JACL representatives meet with Nakasone

LOS ANGELES—Defending a new regard for Japanese Americans, the Japanese government invited two representatives from the JACL to meet with Prime Minister Yasuhiro Nakasone during his visit here Jan. 2.

Frank Sato, JACL president, attended the private audience along with Rose Ochi, local JACL coordinator for U.S.-Japan relations. As inspector general of the Veterans Administration, Sato is the highest-ranking Nisei in the federal government.

Also participating in the 25-minute meeting were Noriichi Kanai, president of Gumpa-ken-jinkai; Kaozi Tsutsui, president of the Kenjinkai-kyogikai, an umbrella organization of all the prefectoral groups in Los Angeles; and Koshiro Torii, president of Japanese Chamber of Commerce.

Significant Visit

Nakasone told the group that he felt it was significant that he and President Reagan had met in Los Angeles, an important city for U.S.-Japan trade, and that the visit took place in the first days of the new year. The prime minister then commented on issues ranging from the trade deficit to the U.S.S.R.’s relations with the U.S. and Japan.

Most significant for Japanese Americans was Nakasone’s assurance that he would do everything he could to promote better U.S.-Japan relations. And, in response to a comment by Sato, the prime minister said he understood that the U.S. Nikkei community was affected by the tension of the U.S.-Japan relationship.

Controversial Issue

Ochi, too, emphasized the concern of Japanese Americans, because, she said, “We suffer the social consequences of anti-Japan trade baiting. Thus, while the trade deficit is essentially an economic issue, it becomes both a political and social issue as well, and accordingly, must be addressed on all these levels.”

Sato stated that JACL’s highest priority, next to redress, was the improvement of U.S.-Japan relations.

Characterizing the meeting as “upbeat,” Sato said he felt that “the Japanese government became more and more aware that Japanese Americans could play a much more effective role in bridging the gap between the two nations.”

He added, “I also feel that it was very significant that the prime minister invited JACL, particularly when he was here only a short time.”

Nakasone was in Los Angeles for about 24 hours. The private discussion took place just prior to a press conference about his meeting with President Reagan and the return flight to Japan.

—by Karen Seriuguchi

Japanese an exception

Asians better off than other immigrants

WASHINGTON—Asians who come to the U.S. are generally better educated than other immigrants, according to recently released census figures. Except for Japanese, Vietnamese, and Lao-tians, they also earn more than most Americans.

A special tabulation of 1980 census data shows that percentages of college graduates among native- and foreign-born adults are both around 16%. However, the percentages are much higher among those born in most Asian countries.

Those from India ranked highest, with 66% having graduated from college, followed by Taiwan with 60%, and Iran and Hong Kong, both with 43%. Those born in Vietnam and Laos were below the national average, with 15 and 6.5%, respectively.

Income Also High

Correlation between educational level and income is high. Indian-born residents have the highest median household income at $25,644. Those born in the Philippines, with 42% college graduates, come in second with $25,644. Median incomes for those born in China, Taiwan, Hong Kong and Korea were all in the $18,000 to $18,500 range.

By contrast, those from Vietnam have a median income of $12,551, and those from Laos, $5,634.

Discrepancy for Japanese

Although 24% of the immigrants born in Japan have a college degree, the median household income of $16,016 for the Japanese-born population is lower than the national average of $19,941.

The median income for all foreign-born people is $14,588, while that for native-born Americans is $17,010.

Recent Immigration

Of the 14.1 million people born in other countries, 3.3 million came to this country between 1975 and 1980. Of these recent arrivals, 1.2 million came from Asia.

Sizable numbers came from Vietnam (209,000), the Philippines (172,000), Korea (152,000), India (90,000), China (78,000), and Japan (70,000).

The influx of immigrants from the Philippines pushes that country to sixth among the foreign-born population with a total of 501,440. First is Mexico with 2,389,221, followed by Germany (849,344), Canada (482,859), Italy (481,192), and Cuba (607,814).

The total Korea- and China-born populations are almost the same—289,855 and 286,120, respectively. The total from Vietnam number 331,120, and those born in Japan number 221,794.

Onizuka to go up in partial secrecy

HOUSTON—Until now, all manned U.S. space missions have been open to the media and essentially civilian in nature. The next planned launch on Jan. 23 of the space shuttle Discovery, with Air Force Major Ellison Onizuka, the first Asian American astronaut, on board, will signal a change in that policy.

Mission specialists Onizuka and Marine Lt. Col. James Buchli, Air Force Lt. Col. Loren Shriver, the pilot, and Navy Capt. Thommas Mattingly, the mission commander—all of NASA—will be joined by a Dept. of Defense astronaut, Air Force Major Gary Payton, who will manage the mission’s military payload, reportedly a signal and electronics spy satellite. It will be launched from the Discovery into a geosynchronous orbit and deploy the western portion of the Soviet Union.

The Dept. of Defense has already booked 20% of the next 70 shuttle missions and has built its own launching facilities at Vandenberg Air Force Base in California. All future flights carrying military payloads will be bound by the same secrecy rules applying to the Jan. 23 launch: no news conferences with astronauts, no press kits, no information on cargo, no public access to astronaut communications while in orbit.

Defense Dept. officer Brig. Gen. Richard Abel said that some future military shuttle missions may be completely closed to the media, with no advance information available.

The January flight was originally scheduled over a year ago. After numerous delays and spacecraft changes, it seems that all is ready to send the first Japanese American into space.

Many Asian Americans have been disappointed that the first mission with an Asian on board is subject to a news blackout, in contrast to the flights that carried the first Black American and first American woman into space. However, according to one report, Onizuka “may become one of the most famous shuttle astronauts of all.”

Writing in the Tazoi Times, Jon Takasugi quoted an “unofficial source” as saying that “there is a good chance NASA will send Onizuka on a worldwide goodwill mission post-flight. In addition, NHK-TV in Japan has been following the Nikkei’s career closely, and unconfirmed reports indicate a documentary on the astronaut’s life may not be too far away.”

Born in Kona, Hawaii, the 38-year-old Onizuka attended Honolulu Elementary and Konawaena High before going on to University of Colorado at Boulder to study aerospace engineering.
Prime Minister Yasuhiko Nakasone (right) discusses U.S.-Japan relations with JACL President Frank Sato and Vice President Rose Ochi.

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TSUKU THAT MOCHI—Janice Nabara pounds the mochi while Mo Nishida turns it at a mochitsuki held in Los Angeles Dec. 30. The Japanese New Year's tradition is still practiced in the Nikkei community.

Leadership workshops offered for Asians

LOS ANGELES—LEAP, Leadership Education for Asian Pacifics, is now offering Workshop I, the first in the five-part Leadership Development Series. Designed specifically to consider the personal and professional ingredients of the Asian Pacific leader, Workshop I will place strong emphasis on cultural values influencing the Asian Pacific leadership style. Topics include: the nature of Asian Pacific leadership and professional effectiveness; stereotypes and leadership behaviors; analysis of personal, family, and community networks; and assessment of leadership resources in yourself and others.

Workshop I, which occurs over the course of a Friday evening and an entire Saturday, is offered on two separate weekends: February 8-9, and April 12-13. Application deadlines for each workshop session are Jan. 18 and March 22. Applications are being accepted for both sessions. To obtain application materials please write to: LEAP, Leadership Development Series, 898 N. Spring St., Ninth Floor, Los Angeles, CA 90012, or contact J.D. Hokeyanuma or Larry Ng.

Cable Management Program Offered

OAKLAND, Calif.—Walter Kaizt Foundation (WKF) is accepting applications for 1985-86 fellowships in cable television management. Ten to fifteen fellows participate in this prestigious, nine-month program.

WKF seeks to prepare minority men and women for management positions in the cable industry. The fellowship program is designed for individuals who have completed their education, have demonstrated leadership abilities and are committed to careers in cable.

The fellowship is experience-based. Fellows gain practical experience through a series of field assignments within a company at the operational level in a small, medium, and large system, and at the corporate offices in major U.S. cities. The fellowship may lead to a regular position in cable television management.

To supplement this first-hand experience, there is a support curriculum comprised of skills seminars enabling the fellows to understand how cable industry leaders think, evaluate and act.

Faculty for the fellowship curriculum includes such cable industry leaders as Ray Joslin, president, Cable Communications Inc., The Hearst Corporation; Donald Anderson, senior vice president, HBO; Glenn Jones, chair, Jones Intercable Inc., Paul Maxwell, Publisher Multichannel News; and Paul Kagan, president, Kagan and Associates.

Recently, the supply of qualified fellows does not meet the demand from the industry. Last year, only nine of the nineteen fellowships offered could be filled.

Application deadline for the program is Jan. 15, 1985. For more information about the Walter Kaizt Foundation Fellowship Program call (415) 428-2225, or write: Walter Kaizt Foundation, P.O. Box 11080, Oakland, CA 94611.
Independence

BY THE BOARD:

Clifford Uyeda, PC Chair

Pacific Citizen has been nurtured by its parent organization, JACL, for half a century. The dried-up umbilical cord remained attached.

National Headquarters is given much to my deep chagrin, an order received from the national office to supply PC with the membership card that is the newest addition to the PC staff.

As for so-boro, forget it. I have,

San Diego

Sani Diego—"Unfinished Business" Steven Okazaki's documentary film about the Supreme Court cases of Gordon Hirabayashi, Fred Korematsu and Minoru Yasui, will be shown Saturday, Jan. 19, and Sunday, Jan. 20, at Lewis J. H. S. auditorium, 5790 Greenbrier Ave., at 6:30 p.m. Peter Irons, author of Justice at War and the person who was instrumental in reopening the three cases as PC experienced various controls from the National Headquarter's which seemed to impede PC's effective publishing functions.

Although it is a natural process, seeing greater independence from parental supervision almost always causes a certain amount of hurt feelings. The National HQ PC relationship is no different.

The existence of a climate in which these encounters could occur has to be remedied. At the national convention in Honolulu, permission to cut the cord was finally granted by the National Council.

PC's administrative and financial independence from National headquarters, we believe, is not the abandonment of mutual interest, trust and cooperation between the two. It should be a healthier relationship where cooperation is based not on interpretation but a relationship motivated by shared interests and a desire to assist each other.

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A Center for Buddhist Translation and Research

Seventy years ago, an 18-year-old Japanese boy fresh out of high school came to the United States and enrolled in the University of California at Berkeley. His name was Yone Numata. After graduation he went home and in 1934 founded Mitutoyo Industries, which has become one of the world's leading manufacturers of precision measuring instruments.

A few weeks ago he came back to Berkeley. It was to dedicate the Numata Center for Buddhist Translation and Research, which has been made possible by funds from Mitutoyo Industries. The center is located in a pleasant, three-story house at 2800 Warring St., not far from the University of California campus.

The center’s mission is to translate into English the Taisho Tripiṭaka, the compendium of Buddhist scriptures, precepts and commentaries written in classical Chinese.

More than 150 scholars around the world were approached by the Buddhist Promoting Association in Tokyo, the parent body of the Numata Center, to take part in the project. The qualifications were restrictive: they had to be Buddhist scholars who could read classical Chinese and write in English. About 70 persons—30 in Japan plus others in the United States, India, China, France, Germany, Canada and New Zealand—are scheduled to work on the translation under the overall direction of Dr. Shoyo Hanayama of Berkeley.

Translated texts will come to the center for final review and coordination, printing and distribution.

The Rev. Kyoshin Yamashita, an amiable Nisei priest, shoulders primary responsibility as president of the Numata Center.

The first portion of the work was begun several years ago and the first volume is expected to be available next spring. If all goes well, the 100 volumes that will make up the first portion should be completed by the year 2000. This series would comprise only 10 percent of the total, but once the work is under way, the rest is expected to move much more rapidly. Even so, this may be a century-long project.

Who will read this mass of material? It will be of primary interest to theologians and other religious scholars, but because of language problems, did not have direct access to the wisdom of Buddha’s teachings. But of course there is likely to be a spin-off for others, and this may open the minds of others about a faith that has endured for 25 centuries.

Numata, whose son Yoshito now heads Mitutoyo, has endowed chairs on Buddhist studies at the University of California and Harvard. His contribution to each of the schools is $40,000 per year for 20 years to underwrite lectures by visiting scholars.

The dedication of the Numata Center’s dedication is appropriate. Coming at the approach of Christendom’s most significant season, it underscores the quality of man’s search for truth, peace and understanding regardless of the name given his particular faith.

Letters

Honor Roll
You and your staff are to be congratulated on another fine special Holiday Issue, particularly in view of all the equipment failures you have encountered. This year’s theme focusing on the Kibi is especially commendable.

I would, however, like to know why the Thousand Club membership list was not included in this year’s edition. It seems to me that this has always been an integral part of the annual issue in which Thousand Club members are given recognition once a year for their added support of the JACL. At a time when we are trying to increase membership, omission of this list is incomprehensible.

DR. FRANK F. SAKAMOTO
Past Nat’l 1000 Club Chair
Richmond, VA

In Memoriam: Dennis Roland

The friendship of Dennis A. Roland, who just passed away, was a part of my life. He was the finest example of an American, true to our highest ideals, and I will greatly miss him, as will many others in all parts of this world.

Dennis was a retired merchant marine officer, with eight years of active duty in the U.S. Navy, retiring with the rank of lieutenant commander.

But readers of the Pacific Citizen and other Nikkei vernaculars are likely to recall the name of Dennis Roland as belonging to a former POW of the Japanese, who worked on the Burmese-Thai Death Railroad" where some 100,000 are said to have perished.

Yet his abiding love for all humanity remarkably prevailed through this living hell, which he survived weighing 68 pounds. And the rest of his life was spent sharing his experience and understanding for those who had once been his captors and tormentors.

To the end, in letters-to-editors, radio interviews, newspaper and news interviews during and after his River Kwai and Hiroshi­ma/Nagasaki pilgrimages, Dennis kept insisting that "our captors had very little and we, a little less," that "we shared the same hardships, and death did not know difference between captor and captive."

It was characteristic of this gentle, peace-loving soul that, instead, Dennis begged the Japanese to forgive America for what he called "the atomic bombings of Hiroshima and Nagasaki, cities I crowded with innocent civilians."

At one point, Dennis had also ended up as a POW of the German. He was then 2nd officer of the Savokia, a merchant ship sunk in the Indian Ocean by a German submarine. After the war, Dennis joined the U.S. Navy and ended up being touched by the humanity of an American who held no hate and could transcend malice.

Dennis Roland, who died Dec. 14, 1984, leaves behind a legacy that will endure. There is so much more to tell about a man whose dedication is appropriate.

MICHIE WEGLYN
New York

Photos Too Small
I believe that the PC is inad­vertently guilty of misrepresenta­tion. I read with great interest of the exhibit of Ansel Adams’ pic­tures of Manzanar (Nov. 30 PC). Being a great admirer of Ansel Adams and, like all of Japanese descent, interested in accounts, records, photos of the Japanese camp experience, I immediately wrote for the catalog mentioned in the article.

I got the catalog almost by return mail, but while other exhibi­tion catalogs have reproductions of the articles on exhibit, there is not a single picture except for small x 1½ in. headings for different sections. For the Executive Order 9066 and for "Mine Okubo: An American Experience," for example, both had [larger] copies of the photographs and pictures which were part of the exhibit.

While I am happy to have this edited version of Ansel Adams’ book “Born Free and Equal,” I feel cheated out of the photographs. I probably look too much for granted. I want people to read to know what they get for $15.00 plus $1.50 for handling and postage before they decide to send for the catalog.

MARIK HASEGAWA
Richmond, VA

Sloppy Usage
If “outmarriage” is defined as “marriage to anyone not of the same nationality group” (Dec. 14 PC), the outmarriage rate for third-generation Japanese American men should not be being calculated from the large percentage claimed by the UCLA researchers.

Third-generation Japanese Americans are Americans by na­tionality, and since they almost always marry fellow Americans, this figure is not the large percentage claimed by the UCLA researchers.

especially in a heterogeneous na­tion like the United States. Every U.S. citizen is American by na­tionality, and nothing. Unfortunately, the foregoing strict definition is oftentimes blurred by an improper colloquial usage. Some people carelessly and incorrectly use the phrase "Japanese American," when they really mean race, color or ancestry. This problem stems from the old racist brainwashing trick of restricting the term “American” to whites, non-whites then are necessarily relegated to other kinds of “nationalities” be­cause they cannot be Americans.

Such imprecise usage can result in a person or group having a mis­taken identity—sometimes with catastrophic consequences. For example, it was exactly this type of confusion regarding the national identity of Japanese Americans, which led to the mass incarcer­ation of U.S. citizens during WW2.

At first I thought that the PC staff writer might be at fault, but eventually I was assured that the blame was for the catalog mentioned in the article.

RICHARD ARISU
San Diego, CA

Thank You
We wish to express our warmest thanks to all those who partici­pated in the retirement party gra­dually sponsored for me by the members of Marshal Hike Yego’s command on Oct. 27 at the S. Peter and Paul Parish Hall in Rocklin.

Our special gratitude to govern­mental officials and groups, and various organizations who pres­ented me with numerous honorary awards and resolutions. Thank also to those who were unable to attend but kindly sent gifts and messages of best wishes.

And our sincere appreciation to the sponsoring committee, whose diligent efforts enabled us to share with our friends a never-to-be­forgotten joyous evening of bring­ing together people who are jus­tifying law enforcement career.

Thanks also for the wonderful gift of a trip to Washington, D.C.

ALICE and HIKE YEGO
Pentyn, Calif.

The 1000 Club Honor Roll pays rec­ognition to active 1000ers as of Dec. 31 each year and it has been appearing in the special New Year edition or in mid-January in recent years. At one time there was a mixture of people in the Holiday Issue, but the cutoff happened to be Nov. 30–too early for many who participated in the project. Misto­nification of their contribution did not arrive to make the absolute Holiday Issue deadline of Dec. 7. —Gen. Mgr.

Dennis Roland, who died Dec. 14, 1984, leaves behind a legacy that will endure. There is so much more to tell about a man whose dedication is appropriate. Coming at the approach of Christendom’s most significant season, it underscores the quality of man’s search for truth, peace and understanding regardless of the name given his particular faith.

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This year, the 40th anniversary of the atomic bombings of Hiroshima and Nagasaki will be observed, to the eternal agony and bitterness of the survivors and their kin. As in other years, the day will be observed with religious fervor by peace movements around the world, with due sober reflections by the American and Japanese press in editorial and annual reviews. Fittingly so, for the two events have السدوى characteristics in the most terrible legacy of curse which it must carry forever on its back—the very real fear of nuclear holocaust.

In the massive quantities of official rec­ords, private memoirs and press reports produced over the years, it would seem that no aspect of these apocalyptic events has failed to be investigated. Yet there has always remained a certain ambiguity regarding the Japanese response to the decision of the American government to use the atom bombs. Why did the Japanese government mokusatsu (note below) the Potsdam Proclamation? Did the Japanese government's decision to use the atom bombs? A recent book, Satsuh Suzuki Kantaro (Premier Kantaro Suzuki by Keiko Kouda) (Shin bunko Publishing Company, 1979, page 6, "Mokusatsu," seems to give the most convincing and clear answers to questions in this regard.

This book is a thoroughly researched reportage on how the Pacific War was brought to an end, written from the perspective of this old statesman who was serving out his long public career as the premier of a nation on the verge of defeat through the most difficult, harrowing days of its history. Japan. The following is part paraphrase and part my observations.

On Apr. 6, 1945, when Suzuki assumed his post, Japan was practically on its knees. Iwojima had fallen in mid-March. Only a week before, the American forces had landed on Okinawa. The navy was a memory of once-prideful ships which had no defense against American air attacks. The people were heartily tired of the war. Only a week before, the country was facing 100 diesel-powered submarines which were acting with characteristic bluster, lashing the people with 'your war against the dark ages.'

When Okinawa fell on June 22, an Allied invasion of the home islands became an imminent possibility. But the army had neither the arms nor the ammunition to undertake such a war. The only hope was one of surrender, and with due respect, lashing the people with 'your war against capitalism.'

It was at this juncture that the Potsdam Proclamation was issued on July 26, 1945. The Japanese cabinet met at 5 p.m. the same afternoon (July 27 in Tokyo): Foreign Minister Togo explained that the Potsdam Proclamation, contrary to popular apprehension, was not an ultimatum for an unconditional surrender, but a proposal for a conditional surrender; that it was probably the last such offer, and, rejecting it Japan, would be forced to accept an unconditional surrender as Germany did.

While all the civilian members exercising military leaders were adamant in their refusal to face reality. Denouncing the Allied terms as insolent, they decided that the premier reject them and instead issue another call, in the name of the Emperor, to renewed determination to continue the fight. Suzuki and Togo had a time of it pacifying and bringing them to Togo's view. It was decided that Japan would ultimately accept the Allied demand but withhold an immediate reply, in the meanwhile redoubling the diplomatic effort to persuade Russia to mediate for armistice.

In the belly of the news, the cabinet decided to downplay it by not making any public comment, but allowed the press to publish the Allied terms with the exception of Article 9. This was for fear that it seductively tender tone would further weaken the people's fighting spirit. (Article 9: The Japanese forces, after being completely destroyed, shall be disarmed and shall return to their homes with the opportunity to lead peaceful and productive lives.)

On the 28th, the following morning, the premier directly rejected the Potsdam Proclamation. A week later, the first atom bomb was dropped on Hiroshima. Before Japan and recovered from the Potsdam Proclamation, the Asahi's headline was imputing to the nation's morale. Yielding to their pressure, Premier Suzuki issued a statement of the government's stand at a press conference on the afternoon of July 28. The story appeared two days later on July 30. Suzuki was reported to have affirmed the government's intention to mokusatsu the Allied demand.

This was the second time the fateful word appeared in print. Abroad, it was interpreted as the rejection of the Potsdam Proclamation. A week later, the first atom bomb was dropped on Hiroshima. Before Japan and recovered from the Potsdam Proclamation, the first atom bomb exploded over Nagasaki.

Suzuki was accused of committing the gravest slip of the tongue in history, thus bringing on Japan the most horrible calamity of all. The Allied 'tricky' proposition, affirming the Japanese determination to carry on the war to final triumph, the Asahi headlined it, "Laughable—Allies' Terms for Japan's Surrender!" The Mainichi also used the word "laughable." The Asahi downplayed the news by relegating it to the position of secondary prominence, left of center front page, but used much the same headline. "Japanese Government to Mokusatsu Allied Demand!": This was the first time the word appeared in public print in connection with the Potsdam Proclamation.

While the word "laughable" as used by the Yomiuri and Mainichi was the two most prominent newspapers, the Asahi's headline was imputing to the government a policy intention which it had not announced. The Asahi clearly exceeded the bounds of reportorial propriety.

(Note: mokusatsu is translated as: to kill by silence; to ignore; to treat with silent disdain. All these appear in the Inouye Waei Daijiten. Reproduced in an enlarged offset edition in large quantities for the military language program, this dictionary served as the supreme authority on the Japanese language throughout the war. In the context of the situation as of these dates, it would seem that the word mokusatsu was used as a provocative word.

Foreign Minister Togo was dismayed and angry at the Asahi's unwarranted presumption. On the other hand, the military leaders were angry at the government's inaction, which they claimed was further undermining the nation's morale. Yielding to their pressure, Premier Suzuki issued a statement of the government's stand at a press conference on the afternoon of July 28. The story appeared two days later on July 30. Suzuki was reported to have affirmed the government's intention to mokusatsu the Allied demand.

This was the second time the fateful word appeared in print. Abroad, it was interpreted as the rejection of the Potsdam Proclamation. A week later, the first atom bomb was dropped on Hiroshima. Before Japan and recovered from the Potsdam Proclamation, the first atom bomb exploded over Nagasaki.

Suzuki was accused of committing the gravest slip of the tongue in history, thus bringing on Japan the most horrible calamity of all. The Allied 'tricky' proposition, affirming the Japanese determination to carry on the war to final triumph, the Asahi headlined it, "Laughable—Allies' Terms for Japan's Surrender!" The Mainichi also used the word "laughable." The Asahi
Redress Fund-Raising

REDRESS UPDATE: Minoru Yasui, Legislative Education Committee

Although the National JACL Convention, in convention assembly
in Honolulu during August 1984, authorized the National JACL Board to establish the conditions and timing of the transfer of redress activities from the JACL redress committee to the JACL/LEC, unfortunately, because of inadequate and insufficient funding, such transfer is not likely to occur soon.

The National JACL Council did authorize an annual budget of $240,000 to National JACL redress committee to continue operations as herebefore. Further, as Dr. Roy Nishikawa pointed out, the redress committee will have $60,000 to pay to the National Endowment Fund by Oct. 1, 1985.

Consequently, funding for the redress committee must be at a rate of approximately $50,000 per year. This is a heavy burden upon JACLers and JACL chapters. This is a year of expenditure will need to continue for a minimum of two years, until Oct. 1, 1986.

Ron Kiyabawashy as executive director, and John Tateishi as redress staff director, are taken over. Since they shall continue under the aegis of the National JACL. Certainly, from the standpoint of public education and public information, such activities are legitimate and necessary.

Meanwhile, the JACL/LEC, as the lobbying arm of the National JACL, will need to get up speed, acquire substantial funding, and commence direct lobbying activities. Both Shig Wakamatsu of Chicago and Harry Kajihara as FSM governor are much concerned that not less than $300,000 per year is raised for JACL/LEC. Combining the redress of Wakamatsu's ideas with the Harry Kajihara-Hark Sakui plans, fund-raising for LEC will be consolidated. Basically, the JACL/LEC fund-raising plan will concentrate upon 200 prime solicitors who will be asked to raise $2,000 each, hopefully from non-JACL sources. We recognize that JACL/LEC contributions will not be tax-deductible. This will make fund-raising for JACL/LEC difficult, but it must be done. We intend to direct lobbying with JACL/LEC and the National JACL must be protected in its tax-exempt status. Funds contributed to National JACL will continue to be tax-deductible.

As soon as sufficient funds are obtained for JACL/LEC, it is proposed that the professional lobbying firm in Washington, D.C. will be retained. Initially, we shall seek professional evaluation of the probabilities of enacting redress legislation by the 99th Congress, and professional advice as to what needs to be done and at what cost. After such evaluation is made, the JACL/LEC will make further decisions as to proper timing for a full-fledged lobbying effort with professional guidance.

The myriad details of such planning are not yet clear. But, step by step, such planning must be shared as much as possible with the National JACL membership and with the Nisei population as a whole.

In the meanwhile, it is absolutely essential that the current momentum not be lost. There are many activities, short of direct lobbying, that must be done now.

Publicly encouraging redress-related activities, promotion of greater understanding of the basic issues involved, and general public education must continue alike.

The JACL/LEC board is planning to meet in San Francisco on Feb. 9-10, 1985. Specific courses of action will be presented. Various alternatives will be explored. Decisions will be made. Anyone interested may attend.

Chronicology

Redress Legislation

In 1983, the Commission on Wartime Relocation and Internment of Civilians (CWRC) recommended reparations for Nisei interned during WW2. Later that year, two redress bills, HR 4110 and HR 4110, were introduced in Congress. In 1984, HR 4110 gained 34 co-sponsors in the House for a total of 106. HR 4110 gained 6 co-sponsors in the Senate for a total of 28.

Though there was little chance of the bills being passed or even enacted in 1984, Niseis continued to present their case. The bills are to be reintroduced in 1985, at which time community organizations will step up their lobbying efforts.

Jan. 12-Sen. Spark Matsunaga (D-Hawaii) hosts a briefing on S 2116, representatives of 45 civil rights, labor, and community organizations in Wash. D.C.

Feb. 6, 8, 16—Losi Ding's documentary Nisei Soldier is shown on the House of Representatives' closed-circuit television system through the efforts of Reps. Norman Mineta and Robert Matsui (both D-Calif.)

Mar. 16—Matsunaga and Matsunaga urge Rep. Sam Banks (D-Oklahoma) to introduce the Redress Bill in the House. The State Senate votes to appeal the decision. The court rules against the National JACL redress due to a legal precedent.

Aug. 16—Senate Governmental Affairs Subcommittee on Civil Service, Post Office and Federal Personnel Committee consisting of (from left) redress director John Tateishi, president Ford Shimomura, and redress chair Min Yasui testify before a Subcommittee hearing on the JACL

Sept. 12—House subcommittee holds hearings on HR 4110 in Washington, D.C.

Oct. 13—Sen. Pete Domenici (R-N.M.) presents JACL Mountain Plains District Council that he will support redress legislation.

Nov. 6—Elections and primaries result in net loss of eight redress supporters in the House and one in the Senate. However, congressmen-elect John Miller (R-Wash.) has said he will support redress legislation, and Rep. Paul Simon (D-Ill.), a co-sponsor of the House bill, is elected to the Senate.

Class Action Suit

Choosing to pursue redress through the courts rather than through Congress, the Chicago-based National Council for Japanese American Redress (NCJAR) filed a class action suit against the federal government on behalf of former internees in March 1982. The total amount sought for losses and rights violation was $62 million.

May 17—U.S. District Court Judge Louis Oberdorfer dismisses NCJAR's suit, agreeing with government attorneys that the six-year statute of limitations for filing a suit had expired.

May 23—Los Angeles Herald Examiner editor criticizes judge's decision, calls on Congress to reconsider the case.

Oct. 12—NCJAR announces they will file a legal brief supporting the NCJAR's appeal. However, attorneys note reason why suit could not have been filed earlier, such as government files closed to public in 1980. NCJAR chairman Hohri praises JACL's show of solidarity.

Coram Nobis Cases

In 1983, three Nisei—Fred Korematsu, Minoru Yasui, and Gordon Hirabayashi—had their WWII Supreme Court cases reopened. Each had been convicted of violating curfew or evacuation orders directed at Japanese Americans, and each had appealed on the grounds that the laws were discriminatory. The Supreme Court, however, ruled in the government's favor, citing the facts that the justice of the United States is that we are capable of such efforts for this last and final push during the next two to five years. After that, regrettably, some of us old-timers will no longer be...
Support for Redress

Throughout 1984, Nikkei sought to create greater public understanding of their WW2 experiences in order to strengthen their case for redress. Support from non-Nikkei groups grew, and compensation was received by some former county and city workers fired during WW2 because of their Japanese ancestry.

Concurrent with efforts to educate the public about the camps were programs designed to publicize the little-known exploits of Nisei fighting for the U.S. in Europe and the Pacific during WW2. Los Angeles Daily News’ story “Nisei Soldier,” for example, was broadcast on public television and shown in communities across the country.

Jan. 21—Los Angeles City Council’s Finance and Revenue Committee passes a measure providing payments for former city employees of Japanese descent who were fired in 1942.

Feb. 5—Delegates to the California Democratic Party’s platform convention vote unanimously to endorse a plank supporting redress.

Feb. 19—Mike Higuchi’s “Years of Infamy,” a book about the WW2 internment first published in 1976, is reprinted.

Feb. 19-20—“Day of Remembrance” observances of the 40th anniversary of Executive Order 9066 are held in JACL communities in Los Angeles, San Francisco, San Jose, San Diego, Chicago, and New York.

The California State Legislature later passes a resolution declaring every Feb. 19 a “Day of Remembrance.”

Feb. 19—An unveiling ceremony is held for a plaque designating the site of the Salinas Assembly Center as a California Registered Historical Landmark. More than 3,000 Monterey area JACL members attended the ceremony.

Feb. 21—Alameda County presents $5,000 checks to seven former county employees who lost their jobs in 1942 for being of Japanese ancestry.

Feb. 25—Executive council of the 13.7 million-member AFL-CIO endorses CWRIC findings and redress bills HR 4110 and S 2116.

Mar. 6—Seattle City Council votes to pay $5,000 each to three Nisei fired from their city jobs during WW2.

Mar. 9—Democratic presidential candidate John F. Kennedy announces his endorsement of redress.

Mar. 27—During a Washington, D.C., hearing members of the Democratic National Committee are urged to include a plank on redress in the party’s platform. Testifiers include Louis Tomlinson, chairman of the JACL’s West Coast area.

Mar. 29—Members of the U.S. Commission on Civil Rights recommend a formal apology to JACL members interned during WW2, but do not approve of reparations. Chair Clarence Pendleton says that redress would set a precedent for other groups.

Mar.—JACL’s redress chair John Takeishi announces nine resolutions commending Public Law 77-503 from: Contra Costa & Mono counties, counties of the cities of El Cerrito, Gardena, Lodi, Richmond, & Stockton, and all in Calif.; Cumberland County, N.J., and Hennequin County, Minn. Issued Mar. 21, 1942, the law made it a crime to violate Executive Order 9066.

Apr.—Organization of Chinese Americans endorses redress. 3,500 member OCA has 31 chapters nationwide and a Washington lobby.

Apr. 18—Hawaii State House of Reps unanimously passes a resolution supporting redress.

Apr. 22—Senator Gary Hart of Colorado supports congressional designation of the Amache internment camp site as a national historical site.

Apr. 25—Seattle School Bd. votes 4-2 to compensate Nisei clerks fired during WW2.

May 17—Philadelphia City Council passes a resolution supporting JACL’s redress efforts.

May 23-24—General assembly of JACL’s general membership, 3.5 million-member Presbyterian Church USA votes to support redress legislation.

June 3—The site of Stockton assembly center is marked with a plaque designating it as a California Historical Landmark. More than 4,000 JACL members attended the ceremony.

June 13—Watsonville (Calif.) City Council endorses JACL’s redress efforts.

The owner of this gas station was one of 8 persons forced to leave their businesses when an immigrant property-owner decided to develop land in Monterey Park, Calif.

Oct. 31—Monument erected in Bakersfield, Calif., to honor 42nd Nisei who liberated town during WW2. Several Nisei vets attend ceremony. Film maker Lon Ding records proceedings.

Oct. 31—Chicago city council endorses redress.

Nov. 25—National League of Cities, meeting in Indianapolis, endorses redress. League includes mayors and council members of 15,000 U.S. cities.

Canadian Moment

In Canada, as in the U.S., Nikkei have been seeking some form of redress from the government for their forced removal from the West Coast and subsequent incarceration. Jan. 20-22—Delegates to a meeting of the National Assn. of Japanese Canadians in Winnipeg agree to seek an apology and compensation from their government.

Mar. 25—In Ottawa, the House of Commons Commission on Visible Minorities, following a yearlong study, recommends redress for Japanese Canadians evacuated during WW2. However, Prime Minister Pierre Trudeau does not support the idea. “I don’t see much gain by trying to apologize for the acts of our great-grandfathers and their great-grandfathers,” he says.

Apr.—Ontario attorney general Roy McMurtry refutes Trudeau’s remarks as “totally inadequate,” says government should look into issue of compensation for internees.

June—Multiculturalism Minister David借款人 Cameron tells Canadian government will apologize to Japanese Canadian internees. He rejects individual payments but hints at some kind of compensation.

June 18—John Turner is elected Liberal Party leader and assumes post of prime minister. In response to a survey by the National Assn. of Japanese Canadians, he has stated that JACL interred during WW2 deserve an apology and some sort of “symbolic” compensation.

July—The National Assn. of Japanese Canadians releases a report saying the WW2 internment was motivated by racism, not national security. Soon afterward, Multiculturalism Minister Jack Murta says that an apology from the government is very likely and that the government’s position on redress may be announced soon.
Anti-American Violence

The Chin killing is only one of many incidents that have caused concern among Asian Americans nationwide. Community organizers have been working to stem the increase in anti-American sentiment and to assure that cases of racial violence are dealt with properly by the legal system.

Jan. 4—Three Vietnam veterans are arrested in Northampton, Mass., for burning down a Buddhist shrine on the eve of the Tet holiday.

Feb. 7—Asian-American community representatives testify before the Santa Clara County Human Relations Commission about increasing a hearing on anti-Asian bigotry and violence.

Feb. 29—Yung Cheung, a 19-year-old expectant father, is shot dead by a traffic cop after attempting to escape because of 2nd degree murder. Defense attorney Martin Geduldig later claims that Cardenas has a psychopathic personality resulting from an extended stay in Thailand.

Mar. 3—U.S. Commission on Civil Rights announcement plans to begin a study of racism directed at Asian Americans.

Mar. 7—Khamsoy Prathavanh, a Laos immigrant, is beaten to death by a motorcycle motorist after his car stalls on a street.

Apr. 9—Participants in the East Coast Asian American Educators Conference attend a White House briefing and discuss education, immigration and foreign policy with government officials.

April 19—Rep. Norman Mineta testifies before the Select Committee on Asian Americans to restate Asian American grievances and to request $750,000 for the display of a racial caricature at Six Flags Amusement Park in Florida, Michigan. A poster shows a car with stickers that say "I love America," with features of an aircraft carrier labeled "Detroit." Following complaints that the poster encourages the kind of bigoted thinking that caused the Chin killing, the caricature is removed.

May 1—In the Powelton Village section of West Philadelphia, a 32-year-old, Tom Cheung, has been beaten and robbed and had his homes and cars hit by bullets and rocks. Seng Vang, a Hmong immigrant visiting from Quebec, is beaten with a steel rod and rocks on a street corner. A pumpkin with Asian features and a baseball bat smashed into it. The attackers are said to be Blacks who think Asian Americans are receiving preferential treatment.

Oct. 1—Pierman is convicted of manslaughter, could receive a maximum of six years and be placed on probation after he complain that the element of racial prejudice was not taken into consideration.

Nov. 1—Christine Kim, a student at Wayne State University in Michigan, wins a pumpkin-carving contest with his depiction of the Chin killing—a pumpkin with Asian features and a baseball bat smashed into it. He later insists he is not a racist.

\[\text{Discrimination Cases}\]

1984 saw a number of cases of discrimination against Asian Americans in employment, education, and other fields as well as steps taken to help resolve such problems.

Feb. 17—Merle Woo, fired from her Asian American studies teaching post at UC Berkeley, appeals her termination on the ground that the firing was motivated in part by her refusal to support the Board of Regents in her discrimination suit charging she was fired because of her political views. She receives a new position and a cash sum.

Apr. 13—Asian-American students charge in Woodside Superintendent that UC Davis is threatening the existence of Asian-American studies by moving the program's resources material to the main library and reducing office space, budget and staff.

Asian Americans and Politics

In 1984, Asian Americans took an increasingly active role in both the Democratic and Republican parties, particularly in connection with the presidential election. In addition, a number of Asian American candidates ran for office in various parts of the country.

May 12—California Governor Jerry Brown selects Asian American John Van de Kamp to be his attorney general. Brown is eager to attract the support of Asian American voters in the fall election.

May 27—U.S. Pacific Caucus of California Democratic Party holds a forum on the role of Asian Americans in the 1984 elections.

June 5—In San Francisco, the county human rights commission announces the filing of a lawsuit against the city of San Francisco for alleged discrimination against Asian Americans.

July 25—In Oakland, the California Democratic Party holds a forum on the role of Asian Americans in the 1984 elections.

Aug. 21—In Los Angeles, the California Democratic Party holds a forum on the role of Asian Americans in the 1984 elections.

Sept. 18—Judge Anna Diggs Taylor holds that Pierman is not a racist.

Oct. 24—In New York City, the Asian American Legal Defense and Education Fund announce that they have filed a lawsuit against the city of New York for alleged discrimination against Asian Americans.

Nov. 6—In California, Asian American candidates have won a number of close elections, including the election of Asian American mayor to the city of San Francisco.

Dec. 1—In California, the Asian American Legal Defense and Education Fund announce that they have filed a lawsuit against the city of New York for alleged discrimination against Asian Americans.
Slurs and Stereotypes

During the year, Asian American community organizations continued to monitor the use of slurs and stereotyping on television by broadcasters. Among 1984 film releases, for example, "Indiana Jones and the Temple of Doom" was criticized by many Asian Americans who said it depicted Asians in a negative light; on the other hand, Pat Morita’s starring role in "The Karate Kid" was generally praised as a rarity—a position and somewhat realistic portrayal of an Asian American.

Jan. 12—JACL joins other ethnic organizations in supporting a bill, authored by Rep. Mario Biaggi (D-N.Y.), calling for an office of Ethnic Affairs within the FCC to deal with offensive media portrayals of various ethnic groups.

Jan. 13—June Kieu of United Teachers of Los Angeles has the word "Jap" removed from a 4th-grade California history text by the publisher, Scott-Foresman. Though the text was generally praised by educators, it said that successful Japanese immigrants "Japs," it is argued that Chinese should also be taught racial slurs.

Mar. 13—NHC destinations of scheduled L.A. and S.F. broadcast of "Saturday Night Live," a program seen as racist and demeaning to Asian Americans during WW2. The series, which will be seen weekly in January throughout 1984, has been criticized as being inadequate, especially in regard to Nisei loyalty during the war. (It has yet to be broadcast in the U.S.)

May 4—Asian Americans protest the use of the word "Chink" on the cover of National Review. The cover appears as list of ethnic groups on a cover illustration ridiculing affirmative action. Editor William F. Buckley later apologizes.

Sept. 15—Rep. Jim Shannon (D-Mass.) meets with a delegation of Boston-area Chinese American Methodist Church for a meeting in which he referred to the people of China as "a bunch of Communists."

June—Asian American community groups, including JACL, meet with officials of Universal Studios to complain about one of "Sixteen Candles." The character, an exchange student from Japan, is played by Walon Green (of Godzillas). JACL president, board member of Twin Cities JACL credit union, and chair of Japanese American Museum of Minneapolis.

Okada, Hito, father of the JACL 100 Club, wartime Nisei JACL treasurer and National JACL president, of Los Angeles and City nursing home. He was involved in campaigns for Issei naturalization, evacuation protests, Seattle, and D.C. JACL office.


Sakai, Mrs. Bun I., 94, of Portland, mother of former PC Board chair Hank Sakai, died Mar. 11.

Sakai, Paul, Jun, a retired Army colonel, died Jan. 9 in Panama. He was the brother of the late Esther Hagiwara.

Sasaki, Masami, 96, of Monterey Park, Calif., died Sept. 10 at his home. Born in Hiroshima and a naturalized U.S. citizen, he was the last leader in the JACL-ADAC campaign in the 1950s. He spearheaded a number of scholarships and community fund drives. He was also the founder of the new Nihon Honsha in 1969. During WW2, he served as a pilot in the Japanese Imperial Air Force. He directed the Japanese-American Hostel for Japanese Americans resettling in Denver.

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CARSON JACL, 438 W. Carson St., Carson, CA 90745—Port's O'Call Restaurant in San Pedro is the site of the annual installation banquet, Saturday, Jan. 19. The Hon. Robert Takasugi is guest speaker. Kalani Islanders provide entertainment. Tickets are $15. Reservations: Ruthie Sakamoto, (213) 528-6492.

Kenneth Harada, pres.; Joe Sakamoto, exec. vp.; Fumio Takashita, vp; memb: Carol Morii, vp prg.; Ruthie Sakamoto, vp youth; Miriam Nagano, corr. sec.; Kazuo Nishida, treas; Bsd: Marian Kamamoto, Amy Sagawa, Eleanor Schneider, Paul Schneider, Takae Watanabe.

CONTRA COSTA JACL, 5035 Wall Ave., El Cerrito, CA 94530—Dr Ronald Takaki of U.C. Berkeley is guest speaker at the chapter installation, Saturday, Jan. 26. Spencer's Restaurant in Berkeley is the site of the banquet, beginning at 6 p.m. with cocktails. Cost is $15.75.

Recognitions Chair Flora Ninomiya announced that awards will be presented to deserving volunteers as part of the program. Reservations: Ben Takeshita, 235-8182 after 6 p.m.

DIABLO VALLEY JACL, 2628 Pleasant Hill Rd., Pleasant Hill, CA 94523—John Tateshi is the chapter's installation dinner speaker at King Tsin Restaurant. 2289 Oak Grove Rd, Walnut Creek. Burton Village Shopping Center. Sunday, Jan. 27. Cocktails begin at 5 p.m.

mugly VALLEY JACL, 2628 Pleasant Hill Rd., Pleasant Hill, CA 94523—John Tateshi is the chapter's installation dinner speaker at King Tsin Restaurant. 2289 Oak Grove Rd, Walnut Creek. Burton Village Shopping Center. Sunday, Jan. 27. Cocktails begin at 5 p.m.

Eastern Dist. Council to meet end of month
BETHESDA, Md.—The quarterly meeting of Eastern District Council will be held Saturday, Jan. 26, from 10 a.m., at the Bradley Hills Presbyterian Church, 6661 Bradley Blvd. Reservations for lunch should be made with chapter presidents or District Governor Mike Suzuki, (202) 340-1448.

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WASHING TO N JACL—Frank Sato is speaker at the chapter's 39th installation dinner-dance, Saturday, Jan. 26, from 6 p.m. in the Koran Room, Patton Hall, Officers Club, Fort Myer. Va. Tickets are $17 for members, $19 for non-members, and $15 for students. Reservations: Suzie Sato, 340-1836; Mary Takahashi, 344-1488; Barbara Nekoba, 360-4280; Any students. Advance checks to Lily Okara.

WEST VALLEY JACL, 1545 Teresita Dr., San Jose, CA 95129—The chapter holds its installation dinner-dance Saturday, Jan. 19, at the San Jose Hyatt, with no host cocktails at 6:30 p.m., followed by dinner at 7:30 p.m. Guest speaker is JACL national president Frank Sato. Cost is $22. Retired seniors 65 years and over are half-price. Banquet chairperson Sumi Tanabe is assisted by Mary Watanabe, David Sakai, Marti Nakagawa, Jim Sakamoto, and May Yanagita. Reservations by Jan. 14 to: Sumi Tanabe, 4696 Bibel Ave., San Jose, Ca 95120, 333-4515.

Remember: PC's deadline is the FRIDAY BEFORE the date of publication. All articles and letters in the editor should be typed, double- or triple-spaced.
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For more information, please visit our website or call for details.
The following was written as an honor's thesis for the Arizona State University history department.

Treat all men alike. Give them the same law. Give them all an even chance to live and grow. You might as well expect the rivers to run backward so that any man who was born free should be contented penned up and denied liberty to go where he pleases. If you tie a horse to a stake, do you expect he will grow fat?

—Chief Joseph, Nez Perces

"Fear creates hobgoblins out of shadows." Japanese Proverb

A series of events in Phoenix during 1934 and 1935 represents one of the worst campaigns of racism and political discrimination in Arizona's history. It consisted of questionable legal proceedings and outright "vigilante" terrorism aimed at Japanese Americans (most of them long-term, bona fide citizens) living in Phoenix and the greater Salt River Valley. The focal point of this unfortunate campaign was the community of Japanese farmers. Pressures from a Depression economy, combined with propaganda from the Pacific Coast about the "Yellow Peril," were the originating causes. Ironically, these hapless Japanese victims were making enormous contributions to the economy of the Valley. The long-standing residence of almost all of them (not to mention the American citizenship of most) did not provide protection from suspicion and hostility.

The events that occurred in the Salt River Valley in 1934-35 also can be seen as a telling precedent to the later evacuation and internment of the Japanese in the United States at the outbreak of hostilities with Japan. Historians and legal scholars have decried the blatant abuse of this act of incarcerating innocent citizens guilty of nothing but being of Japanese descent. The events herein described did not involve such blatant governmental action, but they did involve a bold and widespread inaction which permitted a large, organized vigilante offensive against those of Japanese descent. The discrimination and vigilantism that was allowed to erupt and grow provided a framework for later prejudice and the outright denial of civil rights. According to former Arizona Governor Howard Pyle, who was employed in Phoenix broadcast radio at the time of the events, those Arizonans not involved in the racist activities did not believe the events were significant. A careful review of the facts indicates that the terrorism did indeed have significant effect on many Japanese in the Valley. Moreover, the events contributed significantly to the deterioration of U.S.-Japanese relationships just prior to World War II.

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By DR. FRANKLIN ODO

This article was first published in the Hawaii Herald. Odo is director of the University of Hawaii Ethnic Studies Program.

For Japanese Americans, Hawaii is a unique place with wondrous examples of individual and collective achievements coexisting with profoundly disquieting issues which threaten to explode at any time. On Feb. 3, 1985, Hawaii will celebrate the 100th anniversary of the arrival of the "City of Tokio," which brought 944 Japanese government contract laborers to work on the sugar plantations. The Daily Pacific Commercial Advertiser reported on the following day that this was indeed a very fine "body of desirable immigrants, and the Government may well be proud of their success in having so happily inaugurated an immigration that, judging from the people who are now at the Immigration Depot, cannot fail of being of great benefit to the country."

Although there were examples of Japanese who had drifted across the Pacific and assimilated into Hawaiian society, such as the case of the gannen-mono, the 148 laborers who arrived in 1868, the basic story of Japanese in Hawaii begins with the "City of Tokio" and the approximately 180,000 others who arrived between 1885 and 1924. By 1900, there were over 60,000 Japanese in Hawaii who constituted about 40% of the total population. The indication that they were here to stay in growing numbers prompted the first serious and sustained outbursts of racism directed at the threat of the "Japs" taking over.

Political Success

A quick look at the political scene in the 1980s would convince the turn-of-the-century alarmists that their worst fears had been realized. They would see Daniel Inouye and Spark Matsunaga representing the Japanese American population in the U.S. Senate and George Ariyoshi serving as the 50th state's governor. They might be further concerned to learn that Lt. Gov. John Waihe'e's wife is Japanese American and that several of the justices on the State Supreme Court are but one generation removed from Japan.

Americans of Japanese Ancestry (AJAs) occupy 12 of 25 state Senate seats and 20 of 51 seats in the state House of Representatives. The mayors of Kauai and Hawaii are Tony Kunimura and Herbert Matayoshi, respectively, and the administrative heads of several key state departments including Education (Francis Hatanski), Agriculture (Jack Suwa) and Land and Natural Resources (Susumu Ono) are AJAs.

On one hand, these political successes are hailed as monuments to the democratic nature of open society in America, and to the particularly tolerant quality of race relations in Hawaii.

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AIAs at the upper levels of the occupational hierarchy and that the situation may be deteriorating. Eric Woodruff's investigation of the national scene led to the conclusion that "precisely those college-educated, professional Japanese Americans are still being celebrated as exemplifying an 'assimilation success story' systematically receive less prestigious, authoritative employment and less financial compensation than similarly qualified whites."

'Pays to be White'

Perhaps most startling is his revelation that, adjusting for occupational prestige, age, education, annual weeks worked, hours worked the previous week, and average income in the state of residence, AJA males in the U.S. earned only 88% of what white males made in 1975, while Japanese American women earned only 58%. Comparable figures for Black males and females were 81% and 61%, respectively. (An Assessment of Japanese American Assimilation, Pluralism, and Subordination," American Journal of Sociology, Vol. 87, No. 1, July, 1981.)

As the data indicate, AIAs are doing less well in terms of employment than generally perceived. Further, as indicated in Table 2, professional, administrative, executive and management positions include significant overrepresentation of whites—again, contrary to popular perceptions. There is no question that upward occupational mobility for Hawaii AIAs after WW2 was dramatic and impressive. The war itself unleashed a generation of Nisei whose experiences and education, including the important benefits from the "G.I. Bill of Rights," served them well in an economy which needed their numbers and skills. But the over-publicized examples of AIA entry into middle-class service and blue-collar occupations do not obscure the fact that the vast majority are white-and black-collar workers. Their family incomes are high because most spouses are employed and there are many in skilled crafts and precision production. Still, the percentage of males in the "service" category (see Table 1) rose from 6.2% in 1970 to 9.9% in 1980. In 1979, over 7,000 workers in the public sector of the United Public Workers

CODO

Ongoing efforts to control the growth of Hawaiian society from top to bottom. Some of this hostility comes from other minority segments, including Filipinos and Hawaiians, who suffer in disproportionate numbers in exploited and oppressed sectors of the economy and culture. More of the antagonism comes from haole (whites) who believe that AIAs systematically hire and promote their own.

These are complex phenomena which have very involved histories, but it may be useful to suggest that the Japanese have gained a notoriety for power and control which is largely unwarranted, and that they are rapidly losing the degree of ethnic, collective influence that they once held. This interpretation, which might be captioned the "rise and fall of the Nisei," is widely held by AIAs who are anxious for their children, for whom they can no longer guarantee a future brighter than, or even equal to, the present generation's.
Japanese Americans and U.S.-Japan Relations

by Glen S. Fukushima

This essay, originally written in Washington, D.C., in July 1981, was revised in Cambridge, Mass., in May 1982. The present version, to be presented at the JACL Tri-District Meeting in Fresno on April 30, 1985, incorporates the author's recent experiences in Tokyo and Los Angeles.

A. Introduction

1. Having lived in Japan for extended periods of time and having participated in numerous U.S.-Japan exchange programs since 1970, I am deeply interested in the relationship between the United States and Japan. As a Saseri, I am also concerned about the role of Japanese Americans (a) in the U.S., (b) in Japan, and (c) in the context of U.S.-Japan relations.

2. I realize that, stemming in part from the wartime experience, many Americans of Japanese ancestry ("Japanese Americans" or "JAs") feel that we should be concerned only with our position in the U.S., that we should have nothing to do with Japan or with U.S.-Japan relations. I have heard these arguments, and I can appreciate this point of view. But I also think it is a short-sighted one that overlooks many of the advantages that could accrue from JA involvement in U.S.-Japan relations.

3. Although some JA individuals and institutions have expressed interest in U.S.-Japan relations in recent years, it is imperative that we think through the issues systematically, critically, and passionately if we are to minimize the risks and maximize the benefits of any JA involvement. The purpose of this essay is to offer some tentative ideas that may serve to stimulate thought and discussion on the subject among members of the JA community.

‘There is an appalling degree of ignorance about JAs among both Japanese nationals and American citizens.’

B. Assumptions

1. U.S.-Japan relations will remain an important part of the foreign relations of both the U.S. and Japan. The major dimensions of this relationship are economic, political, military, scientific, technological, social, and cultural.

2. Regardless of how "assimilated" into American society JAs may have become, the vast majority of Americans—with the possible exception of those living in Hawaii and the West Coast—are apt, whether we like it or not, to associate with Japan and may not even be able to distinguish between JAs and Japanese nationals. Witness, for example, the New York Times Magazine cover story of May 9, 1982, "The New Asian Immigrants," which lumped together all people of Asian ancestry in the U.S.—regardless of citizenship, country of ancestral origin, generation, length of residence in the U.S., etc.

3. The state of U.S.-Japan relations will affect how JAs are viewed in the U.S. and in Japan. All other things being equal, JAs are more likely to be viewed favorably in both countries if the bilateral relationship is amicable. Conversely, an adversarial relationship between the U.S. and Japan is likely to result in negative repercussions for JAs.

4. Some JAs will no doubt assert that this is a healthy development, for JAs should not be considered a minority. But the fact is that JAs are, for the most part, not considered part of the majority; we are often simply ignored, for better or for worse. This leads to a "police" status. Involvement in U.S.-Japan relations is an effective way for JAs to gain greater national/international exposure and recognition.

5. Certain JAs on an individual basis have contributed significantly to U.S.-Japan relations over the years. But with the dramatic increase in the scope and complexity of the bilateral relationship, it is imperative that the JA input be institutionalized. This is to ensure the following:

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Americans make it imperative that we be acutely conscious of how the language of presentation can hurt or help us. To cite Japan, another example, our failure to redress is immeasurably strengthened—legally, morally, and politically—by our self-description as "Japanese Americans" rather than as "Nikkei".

2. Here are three additional examples of problems with terminology:

(a) A 1982 *New York Times* op-ed piece by a Nisei professor of journalism recounting his intermittent experiences in 1942 refers to JAs as "American-born Japanese."2 Again, this blurring of the crucial distinction between ethnicity and citizenship only confuses non-JAs and weakens our arguments against the constitutionality of the incarceration.

(b) The same Nisei professor uses the word "Oriental," although many JAs prefer the term "Asian" and "American" to "Oriental" and "Oriental American," much as "Black" is preferred to "Negro" or "colored."3

(c) Most enlightened writers seem not to use a hyphen between "Japanese" and "American" when referring to themselves, but the hyphen remains in such publications as *The Bamboo People: The Law and Japanese-Americans*.4

Some may argue that these points about terminology are "academic." But we can hardly expect non-JAs to refer to us properly if we ourselves continue to blur crucial distinctions and otherwise use language in inconsistent and confusing ways. JAs should arrive at a common vocabulary as we contemplate more active involvement in public and international affairs.

6. Indifference, rather than condescension or animosity, toward JAs often stems from the Japanese perception that JAs are not significant actors, either individually or as a group, in various sectors of U.S.-society—government, business, media, lobbying, journalism, scholarship, sports, entertainment, etc.

7. Some white Americans have exacerbated the situation by using Japanese-unreceptivity to JAs as a convenient excuse to bar JAs from involvement in various programs that deal with U.S.-Japan relations. Here we have a vicious circle: white Americans sometimes justify their refusal to appoint JAs to important positions in U.S.-Japan relations in part by claiming that the "Japanese wouldn't like such an appointment, since Japan

e [n]one don't take JAs seriously."6 On the other hand, some Japanese prefer to deal with white Americans—at least on an operational level—precisely because they perceive JAs are not assuming important positions and thus lack legitimacy and clout in American society. JAs should give serious thought to breaking out of this vicious circle.

G. Conclusions

1. The relationship between the U.S. and Japan is too important and the position of JAs too contingent on it for us to sit back complacently hoping for the best. Because we have the most to lose from bilateral conflicts, JAs should undertake an effort to participate constructively to improve the relationship.

2. As the U.S. and Japan grow increasingly interdependent, JAs will have to define more clearly than in the recent past their role in the bilateral relationship. The minimum prerequisites for institutionalized JA participation in U.S.-Japan relations are that JAs be

(a) informed and knowledgeable;
(b) independent and impartial;
(c) systematic in selecting issues;
(d) consistent over time;
(e) goal-oriented;
(f) clear on priorities;
(g) coordinated on a nationwide level to ensure coherence;
(h) based on adequate commitment of human and financial resources.

3. If handled correctly, at least four models could result from institutionalized JA participation in U.S.-Japan relations:

(a) the reduction of conflict in the bilateral relationship;
(b) the molding of a stable and nonhostile environment for JAs in both the U.S. and Japan;
(c) greater opportunity for contact, education, and understanding between JAs on the one hand and other Americans and Japanese on the other; and
(d) the development of JA experience and expertise in domestic/international, economic, political, and social issues.

4. To summarize: JAs should recognize the value of informed JA participation in U.S.-Japan relations and lend it organizational support. For such efforts can contribute constructively to the bilateral relationship and, just as important, enhance and consolidate our position as active, vibrant, and fully legitimate participants in the American political process.

5. I would welcome any criticisms, comments, or suggestions readers may have.
Six Valley couples honored for their long marriages in March 1970 were (from left) Mr. and Mrs. T. S. Yamamoto of Glendale, 50 years; Mr. and Mrs. Geroge Kimura of Phoenix, 57 years; Mr. and Mrs. Aizen Asano of Phoenix, 70 years; Mr. and Mrs. Kunji Watanabe of Glendale, 68 years; Mr. and Mrs. Tsunenori Okabayashi of Glendale, 54 years; and Mr. and Mrs. Kojo Maryama of Phoenix, 50 years.

ARIZONA—Continued from Page B-1

The first Japanese settlers in Arizona were, almost exclusively, laborers imported by local agricultural and mining companies following the Chinese Exclusion Act in 1882. Census reports reveal that there were few Japanese residing in Arizona prior to 1897. In that year, a Tempe firm hired a hundred Japanese to gather canaigre roots for seed along the Agua Fria River.

By American standards, these immigrants were extremely poor. It was assumed, unfortunately, that this meant they were also inferior. A fact commonly missed by Americans was that the Japanese immigrants generally came from a respectable middle class. They were ambitious, intelligent, and educated. At that time, all Japanese emigrants had to be granted permission by their government to leave. The Japanese government was very careful in granting permission to emigrants to go to America because they were considered to be representatives of their country.

The American Dream

These same Japanese had already been exposed to urbanization and industrialization. They were not a simple, backward people. Their background may very well have been agrarian, but they were eager to become a part of the modern, industrial world. The consequence was that many Japanese settlers in America drew upon their knowledge of the land and applied their energies to achieve their ultimate ambitions.

The Japanese did not anticipate a lifetime of backbreaking labor in America. That had been their lot in Japan. They chose to forsake their native country and families for the opportunity of upward mobility in America. Unfortunately, most Americans did not understand this basic fact.

In 1930 there were 879 Japanese living in Arizona, with 120 engaged in farming. Out of the total Japanese American population, 464 were American-born citizens and 415 had been born in Japan.

Japanese farmers were responsible for much of the vegetable and fruit industries in the state. They worked and saved, and using their ingenuity they turned otherwise unsalable desert land into productive acreage. This productivity, in turn, put other Arizonans to work and brought thousands of dollars yearly into the state.

Unfortunately, just as the local Japanese were beginning to reap a modest existence from this industriousness, America slipped into the thrones of the Depression. Neighbors viewed their relative prosperity with fear and jealousy. Hundreds of dust bowl victims swarming westward and into the Valley re­­­­ceived these prosperous aliens occupying American soil and depriving Americans of jobs.

In previous years there had been limited discrimination in the Salt River Valley against the Japanese. This discrimination had been primarily in the form of "separate but equal" customs in public places.

Blacks, Native Americans, and Asians were not permitted to use public pools and were required to sit in designated sections of theaters. A Japanese American who was a Valley high school student at that time, Satie Sato, remembered the annual high school "ditch day":

There was another Japanese girl, myself, several Mexican students and one Negro student. Not any of us were allowed in the pool. This was a tremendous shock to us. Our Caucasian friends couldn’t believe it! Since we were there as a class and since we had traveled by bus, we had to wait. Our friends or teachers could do nothing.

Americanization of Japanese

However, Asians were generally, though not always, welcomed by private business, and their children were accepted with whites in the schools. Japanese students performed well in school. They were sociable and school spirited. They typically became very Americanized. One example was Jiro Iki­kawa, who in 1932 became captain of his Mesa High football team. In a tragic acci­dent, Iikawa was mortally wounded out­­side a school dance. His last words, "Carry on, Mesa High School,” were adopted by the students as the title of their high school song. Another young Japanese, Bill Kajikawa, was a member of the Arizona State College (Tempe) football team from 1933 to 1937. Ka­jikawa served in Italy during World War II and then returned to become his former team’s assistant football coach for 40 years. Arizona State University has honored Bill Ka­jikawa with the title of Associate Professor Emeritus of Physical Education.

One early resident of Phoenix was a Japan­ese immigrant by the name of Hutchen Onuki, or "Onhak," as he called himself. Onhak was granted a franchise for the first illuminating gas and electric company, a fore­runner for Arizona Public Service. He was operator manager and owned one-third in­­terest. Onhak became a prominent civic leader, served on the board of education, and was remembered in Phoenix as "the foreigner who launched the desert city into an era of prosperity."

The extreme xenophobia that had long developed on the West Coast had not ap­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­…”

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in limbo. During Senate debates on the passage of the Alien Land Law of 1923, Senator Charles Evans Hughes asked the Japanese Ambassador, Masasao Hanashira, for a summation of the agreement. Hanashira not only denied the original agreement, but went even further by commenting on the pending legislation, saying the "retention of the provisions for the exclusive use of the soil by white residents would have grave consequences on relations between the two countries."

The agreement went unnoticed for a few days until Senator Henry Cabot Lodge of Boston, Massachusetts, suddenly declared that Hanashira’s letter contained a veiled threat. This threat was given a legal aura by the Japanese Ambassador, Lodge’s speech convinced his colleagues to accept Japanese exclusion. (Arizona’s Senator Carl Hayden also voted "for" for the Alien Exclusion Act).

**Japanese Exclusion Act**

When Congress passed the Japanese Exclusion Act of 1924, Secretaries of State Charles Evans Hughes was “greatly depressed” by it and prophesied that Congress had planted "a seed of resentment which were to bear fruit in the future."

President Calvin Coolidge signed the Exclusion Act with "stated reluctance" and both American bureaucracy and by C.E. Woods, and Japanese Ambassador Hanashira resigned in protest, warning that the provision would strike a blow to Japanese pride and would have "grave consequences." The Exclusion Act represented the first federal action of discriminatory character aimed at the Japanese.

After passage of the Exclusion Act, President Coolidge issued an executive order barring all Japanese entry from Mexico and Canada as well as Japan to Hawai'i to the Mainland. It remained in force until President Harry S. Truman revoked it in 1948.

One of the upshot of the 1924 Act was due to an analysis by Dr. Harry H. Lautzohn of the Carnegie Institution in Washington, who was appointed “expert on race agents” to the House Committee on Immigration and Naturalization. His report, “Expert Analysis of the Effect of the Alien Land Law on Agriculture,” brought the Exclusion Act to public attention.

President Coolidge was quoted as saying: ‘The Exclusion Act is a decision of the Supreme Court of the United States and the people are subject to that decision, whether they like it or not.” Hence, the idea of race ceases to be a matter of law but a matter of opinion.

The Acts allowed aliens to lease land for a term of one year only. In 1920, the law was amended to allow aliens to lease land for only a few farmers and supervisors decided to use it for a number of years, and a long-term lease agreement was reached by the farmers. The farmers agreed to lease the land and make it available to the Japanese. This agreement was signed and the lease was in effect.

**Arizona Mimes California**

California’s first Alien Land Law of 1913 allowed aliens to lease land for a maximum of three years. The 1923 Alien Land Law was passed which prevented aliens from the right to own agricultural lands. In 1921 an American Legion post in Sacramento sent a letter to the editor of the *Arizona Republican* warning Arizonans that, with the exclusion of Japanese from the land in California, “the agricultural future of Arizona will be next in line for settlement by Japanese if such national law is enacted there.”

Anti-aliens sentiment was building. The Alien Land Law bill was introduced into the Arizona state legislature in late January. It was submitted by American Legion Commander Bert H. Clingan to Senator Celena S. Smoote.

Passage in the Senate was swift but debate over the bill raged in the House. The stated purpose of the bill was to limit land ownership to white people and legal residents of Arizona who are white or by race. There was widespread fear of competition from the Japanese and of workers potentially sufficient laborers of all nationalities. However, the wording of the bill was strictly racist. This racism was apparent in newspaper accounts. As pointed out in the *Arizona State Law Journal*, the *Tucson Citizen* praised the bill as a “foe-against the yellow peril in Arizona.”

The bill was not unusual, the publisher described the bill as an “anti-Japanese bill,” and the *Arizona Daily Star* more colloquially referred to it as the "anti-Japanese Bill.”

Representative J.C. Phillips testified vigorously against passage of the bill, attempting to frame the bill in a禮物 and racial hysteria with reason. He argued that...[the Japanese] are not only in competition with American workers, but they have given employment to more than three thousand laborers of all nationalities within the last year. The products raised by them are such as the West has never been successfully produced except by Japanese and Chinese, and the land has brought to the Valey more than $3,500,000.

Arizona’s Alien Land Law of 1921 was a facsimile of the one passed in California in 1923.

All aliens eligible to citizenship under the laws of the United States may acquire, possess, enjoy and transfer real property, or any interest therein, the same as citizens of the United States as otherwise expressly provided by law. All other aliens may acquire, possess, enjoy and transfer real property, or any interest therein, only to the extent and for the purpose specified in the treaty or convention between the United States and the nation or country of which such alien is a citizen or subject, and not otherwise.

The attacks of the Japanese-held land was already properly owned by American born Japanese. In a few other instances—which would prove to be the Achilles’ heel for the Japanese residents—some alien-owned property was being held by cooperating Allies, either for the Japanese minor children or in long-term lease agreements. Consequently, their alien land was transferred to Japanese farmers. The Issei (first-generation, Japanese-born) were on the average 48 years of age. Many did not have children over 21 years of age, and for that reason land had to be leased under the names of second-generation Japanese Americans—Issei. The second-generation Japanese born in Hawaii, U.S. territory at the time.

Anti-aliens sentiment, dormant for several years, surfaced again and caused the reaction of the Alien Land Law by the summer of 1923. Japanese farming was now seen as a grave threat to the livelihood of the white farmers. The bill was realistic, their current crop was better than the forecast at best, and the political friendship was proving to be only a matter of convenience. The Japanese in Arizona were fighting to keep their land and their farms, and to prevent the land from falling into the hands of the Japanese. The bill was a reaction to the rise of Japanese-American farmers and the fear of their influence on the political landscape.

**White Farmers Mobilize**

On August 15, 1943, a meeting of about six hundred farmers in the Fowler district (northwest California) met to discuss the alien situation. The meeting was high on the political agenda of the farmers, led by Fred Kruse, had already formed an anti-aliens committee which had organized the meetings.

After two days of talking, the meeting reached a rather bold decision. Japanese in the Valley were guilty of breaking the intent of the Alien Land Law by farming land that was being held for them by their native children or by cooperating whites. In so doing, the Japanese were thus denying Americans the opportunity to farm. This was not surprising, but another conclusion arrived at by those in attendance was to have great impact not only on the Salinas River Valley, but also on Americans relations with Japan. The Fowler meeting concluded with the announcement that the Japanese farmers would be given exactly ten days to leave the area. According to this ultimatum, any Japanese remaining after that time would be forcibly removed by the farmers themselves. Surprisingly, the Anti-Alien Committee did not distinguish between Issei (Japanese, foreign-born American born), and their American born children, such distinctions seemed irrelevant. The farmers and their sympathizers had formed an anarchistic, vigilante political group.

To advertise their ultimatum, the farmers organized an automobile parade on the 17th of August. One hundred fifty cars left Gendale in a motorcade to downtown Phoenix. Leading the parade was a cajole playing the Star-Spangled Banner, followed by vehicles carrying signs: "WE DON’T NEED ASIATICS" and "JAP MOVING DAY: AUGUST 25th." One car carried American and Japanese flags. Another car carried a sign warning: "This or That." Ironically, it was a peaceful affair, however, the potential for violence was real, and the farmers warned to lawmakers and law enforcement officials.

The local Japanese community acted immediately to try to defuse this explosive situation. Takahara, a member of the local branch of the Japanese Association, scheduled conferences with politicians and wired the Japanese Consulate in Los Angeles. Victorio Shinnito Fukushima arrived from Los Angeles the next day and met with Governor Jennings. Fukushima emphasized the need for protection of the Japanese from the violence threatened. Fred Crutin, a member of the local Japanese Association, met with Maricopa County Attorney Rennell L. Jennings in an attempt to arrange a meeting with the Anti-Alien Committee.

JACL Involvement

On August 21, representatives from the Japanese American Citizens League (JACL), John Y. M mano and Kay Suganuma, arrived in Phoenix and met with County Attorney Rennell L. Jennings. They hoped to open a line of communication and ease tensions. They brought with them carefully compiled facts and figures on the average length of residence in the Valley of Hawaiians from 20 years or more before the passage of the Alien Land Law. In their discussion with Jennings, they emphasized the well-known exemplary citizenship of the Japanese as well as more statistics which showed that the land which the Japanese cultivated had actually been reduced by 20% over the past few years, a fact that clearly belied rumors of a "Japanese invasion." The statistics apparently had the desired effect, and the two returned to Los Angeles in disguise.

The news of these events had quite an impact around the nation. Newsweek, the *Salt Lake Tribune*, and the *San Francisco Call* carried prominent and very emotional stories about the incident. A film crew from Phoenix to record any further incidents.

The national press generally registered protests aimed at the agitators, as well as at the Arizona officials who displayed a determination not to restrain those responsible. Concerned with the international implications of the incident, the Japanese government was beginning to capitalize on any Western martial.

Politically we were aligned with the Japanese government on the international scene, but the political friendship was proving to be purely pragmatic for the United States. Japan had been described as a "cold Warrior" after the war with China in 1894, and then again in 1905 at the conclusion of the Russo-Japanese War.

In 1904 Japan went to war with Russia over their interests in Korea and Manchuria. In 1905 the Tsar sent the Baltic fleet around the world to show their power. They hoped to open a deepwater port during the Battle of the Sea in Japan in May that year, the Japanese, under Admiral Heihachiro Togo, opened a barrage and defeated the Russian fleet. President Theodore Roosevelt

Continued on Next Page
The local belief was that the pronouncements and public statements issued by the Japanese, among which were included a total disregard for the principle of equality of nations and the national press, the Arizona officials were all but silent. The anti-Alien Committee appeared to both appease and, in essence, to test the waters. It was apparently hoped that such strong action would appease the farmers so they would forego their resolve of violence. These impeding prosecutions did stave off the Fowler ultimatum. At a meeting on the 25th of August, the farmers decided to delay the enforcement of their deadline. Instead, they agreed to attend, en masse, the trial of the first accused Japanese. Thus, officially, the crusade against the Japanese was suspended.

Bullets and Bombs

However, contrary to their promised peace, on Sept. 9 the farms of three Japanese were flooded by violence. Then on Sept. 12, a Japanese farmer, Tadashi Tanada, was watching the floodgates at his farm when his automobiles pulled up and about fifteen masked night riders alighted. Brandishing guns, they shoved Tanada's truck into the irrigation ditch, fired two bullets into the man's head and fled into the night. A spokesman of the Anti-Alien Committee was asked about the bombings and, according to Kinura, his reply was, "Why, if we were going to throw any bombs, we'd throw them into the houses and not simply into an irrigation canal. What we're interested in is seeing that every Japanese engaged in agriculture in this Valley is forced to vacate." News of these events aroused anger from Washington to Tokyo, and local officials received continuous pleas for an end to the violence.

On Sept. 30, three crudely constructed bombs made of dynamite stuffed in tin cans exploded during the night. For Levi Reed and N. Takiguchi it was the second attack. Reed's house had the windows shattered and the noise could be heard a mile and a half away in Tolleson. Takiguchi's farm received little damage, but the explosion jarred windows in Tolleson two miles to the west. Similar night incendiary bombs were thrown at the property of Hario Takesuye narrowly missing the house.

Growing Fears of Japan

In America, fears of Japan had been growing. These two nations were emerging as two contenders in the Pacific, with the United States taking Hawaii and the Philippines. Japan had made known her expansionist designs—which had been necessitated by the costly wars which had all but devastated her economically. The U.S. responded, ironically, to her "ally" with an increasing concern for the rights of China and Korea.

Japan and the U.S. were each growing in their nationalism. Japan's pride had been built up by its victories against China and Russia and with the signing of the Japanese-American alliance. At the same time, however, she was being insulted by acts of racism in the U.S., and politically was becoming skeptical of her "friend." It was an uncertain friendship between the two countries.

Discriminatory American immigration, land ownership, and miscegenation laws were common knowledge in Japan, and were most offensive. America's pretenses to freedom and democracy appeared shallow in light of these laws. She had even abstained from voting in the racial equality clause in the League of Nations Covenant which would state "the principle of equality of nations and the maintenance of their nationals shall be a fundamental basis of future international relations in the new world organization." The Anglo-American powers, fearful of the implications of such an abstention from voting on the proposal. This abstention was the equivalent to voting against it. To the Japanese, among which were included a number of future prime ministers and foreign ministers, it was but another reminder that they were still not accepted by the Western world.

With almost total disregard for the international implications pointed out by Washington and the national press, the Arizona farmers continued plans to carry out their threats. In yet another act of violence, an unofficial boycott of Japanese farmers was discussed and threatened.

Arizona Officials Silent

Arizona officials were all but silent about the situation. Governor Moerur issued an immediate assurance to Washington and Tokyo that the situation was under control. When the threats and promises of violence continued, he declared that nothing would really happen. Significantly, neither press coverage nor reaction was issued by the government officials in Arizona criticized the farmers; instead, the pronouncements stressed the need for the Alien Land Act to be upheld. The local belief was that the Japanese needed to comply with the law. Just before the farmers' deadline, Governor Moerur finally announced that he wanted to enforce the Alien Land Law "gently and equitably." This was his only concession to those outside the state who feared for the safety and rights of the minority Japanese.

The week prior to the deadline saw a flurry of sumnmons and charges filed against the Japanese and Caucasian "collaborators." The official actions seemed to both appease the agitators and offer quick opportunities to prosecute the "guilty aliens." It was apparently hoped that such strong action would appease the farmers so they would forego their resolve of violence. These impending proceedings did stave off the Fowler ultimatum. At a meeting on the 25th of August, the farmers decided to delay the enforcement of their deadline. Instead, they agreed to attend, en masse, the trial of the first accused Japanese. Thus, officially, the crusade against the Japanese was suspended.

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Arizona

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trouble began, a public-spirited group in the Mesa area appointed two prominent citizens to research and report on the facts involved in the controversy. The findings of Harvey L. Hull and Charles L. Phillips, Jr., and the Rev. W. A. Maston, pastor of Mesa Methodist Church, were condensed in the Mesa Tribune. The Taylor-Maston study found that of the 125 Japanese residing in that part of the Valley, the average length of residence was 23 years. Furthermore, the only Japanese connected with the killing in the bloody four and seven years and there had been a cook from Ely, Nevada, and a Mrs. Ayako Okuda, wife of a Methodist Mission. During the same period, a number of Japanese had actually returned to the West Coast or to Japan.

Most of the Japanese in the Valley had been there for more than 20 years. Nearly all of the Japanese farmed property that was lawfully owned by second generation Japanese who were American citizens. As far back as June 1932, when the first hint of trouble occurred, H.O. Yamamoto had wanted to assure Governor George Hunt and the community that the Japanese were not, in any way, defying the law. In a letter to the Governor, he asked that the local press be urged to investigate the matter in order to lay to rest the rumors that threatened the peace and security of the Japanese farmers. 

The Japanese was found guilty of breaking the Alien Land Law. Nevertheless, during the hysteria, many of the Anglos participating in the anti-Asian crusade had been converted to the labor, commercial structure of farming in the Valley. In 1943 Governor Osborne sought to do away with these laws. It is going to break down our wage scale, it is going to complicate our social problem."

Arizona Farmland Booming

Other changes which were bandied about were just as unart and illogical. The Japanese seemed to be making a successful bid for a foothold in the farmland industry. They also, reportedly, were said, "You must have been misled that there was a serious problem. In a short time, his interpretation was no longer taken seriously by Washington or Tokyo.

Media Sidesstep Violence

Phoenix newspapers played down the serious nature of the violence. One writer had one hat, but this did not lessen the terror and hardship the Japanese experienced appeared that local politicians and the press did not want to alienate a substantial portion of the community by speaking out against the terrorists. Considering the number of people involved and the seriousness of the incidents, Moore's denials were, at best, naive.

The Phoenix Gazette reported the comments made by Anti-Asian Committee Chair Fred Kruse on Aug. 27 while he was speaking to a group of militant dignitaries who were making direct discussions between the two factions proved to be a dismal failure, and within six months of its inception the committee was dead. It had served no purpose other than as a podium for further inflammatory diatribe and to delineate the points of contention. Upon its demise, the Anglo and Japan conflict was no closer to a peaceful solution than before.

The press did not report the events at all, and when they appeared, they were dead. The government's response was to appoint a three-page letter to the press, which the paper refused to publish.

Tucson Daily Occasions

There were references in the Tucson Daily Star to some ranchers in the Valley who were opposed to the campaign. They had supposedly served notice that they would not tolerate agitators attempting to pressure any alien workers on their land. An editorial by the publisher of the Tuscon Daily Star was in stark contrast to the sole editorial found in the Phoenix papers. The editorial called for swift, firm action by Governor Moer on the matter which might lead to serious international consequences.

The dangerous part about this recent development is that the Japanese are wrong and are perpetuating a profound injustice and a profound injustice. The Japanese government would be sadly negligent of its duty unless it attempted to protect its nationals, while the government at Washington would be negligent of its duty if it failed to act promptly as it has done, to see that the Japanese received fair treatment. When our government is clear in the right, it is the responsibility of the sources of the country should be used to defend its position, but when it is willing to compromise, the Japanese and the fair thing to do is to admit the wrong and attempt to right it. Justice should recognize no race, color or creed. It is a universal thing to justice.

The Taylor-Maston study referred to earlier was really the one concerted and humane attempt by local citizens to resolve the situation. The pastors also joined in protest to Governor Moer. The Southside Ministerial Association and two local newspapers quite untypically called for speed at the senatorial level and the other official's domain, and as a result, government protection never materialized. A review of almost two years of Arizona newspapers did not refer to any coommitment activities in Arizona. In fact, Acting Secretary of State Philip's reply to the Moer letter referred to the subject totally ignored the reference.

The most serious attempt on the part of a government official to deal with the problem was the appointment of a Land Tenure Committee by Governor Moer in September of 1934. This "bilateral committee" was made up of three men: two Valley farmers, Danny Isabell and Fred Okuma, and Carl Homes, a member of the State Industrial Commission who was named the chairman. This first attempt to deal with the situation was seen in a realistic light and the vigilante lawlessness was being viewed as barbaric.

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Constitutional Amendments and Resolutions

The following constitutional amendments and resolutions, considered at the national convention in August, formulate JACL policy on a number of issues for the 1984-85 biennium.

Constitutional Amendments

(As forwarded to the National Director, the following amendments were considered at the June 17, 1984, convention and distributed to Chapters for review July 12, 1984.)

Whereas, Article XII of the National JACL By-Laws entrusts the responsibility for the organization's publication, the Pacific Citizen, to the Pacific Citizen Board of Directors, and

Whereas, The Pacific Citizen Board reports to the National Council regarding the Pacific Citizen staff,

Now, therefore, be it resolved, that the JACL By-Laws be amended as underlined for Article IX, Section 3 and appended for clarification as follows:

ARTICLE IX NATIONAL DIRECTOR
Section 3-Duties
(b) The National Director shall supervise the National Headquarters and all staff members and regional area offices within the National Budget and under the supervision of the National Secretary/Treasurer, shall disburse funds for all organization campaigns and national conventions, and the General Manager of the Pacific Citizen (National Council, except as hereinafter provided in paragraph (c)).
(c) The Pacific Citizen and its staff shall be responsible to the National President, National Council and National Council through the Pacific Citizen Board. Pacific Citizen funds shall be clearly identified in the overall National budget and all subscription income shall be disbursed to the Pacific Citizen.

ADOPTED, Aug. 17, 1984

CJA Res. 2—National Board Subcommittees

Introductory by Portland JACL;
Terry Akwai, president, June 15, 1984. Fiscal Impact: No

The National Board shall be comprised of the elected National Officers, the District Governors elected by their Districts, the National Youth Council Chairperson, the immediate past National President and the National Legal Counsel. The National President shall have no vote, except on presidential issues for the National President and the National Legal Counsel. The immediate past National President and the National Legal Counsel shall have no voting power, as provided in other resolutions. [should be more than nineteen (19).]

ADOPTED, Aug. 17, 1984

CJA Res. 5—Active Members

Introductory by the National Board;
Terry Akwai, President of Members-at-Large, Aug. 17. Fiscal Impact: No
Amended by National Council, Aug. 17

The By-Laws shall be amended as follows:
(a) Active members shall pay dues as directed by the Chapter Board.
(b) The chapters shall direct their members to pay dues as follows:

(i) Dues shall be set by the National Council, to be promptly remitted by the Chapter; or
(ii) The National Board, or the National Council, to be remitted by the member to National Headquarters and
(iii) Chapter dues, if any, to be remitted to the Chapter by National Headquarters.

ADOPTED, Aug. 17, 1984

Division of house tally: (63 yes, 46 no, 3 abstained).

Resolutions

The following pre-convention Resolutions, contained in the Official Information Packet, were introduced at the 1984 JACL Convention.

By Golden Gate JACL, April 23, 1984
Katherine M. Reyes, Pres.

Whereas, Japan has taken her place in the international community of nations as one of the bulwark of the democratic form of government; and

Whereas, a nation's commitment to democracy is reflected in the organization of its government, a responsibility of which the JACL can be justifiably proud; now, therefore, be it resolved, that the JACL National Council express our concerns for the plight of the Korean residents of Japan and to the government of the United States through the State Department.

ADOPTED, Aug. 17, 1984

CJA Res. 2—Korean Minority in Japan

By Golden Gate JACL, June 18, 1984
Katherine M. Reyes, Pres.

Whereas, Japanese Americans take pride in the heritage of our own country, Japan can truly claim both economic and moral leadership.

And whereas, the Japanese American community must extend its political presence and participation to achieve its goals,

Now, therefore, be it resolved, that the Japanese American community on the national, district and local levels,

ADOPTED, Aug. 17, 1984

CJA Res. 3—Political Action Committees (PAC)

Introductory by Fresno JACL, July 3, 1984
Richard Berman, Pres.

Whereas, the Japanese American community recognizes the increasing need to make its presence known to legislators and political leaders,

And whereas, the Japanese American community must increase its political presence and participation to achieve its goals,

Now, therefore, be it resolved, that the Japanese American community must extend its influence,

ADOPTED, Aug. 17, 1984

CJA Res. 4—Futatsu no Sokoku (JACL) of United States

By Golden Gate JACL, August 17, 1984
Katherine M. Reyes, Pres.

Whereas, the Japanese American Citizens League is trying to censor (my) political statements and activities, and to control the national elections in the United States and Japan.

Whereas, the National Board of Directors referred the resolution to the National Director regarding the Pacific Citizen staff,

Now, therefore, be it resolved, that the National Board of Directors refer the resolution to the National Director regarding the Pacific Citizen staff,

ADOPTED, Aug. 17, 1984

CJA Res. 5—Asian American Conflicts

Introductory by Portland JACL;
Terry Akwai, president, June 15, 1984. Fiscal Impact: No

There shall be an Executive Committee of the National Board comprising the President, the former National Presidents, the Secretary-Treasurer, the Chairperson of the District Governors, the National Youth Council Chairperson, the National Legal Counsel, and the immediate past National President.

The immediate past National President and the National Legal Counsel shall have no voting power, as provided in other resolutions.

ADOPTED, Aug. 17, 1984

CJA Res. 6—Influence of Ethnic Media

Introductory by Portland JACL;
Terry Akwai, president, June 15, 1984. Fiscal Impact: Yes

There shall be an Executive Committee of the National Board comprising the President, the former National Presidents, the Secretary-Treasurer, the Chairperson of the District Governors, the National Youth Council Chairperson, the National Legal Counsel, and the immediate past National President.

The immediate past National President and the National Legal Counsel shall have no voting power, as provided in other resolutions.

ADOPTED, Aug. 17, 1984

CJA Res. 7—Protest against Japanese American Censorship

Introductory by Portland JACL
Terry Akwai, president, June 15, 1984. Fiscal Impact: Yes

There shall be an Executive Committee of the National Board comprising the President, the former National Presidents, the Secretary-Treasurer, the Chairperson of the District Governors, the National Youth Council Chairperson, the National Legal Counsel, and the immediate past National President.

The immediate past National President and the National Legal Counsel shall have no voting power, as provided in other resolutions.

ADOPTED, Aug. 17, 1984

CJA Res. 8—Task Force on Community sponsored events

Introductory by Portland JACL
Terry Akwai, president, June 15, 1984. Fiscal Impact: Yes

There shall be an Executive Committee of the National Board comprising the President, the former National Presidents, the Secretary-Treasurer, the Chairperson of the District Governors, the National Youth Council Chairperson, the National Legal Counsel, and the immediate past National President.

The immediate past National President and the National Legal Counsel shall have no voting power, as provided in other resolutions.

ADOPTED, Aug. 17, 1984

Back to the Document
28 Res. 5—Formation of a National Committee for Singles Concern

By Greater L.A. Singles JACL, May 27, 1984; Revised, Aug. 6, 1984, August 17, 1984

Whereas, it is common knowledge that single persons of Japanese ancestry (“singles”) constitute a significant percentage of the population of Japanese ancestry; and
Whereas, it is well known that singles have various problems of person-relationships, economics, health, loneliness, retirement, and other unique to their situation; and
Whereas, the Japanese American Citizens League, being concerned for the singles, at its 27th Biennial Convention, passed a resolution duly authorized the formation of the JACL singles chapters in the United States; and
Whereas, the Greater Los Angeles Singles Chapter was formed in 1983 and maintained a membership of over 500 in a year’s time, and
Whereas, the National Committee of the National JACL Singles Chapters held Memorial Day Weekend, 1984 in Garden Grove, CA with over 200 Nisei, Sansei, and singles in attendance, and
Whereas, the JACL and non-JACL singles from Seattle, Salt Lake City, Northern and Southern California cities at the convention appointed a steering committee to plan and organize the Second National Convention for September 1985, and
Whereas, as a result of this convention, a group of Sansei Singles and others formed the process of becoming affiliated with the JACL for the first time, and
Whereas, at the first JACL National Singles Convention, resolutions were passed to request the Japanese American Citizens League at its 28th Biennial National Convention to establish a Nisei Committee for Singles Concerns and to provide a support staff thereto,
Now, therefore, be it resolved, that the Japanese American Citizens League at its 28th Biennial National Convention, shall establish a National Committee for Singles Concerns, and
Whereas, one of the mechanisms of the Committee to conduct and complete within one year, as one of its tasks, a study of singles members in the JACL, which will include recognition and acknowledgment of national and sectional levels;
Now, therefore, be it resolved, that the JACL adopt this resolution, and
Whereas, the United States Civil Rights Commission has created in 1967, and has 27 years strongly worked toward increasing opportunity for Americans who have suffered from racial discrimination; and
Whereas, the Civil Rights Division has traditionally represented the legitimate aspirations of the Black, Asian American, Hispanic, and Native American communities;
Whereas, considering that the appointment to such a Committee of individuals who do not represent the demographic diversity of the United States, may perpetuate the language civil rights measures which have been enacted after decades of struggle, is an insult to the historical cultural diversities of our society; and
Now, therefore, be it resolved, that the Japanese American Citizens League deplores the appointment of persons to the Civil Rights Commission and to staff that are in fundamental disagreement with the purposes for which the Commission was created, and urges the President and Congress to seek the Council of leading civil rights groups and organizations in the United States prior to naming new members to the Commission.
ADOPTED, Aug. 17, 1984

28 Res. 6—Appointments, Civil Rights Commission

By New England JACL, May 27, 1984; Referred to Committee on Agriculture and Industry, Kei Elyse Kaneda, Pres.

Whereas, the United States Civil Rights Commission was created in 1967, and has 27 years strongly worked toward increasing opportunity for Americans who have suffered from racial discrimination; and
Whereas, the Civil Rights Division has traditionally represented the legitimate aspirations of the Black, Asian American, Hispanic, and Native American communities;
Whereas, considering that the appointment to such a Committee of individuals who do not represent the demographic diversity of the United States, may perpetuate the language civil rights measures which have been enacted after decades of struggle, is an insult to the historical cultural diversities of our society; and
Now, therefore, be it resolved, that the Japanese American Citizens League deplores the appointment of persons to the Civil Rights Commission and to staff that are in fundamental disagreement with the purposes for which the Commission was created, and urges the President and Congress to seek the Council of leading civil rights groups and organizations in the United States prior to naming new members to the Commission.
ADOPTED, Aug. 17, 1984

28 Res. 11—Simpson/Mazzoli Bill

By Golden Gate JACL, June 23, 1984; Withdrawn. (See Res. 17.)

Whereas, the award to the JACL of the Biennial is an opportunity to recognize the achievements made by individuals during a certain time period; and
Whereas, there are many such outstanding contributions being made by the JACL; and
Whereas, the Committee on Awards and Recommendations recommends that JACLs should be motivated to participate in the selection of individuals who have contributed to the goals and objectives of the JACL; and
Now, therefore, be it resolved, that the expenses of the winner of the award be included in the appropriation for the JACL of the Biennial Fund and be added to the procedures for Japanese American of the Biennial; and
Be it further resolved, That the District Governors shall establish a committee to coordinate the selection of the United States and the JACL Biennial award.
PASSED, Aug. 15, 1984

28 Res. 13—Control of Smoking

In Convention Sessions

By Dayton JACL, June 22, 1984; James Taguchi, Del.
Co-Sponsored by: Detroit, Hoosier, Houston, Iowa, Michigan, Ohio, New York, Seattle, Wisconsin, Michigan.

Whereas, the award to the JACL of the Biennial is an opportunity to recognize the achievements made by individuals during a certain time period; and
Whereas, there are many such outstanding contributions being made by the JACL; and
Whereas, the Committee on Awards and Recommendations recommends that JACLs should be motivated to participate in the selection of individuals who have contributed to the goals and objectives of the JACL; and
Now, therefore, be it resolved, that the expenses of the winner of the award be included in the appropriation for the JACL of the Biennial Fund and be added to the procedures for Japanese American of the Biennial; and
Be it further resolved, That the District Governors shall establish a committee to coordinate the selection of the United States and the JACL Biennial award.
ADOPTED, Aug. 15, 1984

28 Res. 15—The Recruitment and Leadership Development Committee

By North Carolina JACL, May 27, 1984; Revised, May 27, 1984

Whereas, the JACL has historically supported goals of the National Civil Rights Movement and has been a major force in the struggle for civil rights; and
Whereas, the National Council has sponsored a program to recruit younger Nisei into leadership roles in the JACL and the national program to recruit younger Japanese Americans, lest the Nisei generation lose its influence and stay in the background; and
Whereas, the need for this program to be implemented has been expressed in the 1974 and 1975 resolutions; and
Now, therefore, be it resolved, that the 1984 National Council of the Japanese American Citizens League (JACL) holds the National Convocation in San Francisco and establishes the Recruitment and Leadership Development Committee to deal with the issue of recruitment of younger Japanese Americans and others of Japanese ancestry residing in the United States; and
Whereas, the JACL has established a significant place in the American history and a remarkable record in its legislative efforts, to the benefit of all Japanese Americans; and
Whereas, the needs of the Nisei aging population are increasing yearly and the JACL has and continues to be an important voice in providing for the future welfare of the Japanese American community; and
Whereas, it is imperative that the organization embarked on a national program to recruit younger Japanese Americans, lest the JACL lose its influence and stay in the background; and
Whereas, such a recruitment program should also seek to develop commitment and leadership in an environment that only the JACL can provide, that the JACL insures its viability for the future by establishing a national recruitment and leadership development and maintenance among younger JACL members and recruit younger members to assume leadership in the organization; and
Now, therefore, be it resolved, that the JACL National Council, at its 28th Biennial National Convention, hereby establishes a JACL select committee to be called “The Recruitment and Leadership Development Committee,” whose function and purpose will be implementing the recruitment and development committee.
ADOPTED, Aug. 17, 1984
28 Res.- Mike Masaoka Foundation

Trust Foundatior

By Columbia Basin JACL, Edward M. Yama moto, Pres.
Co-Sponsored by: Portland, Gresham-Tualatin, Spokane, Wash., and etc.,

Whereas, the Mike Masaoka Foundation Trust Fund was established with the intent of creating a living memorial to one whose lifelong purpose was the advancement of the American people.

Whereas, the spontaneous donations for the memorial prepaid final

Whereas, the founders of this nation specifically forbade in the Constitution they wrote the establishment of a state religion.

Whereas, the proclamation of a "Year of the Bible" ignores the mul-

Whereas, there exist many Americans in this great and diverse nation of many different religious traditions and practices, and their freedom of religion is protected by the First Amendment to the Constitution.

28 Res. 19-Position Re: "Year of the Bible"

Whereas, the Whether, the founders of this nation specifically forbade in the Constitu-

Whereas, this pattern is fueled by an underlying racism, manifesting itself in crimes against ethnic minorities.

Whereas, the Masaoka Mike Masaoka Foundation Trust Fund was established with the intent of creating a living memorial to one whose lifelong purpose was the advancement of the American people.

The National JACL, seeking refuge in this state of limits, being, in such a state may in the minds of some lead to suspicion that the HIGHLY RESPECTED name of Mike Masaoka has been, or is being used as a gimmick for a fundraising scheme.

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Whereas, wherein life in such a state may in the minds of some lead to suspicion that the HIGHLY RESPECTED name of Mike Masaoka has been, or is being used as a gimmick for a fundraising scheme.
AN ATTITUDE PROVOKED LARGELY BY THE ANTI-JAPANESE Hysteria Fueled By the Media and the Public's Desire for an easy Solution to the Japanese "Threat." The Result Was a Host of New Laws and Executive Orders Passed with Little Consideration for Their Implications.

The Arizona Anti-Alien Act (H. B. 78) was a prime example of such legislation. It prohibited ineligible aliens from being confined in the county jail for more than ninety days, and it prohibited them from working in the state. The law was passed in 1935 and was in effect until 1943.

The law was a reaction to the Japanese occupation of Manchuria in 1931 and the start of World War II. It was based on the premise that aliens were a potential threat to national security and economic stability. The law was supported by the Arizona legislature and signed into law by Governor Earle E.机械 (Moeur). The law was also supported by the Arizona cotton growers, who were concerned about the potential for competition from Japanese farmers.

The law was enforced by the Arizona state police and the Maricopa County sheriff's office. It was used to arrest and deport Japanese farmers and their families. The law was also used to arrest and deport other aliens, including students, workers, and visitors.

The law was initially popular with the public, but it was later found to be unconstitutional. The Supreme Court of the United States ruled in 1942 that the law violated the Equal Protection Clause of the Fourteenth Amendment.

A RETROSPECTIVE VIGNETTE...
The Inagaki Chapter of the Biennium

For educating the general public on matters of concern to Asian Americans, pursuit of leadership skills of community members, and pursuing an aggressive redress program, the Seattle chapter of JACL won the George Inagaki Citizenship Award for the 1982-1984 Biennium.

The Inagaki Award, worth $800 to the Seattle chapter this year, is presented biennially for chapter participation in activities including social, civil, educational, environmental or legislative activities that result in the advancement of society as a whole. It was established in 1968 at the 20th biennial national convention as a testimony to the late George Inagaki, past national JACL president, for his many years of unremittent effort on behalf of the national organization.

The selection, made by the Awards and Recognition Committee and approved by the National Board, is based on five categories of activities: (1) general membership and public gatherings sponsored, (2) chapter cooperation with other community organizations, (3) chapter participation in civic matters, (4) chapter support for national fundraising programs or projects, and (5) citizenship activity.

The winner, the San Diego chapter received $400 for its participation in the promotion of better citizenship. Some of the programs sponsored by the San Diego chapter included Hispanic assistance program, scholarship awards, and the Kiku Garden Retirement Project.

Seattle Chapter

Seattle’s Redress Efforts

Under the leadership of chapter presidents Kathryn Bannai, Mako Nakagawa and Jerry Shiigi, and with the energy and commitment of JACLer of the Biennial Cherry Kinoshita, the Seattle chapter put together an impressive redress program.

The effectiveness of this effort can be seen in the following:

- Introduction of a redress bill in the House of Representatives by Congressman Mike Lowry of Seattle;
- Recruitment of co-sponsors for redress bills HR 4110 in the House and S 2116 in the Senate;
- Compensation for 40 Washington State employees who were dismissed in 1942 because of their Japanese ancestry;
- Compensation for four Seattle city employees who were likewise dismissed in 1942;
- Passage of a Seattle School Board resolution (pending approval by Washington’s attorney general) granting compensation for 27 Nikkei secretaries who were forced to resign in 1942 amidst charges of disloyalty;
- Passage of a redress resolution introduced by Washington governor John Spellman at the Western Governors Conference and the subsequent passage of a resolution condemning the internment at the National Governors Conference;
- Construction and installation of a symbolic redress monument at the Puyallup Fairgrounds.

All of these accomplishments were the result of an overall program of education, perseverance, meetings, and, sometimes, direct confrontation.

In the early part of 1983, for example, representatives of Seattle JACL met with students at Interlake High in Bellevue, Franklin Roosevelt and Asia Mercer junior high schools in Seattle, and Ben Davis High in Indianapolis, Indiana, to tell the story of the Japanese American internment experience and give factual information on the redress program. Likewise, two representatives spoke at a junior high school teachers’ workshop at Bellevue Community College.

In addition, meetings were set up with senators Slade Gorton and Dan Evans, representatives Joel Pritchard, Norm Dicks and Rod Chandler. Seattle mayor Charles Royer, and Gov. Spellman to educate politicians on redress and other matters of particular interest to Asian Americans.

Throughout 1982 and 1983, requests for speaking engagements on redress and internment were filled by Redress Committee members at high schools and elementary schools, colleges, churches, and television, radio and press interviews. In order to facilitate such an extensive speakers bureau, Seattle JACL sponsored a Nikkei communications workshop led by Dr. Joanne Yamauchi. About 40 persons attended this workshop, which utilized videotaping for corrective analysis. Participants attested to increased skills in articulating positions, especially with regard to redress and internment issues.

Puyallup Controversy

The installation of Tsutakawa’s sculpture at the Puyallup Fairgrounds, the site of a WW2 assembly center, was another example of the chapter’s perseverance and organizational abilities. The campaign for the monument was initiated in 1978, the planned monument received funding in 1981 from the legislature through the Washington State Historical Society, but had funding cut in the next legislative session; the cuts were restored by Gov. Spellman out of emergency funds.

Then, due to pressure from the local American Legion, fairgrounds officials decided that the monument would be placed outside in the parking lot, where it would not be noticed as much, rather than the designated spot inside the main entrance. Sculptor Tsutakawa objected, claiming that the monument would be more open to vandalism, as had been the case with other such monuments in California. Seattle JACL responded by creating its own public pressure group, and threatened to sue the fairgrounds unless the originally designated site inside the fairgrounds was restored.

The American Legion, which had been claiming all along that there was no forced evacuation, suffered much unfavorable publicity as the controversy drew national attention.

The fairgrounds officials, under pressure from JACL and other community groups, restored the original site and donated money to the project. The publicity and controversy generated much community support, and fund-raising efforts netted over $15,000.

Seattle’s Redress Committee also actively supported the coram nobis case of Gordon Hirabayashi, offering support in liaison work with the ACLU, press relations, volunteers, and fund-raising.

Affirmative Action

In the spring of 1983, a major confrontation occurred between the mayor of Seattle and the Seattle chapter over the former’s failure to hire an Asian American department head despite numerous campaign promises. A stormy exchange of letters, telephone calls, and charges and countercharges through the media was brought to an amicable conclusion through a series of quarterly meetings with the mayor and his staff. This flare-up, the accompanying publicity and the subsequent wrangling with the mayor resulted in the following:

(1) The hiring and promoting of 12 Asian Americans to upper managerial positions within the City of Seattle and the State of Washington;
(2) The appointment of 10 Asian Americans to the city’s housing rehabilitation projects; and
(3) The participation of a member of the mayor’s staff on the Seattle chapter’s board.

Direct access to the Governor of Washington, the Mayor of Seattle, the Superintendent of Seattle Public Schools, and the King County Executive.

International Relations

In the field of international relations, Seattle chapter had quite a few programs. Two which involved an exceptional amount of time and effort were the Mei Ji Mura project and the McBirrachio project. Both were directed by Ken Nakano and both provided a high profile for JACL in addition to strengthening ties between Japanese and Americans.

The Mei Ji Mura project, which involved dismantling of Seattle’s Japanese Evangelical Church and reconstructing it in Nagoya, Japan, was attended by much publicity from the Japanese and American press. Mei Ji Mura displays restored Mei Ji Period buildings; the church is one of three buildings representing Japanese immigrant history (the other two are from Hawaii and Brazil).

Seattle chapter also sponsored a program which brought a medical team from Japan to examine atomic bomb survivors for long-term physical and psychological effects from exposure to the Hiroshima and Nagasaki bombings. Twenty-five survivors from Washington and Oregon and fifteen from Canada participated in the examinations.

Working With Other Groups

The Seattle chapter, with roughly 475 members, cooperated with and/or co-sponsored programs with Keiro Nursing Home, University of Washington’s Archival Project, Asian of Pacific American Educators, American Jewish Committee, Anti-Defamation League of B’nai B’rith, Martin Luther King Anniversary March, Asian Multi-Media, and UN Human Rights Committee.

In addition, it helped with fund-raising for the National JACL Redress Committee; Commission on Asian American Affairs, Nikkei Aging and Retirement Program, Meiji Mura Memorial, Nisei Veterans Committee, International Examiner (the local Asian American newspaper), and Nuclear Free and Independent Pacific Conference.

San Diego Chapter

San Diego’s Activities

The San Diego chapter, headed by Mas Hirotaoka from the previous biennium, stressed cooperation with other community groups. Working with other organizations, San Diego JACL, aided in putting together Day of Remembrance observances, health programs, New Year’s Eve dances, and a testimonial dinner for Dr. Shigeru Nakano.

Assisting the local Hmong community in forming a Laotian Hmong organization was one of the chapter’s main projects. Four chapter members, including the board president and vice-president, assisted the Hmong organization in preparing the program required by the federal and state governments for incorporation. In addition, San Diego JACL assisted several individual members in establishing and utilizing banking services, contributed to their fund drive, and served as advisors to the Hmong organization’s board.

Another major undertaking, the Kiku Gardens Retirement Project, an apartment project for senior citizens, was completed in November 1983. Seven years after it was first proposed. Aided by a grant from the federal Housing and Urban Development Board of San Diego, the apartment building was dedicated on Nov. 27, 1983. It now houses over 100 persons with Intel and Nisei making up approximately 50% of its residents.

Other chapter projects included programs planned with African American advocates of California, Union of Pan Asian Communities, University of California’s Afro-American Studies, Medicine, and Asian Pacific American Women of San Diego County.

—by Robert Shimaharu
struck the State of Hawaii. These were the state's refuse, sewer, cafeteria and maintenance workers who went on strike for 41 days to secure wage increases which became an extended and bitter confrontation. Part of the state's strategy to break the strike involved the ordering of 2,500 "essential workers" to cross their own picket lines. These workers in "911" positions (911 is the emergency telephone number) were ordered by Judge Harold Shintaiaku of the First Circuit Court to go back to work and, on Nov. 5, 1979, the Honolulu Advertiser listed their names; of the total, over 30% were Japanese.

AJA Domination?
In spite of these facts, there is still widespread belief that Japanese American political power is such that the problem lies in the nature of their positions. Because they are concentrated in the public sector, these jobs require constant vetting and surveillance. As principals and teachers, too many AJAs flunk children, perpetuate outdated teaching strategies which alienate other minority children, and commute into minority areas from their own "better" neighborhoods without significant sensitivity to the cultures of their clients. In a period when the state is moving to reclaim lands which used to be marginal and which sheltered Native Hawaiians, the man who gives the eviction order is Japanese American. When the state moves to construct more highways through the un-geographic ethnic system, the director of the Dept. of Transportation, also AJA, is on the spot. When budget cuts force social services to be reduced, the social worker who informs the client is likely to be AJA; so is the clerk at every county or state office which forces citizens to wait interminably for service, which all too often turns out to be cold and rude. At the top, of course, is the governor who imposes budget restrictions and bears the burden. And because in Hawaii, as in the rest of the U.S., we think and act along racial and ethnic lines, all these actions are the mythology of AJA power and arrogance.

At its simplest, the myth asks us to accept a stylized version of history in which the immigrant Isei endured their decades of unremitting hard labor with a few strikes on the sugar plantations but with stoic patience (gaman), Calvinist willingness to forego present consumption for future benefit, an insistence on education for their children and an adherence to the old samurai code of bushido.

When WW2 broke out, the myth continues, the racial tolerance of the Islands made it possible for a "korean" group of less than 2,000 to be picked up, interrogated and sent to concentration camps in Hawaii. It was not that the others were more than compensated. There were the Nisei who, largely, off the University of Hawaii Manoa campus, created a labor battalion called the Varsity Victory Volunteers in 1942 after they had been stripped of their weapons in the wake of Pearl Harbor. The famed 442nd Regimental Combat Team, the 100th Battalion and the MIS all persuaded the American public that AJAs were good soldiers and citizens alike. Thus, the myth continues, the reverses of the post-WW2 period were well-deserved because they had been earned with patience, law-abiding behavior, reason, blood, and organization.

Like all myths, this one incorporates much that is true or better, much that should have been true. On the other hand, it contains much that is misleading or worse.

Golden Rainbow?
The most dangerous part of the popular Japanese American mythology is its hopelessly myopic vision of a future in which all ethnic groups and cultures will have merged into a new melting pot. The best of the general histories of Hawaii end on such themes — Gavan Daws' Shinto of the First Circuit Court to go back to work and, on Nov. 5, 1979, the Honolulu Advertiser listed their names; of the total, over 30% were Japanese.

Among non-AJAs in Hawaii, there is a widespread belief that Japanese ancestry dominate the segments of the job market, leaving other ethnic groups by the wayside. This is a widespread belief that those of government bureaucracy and other ethnic groups by the wayside.

No Tane Ni with suggestions that "points of commonality" between peoples would be all that is needed to establish "friendly race relations." Thus, "it is not necessary for them to learn each other's cultures for healthy race relations to occur over a period of time.

It is not so much that we need to be more pessimistic or realistic about the future. The myth of a future gradually unfolding in multi-colored hues which merge into some glorious "golden race" like that described in James Michener's novel Hawaii prevents us from even thinking about the future in any meaningful way. Somehow, this fuzziness is considered a virtue and has been distorted into a basic Japanese or "local" value which discourages controversy and open disagreement.

Repressive Conformity
Worse, this superficial harmony is said to reflect Japanese or Japanese American culture or heritage. AJAs who do not conform run the risk of being considered "unlocal" or "un-Japanese." The result is a large and important ethnic community which has nothing to debate and no ideas to argue, whether internally among regional, denominational or social-class lines, or relative to other groups in Hawaii. The United Japanese Society of Hawaii ended its final chapter of A History of Japanese in Hawaii by stating that there would no longer be separate races but, instead, "a neo-Pacific race made up of a combination of all racial strains."

The present malaise is relatively new to the Japanese community in Hawaii. The pre-WW2 scene was incredibly full and rich in discussion, debate and action. The intensity of the anti-Japanese racism during and after WW2 drove the AJA community underground and fragmented it by rending suspect any form of solidarity unless it was overtly mainstream American or respectfully cultural, like flower arranging or even martial arts.

Unlike earlier periods, the postwar thrust toward upward mobility involved individual aspirations which also included a heavy dose of negative ethnic self-image. The Japanese Hawaiian community was not forced like its mainland counterpart, but the effect was nearly as traumatic in the psychological and social arenas, and, if anything, even more difficult to address because it was so completely glossed over.

In recent efforts to publicize the redress campaign, for example, it has been difficult to generate any discussion even though there can be no doubt that AJAs hold divergent points of view. State representatives Rod Tam, Barbara Manumoto and David Hoggino (all members of Honolulu JACL) introduced into the State House a resolution supporting S 2116 (the U.S. Senate redress bill) in 1984 and encountered no opposition.

The American Civil Liberties Union (ACLU) sponsored an essay contest in 1982 for high school students which focused on the experience in WW2 in America. When the winning essay was published by the Honolulu Advertiser on May 30, 1982, sociologist Andrew Lind protested that the ACLU's attempt to distinguish between the Mainland mass evacuation and the Hawaii experience where "less than 1,500 of Hawaii's 160,000 persons of Japanese ancestry were after diligent investigation, sufficiently under suspicion by any of the investigative agencies to be detained under armed guards, and less than 1,000 were sent to internment camps on the Mainland" (Rod Tam, Honolulu Advertiser, June 11, 1982).

Unfortunately, the postwar impression was that, since there were investigations (no matter how rushed, arbitrary and oppressive) and internment camps on the Mainland, the few who were taken must have been guilty of something. In this particular quality, the Hawaii victims were forced to endure more difficult circumstances. But, on the Mainland, the entire community was in it together and the round-ups were clearly unjust.

Buddhaheads and Kotokos
WW2 obviously made a difference on the personality structure of Japanese Americans on the Mainland (Kotokos) and in Hawaii (Buddhaheads). The differences are visible in the Nisei GI experiences and may be seen in the film "Go For Broke" as well as the sociological treatment of Nisei desmolarization in Tamar Guyot's The Dilemmas of Company K.

Popular treatments of cultural comparisons occasionally appear in the Pacific Citizen, but the focus of the Dec. 2, 1983 issue of the Hawaii Herald. These contain useful and interesting information regarding relative abilities to maintain ethnic cultural practices, relative integration into white society and relative security of ethnic identities among Buddhaheads and Kotokos.

It has been three decades since the Democratic Party took over political control of Hawaii. It has been about that long since the major labor unions, especially the International Longshoremen's
and Warehousemen's Union (ILWU), assumed some economic importance. AJAs played major roles in both movements and their fortunes rose correspondingly. Now, however, within the same Nisei generation that overcame stubborn racial and class oppression, there is heavy pressure for them to move aside. Much of the pressure comes from highly mined immigrants from Asia who are unlikely to be swayed by arguments that they should "wait their turn" in the game of occupational succession. Others, local Hawaiians and Filipinos in particular, are conscious of their own long-standing grievances and see the AJAs as equivalents of the old haole elite from the past. But the bulk of the articulated critics surface in, ironically, affirmative action suits filed by immigrant whites public sector.

Continued from Previous Page

Franklin Odo

In 1976, for example, white dental applicants sued the State of Hawaii and cited data showing that Asian Americans passed dental board examinations at a significantly higher rate. The state settled out of court and paid $225,000 to over 100 who had failed (Pacific Citizen, Jan. 6, 1984). One case brought the FBI in to investigate charges by a 54-year-old white man who insisted that he had been denied a job with the State Executive Office on Aging, headed by executive director Renji Goto, because of ethnicity, age and sex. The complainant charged that Hawaii was "systematically purging Japanese American supervisors, creating a hierarchy and power structure which perpetuates self-interest" (Honolulu Advertiser, Sept. 20, 1980).

On the island of Hawaii, one white male who placed first in a test for building inspectors but was not interviewed filed a $250 million lawsuit contending that county officials had decided that "only persons of Japanese ancestry are allowed to hold such jobs" (Honolulu Advertiser, Apr. 15, 1982). Some of this resentment is related to the perception that Japanese multiculturalism is being bought out of Hawaii by the multinationals. haircuts are available only in Japanese. It was recognized that the leaders are older Nisei and that younger people had to be recruited, but there was considerable reluctance to abandon the language lest the nisei remain isolated.

One special note was the contrasting vitality of the United Okinawan Assn., which serves as the coordinating organization for all Okinawan groups in Hawaii. There is, in fact, extraordinary activity among the Chūsha (Kawamura) community with youth organizations, cultural exhibits, conferences, and organized trips to Okinawa. The long history of prejudice and discrimination from the Japanese Islands of the Okinawans is not altogether forgotten or forgiven, but there is an interesting increase, simultaneously, of pride in specific Okinawan heritage and in reciprocated curiosity and respect between the groups.

Pre-WW2 Hawaii was characterized by an economically and politically oppressive plantation system with clearly defined racism at work. But it also maintained geographic and cultural "spaces" in which there was relatively more autonomy for ethnic groups like Hawaiians and Japanese to function as communities. Postwar Hawaii is increasingly drawn into the tighter network of American and multinational corporate control, leaving less and less room for marginal areas or peoples.

When, in 1900, the Japanese population in Hawaii climbed abruptly to 40% of the total, there was great concern over the potential of some takeovers, either as a dominant ethnic group in the Island or in concert with nationalist ambitions of their home country. On Dec. 7, 1941, there were approximately 160,000 persons of Japanese descent in Hawaii, still 40% of the total. The relatively large numbers of laborers helped when the unions were organized effectively and the large numbers of voters were essential to the Democratic Party successes of the 1950s. Now, however, trade unions are much less powerful and AJA voters are much less crucial.

New historical interpretations are emerging. Hawaii is a tropical island that appeared in conjunction with the 1895 centennial celebration of the government contract laborers' arrival from Japan will be available from the Hawaii Hochi, but it is indicative of the problems being faced that they were available only in Japanese. AJAs and Chinese Americans. One consequence, it is suggested, is that "at least a partial redistribution of the benefits gained by the local Orientals to the mainland" is essential, if considerable inter-group conflict in the future is to be avoided. This adjustment is made more difficult because of the immense number of well-trained haoles (categorized as "havens") who demand employment commensurate with their qualifications" (Wright and Gardner, "Ethnicity, Birthplace, and Achievement: The Changing Hawaii Mosaic," East-West Population Institute, No. 82, Feb. 1983).

WW2 and the two decades immediately after proved a liberation in Hawaii but "Buddhhahood" will need to relearn some lessons their "kotaniko" cousins were never allowed to forget—what it feels like to be an American minority group and what the implications are for their total lives.
Nisei Aging and Illness

The following talk was given by Joseph T. Okimoto, M.D., a psychiatrist in private practice. He was at the recent aging and retirement workshop sponsored by Seattle JACL.

What I am going to try to do is to describe what happens in the normal process of aging in terms of physical, mental, emotional, and social changes. In our youth-oriented society, growing older is not valued. It is, in fact, generally feared. There is a deep-seated feeling of being left behind in the physical, mental, and emotional changes associated with passage of time. The wrinkles appear; hair becomes thin, the body is not the same. The body is not what it used to be. Joints don't move as easily; reflexes slow; and things appear to take greater effort and a longer time to accomplish. We conclude that what we observe are inevitable changes of aging that are not reversible, depleting changes over time. But to what degree do we convince people that this is how they should be and will they then actually become this aged person? Scientists have only just begun to investigate this question as an ever-increasing portion of our society is living beyond the age of 65. With medical advances, including prevention, life expectancy is quite remarkable. What is being discovered is that many of the previously held ideas of aging are myths, based on prejudice and fear. But the findings are relatively new and incomplete. Shakespeare's view, expressed in "As You Like It," pictures man as passing through the stages of infancy to adulthood and into a second childhood of old age and of inevitability of regression, helplessness and despair. But if you look closely at the statistics, only a small percentage of the elderly are institutionalized anywhere in the vicinity of 5%. This suggests that a large percentage of the aged is functional and not confined. Where do we begin to sort fact from fancy?

To begin with, we need to define some terms, specifically aging and illness. We define aging as a process of change which occurs over time, is irreversible in nature, and has a deleterious effect on function. Illness, on the other hand, is defined as a change which is deleterious but potentially reversible. Why is this important? I think we have, over the years, gotten two processes mixed up. I think we have observed people aging and assumed that the changes were due to the aging process when, in fact, the change could have been reversible.

A good example is memory loss. Many people thought that aging was always accompanied by memory loss or senility. Grandmother or Grandfather is becoming forgetful, and the children immediately assume that this is normal and that the person is becoming senile. Well, we know better now. We know that a psychological phenomenon called depression can lead to a state of dysfunction such as a person can appear "senile" with all the attendant signs of memory loss. But treatment of this condition can reverse the dysfunction, and by our definition, this is an illness process and not an aging process.

So, what we need to determine in the normal aging process is whether we are losing function or losing the ability to utilize oxygen diminishes with age. Even in well-conditioned athletes, such as long-distance runners, this is true. So, without the presence of illness, one can measure changes which indicate a slowing down of the physiologic processes.

This reality of the slowing down process, physically speaking, is particularly noticeable in professional athletes in sports which require quick reflexes and endurance. An article in USA Today describes the effects of age on athletic performance states that quickness and speed are slowed, conditioning takes a longer time, and so does recovery time. In a sport like basketball, these changes shorten the usefulness of the "aged athlete" to the team.

One of the reasons it has been difficult to understand the changes of "normal aging" is that with age there is an increase in the prevalence of chronic illnesses. Now this is the gray area where aging and illness overlap or are blurred. In an extensive study conducted at Duke University, older individuals were studied and followed over a number of years. The most frequent physical findings of dysfunction were (1) impairment of vision and hearing, (2) arteriosclerotic heart and cardiovascular disease, (3) hypertension, (4) pulmonary disease, and (5) arthritis. Now, one can argue whether a cataract is an illness or a consequence of aging, but in a sense the question is moot, since with our present medical technology the cataract process can't be reversed. But what one is left with is the greater prevalence of chronic illnesses that degrade the ability of the afflicted to function as well as before. I should emphasize that chronic illness does not strike everyone and activity is not necessarily more restricted with age.

Mental Aspects

One can view mental activity as being composed of thinking, feeling, acting or behaving.

First, thinking—or cognition, as the scientists would say—has been assumed to decline with age. The popular view of senility is that the ability to think deteriorates with age. The scientific measure frequently used to measure this mental activity is the intelligence quotient (I.Q.).

When these tests were performed on normal older individuals in the Duke study by Eis dorfer and colleagues and repeated three years later, they found essentially no decline in I.Q. Similar findings have been reported by Jarvik in an eight-year follow-up study. So it appears that aging is not necessarily accompanied by a decline in I.Q. Subtle changes of brain function that have to do with the speed with which data is retrieved from the memory bank may make the older individual more susceptible to distraction and cause momentary memory lapses, but these do not represent true loss of memory.

Early studies of aged persons using the Rorschach (Inkblot) Test suggest that older persons become slower, less productive and less efficient, with a restriction of thought content. Investigators thought that this represented a progressive impoverishment of creative intellectual faculties. However, when the investigators looked more closely, they discovered that the results seen in the Inkblot test reflected the I.Q. of the research subjects, who were institutionalized and had lower I.Q.s. Therefore, their original conclusion is thought to be erroneous.

Since I have stated that chronic physical illnesses increase in prevalence with age, the question arises as to whether physical illness can lead to a decline in cognitive function. When this was studied in patients with cardiovascular disease, there was found to be no deterioration of cognitive functioning. That is, the aged may be able to maintain intellectual abilities despite serious physiological deterioration and the two do not necessarily go hand in hand.

Disability and dysfunction do occur in the mental realm. But again, we must have a perspective on what conclusions can or cannot be drawn from the statistics. Looking at the prevalence of mental illness in the aged, one finds that a psychiatric survey in Durham, North Carolina, that almost one-half of the individuals surveyed were without any symptoms of mental problems. About 5% had psychotic disorders, and the majority felt to have forms of psychoneurosis where anxiety was a predominant feature.

One can conclude that a large portion of the older population is either without psychiatric problems or with relatively mild ones. So aging is not inevitably accompanied by debilitating mental disorder. Probably the most prevalent treatable disorder of the aged is depression. Dementia (what is often called senility) is not treatable in the sense of reversibility, but the disruptive symptoms can be improved to some degree.

In the area of emotions, things become more complex and difficult to measure and sort out. So much of what we experience emotionally results from the interaction of our inner world (strengths and weaknesses) and the stresses of the outer world. What can be said in an overgeneralized way is that the process of aging does indeed involve real losses. Besides the measurable physical losses in speed, strength, resilience and reserve, additional losses include "natural" or expected losses and gains.

These are: (1) the "loss" of children as dependents—the proverbial "empty nest syndrome"; (2) the loss of a lifelong role as parent, worker, or other meaningful role associated with home and work (retirement); (3) the losses of loved ones and friends through death. I am sure readers could add to this list, but suffice it to say that these represent real challenges to the aging individual and weight heavily in the area of emotions. Some individuals will respond to these challenges with optimism and renewed vigor. Others will withdraw and become depressed.

How an aging person responds to the developmental changes is in some ways a reflection of the aging process. But in many cases it is through ignorance or fear, sets apart the aging individual from the perceptive attitudes and stereotypes. It is said by many older individuals that they feel apart and not accepted in any more. The negative stereotypes and the social isolation lead to an assault on one's self-image. How can we maintain a sense of self-worth and esteem? As one 74-year-old woman put it in the Newsweek article, "We are pioneers in aging, and we don't have any role models."

In the past, observers felt that older individuals gradually "disengage" themselves from society. This was viewed as an adaptive effort on the part of the aging individual whose ability to maintain personal relationships was declining. I think today more and more people are beginning to realize that societal attitudes contribute a great deal to this disengagement and social isolation.

I think my message is fairly clear. Yes, there is a normal process of aging with attendant slowing down of physical, mental, and social processes. But the normal process of aging is far from the hopelessness and despair which our society has previously attached to this stage of a person's life. We still have much to learn and the challenge to us today is to venture into this new frontier and, as the 74-year-old woman said, be pioneers in defining a meaningful, productive and gratifying role.