has set aside for women of color.



A Personal Perspective on Growing Older

By MEI NAKANO

Growing up Japanese—and a female—in this country is not easy. Still, when you're born to these circumstances, you learn by degrees how to cope.

With this coping mechanism in high gear, you might expect that I would be prepared to deal with one of the more significant events of my life. But no. Equipped maybe, but not prepared.

Not much in my experience had prepared me for the shock of becoming an "aging woman" in this society. One day, it seems, I was a socially desirable person called a "mature woman" (you know, old enough to have gained a lot of wisdom and poise, yet young enough to have the marbles intact and juices flowing). And the next day, I was an aging woman, acutely diminished in point of self-worth, dismayed and disoriented.

You look in the mirror one morning, and there it is: grey hair, sagging skin, lazy belly. All right, you say, so you are getting old. But sociologists, enlightened medical people and gerontologists are telling you you're okay, so you must be okay. Well, then... why are you feeling less than great about yourself, less worthy of occupying a chunk of space on this earth?

Maybe it's you, I told myself. Maybe you are passing through that "menopausal phase" and are being altogether too sensitive.

I suffered through this self-flagellation and self-examination a couple of years ago. It was worth it because now I know better: it wasn't me. Rather, I was only culpable in the sense that I had been seduced into buying the notion that young, middle age, any age, was better than old age.

I had always taken for granted that aging gracefully would be handed down to me, a kind of legacy from my immigrant mother and her generation. Oh, yes—make no mistake—they bemoaned the approach of old age, complaining about hearing loss, flagging memory and energy, and the rest of it. But all in all, one got the distinct feeling that they knew it was *all right* to become old, a natural part of the continuum of their lives here on earth and afterward. They had a certain dignity about themselves as they aged, it seemed to me, a way of carrying their age on their backs as though it were a noble burden. One couldn't help but admire and respect that.

Here and now, in this society, the message is unrelenting and clear: it is *not* all right to become old—all that lip service to the contrary. You get it on television, on the radio, in magazines and newspapers—and, yes, from

your friends and loved ones.

Consider this remark: "My how young you look!" Or, "Why, that dress takes ten years off of you!" What are these if not attempts to deny your age? They assume a compliment is being paid in the same way that some people thought they were complimenting us in the '40s and '50s when they said, "But you don't even look Japanese!"

More overt forms of denial we all know about, as for instance the ever-increasing practice of dyeing grey hair, done almost as a matter of course by persons over, say, forty-five, who are in the public eye, top-government executives included. And I suspect that, with increased affluence, face-lifting will not be far behind. The daily bombardments of ads and commercials which exhort us to get rid of "those ugly age spots" and wrinkles also entice us into hiding our years.

Denial is a way of trying to blitz out something conceived to be bad, a cover-up, literally. It is also dishonest. And in this case, it is not only an effect of the negative attitudes towards aging (prejudice, if you will), it actively perpetuates it.

That prejudice against the old exists is unarguable. And all indications are that it's more widespread against women. A report published by the Institute for the Study of Women in Transition suggests that women

suffer more institutionalized ageism than men (bear in mind that most hiring is done by men) and suffer more psychological damage from feeling useless, undesirable and lonely (if only because they live longer). More than one sociologist has pointed out that society places a high value on looks in women, whereas, in men, we value prestige and power. Small wonder then, that women stand to lose a great deal more from aging—at least by these standards.

Well, now I know why I was feeling so bummed out, as my son would say. But recognizing its causes has helped me to be liberated from it. Now, at age 60, I have decided that I will try to be as useful as I can as long as I can, but that there is nothing inherently wrong with being less useful as I grow older. And, like my mother, though I may bewail my loss of faculties, I am determined that I will not allow it to diminish me. I would hope that my store of experience and inner resources flowing therefrom will sustain me. In any case, I will not deny my age, nor the conditions of my aging. I am hoping that soon I will get to the place where I can say "old woman" or "old man" with no more negative baggage attached to it than when I say "young man" or "young woman."

Then, I'll know I've really got it right.

An Unfortunate Legacy of Japanese Culture

By JANE YAMBE

*The Child in me is waiting.
For a hug, a show, a declaration.
Part of me is East/unspoken.
Part of me is West/demanding.
Even as I think I know why my folks
Will not, have not, said to me "I love you"
Or embraced me with joy, pride and delight
Some very special occasion,
The absence, seems to affected me
In my growing up as I have
Found it hard to do it myself.*

*On the precipice of becoming
A parent too, it seems so sad (?)
To have struggled when the rewards are so
great,*

*The gestures so simple, giving so much.
Don't get me wrong, I'm not complaining.
There are some things I cannot change.
My parents taught me that. This is one.
Yes, I have learned in the years which have
passed*

*There are other ways to say "I love you."
And yes, "Mom" and "Pop," I have
discovered*

*That you have said them so many times over,
But the Child within me still waits.*

Does our culture make it difficult to show our love?

My husband does not think it is odd to have gone his whole life without a hug from his mother, father, brother or sister. And he doesn't remember ever exchanging verbal affirmations like, "I love you. I care about you. I'm so proud of you."

I haven't either. The difference between us is that I got a message somewhere that said it was odd and he didn't.

My husband is Japanese. He was born and raised there during his formative years. I am a Sansei. Two generations of my family grew up in the United States. But my husband and I share some parts of a culture. When he describes the relations between himself and his family, there are similarities with my own upbringing.

What's different about my childhood is the input I got from other sources—at school, at the home of a friend, in books and on television. This new information played a part in the creation of different expectations which were not met within my family.

It would be ridiculous of me to say that I went my whole childhood crying out for this kind of attention. Actually, I didn't give it a lot of conscious thought.

But once I began to move out of my family circle it became increasingly apparent that I had, in comparison with others, some difficulty in meeting other's expectations about showing an emotion such as love.

Showing love is something children have to learn how to do by themselves. But it is taught by example and reinforced with time and practice.

Getting back to my husband and his Japanese upbringing: Apparently his expectations did not include giving and getting hugs and verbal affirmations from his parents. When I brought up the subject while writing this, he even laughed at me, gently smiling as he tapped the side of his head knowingly and said, "They didn't have to say a thing to me. I can tell."

When and where my husband grew up, he was a member of the majority society. If he tells it correctly, nobody expects such displays and there is no issue. Transplant those ways to America, where different expectations abound, and it's possible to say that our culture might make it difficult to show our love when measuring the Japanese *against* the American.

The clash between these two ways is something the Nikkei have faced. As we grew up we have been given (individual family and personal choices aside) at least two different ways of coping with this issue.

As a Sansei, I have had the luxury and the time to "contemplate my navel," unlike my Nisei and Issei parents and grandparents. I suppose, too, being a member of the "me generation" has not hurt either. But I feel that hugs, and physical and verbal affirmations are part of the richness of life. They ought to be encouraged. They do not reveal a weak-

ness. They are not an indignity or an embarrassment or an offense or an imposition on others that would irrevocably mar the order of society. They reinforce existing bonds.

When I was a child, my Nikkei classmates and I were familiar with the stereotype of the "inscrutable Oriental" and the speculation that such persons may not have had any emotions at all since they were never displayed.

We knew that stereotype personally, poker faces being common among our families, especially in public. Of course, we also knew better. It was just that the choices made on which emotions to broadcast were often different from the choices of members of the majority society who surrounded us.

Our Japanese heritage has given us much. There are many issues left to keep us occupied into the future. Some of our cultural background will help us cope continue the battle. There are benefits! Yet I cannot help think that the old habits and customs about ways of showing love and affection, like "I love you, I care about you, I'm so proud of you," should be re-examined and buried before we are.

The Asian/Pacific Woman's Uniqueness

By CINDY OGAWA

What is so special about the Asian/Pacific woman? She may be searching for her "identity," her role in American society. She may be frustrated by familial expectations. She may be confronted with pressures in everyday living. And she may need help.

These feelings could be applied to many women regardless of their ethnic backgrounds. The issues of the Asian/Pacific woman are not "special" in the sense that they require more attention than those of the Asian/Pacific man. However, to provide effective services to the troubled Asian/Pacific woman, an awareness of the influences affecting her is essential.

One prevailing aspect of America confronting Asian/Pacific women is the conflict of values. The American mainstream professes the ideals of individualism and independence, and stresses the importance of the "self." Traditional Asian/Pacific cultures stress the importance of group and community obligations and familial ties. As the American family in general becomes fragmented with the increase of divorce and family mobility, the traditions of the Asian/Pacific family may become diluted, but are nonetheless apparent. The Asian/Pacific woman in her search to carve out her own identity must contend with the values held highly by grandparents and parents.

For example, a common value enacted in subtle ways today, is if the Japanese American woman is to be considered strong in her own right and to *gaman* for her family, she must accept inequalities from men as part of her subordinate role and not complain. To be a *yasashii onna* (nice girl) is to hold in her feelings, be the epitome of femininity (passive, quiet, reserved), and therefore in control. But while she may appear in control outwardly, she may be filled with turmoil and conflict that may manifest its release through self-destructive behavior.

Behavioral conflicts are evident among Asian/Pacific women in their quest for identity. On a wide spectrum of behavioral patterns, she may choose to remain in close and sole contact with other Asians who can relate to her experience and upbringing; she may deny her ethnicity and attempt to "act her part" in the mainstream society; or she may find it easier to relate to other minorities (Black, Latino, etc.) where a kind of acceptance can be gained.

The common emphasis, and perhaps even the foundation of interpersonal counseling and therapy in the mainstream society is asserting oneself and verbalizing one's feelings, especially when conflict is pushed to a peak of frustration. This therapeutic model is viewed as a healing solution for clients. However, the Asian/Pacific woman in a clinical setting may encounter difficulty with this assertive and outspoken behavior not (only) because she is "shy and withdrawn," but because of traditional values ingrained in her.

Graphics by Michelle Rei Kumata



The stereotype of the aggressive, heartless, power-hungry female...

She may feel the burden of bringing shame to her family and community, and a kind of pride that prevents her from talking about her problems with "strangers." Thus, even though statistics may show that a relatively low percentage of Asian/Pacific women apply for services of any kind, it is often the crisis situation that will bring a troubled woman or family for help, even though the need for help was evident at an earlier time.

Materialism and Racism

Just as drugs and alcohol may provide a release for feelings and inhibitions that are locked inside the Asian/Pacific woman, status consciousness is a prevalent manifestation of this expression of oneself. Material possessions can be viewed as tangible displays of confidence and may take the place of feelings of inadequacy in the mainstream society. Although this factor is also tied to socio-economic mobility and competitiveness in a "keeping up with the Joneses" phenomenon, Asian/Pacifics may find it easier to deal in these tangible terms rather than abstract ideals of individualism.

Racism is one environmental factor that affects the Asian/Pacific woman, sometimes in more subtle but nonetheless debilitating

ways. Overcoming stereotypes in institutional, group, and interpersonal settings may plague the Asian/Pacific woman in her everyday life, especially with increased contact with the mainstream society.

The historical influences from her grandparents and parents unconsciously plant seeds of wariness, self-doubt, and even fear. Images perpetuated by the media may place unreal pressures upon the Asian/Pacific woman, and are difficult to erase from the minds of people who deal with her. It may even come to a point where she begins to believe that these false ideals are actually what she should be or that they are a product of her own doing. In addition, as the educational level rises for these women, and the desire to obtain higher professional status occurs, the realization of sex and race discrimination becomes acute and personalized.

From interpersonal (clinical) interventions to the broader spectrums of social and institutional change, there is a need to obliterate stereotypes and provide for the needs of women.

The Asian/Pacific woman is as "special" as each one of us thinks we are. We cannot be treated or perceived as "all the same."

The Road to Political Awareness

By MAY DOI

Politics? "We've come a long way, baby!" Although few in number, Asian women are gradually emerging in various levels of politics. Asian women have had representation in Congress and as a lieutenant governor, a secretary of state, a mayor, council members, city clerks and judges. This year's California primary ballot also contained names of Asian women actively participating in party politics as potential delegates to the Democratic and Republican conventions.

As a rule, Asian women have traditionally been content to stay in the background. However, Western influences and the recent women's liberation movement have brought about many changes. This is reflected in the emergence of a surprising number of prominent Asian women in community organizations and an impressive number of young women entering high-level professions.

The journey to my present position as an elected city clerk started after years of being part of the silent minority. My life took on a new awareness when I suddenly found myself on the local PTA board. This was followed by over six years of scouting as a den mother. As our boys became older, their dependency gradually diminished. Therefore, taking the advice of a brother who said, "Teaching is a good profession for old ladies," at age 40 I enrolled in college. After earning an associate of arts degree at Harbor College, I continued my studies at the University of Southern California, where I earned my bachelor of science and master of science degrees. Upon graduation in 1971, I entered the teaching profession.

My introduction to community politics came into play when then-councilman Vincent Okamoto appointed me to the Citizens Advisory Committee. This was followed by an appointment to the Gardena Planning Commission. In the past, politics had never been a "big thing" with me. My political involvement theretofore consisted only of my periodic treks to the polls. However, I decided to take the plunge and run for city clerk, not because it was an elective position but because of my secretarial background: the city clerk's position served as a challenge. The political aspect of the position was secondary and I did not give it much importance at the time.

After four years in the governmental environment, I have learned the vital part politics plays in the life of every individual. I have viewed the political process as laws are adopted and how it affects the people impacted by the changes brought about by those laws.

My being a part of the political process has created an awareness in our family and enriched our lives many-fold. It has also made us realize that as Asians and a minority, we must take destiny into our own hands and become involved to bring about changes that will make life more meaningful for us.

As Asian women, we join our Black and Hispanic sisters as double minorities. As pioneers striving to earn our place in the sun, each step forward must be recognized and valued. It really is an exciting time because we can become involved and help to make significant changes. I'm proud of my role in the process. Politics? "Yes, we've come a long way, baby!"



...contrasts with the more multi-dimensional view many women have of themselves.

Onna No Kuse Ni: Things My Otoo-San Never Told Me

By ROSE OCHI

I am what I am today despite my parents' protestations and dire misgivings. I am a professional woman/lawyer brought up as a daughter of Issei parents of an arranged marriage.

Growing up and making career choices is a troubling time for all teenagers. So one can imagine the problem was further compounded with the conflict of cultures.

My parents, like all immigrants, viewed America as the land of promise and wished for their children the many opportunities this country afforded. However, when it came to values and roles, they believed the Japanese way was the only way.

I remember my mama always impressing upon my *onee-chan* how to become a good wife and mother. Whether she was cooking, cleaning or tending to other motherly duties mama talked about how a woman must joyfully carry out her responsibilities in pleasing her spouse and family.

Sometimes when I was asked to do a household chore, I would protest, "I don't want to be like *onee-chan*, I want to be like *onii-chan*." At that time, as my mother turned to my big sister and laughed, I didn't understand that, in their minds, as a girl child I had no choice in the matter.

Our family, like all other Japanese families on the West Coast, was evacuated to concentration camps during WW2. Papa suffered severe economic setbacks.

I recall the way he, with a sense of quiet dignity, toiled in menial jobs to keep a roof over our heads and food on the table. He valued education and admonished us to do well in school and to be the best of all citizens. At every chance he told my *onii-chan* to study hard and get a college degree and to be a professional. During those moments, I would chime in, "I want to go to college, too." Papa then in no uncertain terms let me know that he was talking to big brother and not to me. He would say, "It is not a woman's place to go to college and to have a career." Mama would echo, "It is unbecoming for a lady to show that she has brains and to be so outspoken." She would say, "If you go to college no one would ever marry you. Your life would be a waste."

Ironically, although my parents made their views and expectations clear, I rejected their explicit advice, and I instead responded to and was influenced by the implied message I often heard at my *otoo-san's* knee. Papa was a virtual one-man cheering section every time I came home from school and shared my trials and triumphs. When I did well scholastically, assumed leadership positions, or demonstrated athletic prowess, he would be so very happy. Papa was particularly proud any time I exhibited strength of character in standing up for my convictions in a difficult situation.

I often felt I was doing it all for him. He would praise me profusely, but then he would

lament, "It's too bad she didn't come with *kintamas*." By that he meant it was such a shame to waste these qualities on a girl.

Today I smile when I think of how my father, in an indirect way, provided me with motivation to strive. Studies indicate that women who seek non-traditional careers had

encouragement from their fathers. My papa unknowingly did just that.

Mama's worries that I would never marry were for naught. But today she persists in thinking that my husband needs a better housewife. She's right. I agree, and I need one too.

The Mythological Roots of Attitudes Toward Women

By NILDA RIMONTE

A Japanese myth tells us of the goddess Izanami and the god Izanagi who were given a miraculous lance by the older gods with which to create the world. The world they created was so beautiful and entrancing that the young pair descended from heaven to explore it. Izanami went to the left and Izanagi to the right, and when the two met face to face on the other side of the world, each noticed the other for the first time and marveled. Izanami expressed her admiration of the handsome figure before her and spoke first; Izanagi returned the compliment.

Having thus fallen in love, in due course they produced a child—but it was hideously deformed, the only imperfection in an otherwise perfect world. Grieving and puzzled, they turned to the older gods for an explanation. Things were out of order in the world, the older gods said, for Izanami had upset it by thinking she could be the man and speak first. The two must return to the time of their descent and re-enact their first encounter.

This the young couple did, and this time, Izanami held her peace and kept her place: she let Izanagi speak first. Order having been restored, they soon produced other children, which included the wind, the trees and the mountains.

I imagine that the Japanese have used this myth to justify the power imbalance between women and men and to explain the ills of the universe, much as the Adamic myth has been used for the same purpose in the Judeo-Christian world.

What interests me about the Japanese myth are, first, the blame placed upon woman for the disorder and disharmony in the world; second and conversely, the responsibility placed on her for maintaining the harmony and order of the world; and third, the requirement that for her to avoid the blame and live up to her responsibility, she must keep her place within the pre-ordained scheme of things.

Ironically, and rather unconsciously perhaps, the myth also points out something very threatening about woman's nature: if woman is responsible for both the evil and the good in the world, she must be then truly powerful. Yet how easily this power is contained by the simple act of requiring her to observe decorous conventions. That she acquiesces without the vaguest murmur of dissent is an example of what Simone de Beauvoir might call her "complicity." An ideal of woman-

hood—a creature who keeps her place and does not compete with man—is held out to her and she accepts it.

Importance of Speaking

What is so important about speaking first or not speaking first? Speaking is naming, and to name is to define, to describe, to set limits, to *know*. Implicit in all this is the power of naming, of language, which Sheila Rowbotham describes as an "instrument of domination."

The American Blacks understood this power of language when in the '60s they insisted on a redefinition of beauty to achieve the necessary self-acceptance in their push for empowerment. The women's movement understands this power in its demand for re-evaluating language to make it more reflective of women's participation in history.

Immigrants, to the United States have long understood the power of the English language, not just as the medium of ideas, or the language of commerce, but as the key to the Establishment, and hence to power. Even more telling, perhaps, wherever a colonized group successfully overthrows a foreign colonizing power, one of the former's first acts of self-determination is to minimize the importance of, if not abolish altogether, the colonizer's language—an eloquent recognition of how reality was defined for them by their oppressors.

A woman who thus "speaks first," presumes upon the instrument of power.

There is one other thing that strikes me about this myth of creation. Izanami reacts with contrition and embarrassment when told that she had caused the deformity of her child. *Contrition and embarrassment*. For the purpose of maintaining the patriarchal structure and politics of the family and the community, pressure is applied on woman through guilt and shame. She is made to feel guilty for the ills of the world, even if she is the victim of those ills. If she was raped, or abused by her husband, she must have deserved it, must have provoked it, must have asked for it. And if she deviates from the norm—such as "by speaking first"—if she refuses to be passive and attempts to define herself according to her own lights, she is made to feel deviant and ashamed. *She may not do as a man does and speak for herself; she may not think she could be a man and speak first.*

Any culture in whose mythology such values are embedded provides both opportunities and sanctions for violence against women.

Breaking Barriers as a Double (or Triple) Minority

By BETTY KOZASA

Whether in the volunteer or work world, being minority, female, and—later—elderly has definite drawbacks. For as long as I can remember, Asian American women have been burdened with stereotypes.

For example, when I graduated from the 8th grade, members of the graduating class were allowed to vote for the students who would play lead roles in the play that was traditionally performed by the class. The class had chosen me to play the lead female role. After the vote had been taken, the teacher, with the principal's consent, arbitrarily decided that it would not be appropriate for an Asian girl to assume the lead role and gave it instead to a non-Asian. It would not have occurred to anyone in those days to protest the teacher's action.

As far as education was concerned in pre-WW2 days, Asian Americans were not allowed to hold teaching credentials. When I announced to my high school counselors that I would be entering the field of education, they were appalled, to say the least. I patiently explained that my mother was a teacher and that I hoped to follow in her footsteps, but they still tried to dissuade me from pursuing such a foolish notion. Due to circumstances such as the war, I did not teach, but it heartens me that there are presently 2,269 (8.2% of the total) certificated Asian American personnel—one of whom is my son—in the Los Angeles Unified School District.

When Mabel Ota became California's first Asian American female principal in 1962, we hailed it as a landmark event. She became an exemplary role model, one whom others could emulate. Since retirement she has become an outstanding volunteer, having been elected by the senior population to serve as an assemblywoman in the California senior legislature.

Slow Gains

Prior to the outbreak of WW2, employment opportunities for Asian American women were extremely limited. Issei women in the city were generally relegated to doing housework, and in the rural areas women toiled in the fields or did such seasonal work as cutting apricots for drying. Because there was a need for cheap labor, Issei women in the city often did piece work at home, embroidering and hemming handkerchiefs, sewing garments or parts of garments, putting together neckties. They performed these tasks without adequate compensation and without benefits to which they were entitled.

As Nisei women entered the job market, they worked in many instances behind the scenes in department stores as stock girls. Many shops required them to buy and wear a Chinese dress to lend color to the establishment. To attain a clerical position in the majority community was the height of achievement in those days.

As a result of affirmative action policies, discrimination had to be halted by employers. Unfortunately, Asian American women were not in positions to be promoted to decision-making levels, as they were still in lower levels of employment. The recent Supreme Court decision ruled that federal civil rights laws protect racially neutral seniority systems and that the courts may not intervene to deny white employees their seniority rights where minority workers have not proven that they were actually the victims of discrimination. This ruling has sent shock waves throughout the many minority communities, as this is a step backward in the ongoing effort to open doors to women and minorities. It is sad to note that only a handful of Asian American women have been invited to sit on boards of non-profit organizations, the corporate business world or in the various levels of government.

False Expectations

I have been a volunteer for countless years in a variety of organizations. It has only been within the past decade that I have been employed. My time has been spent on boards of such organizations as the PTA, Red Cross, Federation of Community Coordinating Councils, United Way, and others.

To cite my experiences in PTA, I was expected to be "artsy craftsy," able to make lovely paper flowers or do macrame. Additionally, I was expected to be treasurer because "all Asians are good at bookkeeping," even though this Asian American can't even keep her own checkbook in order. Whenever I demurred and had the audacity to say that I'd prefer to be the parent education or legislation chair, it was received with astonishment and dismay. It was with a great deal of satisfaction, therefore, that after many years and much persistence I served as president at the council and district levels of PTA and later as an officer and first human relations chair of the state PTA.

As a result of my legislative activities for organizations, I have learned to advocate—
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Taking on Leadership Roles in the JACL

By LILLIAN KIMURA

With the advent of another national JACL convention, I'm reminded of my bid for the national presidency in 1980—the first woman to do so according to the Pacific Citizen.

It was a lively campaign with three candidates: two men—one perceived to be slightly conservative and one more moderate—and me, a woman seen as a "radical" feminist. All of us had respectable backgrounds of service on the local, district and national levels. I lost on the second balloting.

The formation of a committee on women's concerns suggests a desire for more women to be involved in top leadership roles. In my opinion, JACL is diminished if women are not given the opportunity to serve in key decision-making positions. Gone are the days when women will be content to make and serve refreshments! There are many who would be willing and very able to serve if they are made to feel welcome and are not patronized. (During the survey for the JACL long-range planning paper in 1981, one Sansei woman wrote

The Limelight

A Short, Short Story

By KAREN ISHIZUKA

Though nearing fifty she suddenly felt like an adolescent. The limelight now turned outside in. In the silence she stood alone and uncertain as if confronted for the first time with the question: What shall I be when I grow up?

When Michael first asked that at the age of ten, she answered, "Anything! You can be anything your heart desires!"

So when Peter asked, three years later at the age of eight, she replied, "Anything. So you better study hard."

And by the time Lisa asked, "What shall I be when I grow up?" She said, "Anything—but I hear good secretaries are hard to come by and nurses can get a job anywhere in the world."

Why, she could shop for the best buys, take the blame but never the credit, be omnipresent during the day and still set a well-balanced table at night. She would curtsy and give away caution, compassion and courage like endless bouquets of kisses and warm embraces until they were going, going, gone.

At nineteen she was a wife, twenty-one a mother and forty-seven a divorcee. She was the type of woman men have in mind when they have "Mother" tattooed on their arm.

And that's why now she never goes to bed before two, has gone into real estate, is learning to sky-dive and has taken to painting her toenails bright red.

how difficult it was to work on a board with predominantly Nisei men.)

Rise to National Responsibility

Citing my own case, I started out as a board member of the Chicago Chapter way back when. During the turmoil of the late sixties, Hiro Mayeda, MDC governor, asked me to represent the district on the national human rights committee chaired by Pat Okura. I then went on to become first vice governor of the district and to attend my first national convention in Chicago.

In 1972, a losing run for a vice presidency was made against Frank Iwama. Hank Tanaka then appointed me to be an at-large member of the board and also chair of the planning commission. In the next biennium, I was on the board by virtue of being governor of the Midwest District Council, a position held for five years. During that period, the other governors selected me to be chair of the governors' caucus, which placed me on the executive committee. There came to be a polarization on the board and an attempt was made to oust me from the chair. The deciding vote in my retention of that position was made by the man who subsequently defeated me in the presidential race!

On the board in those years were Grayce Uyehara and Helen Kawagoe, both of them in elected positions. Their ability to serve was enhanced by the support they received from their spouses—Hiro and Tak. My support came from the regional directors—Tom Hibino, then Bill Yoshino—articulate young members of the Chicago Chapter, and the

district council. (Regardless of gender, a necessity for any leader is a support system. However, a married man has an advantage because of the responsibilities assumed by his wife. The organization gets a "two-fer.")

Since my days on the board, I've served as the district's representative to the 1978-80 constitution commission and as chair of the long-range planning committee (1980-82). This current biennium is the first time in about twelve years that I have not had a national responsibility and as an "ordinary" member, it is easy not to know what is going on.

Advice to Women

If I can pass on any advice to women who aspire to national leadership, I'd say: On the chapter level, don't be content to chair the scholarship committee or fund-raising events. Be president. Represent the chapter in community events. Be a spokesperson.

Attend district council meetings. Accept meaningful assignments. Speak up!

Run for district office—preferably the governorship, which will get you on the national board. Speak up!

Attend the national convention as a voting delegate. Do your homework on the issues under consideration. Speak up!

Run for national office. Serve on national committees. Do the work required. Speak up!

Develop your organizational skills. Strategize. Utilize the qualities you have as a woman to achieve goals, personal and organizational. Value yourself. Speak up!

I will see you on the floor of convention in Hawaii! Aloha!

Can Women Save Men from Their Own Machismo?

By HANK SAKAI

It's good to see the women's movement both within the Japanese American community and the total community. For it seems that if this nation is to be saved from self-destruction by a macho mentality that says "Damn the torpedos," it will be by the power of the women. For men to speak out against armament and force implies a weakness, contrary to the principles of an All-American Hero. However, women can speak out because of their concern for sons and daughters, sisters and brothers, and husbands and dads. I think women are more concerned about the safety of their loved ones and others, too, including the enemies' family. Whereas men are supposed to feel that death and destruction are part of the duties of a macho man in this world.

Women are probably more compassionate about starvation and hunger throughout the world. So I see as women get more power and

voice in this world that they will change our priorities to peace and the elimination of starvation rather than armament and war to solve national and world problems.

Obviously this doesn't apply to all women because we still have the Phyllis Schafly's, Jeanne Kirkpatrick's and Margaret Thatcher's. But I don't think women would be as intimidated to speak out on the issue as men would because how can you call a woman a "sissy" or weak? Of course it is a misconception by men that they must be macho but we've had it drummed into us by people, movies, advertisements, etc., for so long it's almost ingrained.

So I see women as the saviors of sanity and hope, so more power to them and the sooner the better. This is especially true when you see so many very capable women speaking out and taking leadership roles.

The JACL women's concerns committee deserves the help and support of all JACLers.

About the Authors

MAY DOI was recently reelected to a second term as Gardena city clerk and obtained her certified city clerk's status in January. Prior to engaging in politics, she was a primary school teacher for 9 years in Los Angeles School.

She is a board member or officer of the Gardena Valley YMCA, Gardena Valley JACL, South Bay Chapter American Red Cross, and Assn. of Records Managers and Administrators. She is also a member of the allocations committee of United Way and a charter member of Zonta International, a professional women's organization.

KAREN ISHIZUKA of Culver City, Calif., writes, teaches, and takes her children to swimming lessons. Past work includes "The Truth of the Matter," a play about the psychological effects of camp, and "Fool's Dance," a dramatic comedy scheduled for PBS broadcast in Spring 1985.

She is currently working on a filmic adaptation of "Truth" and a few short stories. She teaches part-time at USC, and her children are in the "tadpole" class and the swim team at the local Y.

LILLIAN KIMURA is assistant executive director of the national YWCA, oldest and largest women's organization in the world, headquartered in New York. With the participation of 2½ million women and girls, Kimura coordinates the services of the national board to 450 local YWCAs.

Kimura was president of the Japanese American Service Center of Chicago for 6 years. She maintains JACL membership in both the New York and Chicago chapters.

MICHELLE KUMATA is a sophomore at University of Washington. In addition to her school work, she does graphic work for the International Examiner and performs with Seattle Taiko.

BETTY KOZASA serves as president of the Japanese American Community Services, president of the City of Los Angeles Council on Aging (mayoral appointment), member of the state legislation committee of the American Assn. of Retired Persons, member of the JACL aging and retirement committee, and commissioner of the to-be-created Children's Services Dept. of Los Angeles County (appointment by Supervisor Kenneth Hahn).

Professionally, Kozasa has worked for the Volunteer Center of Los Angeles, first as director of the Asian Voluntary Action Center, then in her current position as director of the Foster Grandparent Program.

Past activities include serving as president of the 10th district PTA, member of regional and corporate boards of United Way, and chair of the minority concerns committee for the Western Gerontological Society.

MEI NAKANO was born in Colorado and later interned in Amache. A former community college English instructor, she is now co-editor and publisher of Mina Press in Sebastopol, Calif. The author of *Riko Rabbit*, she is working on a novel and finishing a translation of her father's work to be published in Spring 1985.

Her interests are nuclear disarmament, women's rights, and "getting rid of the present occupant

of the White House." The most satisfying moment this year, she writes, was "speaking/reading to children of cultural school Daruma no Gakko."

ROSE OCHI is executive assistant to Mayor Tom Bradley of Los Angeles and directs the city's department of criminal justice planning. She is a member of the California bar, having received her J.D. from University of Loyola.

For 7 years prior to obtaining her law degree, she was a secondary school teacher in the Los Angeles and Montebello school districts.

CINDY OGAWA, who received her master of social work at UCLA, is employed at the program department, Group W Cable, in Gardena, Calif. She has volunteered and worked with such social and human services organizations as Asian American Drug Abuse Program and Asian American Mental Health Training Center.

NILDA RIMONTE is a founder and executive director of the Center for the Pacific-Asian Family, a sexual assault and domestic violence agency which operates Everywoman's Shelter in Los Angeles. Targeted primarily at Pacific-Asians, the center is, so far, the only one of its kind in the U.S. Rimonte was born and raised in the Philippines.

HANK SAKAI of Long Beach, Calif., is board chair of the Pacific Citizen. He has served JACL as national secretary/treasurer, chair of the national travel program, chair of the Pacific Southwest ethnic concerns committee and president (for two years) of the Orange County Chapter.

KOZASA

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cutting through the maze of governmental and organizational red tape. As president of the Council on Aging for the city of Los Angeles, it meant leading the senior population to successfully advocate for an independent Department of Aging in 1983. It has meant being invited to present testimony before local and federal bodies such as the House Select Committee on Aging and speaking out when the Asian Community Service Center's existence was threatened by budgetary cutbacks in Los Angeles County.

In pre-WW2 days, Asian Americans were not allowed to serve on juries, to say nothing of the grand jury. So it was with a great deal of anticipation that I answered my first call to serve on a jury. Attorneys reacted by being very cautious about having an Asian American woman serve on a panel. Many preemptory challenges were used to exclude me. The second time was a little better; it gave me a great deal of pleasure to respond to an invitation to speak to the grand jury on the subject of volunteerism.

The issues of age largely affect women.

The greying of America we have all read about is really the feminization of old age. Women, on the average, are living longer than men. Life expectancy for men is 74 years, but a woman's life is calculated to be 78.3 years. Currently, for every 100 men who are 65 or older, there are 150 women. In the years past 80, there are 250 women for every 100 men. Thus, it would seem that the issues of age in our society are largely those issues which affect women. Needless to say, there are certain problems that are peculiar to old age in women and that are exacerbated for minority women. Planning for the later years must include all phases of one's life, from health care to leisure activity.

During my lifetime, I have seen progress in eliminating racism and discrimination. Further progress will depend in large measure on the economic climate of the nation. I do not expect to see negative attitudes and practices eliminated in the foreseeable future. My hope is that sometime in the future there will be no need to celebrate Brotherhood Week or Asian Heritage Week because true equality and recognition will have been attained. In the meantime, I hope that each Asian American woman will learn to take the fact of being a minority woman and turn it around to her advantage. Moreover, I would urge that all of us become involved, become aware of issues that affect us, develop links to other groups in both the minority and majority communities, share our knowledge and skills with each other, and above all, not lose our sense of humor and sheer joy of living.

He is an engineer with 20 years in management at Rockwell International, where he promotes affirmative action programs. (He also has taken part in the Apollo and space shuttle programs.)

MAYUMI TSUTAKAWA is community arts coordinator for the King County (Wash.) Arts Commission. She is a former reporter, art critic and editor for the Seattle Times. She co-edited *Turning Shadows into Light: Art and Culture of the Northwest's Early Asian/Pacific Community*, published in 1982 by Young Pine Press, and continues to do freelance writing and editing projects involving the Asian/Pacific community and the arts in Seattle.

JANE YAMBE has edited a bi-weekly newsletter for a private social and athletic club in Seattle, Wash., for 6 years. She is a journalism graduate of the Univ. of Washington, and "a science fiction fan who loves writing letters, reading, attending movies and live theater." She lives with her husband and in-laws in an extended family situation.

"Syndicated columnist Erma Bombeck's words in a recent TIME magazine sum up best where I'm going," she says.

Bombeck reportedly told a high school commencement audience: "Most of you are ordinary. You are not going to the moon. You'll be lucky to find the keys to your car in the back parking lot. But some of you are going to be great things to yourselves. You are going to be the best friend someone ever had."

SANDI KAWASAKI was chair of the women's concerns subcommittee for the PC supplement.