SACRAMENTO—During a September 12 debate over a bill that would provide $750,000 in state matching funds to the Japanese American National Museum in Los Angeles, Assemblyman Bill Ferguson (R-Newport Beach) sharply criticized the proposal. 

"I received a call a couple of weeks ago from a friend of Rambo from some of his Republican colleagues, "I remind you of WW2," said Ferguson, a retired Marine lieutenant colonel. He added that Marine WW2 veterans collected stamps and put them together themselves as a monument. "If the Japanese can’t do that, they shouldn’t have [a museum]," he declared.

At that point, several Republican legislators reportedly grouped around and chanted "Rambo, Rambo, Rambo", a reference to the popular Sylvester Stallone film about a Vietnam vet who single-handedly battles the Vietnamese while rescuing POWs.

Assemblyman Richard Foley (D-Fortuna) called Ferguson’s observations petty, low-living racist remarks.

You are a disgrace making those kinds of remarks on the floor," he said.

In response to the incident, JACL called a press conference September 17 at its national headquarters in San Francisco. National director Ron Wakabayashi called on Gov. George Deukmejian to repudiate the behavior of Ferguson and the chanting assembly members and on Assembly Speaker Willie Brown to censure those involved.

Richmond city councilman David MacDiarmid said the council would consider a resolution repudiating Ferguson’s remarks and the actions of the assemblymen. Also speaking at the press conference were attorney Steve Doi, Chet Tanaka, 42nd RCT veteran and founding member of Go For Broke, Inc.; Shig Kihara, former-ly of the Army’s Military Intelligence school; Ann Saito Howden, former internment and a member of the S.P. Fire Commission; Carol MacDard of Assemblyman Robert Campbell’s office, and Louise Renne, S.F. Board of Supervisors. 

Rep. Robert Matsui (D-Calif.), who represents the Sacramento area, sent a letter to Ferguson on September 13, saying, “Your remarks reveal a woeful ignorance of history which I can only believe has led to an incredible lack of sensitivity toward your fellow Americans.” He demanded an apology.

Matsui, along with Wakabayashi in a separate letter, cited the contributions of Japanese Americans who fought in Europe and the Pacific during WW2.

In a statement issued in response to charges of racism, Ferguson said, “They are either mis-informed and act as though they have chosen to misinterpret my remarks...I am a fiscal conservative. I do not believe that voting money from the public treasury to any private group or organization, the Japanese community [JACL], is in the best interest of the American people or the management of public funds.” He added that he had also opposed a measure that would allow the museum to commemorate the Holocaust.

“I am sorry that anyone would attempt to use me or my remarks to fan the flames of public divisiveness,” he said. “My votes and voice were...not in opposition to any particular race, religion or group.”

L.A. Asians sign statement opposing Farrakhan

LOS ANGELES—The 70 labor, civil rights, religious and political leaders who signed a full-page ad in the September 13 L.A. Times denouncing Nation of Islam leader Louis Farrakhan included Harry Kazanjian, L.A. City Councilman Mike Woo’-Lily Chen, former mayor of Monterey Park; and Stewart Kwoh, Asian Pacific American Legal Center. Paid for by Jewish Federation Council of Greater L.A., the ad reads, in part: “Bigotry, whatever color or form it takes, deserves the unequivocal condemnation of people of good will.”

PSW regional director John Saito was among the speakers at a press conference held that day by American Jewish Committee. The protest was in response to a local appearance by Farrakhan, who has drawn criticism for, among other statements, speaking of the “wickedness of the Jews” and calling Judaism a “gutter religion.”

Women’s commission protests ‘Year of the Dragon’

LOS ANGELES—Members of the L.A. County Commission for Women have voted 7-4, with one abstention, to send letters of protest to MGM-UA and director Michael Cimino for the portrayal of an Asian American woman reporter in the film. “Year of the Dragon,” the protest was requested by Assn. of Asian Pacific American Artists and submitted by commission member Myra Iwatakai, on oral request of the minority of the board represented by L.A. City Councilman Mike Woo, who has drawn criticism for, among other statements, speaking of the “wickedness of the Jews” and calling Judaism a “gutter religion.”

Boston policeman found guilty of misconduct

BOSTON—Detective Francis Kelly was found guilty September 6 of falsifying police records and using excessive force in arresting Chinese immigrant Long Guang Huey and was sentenced to a one-year suspension without pay, according to East West. Kelly had claimed that he was struck by Huey while arresting him for soliciting a prostitute, but witnesses said that Huey had simply been walking down the street when he was grabbed and hit by Kelly. Huey was acquitted of all charges August 22. Cindy Mark, an observer at Kelly’s police hearing, quoted Kelly’s attorney, Thomas Troy, as suggesting that Huey was a communist and saying, “I won’t get too close to him because he might throw in a couple of karate punches.” Michael Powers, Huey’s attorney, said Troy’s statements were “racist remarks.”
LONG BEACH, Cal.—The Press­Telegram has been criticized for its use of the term “Chinaman” and an accompanying photo of a racial caricature in its August 19 edition.

The story concerned the 20th annual Great Sand Sculpture Contest, sponsored by the Press­Telegram and the Long Beach Grand Prix Assn. The winner of both the "Unfinished Business," a documentary chronicling the JA internment and the cases of Hira­bayashi, Korematsu and Yasui, will be shown at Kawabe West Vina, Calif.—The 13th Annual Asian American and Hawaiian Festival, Oct. 9, 10 a.m. to 1 p.m. at the atrium lobby of the community center, will be shown Oct. 9, 10 a.m. to 1 p.m. and Oct. 12, 10 a.m. to 1 p.m.

"Song of the Island," a TV documentary about Japanese immigrants in Hawaii, will be shown Oct. 9, 10 a.m. to 1 p.m. for Japanese speakers, 8 p.m. for English speakers. The award­winning show was produced by Barbara Tama­be, a former Seattle newscaster now with KHON­TV in Honolulu.

WEST OAKLAND, Calif.—The 12th Annual Asian American Festival will be held at the East San Gabriel Valley Japanese Community Center, 320 West Paseo Ave., Oct. 13, noon to 10 p.m. Food booths, games, exhibits, raffles and entertainment will be featured.

GARDENA, Calif.—Plans have been finalized for the Chicago Nisei reunion set for Oct. 6, 7 a.m. to 7 p.m. at the Hyatt Regency, Chicago. For reservations and full information, call (213) 680­3729.

LAKE HONOLULU, Hawaii—From 549 Kahului, Maui—From 540 Illi­lalai—From 554 Kahului, Maui—From 540 Ins­lalai—From 554 Kahului, Maui—From 5414772.

A community of artists, the Japanese American Community Center, located on the island of Oahu, has announced the 13th Annual Asian American Festival, Oct. 9, 10 a.m. to 1 p.m., featuring a variety of events, including a sand sculpture contest and an art exhibit.

The festival will also feature a special exhibit on "The Legality of Employment," sponsored by the Press­Telegram and the Legal Aid Foundation of Los Angeles. The exhibit will be open from Sept. 22 to Oct. 6.

The festival, which is expected to attract thousands of visitors, will include a variety of activities, such as a sand sculpture contest, an art exhibit, and a special exhibit on "The Legality of Employment." The festival will be held at the Japanese American Community Center, located on the island of Oahu, from 10 a.m. to 1 p.m.

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Production begins on 'Karate Kid II'

LOS ANGELES—Nobuko Miyamoto and Jose de Vega of Great Leap join the growing list of Asian Americans finding work in Columbia Pictures' "Karate Kid II," directed by John Avildsen, produced by Jerry Weintraub and starring Noriyuki (Pat) Morita, Ralph Macchio, Nobu McCarthy and newcomer Tamlyn Tomita. Filming is scheduled to begin Sept. 23 at an Okinawan village set built on the north side of Oahu, Hawaii.

Jon Takasugi reported in the Sept. 10 Raffu Shimp that the movie will be filming on location until November, when production will be moved to a similar set built at the Burbank Studios.

According to Takasugi, the script calls for Miyagi, played by Morita, to return to the Okinawan village of his youth to help his ailing father defend the community from its wealthy landowner who wants to "develop" and "urbanize" the land.

Miyagi meets his childhood sweetheart Yukie, played by McCarthy, and they resume their relationship that was broken up years earlier.

Daniel (Ralph Macchio) accompanies his mentor Miyagi to Okinawa and meets Yukie's niece, Kumiko, a dance instructor in Okinawa, and the two fall in love. Kumiko is played by Tomita, former Nisei Week Queen, recently-crowned Miss Nikkei International and presently a history major at UCLA.

According to Miyamoto, Daniel learns movements from Kumiko which help him in his fights with the town bully.

Miyamoto and de Vega have been signed to choreograph the final scene, involving dance and fight choreography. Casting director Caro Jones apparently saw Miyamoto and de Vega at Great Leap's "Best of Both Worlds" performance at the Japan America Theater in 1983 and, after viewing tapes of Miyamoto's "Yui Yo Bo Odori," a songdance in the Obon tradition, decided to hire the Great Leap directors.

Anti-aphartheid activist addresses Asian Americans

LOS ANGELES—Over 100 people listened to Trevor Fowler of the African National Congress and viewed the Southern California premiere of the film "Wozu Albert," a series of sketches written and performed by 2 Black South Africans about life in South Africa, on Aug. 16 at the Japanese American Cultural and Community Center.

Evelyn Yoshimura, spokesperson for East Wind magazine, which sponsored the program, said that the Reagan administration is fostering a definite "anti-black" climate in this country. She also stated that although President Reagan has condemned apartheid as "repugnant," his actions belie his statements, and called attention to the fact that since Reagan has been in office American investments in South Africa have increased from $2.3 billion to $53 billion.

Fowler echoed Yoshimura's sentiments and added that although congressional bills calling for economic sanctions merely "scratch the surface," they are a necessary start to end apartheid, as the U.S. has $16 billion invested in South Africa. "American corporations prop up apartheid," Fowler asserted. Fowler admitted that economic sanctions will bring hardships to Black South Africans, but he added that Black South Africans are willing to pay that price.

The program, as well as an official statement opposing apartheid, was endorsed by 34 prominent Asian Pacific individuals and organizations, including PSW District JACL, Korean American Concerns, Los Angeles City Councilman Mike Woo, and Japanese American National Association of Chinese Americans, Alliance for Philippine Concerns, Los Angeles City Councilman Mike Woo, and Japanese American National Association of Chinese Americans.

For the Record

In the Sept. 6 article on the PANA conference, the name of the Japanese reader, who wants to "develop" his mother's land, should have been Shiroma rather than Shikima.

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People who know... go NORTHWEST ORIENT
On Campus of a Private School

EAST WIND

Bill Marutani

INVITED TO SPEAK to the faculty members of a private school in one of the nearly bedroom communities just outside of Philadelphia, I had been forewarned that the school had a conservative tradition and that a number of the faculty members were somewhat insensitive. With a challenge such as this, how could one resist?

We accepted and we went.

THE SO-CALLED "Main Line" area, which is just across the border from Philadelphia, is one of the wealthiest communities in the United States. In terms of per capita income, it easily ranks with or exceeds the likes of Beverly Hills (Los Angeles), Mt. Lebanon (Pittsburgh), Scarsdale (New York), and Scottsdale (Arizona). This fancy himself/herself to be a dancer/choreographer Louise Kawabata, who recently received a California Arts Council grant to translate Buddhist folk tales into contemporary stories, utilizing dancing, music, and theater presentation. Kawabata plans to have moving pictures of the event when speaking to an audience, it is important to have eye contact,' I swept my gaze from side to side as I spoke. When it suddenly struck me: there was not a single Black person among the faculty audience! Somewhat reviews reveal that those kinds of questions are self a learning process to listeners. Very often, questions reveal considerably more than the answers.

As OUR SUBJECT for discussion, we chose the uprooting and incarceration of AJA's and their parents (a) for the purpose of redress. We prepared with statistics, cases, outlines of the Bill of Rights. Executive Order 9066, and—with what is perhaps the most important of all—photographs. Photographs are more eloquent, have greater impact, leave a lingering presence, as weAS Asian Americans, than oratory. Even if one were to fancy himself/herself to be a spell-binding eloquentor, photographs could not make a more stimulating and informative session; gets out some of those secret or hidden Freudian thoughts. The mere exposition of some questions is itself a learning process to listeners. Very often, questions reveal considerably more than the answers.

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A Moving Experience

Congratulations to Philadelphia chapter JACL and the Badich Institute for Ethnic Studies for a moving presentation of the exhibition "The Japanese American Experience" June 15-September 7. During my one-and-a-half hour tour, I was truly impressed. The sanzengurah photographs of Angel Adams are as moving as the selection and placement of the artifacts, original paintings from the camps and the personal letters and medals of the Philadelphia Nisei veterans added to the "Go For Break" military history. The story of the Philippines grewr and the resettlement of Sea­brook, N.J., are little-known facets of adversity and success. My personal thanks to both for a valuable and successful lesson in American history.

SUE KUNOTOMI EMBREE

Los Angeles

Letters

ONE THING LEADS TO ANOTHER

Bob Shimabukuro

Congratulations in order for dance/choreographer Louise Kawabata, who recently received a California Arts Council grant to translate Buddhist folk tales into contemporary stories, utilizing dancing, music, and theater presentation. Kawabata plans to screen "Year of the Dragon," performed by the Japanese American Redress, to whom we owe so much for his good work. Don't you think the majority of the concerned citizens would simply hate us if we did not at this late date the idea that we sue the government for a larger amount because of inflation? The JACL's 1978-dated $25,000 should now be $55,000, and the 12% interest should make it $55,000, a much higher figure than the 5% one. Let's keep it simple. Henry Sakai, Naomi Kashiwabara, William Hehi and others might be better serving the cause by keeping in step with redress leaders. Min Yasui, John Tateishi, Frank Sato, Harry Kimura and a legion of others with one goal, which is to assist in the redress movement, Not many, but a few. And that's a start.

Bob Shimabukuro

Dis and Dat

The weather cooled off recently and it even rained here in L.A.—all 18 inches, or was it 0.08 inches? After growing up in Mono Valley in Honoluluru where it rains a lot, and Portland, Oregon where blue skies are a rarity for 7 months of the year, I never thought I'd see the day when I was glad it rained. But I was thrilled. And the skies were actually gray for a few days! But all silver linings have a cloud. It leaked in our office. With so little rain, too. So now it has turned warm again, and the air conditioner is still not in place. Oh well, the broken record plays on and on.

Interesting things do happen around here, though. The new office is located in an old warehouse district and as a result, film crews are out here often. One day, I arrived at the office to find that front entrance was being repainted. Later, an afternoon plus a sign reading, "The Body Factory," was installed. It appears that our building will be a workout center in "Remington Steele." The bodies in this office could use something, I guess. More on the "Dragnet"/"Sargeant," Chisao Hata (formerly Joyce Kawashita) and Sharon Hashimoto of Portland JACL put together a coalition of groups to screen "Year of the Dragon," then held a press conference with sponsoring groups expressing their objections to the movie. What was impressive about this coalition was the range of groups involved. It included the American Friends Service Committee, Black United Front, American Jewish Committee, Metropolitan Human Relations Commission, Oregon Chapter for Hispanic Advancement, Native American Resource Network, Asians Together, Hispanic Media Project, along with the Chinese Chamber of Commerce, the Chinese Americans Solidated Benevolent Asn., and the Chinese American Citizens Alliance. Plenty attractive, all right.

A Moving Experience

Congratulations to Philadelphia chapter JACL and the Baich Institute for Ethnic Studies for a moving presentation of the exhibition "The Japanese American Experience" June 15-September 7. During my 90-minute time at the museum, I was truly impressed. The Manzanar photographs of Angel Adams are as moving as the selection and placement of the artifacts, original paintings from the camps and the personal letters and medals of the Philadelphia Nisei veterans added to the "Go For Break" military history. The story of the Philippines grewr and the resettlement of Sea­brook, N.J., are little-known facets of adversity and success. My personal thanks to both organizations for a valuable and successful lesson in American history.

SUE KUNOTOMI EMBREE

Los Angeles

The Real Culprit

The Washington D.C. columnist has the chutzpah to have us believe that the military, in the face of past reluctance to participate in a national drug off­erensive, now embraces their influence in the South American connection as a compelling national security decision. Furthermore, he advances the fear that the foot­in-the-door military could escalate such ventures into usurpation of the constitutional responsibilities of the President and Congress, he even gives as an example the military role in the 1942 Evacuation. It is not the military that should be feared; after all, it is their imperative and duty to sound the alarm and defend the nation, albeit too frequently with exaggera­tions and fiction. No, it was the failure of the constitutionally elected and appointed civilians of the Supreme Court, presidency and Congress to carry out their commissions. They were the malfeasors, the military, the fools.

MACK YAMAGUCHI

Pasadena, Calif.

PC's Jackson Policy

To its disgrace, PC has done it again. After flattering and even condescending 1984 campaign coverage of Jesse Jackson, it managed to find yet another means of associating the paper and by extension the entire JACL with this racist demagogue. I refer to the recent letter of notification.

MACK YAMAGUCHI

Pasadena, Calif.
Publicity We Can Do Without

by Katie Kaori Hayashi

William Wetherall (Sept. 13 PC) contends that Fumiko Kimura killed herself after attempted suicide "because she was a distressed human being, rather than because she argued that coerced parent-child suicide is based on humanism and is therefore a moral act. However, I think that Kimura attempted suicide because she was distressed, but killed her child as a last resort. I argue that most coerced parent-child suicides occur in Japan and other Asian countries, for that reason, it is a moral act.

Coerced parent-child suicide is frequent in Los Angeles, but it is common in Japan. Soon after Kimura's attempted coerced parent-child suicide, a Japanese journalist in Los Angeles sent an article to a Japanese magazine about Kimura's act, but the Japanese editor didn't take the story, saying, "These coerced parent-child suicide news are uninteresting.

Unusual in U.S.

However, it is news in Los Angeles because there are no mother-child suicides reported in the Los Angeles Times, but one father-child suicide and one mother-child suicide were reported. One was committed by an estranged Egyptian husband in San Diego, and another was committed by an American father undergoing psychiatric therapy in L.A. From 1980 to 1982, no parent-child suicide was reported in the L.A. Times, although suicides were reported.

Kimura's story appeared six years ago, and since then Kimura's story has been widely reported.

The Ethnic Aspects of the Kimura Case

by Edward W. Kamm

Even Newsweek featured her story, and reporters from Texas and Washington DC came up to cover the case. Moreover, an American movie company is planning to make a TV-movie on the tragic case.

Not in Japan

Wetherall alleged that I do not seem to have considered the Japanese human being's right to kill their children because of the Japanese cultural background. She saw her children as an extension of herself in her suicide attempt. Wetherall committed by my friend and her mother did not appear in the media because the Japanese media didn't consider it news" (Apr. 26 PC). But I know the basic tenet of news reporting is that important news comes first. In Japan, the news of a parent-child suicide is a space filler because it occurs frequently.

According to a 1977 Welfare Ministry survey, about 17% of Japanese homicide victims were children killed by their parents during their parents' suicides or suicide attempts. An average of 170 children under the age of 12 are killed by their parent every day in Japan, according to Dr. Toyomasu Fuse, a sociologist at York University in Canada.

Susumu Izuka, a sociologist at Moroiwama University in Japan, argued that the rate of parent-child suicides, 72 father-child suicides and 56 family suicides occurred in 1980 in Japan. However, in the same year, only 17 mother-child suicides (two attempted), eight father-child suicides and 27 family-child suicides were reported in the Asahi, a national Japanese newspaper. No ordinary news or front-page story about the news of my friend's could be news in Japan.

It is said that psychiatric mothers in Western countries come to think of their children as a part of themselves and kill their children in a suicide attempt. In Japan, mothers have been reinforced in this thinking because of social belief, cohesion and pressure.

A Japanese Pattern

In Japan, a heroic, romantic and esthetic aura surrounds voluntary death. It is sometimes extolled, and a "suicide" by a Japanese voluntary death phylo-

by using the analogy of failing cherry blossoms, although the author does not mention the effective-ness of the theory.

Sharing death is regarded as the ultimate solution for Japanese young people in Japan. For example, Kimura didn't consider the criminal aspect of killing her children because of the Japanese cultural background. She was criticized by her neighbors because she had left her children behind. She was described as 'on no yoo no hai (a person like a demon). In her suicide attempt, she successfully killed herself and her children. I don't think that any mother in a Western country receives this kind of social blame.

Wetherall claimed that "mother-child suicides occur in North America, but not in Japan."

But I know that the most frequent suicide method used by Japanese women, and most-parent-child suicides in Japan occur in broad daylight.

Coerced parent-child suicide is not uncommon in Japan, as well as 'nashi (following one's lord, master or superior in death). In Japan, a mother-child suicide pattern has spanned centuries, both of which were once practiced by Japanese women. However, Japanese have fallen into these behavior patterns, the patterns have taken on the nature of accepted customs.

However, Wetherall argued that "sharing death is the ultimate solution for Japanese young people in Japan." He added that Japanese parents kill their children for "the same reason as foreign nations view Japanese gangsters, with the tips of their little fingers amputated as evidence of their loyalty to the big wigs, blowing from movie scenes.

And to paraphrase Councilman Pilkington, "the television shows that everyone in Li'l Tokyo, from the smart-aleck Yonsei teenager on the streets to the superstars wheels away in the cemetery afternoons at the 'go' club, is implicated in a sinister multi-national drug conspiracy."

We can do without that kind of publicity.

LETTERS

Continued from Previous Page

to the front-page coverage of Jack­

son's address before a San Fran­

cisco Hiroshima commemoration

Aug. 6 PC.

I am both alarmed and (therefore

forewarned) and amused whenever I read the pronounce­

ments of the man The New Republic

aptly dubbed "the great am­

duacy changer of American poli­

tics." Hence I am glad that PC reported Jackson's remarks.

What is truly alarming is that PC's editorial silence about Jack­

son continues. The readership of PC and the entire JACL mem­

bership deserve an explanation of the PC's editorial policy on Jackson. Specifically, PC's editors should answer the following questions:

Has any editorial in the PC ever denounced the anti-Jewish re­

marks of Jackson? If not, why not?

Isn't Jackson's remark that the Hiroshima bomb was "the single greatest crime in world history" yet another attempt by him to trivial­

ize the Holocaust?

Do the editors of PC embrace Jackson's rainbow coalition con­

cept? If so, what benefits do we see in the politics of class hatred and resentment?

Has an editorial in PC ever had a harsh word to say about the out­

side of the Japanese American commu­

nity, perceiving the Japanese Americans as friends of foreign tyrants and dom­
estic racists, while he sought to flatter Japanese Americans with his preposterous comparisons be­

tween them and the Japanese? What exactly do the PC editors admire in Jackson and his policies? Why are his policies the answer to the PC's editorial silence about Jackson?

There's no doubt that the PC editors do not support the pro-Japanese American policies of Jackson. But it is the PC editors' duty to explain the policy of silence about Jackson.

Ken Sugimoto

Montclair, Calif.

Money Can't Buy It

The July 5 PC included an ar­

ticle which I wrote, advocating the be­

idea of a community trust fund to

development in lieu of mone­

tary redress. In response to my article, Henry Sakai pointed out that since "individual civil rights were individual and should be compensated or re­

dressed" (Aug 9 PC).

However, "redress is the act of righting a wrong," as stated by Harry Fujita, "and to what extent they ought to be compensated or re­
dressed?"

Clearly this cannot be the case for money can never properly compensate such crimes, let alone make the crimes right. Indeed, if one takes a look at society, it is never society's intent or claim that a crime can be properly compensated. In my view, it looks to insuring that the crime is not repeated, whether it be by means of punishment or rehabilita­tion of the perpetrator.

Therefore, one must realize that inherent in the issue of monetary compensation is the dangerous suggestion that a heinous abroga­tion of the Constitution, not NAKAN Akiko's race of people can be made right by money.

RICHARD H. MAYEMURA

Covina, Calif.

Read Your Rights

A postscript to Sandi Kawasa­

ki's noteworthy article of August 8 PC, is that the 4th Amendment, which protects citizens from sexual harassment on the job, women can write for a booklet entitled "A Working Woman's Guide to Her Job Rights."

Apart from the problem of sex­

ual harassment, the booklet also covers federal legislation that af­

fects women's rights when seeking a job, when on the job, and when they retire. Available to individuals and groups at nominal cost from: Women's Bureau, Of­

fice of the Secretary, U.S. Dept. of Labor, Washington D.C. 20210.

MAUI KAMMAU

Sebastopol, Calif.

Continued on Page 11

FRYING PAN:
FROM THE
PACIFIC CENI

Hosokawa

Having been raised on a diet of Charlie Chan and Fu Manchu, I have no desire to pay good money to view current and controver­
sive film titled "Year of the Dragon," which is being assailed as presenting a badly distorted view of Chinese Americans.

Under our laws the people who made the film have a right to make it, so long as it doesn't incite violence. But I as a consumer also have a right to choose my optimism.

The theme, according to what I have read, has to do with a New York police officer who deals in heroin, and the he­

roes of a straight-arrow police of­

ficer who conducts a one-man crusade against crime in Chinatown.

Granting the existence of crime in virtually every stratum of Amer­

ican society, the scenario provides all kinds of melodramatic oppor­

tunities for dressing up the old stereotype of a mysterious Chinatown. The film may be "contemporary history," as one of its proponents suggests, but it also opens the way for great gobs of the kind of misunder­
Ding: Soldiers' Story Continues

Loni Ding has always been dissatisfied with her documentary "Nisei Soldier," which tells the story of the 442nd Regimental Combat Team. It isn't the Emmy that the film received in April that bothers her, nor is it the fact that it has been seen nationally on PBS and favorably received by the Japanese American community.

It's the film's "unreasonably short" length that she has been unhappy with. "It was never meant to be half an hour, but that was what my contract called for. You get a grant, and they tell you what they have to have... But it's not a story that can be told in half an hour, really."

With that in mind, Ding has been working on an expanded version, not yet titled, that will include aspects of the Nisei soldiers' lives only hinted at in the first film: "Their parents' history, the kind of values of the family with which the immigrants came... those traditional immigrant values that these men drew on to do their work."

As well as Nisei are being interviewed in order to explore the relationship between generations. She also wants to look more deeply into what was on the soldiers' minds, and how they made their decisions. The perspective of those who refused to serve under less their rights were restored, such as the Heart Mountain draft resisters, will be touched upon as well.

In addition to the exploits of the Nisei who fought in Europe, she wants to include the story of the Military Intelligence Service men, who did invaluable translation work for the U.S. in the Pacific, the China-Burma-India theater, and later, Japan during the Occupation.

"That story really is not known. In fact, it was classified until quite recently. They were told, 'Don't tell anybody anything... so they haven't said a word until the last ten years... still no one has really done their story.' So the longer version is going to showcase what they did."

She feels strongly about including MIS men this time because, due largely to the official secrecy, they are less well known than the 442nd — in her words, "an unknown story, an unknown story."

To cover these various aspects of the JA experience, she has traveled far and wide. To Los Angeles, San Francisco Bay area, New York, Washington D.C., Seattle, Sacramento, and the California towns of Monterey, Colusa, Watsonville, and Lincoln. A trip to Hawaii is also planned.

"It's a lot," she says of the project, "and I've had tremendous cooperation and help among the MIS community."

They've driven me everywhere... That's a lot of driving, a lot of picking up and dropping off for my equipment—a lot of equipment... I can't do my kind of work without that kind of cooperation."

Funding has come from California Council for the Humanities, Washington Council for the Humanities, National Endowment for the Humanities, and a Guggenheim Foundation fellowship.

But as far as production goes, her main resource has been the Nidekii community, which "fits in at every point," Ding emphasizes. Without the help of Nisei vets, for example, "you don't have the intro people that you can only get when someone else makes the phone call for you."

The finished product, which Ding expects to have ready next spring, should be 75 to 90 minutes long. Although she will offer it to PBS for possible broadcast, "I don't say that I'm doing it for PBS because the television format is very constraining. I would like this time to let the flow and pace of it be more based on how I feel, as opposed to being cut up to accommodate the format of television."

"The film has the privilege, the right, to be the pace and the length that it should be."
Golden Gate
SAN FRANCISCO—Ron Waka­bayashi and John Tateishi will give a reded update, Sept. 23, 7:30 p.m. at JACL National Headquarters, 1500 Sutter St. The public is invited.

Las Vegas
Vegas uranus! The annual fund-raiser for scholar­ship and building funds will be held Oct. 6. Paradise Park, 4770 S. Harrison Dr., starting at noon. Food will be served from 2-3 p.m. Menu includes lamb, Italian fruit salad, fried rice, sushi, haupia, kalua pig, lomi salmon, chicken long rice, teriyaki chicken, fruit punch and beer. Price: $8 adults, $4.50 for children 7-12, free to children 6 and under. Volunteer: Contact Makyo Mayeda, 452-2007; Lillian Morizono, 734-6066.

Chapter Pulse

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Chapter Pulse

Mile-Hi
DENVER—President Tom Masu­mori and Henry Suzuki, presi­dent of the Japanese American, of Colorado, held a Kansha-to-Hi (Appreciation Day), held at the Tri-State Bud­hist Temple, Sept. 7.

Ryo Ikeda, Natsume Kawanishi, Yoshiko Shiono, Frank Shiono, Kiku Tamada, and Shizuo Yamada were hon­ored for decades of service to the JA communities in Colorado.

More than 250 people at­tended the appreciation cere­monies. Dorothy Fujino and a group of volunteers prepared the ap­proach for the honorees and guests.

The event was sponsored by numerous Denver and Brighton Nishimura groups.

1955-65 naturalized citizens sought
LOS ANGELES—The Down­town L.A. JACL chapter is interest­ed in locating individuals who became naturalized citizens in Los Angeles between 1955 and 1965.

According to president Mary Nishimoto, the chapter is seek­ing these individuals to honor them at the Third Decade of Citi­zenship, a luncheon program at

Anthology available
SAN FRANCISCO—Fusion Too, a Japanese American literary anthology published by the Asian American Studies Dept. of S.F. State University, is now available through Kinokuniya Bookstore in San Francisco, JACP Project Bookstore in San Mateo, or Jim Stan­ford’s Apex Fami­ly Bookstore in San Francisco.

The collection of poetry and short stories reflects the creative expression of a gener­ation of Japanese Americans who came of age after the intern­ment and the war. The book includes works by well-known authors such as Yonezu S. Ishidatani, Francisco Cambranes, and Robert Takaji. The anthology is available in paperback for $7.95.

The hyatt regency, Nov. 24. "Orig­inally, the chair­men of the 75th anniversary cere­monies celebrated honored individ­uals who became naturalized cit­izens around 1955," explained Nishimoto. "This year the chapter extended the period to 1965. Besides enabling us to honor more survivors, this action also recognizes the fact that the Walter-McCarran Act was signif­icantly amended in 1963."

The Walter-McCarran Act (otherwise known as the Immigration and Naturalization Act of 1965) made ad­justment to abolish the national origins formula.

More importantly, it allowed ad­mission to this country to be based on skills and on relation­ship to those within this country, rather than race or nationality. An exhibit of commemoration memorabilia, including photos, is also being developed.

Names, addresses and phone numbers of honored individ­uals may be left with chapter historian Frank Hirata, 213-972-5474. For other information, contact Nishimoto, (213) 256-6633.

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Kimura pointed out that I ignored the subcategories of mori (coerced) and (consent) suicide. When an infant or young child is involved in parent-child suicides, it is understood that it is homicide without mori being added. In this article, I have added the word coerced as Wettig suggested and found that the long phrase has marred the rhythm of my writing.

Since I wrote, "Suicide is regarded as a sin in Christian belief, but for the Japanese it is a way to take family honor from living hell." Wettig asked if I recognize Christian countries have consistently higher suicide rates than Japan.

Suicide rates are affected by many kinds of social, psychological, cultural and economic factors. Religion is one of those factors. Therefore it cannot be easily explained by a single factor why some Christian countries show higher suicide rates than Japan. However, religion helps to lower suicide rates. When a religion penetrates society and prohibits suicide, the society has lower suicide rates. A good example can be seen in the Moslem countries.

Kimura's case highlighted psychological and cultural gaps between American and Japanese. When Kimura was formed, the participants included persons of Japanese origin but not other Asians. There were no Caucasians or Blacks.

When asked to sign the petition for Kimura, the most Americans outside the Japanese American community refused, but most Japanese American who were interviewed were willing to sign. In Japan, the U.S. and Japan, and most particularly in Japan, Wettig encouraged the U.S. to lend its influence on Kimura's behalf.

No other major groups initiated petitions. Japanese Christians signed the petition for Kimura, but American Christians refused because Kimura is sinful and culpable to them.

As the reasons behind Kimura's suicide attempt were revealed, Angelenos thought her anger to her husband because he betrayed her, not at her children. Japanese, however, understood her coerced parent-child suicide.

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No other major groups initiated petitions. Japanese Christians signed the petition for Kimura, but American Christians refused because Kimura is sinful and culpable to them. Because of these reasons, I think that coerced parent-child suicide is an ethnic act. I believe that if Kimura had been born and raised in a Western country, her reactions to her husband's betrayal would have been different.

As for the linguistic aspect, I don't think that I mistranslated the word shinju, in spite of Wettig's articles. Shinju is an inclusive word. It refers to (1) double suicide by lovers and (2) any suicide involving the death of more than one person.

The original meaning of shinju is a self-sacrificing action to show sincerity. In the 17th Century, shinju was adopted as a descriptive word for double suicide because risking one's own life for love was considered the culmination of proving one's sincerity.

Distinctions Understood

Around 1930 in Japan, the number of coerced parent-child suicides dramatically increased because of the Depression. At the end of the Taisho Period (1912-1926), I have been informed that okago shinju (parent-child suicide) and romanticized infanticide were killed by suicide. As other forms of murderous suicide occurred, the media added other meanings to the word shinju. Kimura, I have used the word shinju in the sense of (1) any suicide involving the death of more than one person, (2) double suicide, and (3) parent-child suicide. Since shinju is an umbrella word, I don't think that this usage is a mistranslation.

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