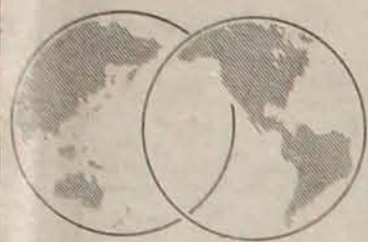


SPECIAL HOLIDAY ISSUE



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INTERRACIAL FAMILIES

SPECIAL PULLOUT SECTION ENCLOSED

- Section 'A' consists of the outside 64 pages.
- Section 'B' consists of the inside 72 pages.

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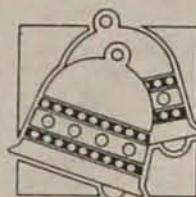
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Blessings to All

From the Editors

We at the PC would like to extend holiday greetings to all our readers and thank you for the support we have received this year. This has been a year of change for the PC, with a new (acting) editor, a new office, and a new typesetting machine. The contributions to the typesetter fund have now exceeded \$32,000 and for this we are very grateful.

This Holiday Issue, with 136 pages, is the largest in our history. The approximately 106 pages of advertising sold also represent the largest number ever and we thank all the chapters for their help.

The Selanoco chapter especially needs to be congratulated; their HI crew of Frances Hachiya, Ray Hasse, Evelyn Hanki, Hiroshi Kamei, Kenji Murata, Gary Sakata, David Toda and Henry Yamaga solicited a record eight pages of ads, earning over \$3,000 for the chapter.

Selanoco was followed by Salinas, which sold five pages, and Snake River, which sold just over four pages.

The interracial families/children theme has generated a lot of interest already, and we know that you will enjoy reading the articles, short stories and poems centered around that theme. We have tried our best to use contributors who are interracial themselves or are members of an interracial household in order to see the "insider's" point of view.

We also hope the community will grow from these articles and perhaps all generations will gain a better understanding of the issues and sensitivities involved.

Given the mammoth nature of this issue, it is only fitting that we acknowledge our hard-working HI staff. General manager Harry Honda, along with advertising manager Rick Momii, headed the advertising staff

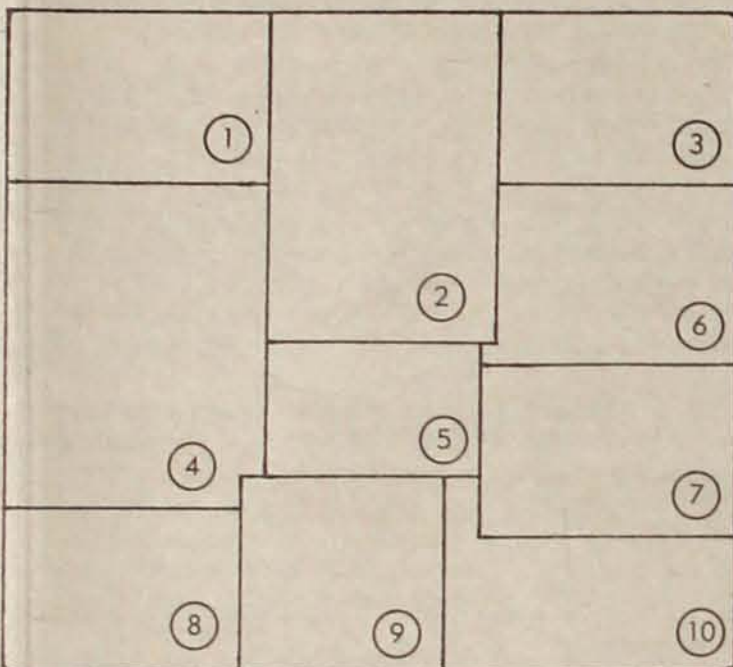
of Jane Ozawa, Charles Fullert, and Candace Yamagawa, which worked with the chapters to bring about the record number of ads. Micki Honda also contributed her proofreading talents. Circulation manager Tomi Hoshizaki handled the circulation lists and HI one-line greetings from chapter members.

Many, many thanks are due Mary Imon, our typesetter, who typeset both copy and ads. Mark Saito, who handled the bookkeeping chores during the year and for the HI, deserves our heartfelt appreciation also.

Assistant editor J.K. Yamamoto, whose rigorous commitment to accuracy and quality made him the ideal person to edit and proofread copy, and I wish to extend to all our readers the warmest holiday greetings; may 1986 be your best year ever!

—RSS.

About the Cover



1. Hatsu Matsunaga with son Ernest Michio Matsunaga and great grandchildren Roy and Christie Smith.
2. Wayne and Rebecca Miyahara with son Aaron and daughter Trisha.
3. Irene Whitaker (center) with husband George, sons David (left) and Mark, and parents Zenwa and Fumiko Shima.
4. Lt. Gov. of Hawaii John Waihee, with wife Lynn Kobashigawa, daughter Jennifer and son John.
5. Deborah Nishimura (center) with mother Grace and father Ted.
6. Mitsue Miyamoto (center) with son Bob and daughters Nobuko and Julie (far right), and grandchildren Kamau (left) and Chris.
7. Yasuko Shimabukuro with grandchildren Marisela Yasuko, Mira Chieko, and Carlos Tameo (1981).
8. James Kumpel (center) with (from left) grandmother Gladys Kumpel, mother Gladys Obata Kumpel, aunt Ruth Kumpel and father John Kumpel.
9. Marisela Yasuko Colunga with aunt Dolores Shimabukuro (1984).
10. Honolulu City Council member Patsy Takemoto Mink with family. From left: John Mink, Patsy and daughter Gwendolyn; Patsy's mother Mitama Takemoto, with great granddaughter Kristie Kagawa and granddaughter Joann Kagawa.

Donations to Pacific Citizen

For Typesetting Fund

As of Dec. 18, 1985: \$32,577.82 (790)
This week's total: \$ 210.00 (6)
Last week's total: \$43,367.82 (784)

\$15 from: Emi Yoshihara.
\$20 from: Toll/Rosy Okazaki.
\$25 from: Tak/Helen Kawagoe, M/M Tets Tada, June Tsutsui.
\$100 from: William Ota.

Thank You!

In This Issue

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- A— 4 "Tribute to Our Past," the text of a speech given by Yuki Moore Laurenti at a July 1985 fundraiser for Gordon Hirabayashi.
- A— 8 "Asian Americans and Outmarriage," by Jane Kaihatsu explores the various issues involved in interracial and intercultural marriages.
- A— 9 "Interracial? Wakarimasen," a paper presented by four psychotherapists, George Kitahara Kich, Mary Ann Leff, Grace Wakamatsu Fleming, and Steve Shigematsu-Murphy, at the Center for Japanese American Studies Conference, U.C. Santa Cruz, August 1985.
- A—25 "The Red Tricycle," a short story by Jiro Saito.
- A—26 "On Being Hapa," by Lane Hirabayashi presents an argument for multi-racial, multi-cultural persons to determine their own labels and categories.
- A—26 In "Sansei in Love and Marriage," Robert Shimabukuro continues his exploration of male/female relationships.
- A—27 In "Free to Be Me," actress/singer Deborah Nishimura discusses stereotypes and her childhood in Stockton.
- A—27 "Naming of Names," by J.K. Yamamoto takes a look at the various labels given bi-racial children by the Japanese.
- A—45 In "Cultural Delivery," David Mas Masumoto considers the implications of having an interracial, intercultural child during the birth of his daughter.
- A—46 "Miyoko O'Brien (or everybody's turning Japanese)," by Hisaye Yamamoto recalls humorous aspects of intermarriage.
- A—46 "Proud of Being Hapa," by Mira Shimabukuro presents a teenage view of being interracial.
- A—54 JACL regional directors report on their districts.
- A—55 Harry Kajihara presents the PSW governor's report.
- A—59 JACL national vice-presidents Rose Ochi and Yosh Nakashima report on their activities for the past year; Clifford Uyeda reports on the Pacific Citizen; Mika Hiramatsu reports on JACL Youth.

Section B

- B— 1 Poet and dramatist Velina Houston examines the obstacles imposed by Japanese and American mores upon mixed race children. Houston's poems also appear on B-1, B-2, B-10, and B-11.
- B— 9 Psychologist Christine Iijima Hall investigates the pressures placed upon Black-Japanese Americans in "Denial of Dual Ethnicity Unwarranted."
- B— 9 "Making Osushi," a short story by Alice Nash.
- B—10 "Amerasians in Japan," by Iijima Hall.
- B—17 "Colors," the 1985 winner of the American Japanese National Literary Award by Sylvia Watanabe.
- B—19 "History of Interracial Families in Hawaii," by Allan Beekman.
- B—26 "Sam and Bruce: interracial gay couple," an exploration of family attitudes by Sam Shimabukuro.
- B—27 "From This Day Forward," a short story by Ferris Takahashi.
- B—48 "The Flower Girls," a short story by Lawson Inada.
- B—49 "Appendix to Executive Order," a poem by Ronald Tanaka.
- B—66 "An American Christmas," a short story by Alice Nash.



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Tribute to Our Past

by Yuki Moore Laurenti

The following is the text of a speech given in New York at a July 1985 fund-raising event for Gordon Hirabayashi.

I STAND BEFORE you, a by-product of the internment experience. In fact, I would not be here today if not for Executive Order 9066 because my mother might never have come east from Seattle and settled here.

My upbringing was geared toward success through academic achievement and hard work, inculcated by a Japanese American parent. Now all of a sudden we have an Asian success story, note recent articles in such magazines as Time, The New Republic and major newspapers. A success that we as Asians have felt for some time.

As many young Sansei grow up, many will have a mixed marriage (in fact, according to studies, 63 percent will intermarry). When they hear of the concentration camps and look at their own lifestyle, they feel this cannot happen here in the U.S.

I've been lucky; I've had special glimpses that made the anguish of those years understandable to me.

I am a Sansei of mixed descent but not a mixing that concealed from me the potential for racial

discrimination. I was fortunately not born when the deportation to an internment camp occurred, but I remember driving through the South and seeing signs "Whites only." So I understood from a young age how a majority group could inflict pain on a minority.

MANY NISEI who went through the experience find it difficult to relate what they had endured. Hence, the Sansei have difficulty understanding what it was like when they read about it in the papers (since they may never read about it in the history books).

My mother never hesitated to tell me about Minidoka, Idaho, although I know it was difficult for her to do so. During my senior year in high school, my American history teacher asked if my mother would share her experiences in camp with the class. She did but near the end of her talk she wept because relating her experiences brought back such sadness and hurt.

I am married to someone who is not of Japanese origin. My husband is from an Italian family in an Italian neighborhood in Trenton. I asked him what his family had gone through during the war—they were the enemy too, right?

Did they go to a concentration camp? No. Did they suffer any disability? No. And I realized how blatant racial discrimination could be—how people can be treated differently just by how they look.

I grew up in a university town and it was not until I got married that I moved into an ethnic neighborhood and saw how people could support each other. When I went to Seattle, I found a tightly knit neighborhood with a system of mutual support with people of my own kind. And I could feel a sense of attachment, a sense of origin, a sense of roots which I could appreciate myself after having lived in someone else's ethnic neighborhood. And I could feel the sense of loss, the sense of terror in being torn from one's neighborhood and one's livelihood and deported not like citizens but like criminals to distant camps.

I HAVE BEEN fortunate to visit Seattle a number of times and was impressed by what I saw. Since my grandparents had passed away, we visited Issei friends whose resilience and warmth was so impressive. I learned a great deal from them about my grandparents and how these Issei were coping in their old age. The network of Nisei I met was vast and their experiences varied. They were striving to provide for their children and to encourage their endeavors. The Niseis' bitterness toward the internment was not outward but was held close and influenced their outlook on life.

The Issei had paved the way for them and their presence was a constant reminder that the older generation were survivors. Through hard work and with great determination, they had survived and the Nisei had a role model in them. To see how comfortable the Nisei in Seattle were was, I feel, a testimony to their parents and their ability to overcome hardship and rise above it. Seattle, despite its overcast skies, is a lovely city surrounded by water, mountains and lush scenery.

"Why on earth did you leave here?" I asked my mother during our first visit. The answer: the internment.

We have discussed her experiences at length. A few vignettes that stand out are: the family's arrival at desolate Minidoka and the small room into which five people were to spend their lives

for what they thought would be an indefinite period of time; having to stuff mattresses with hay, from which my mother now suffers hay fever; the ingenuity of my grandfather and other Issei in building furniture to make the space more livable; having to walk in the dark to the toilets and how they floated away during a period of heavy rain; how one child who grew up in the camp, when confronted with a birthday cake upon his return to Seattle exclaimed, "Pancakes!"; and how the Issei, especially the mothers, would weep (although out of sight of the children) because of the hardship they had to endure and the disruption in their lives.

IT REALLY CAME home to me during my freshman year in college when my roommate and I watched "Farewell to Manzanar." The images my mother spoke of were transformed onto the television screen. We sat transfixed and during the commercial breaks, I called my mother in Princeton asking, "Is that really how it was?"

"It was worse," she answered. For me, seeing was believing. I have been fortunate to have grown up in a town where the color of your skin or your background did not influence how people perceived you. That is not to say that some prejudice did not exist but I was fortunate to be accepted into people's homes as if I was one of the family. Within this environment I learned to *enryo*, to be deferential to one's elders, to have self-restraint, to accept life's travesties with faith and humility, to bring honor to one's family and to achieve.

The achievement, however, was the key to success because as a minority I was taught that I had to be one step better than my peers, that there is a bias in our society and a good education cannot be taken away from you and it can begin to counteract and break down that bias.

As evidence of the effect of this orientation to academic achievement, 88 percent of all Sansei have a college degree compared to 16.9 percent of the general population. It was for these reasons that my parents worked hard to send me to a good school to prepare me for a good college.

THE COLLEGE environment was one of intellectual stimulation, of questioning norms and authority, of community-minded-

ness. It was here that I developed an ability to question and not just accept life's travesties.

The environment in the 1980s is different than in the 1940s. I can appreciate how difficult it is for Sansei to relate to the internment. Had I not had my special glimpses, I would have difficulty also. We Sansei are the beneficiaries of a remarkably rapid fading of prejudice in the last 40 years, in the space of a single generation.

For example, when president Lyndon B. Johnson proposed the reform of immigration laws that contained the old discriminatory national quotas under which Japanese immigrants had been banned, there was no opposition at all. In fact, in many circles, the Japanese Americans are now considered the "model minority." We have achieved success. But think about the constraints against which the Nisei and especially the Issei were working and the stigma that being Asian carried.

To say that the mood of America in the 1940s was hostile to Japanese Americans is probably putting it mildly. It is for this reason that we are here today to pay tribute to Gordon Hirabayashi. He stood up for justice. He stood up with courage in the face of great odds. He is a hero of resistance.

GORDON'S STRUGGLE reminds us that we must not forget our roots. That we must not forget that the Issei and Nisei are the survivors of a terrible injustice. Although it may be in our nature to be fatalistic and deferential, there are times when we must rise together with one voice and say: this must not happen again.

I was taught that out of each bad thing comes some good and that you must rise above a feeling of bitterness. As we reflect on the internment, we should develop a sensitivity to others in society who may be subjected to the same type of ostracism and prejudice.

America prides herself as the land of the free and the brave. Let us be brave in voicing opinions to insure that all of us stay free.

Yuki Moore Laurenti graduated from Radcliffe College, Harvard University, in economics. Presently, she is an assistant vice president in the personal banking division of the United States Trust Company of New York.



Yuki Moore Laurenti and mother A. Constance Handa Moore

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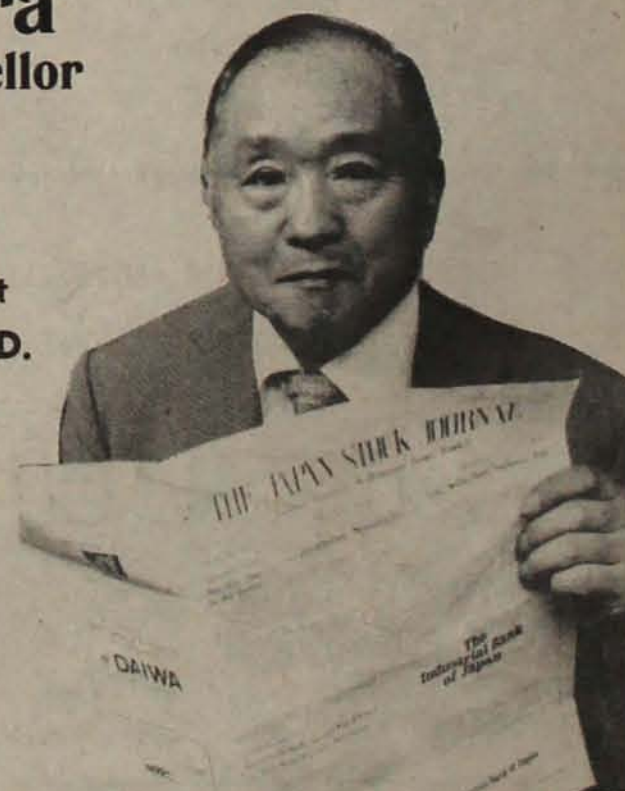
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Dear Friends:

Tokyo, Japan

Compared with some earlier years, 1985 was less eventful and shorter but then every passing year get shorter as we age. Christmas cards are handy means to extend seasonal greetings to relatives and friends; yet, too often, we do not find time to write meaningful messages. Partially, it's because we don't want to repeat the same passages a dozen or fifty times

The year 1985 will be remembered for the "trade friction", JAL's Flight 123 crash which took 520 lives, and Mexico City's earthquake which buried more than 5,000. Progress and growth are also correlated to larger bankruptcies and record losses. The larger we grow, the greater the fall.

The passing of Ed Yamamoto of Moses Lake was most regrettable—a man who in adversity sought to promote the good for people around him. Everyone will remember his wheelchairing efforts at the National JACL conventions.

* * * *

Visitors to Japan contacting me were fewer in number but were equally welcomed. Some were relatives like Sadao and Ruth Yoshioka, Isaac and Faith Ishihara from Hawaii, nephew Gary Saiki, a Marine PFC now on Okinawa, and Lefty and Masako Nishimura of San Francisco.

Prominent among the JACLers were President and Mrs. Frank Sato, Executive Director Ron Wakabayashi, Min and True Yasui, Rose Ochi, Yosh Nakashima, Tats Hori and the LDP invitees: John Tateishi, Kris Ikejiri (WDC), Beth Renge (SF), Mike Honda (SJ), Mike Mitoma (ELA) and Debbie Nakatomi (DTLA).

Hank Goshio (Belmont, CA) was in Japan as deputy director, U.S. Pavilion Tsukuba Expo; and Arthur Miki (Winnepeg), president of the Nat'l Assn. of Japanese Canadians, happened by . . . Others were Frank Inami (Livermore, CA), Tug Tamaru (Huntington Beach, CA), Bill Himel (WDC), Peter Okada (Kirkland, WA), Lewis Abe (LA), the Al Dois (Irvine, CA), Gene Uratsu (Marin, CA), Henry Miyatake (Seattle), Henry Kobayashi (Canada), Motoko Maruyama Nakazawa (SF), Shinzo Kadogawa (Culver City, CA).

* * * *

Travel this year included a five-day vacation in Hokkaido and a fortnight in Thailand on business. We spent three days on a bus through central Hokkaido, moving a thousand kilometers while stopping at "onsen" hotels. Hokkaido scenery is reminiscent of the dairy areas in California or Wisconsin, while Daisetsuzan and Akan National Parks were somewhat like Yosemite and the Mother Lode. Nowhere else in Japan can one find such breathing room.

* * * *

Unanswered letters remain daunting: Ruth Hashimoto, Albuquerque; Tad Fujita, Berkeley; Ellen Nakamura, Seabrook; Art Iwata, Berkeley; Shizuo Nakashita, Pleasant Hills; Mary Bowman, Michigan; Nobu Miyoshi, Philadelphia; Ed Mitoma, Palos Verdes; Ken Nakano, Seattle.

* * * *

The Year of the Tiger is coming and we need to sustain our pressure on Redress.

Happy Holidays and the Best for the New Year — in case our Christmas card is delayed or does not arrive.

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Asian Americans and Outmarriage

by Jane B. Kaihatsu
East West

Throughout their lives, married couples face challenges which test their relationship in many ways. But when Asian Americans marry outside of their race or interculturally, e.g., Japanese to Chinese, unique problems may arise to stress the marriage.

Then, when these couples have children, who have no choice in the matter of their ancestry, the family must address the question of cultural identity over which the offspring may ponder.

Both of these aspects are becoming increasingly significant in the Asian American community today. Though they are not new phenomena, the people in these situations seem more willing to come forward and speak openly about their difficulties and seek support. And networks, support groups, and family counselors are gearing towards helping them resolve their conflicts.

Most Marry Caucasians

According to a recent study by Dr. Harry Kitano, professor of sociology at UCLA, it is estimated that of the 60 to 70 percent of the Japanese in Los Angeles County who marry non-Japanese today, the majority marry Caucasians. This trend is somewhat similar for the Chinese and Korean populations as well, and ironic considering the antimiscegenation laws which, until they were repealed in 1948, had prohibited marriages between Caucasians and Asians in California.

Ryo Imamura is a licensed marriage and family therapist at the East-West Counseling Center in Oakland. He also serves as executive director of this unique organization, which tries to integrate Eastern and Western thought and methods in its counseling approach.

"Last fall [1984] as part of a pilot project, we had four couples meet weekly. They discovered that, in addition to challenges to their man-woman relationship, others surfaced which they felt were peculiar to a biracial relationship," explained Imamura, who decided to hold the series again when the couples found the sessions very helpful.

The therapist admitted that certain differences among the Asian groups affected the view of marriage. Some of these differences occur between the different ethnic groups, immigrants vs. American-born, and generational ones such as between Nisei and Sansei.

Confucian Ethics

But the Asian groups are based on a Confucian ethics society and have a lot of similarities in the way they view marriage as a "practical way of living" in contrast to a Caucasian notion of love and romance.

For example, a common Asian motivation may be for security, not so much for romance. Therefore, Asians may endure an unloving relationship if there are enough practical benefits, the counseling group surmised.

"Also, divorce is seen as embarrassing and some couples may be very concerned on how they appear to the community," noted Imamura. "Their attitude may be affected by how involved they were in Japantown versus an environment where there were few other Japanese Americans or Asians. So, depending on how much they feel the so-

cial pressure, they may just find it more practical to stay together."

Family

Another major obstacle besetting the couples is their individual view of family relationships and responsibilities. Frequent contact with relatives, the norm in Asian families, may be overwhelming to the Caucasian spouse. The issue of caring for aging parents can present added conflict and misunderstanding.

The biracial couples may avoid family and ethnic gatherings because the Caucasian spouse may feel conspicuous, feeling like the "token white." The Asian spouse can feel the same way at all-white events. Consequently, the couples can develop a sense of isolation.

However, Imamura noted that interracial dating has played havoc in family relationships, especially in Japanese American ones. Many Japanese American families have at least one or two children who will have an interracial relationship. Conservative elements are concerned about the demise of the Japanese American culture and are skeptical if not hostile toward their children and peers who date others of different race.

Politics

An article in East Wind magazine, "The Politics of Interracial Dating," expressed an anti-interracial relationship stance by an Asian American college student. The author noted, "Because of the way Asian women have been portrayed in the media... white men see

However, the counselor is an advocate of intermarriage because he believes it is "healthy" and will eventually reduce racial discrimination.

"There will always be Japanese culture being imported to this country, like, we'll always have sushi," Imamura surmised. "But what people are upset about is that the old Japanese American culture of the Meiji era in Japan that the first generation Japanese immigrants passed down to the Nisei and Sansei will die out."

But until the time of racial assimilation and the overall acceptance that Imamura predicts, the children of interracial and intercultural marriages will continue to have a difficult time learning how to cope within the community.

Biracial Children

George Kich is a Berkeley psychologist who wrote his doctoral dissertation on biracial children and their ways of coping with their ethnic and racial identity. Kich, himself an offspring of a Japanese parent, concentrated on interviewees who are also Japanese/white.

"Biracial people look different—everyone [in the study] talks about others trying to guess their identity. And this ignorance often takes on a demeaning quality to the biracial children. They all said that being questioned made them feel edgy and tense," Kich said.

No Category

Kich further elaborated, "In our society we have a way of thinking that all people should belong to a certain group; nobody should mix, especially racially.

"We should... allow the bi-racial person to have an identity and... to come up with their own label or experiment going 'one way' or another... It's really a natural part of identity development for the child."

Asian women as being 'exotic,' existing as objects to satisfy their needs. Asian brothers know this because some of us have heard these things in places where women don't go (e.g., the locker room). The reason so many of us get sharply perturbed when we see an Asian sister going with a white guy has to do with the pain of seeing an Asian woman being degraded and forced to capitulate to a white racist stereotype...

"Even if it is possible for an individual Asian and individual white to have a good relationship in today's society... I would still advocate intra-Asian... relationships because this seems to be a practical way of resisting forced assimilation," the article continued.

Imamura said he is not surprised by this kind of attitude. Actually, he has found that the number of outmarrying men is beginning to even out that of their female counterparts. "A lot more Asian American men are marrying Caucasian women and, in fact, are being sought by these women," he opined.

Asian Men Ideal

"In the age of the Yuppie (young urban professional) with the emphasis on making money and having a stable life, Asian men are seen as an ideal—he's not a rebel; won't rock the corporate boat; and will bring home the paycheck. He has been raised with strong family values so he'll probably be least likely to fool around with other women and will be home to mow the lawn," said Imamura.

Our traditions are important but rigid, and when people do mix, others don't understand what to do—there's suddenly no category to put the person in.

"What we should do is allow the bi-racial person to have an identity and often you will see them try to come up with their own label or experiment going 'one way' or another. It looks like identity confusion, but it's really a natural part of identity development for the child," he added.

Ron Sugiyama, manager at the Japanese Community Youth Council, has had first-hand experience in dealing with some of the crises children of mixed parentage face. The agency sponsors youth activities for children ages five to 11 years and trains the older ones to be "counselors" to their younger friends.

The majority of the children in the programs are biracial or intercultural, Sugiyama noted, with "every combination imaginable." About 40 percent of the children are Japanese American.

Mild Discrimination

"There is a problem of mild discrimination by the kids who are whole Asian towards the mixed kids," said Sugiyama. "And it happens to the white kids, too. The child will sense something; it's really subtle and he won't join in the games. But children are not as mean as adults, and pretty soon they're all playing together."

Sugiyama told of the agency's programs which try to ease racial or cultural tension, like ethnic identity days

where ethnic groups are explored. The day, which is planned by the counselors and not the staff, features arts and crafts, foods, folk dancing, and songs.

"What we're trying to do here," he said, "is teach the kids about what's going on with each other's backgrounds, and how we all should respect each other."

Sugiyama, who noted that developing an identity is difficult for teenagers, feels that biracial teenagers have it "rougher" because they are trying to establish a racial or ethnic one as well.

As far as whether the biracial children posed problems more than other children, Sugiyama stated he preferred not to look at it that way. "When you have 60 to 70 percent outmarriage these days, you can't make a big deal of it. Doing things for children was and will always be our main objective," he asserted.

While intermarriage and its offspring are not subjects that should require a "solution," many are calling on the community to resolve its feelings about what has occurred.

Emotional Need

Phillip Tajitsu Nash, an activist in the Asian community in New York, spoke in S.F. recently about a conference on interracial dating, marriage and parenting that he helped coordinate last September. More than 60 persons attended and Nash interpreted the response as filling "emotional need" for many people.

"We need to view interracial marriage as a positive aspect of our community and reach out to others," Nash said. He then suggested that the community allow the exploration of individual experiences and look at how stereotypes by the mainstream society and beliefs about culture, especially the attitude of superiority/inferiority of cultures, affects our lives.

Soul-Searching

Kich couldn't agree more. He reflected, "The community should keep this discussion alive; do some real soul-searching and communicate about what's going on, even if they're horrified by intermarriage and biracial children."

Kich also thought the community has not even begun to talk about the real tensions of intercultural marriage. "There are no Chinese/Japanese marriage or dating studies that I know of, though I think there are a lot more anxieties there than people are willing to admit," he remarked.

But then Kich offered a humble suggestion for implementation, which could have the biggest positive impact on the community. He said, "In the process of dealing with change, we should make space for the interracial/intercultural families in our traditions. We should welcome them, and be open to their contributions." And further reflecting on his own background, "It's real important for Japanese American traditions to be kept alive—they won't be exactly the same but they do need to be continued."

Kich's advice could be applied to any of the Asian groups. While sociological and psychological studies are useful for documenting the communities, the people within these communities must learn to deal with all the aspects which affect one another.

Interracial? Wakarimassen

by George Kitahara Kich
Mary Ann Leff
Grace Wakamatsu Fleming
Steve Shigematsu-Murphy

Interracial relationships; interethnic families; Amerasian; hapa; Eurasian. These words indicate an important and complicated trend in the Nikkei community, about which many people have feelings and opinions, but few people really understand. The interracial marriage rate has been reported variously to be from 50% to 70% over the last five to ten years, and increasing: it touches many peoples' lives in that many families have an interracially or interethnically married relative.

The intention of this paper is to expand the community's understanding of interracial relationships and people. It is hoped that interracial families, a real and active part of the Japanese American lifestyle and community, can not only find acceptance as part of their own particular extended family, but also can be recognized and supported as a vital asset to the whole community.

Communities with a strong sense of ethnic and cultural pride often voice concern when they begin to see the rate of "out-marriage" rise. Fear of a loss of cultural identity is at least as strong as the belief that couples who have very dissimilar backgrounds will not be able to sustain a lasting marriage. Another primary consideration voiced over and over again ("But what about the children?") is that children from mixed marriages will be "mixed up."

This paper will address these concerns from the point of view of the couple, the family, and the identity of the interracial child.

* * *

A myth exists that people in an interracial couple have too many differences between them to make their relationship work. This needs to be examined since even couples from apparently similar backgrounds have differences. These differences are not as immediately apparent and often come as a shock to people who sometimes incorrectly assume they have similar values because they have similar backgrounds. Second, it is important to recognize that differences, in themselves, are not destructive or harmful. The key to making any relationship work is how a couple communicates about and deals with their differences.

From the beginning, an interracial couple is acutely aware of dissimilarities in appearances, customs, mannerisms, family backgrounds. This awareness can provide an opportunity for communication. The style of that communication is often as important as the content of the communication.

Japanese American styles of communication have often included a desire to maintain harmony and avoid conflict. There is an implicit belief in and strong dependence on shared assumptions, much non-verbal communication and an unwillingness to offend anyone with a direct expression of feelings (expecting that surely one's feelings and needs will be anticipated). These sometimes useful aspects pose potential difficulty. However, the underlying traditional values, a concern and respect for others and a desire to make relationships work, can still be honored and shared. One member of the couple may have to learn to be more verbal, one more at-

tuned to non-verbal meanings. However it is done, it is essential that couples from two different cultures and races identify cultural values, behaviors, and assumptions, particularly those concerning sex roles, family relations, and child-rearing. The extent to which differences are made conscious and resolved by mutual agreement will have a significant impact on the success of the relationship.

As most couples begin to identify and to negotiate differences, they choose either what has been called "asymmetrical" or "symmetrical" solutions. An asymmetrical solution is one in which one partner gives in completely or adopts the other's ways. A symmetrical solution is more complex and more individual—often varying from couple to couple. It involves a synthesis, an integration, an evolution of new cultural forms.

The Japanese American extended families and the Japanese American community most fear that a Japanese American will marry out, and choose asymmetrical solutions that, for the most part, discard tradition. If a Japanese American marries out and a couple chooses asymmetrical solutions that maintain many Japanese traditions, the families and community may feel reassured and less threatened by the marriage. If the couple chooses symmetrical solutions and appears to begin to develop traditions and cultures of its own, the community is again concerned about the maintenance of tradition and correctly questions what culture will be passed on.

Which of these solutions a couple chooses often is influenced by the degree of extended family and community acceptance. If a non-Japanese spouse is made to feel welcome at a festival or celebration, the couple is more likely to want to participate. Interracial couples consistently deal with one or the other being an "insider," while the other feels like an "outsider." If the insiders are sensitive to and welcome the outsider, the chances of the insider's customs being incorporated into the couple's lives and passed on to their children increase.

This raises the issue of how the Japanese American community feels about its traditions and customs being passed on by interracial children. Up until the present generation, the community had a certain amount of discretion about accepting interracial people as Japanese Americans. Today, however, the possibility exists that the majority of children of Japanese Americans will be interracial and, if the culture is to survive, it will be passed on by them.

* * *

Who are these children? Until recently, both the literature and the stereotype characterized them negatively, painting a "mixed up" picture of "mixed" children. Our research has shown that these children can grow into healthy adults with a strong sense of themselves and their interracial identity. What they most need while growing up, is an actively-communicated experience of recognition, acceptance, and support about the fact that they do have two separate and valuable heritages and that they are interracial. These apparently simple things are often missing because of a lack of awareness of their importance. Children learn to organize and integrate their identity, their value and their

sense of community through being recognized, accepted, and supported. However, today's popular culture and children's textbooks portray few healthy interracial models. Therefore, children of mixed race do not see themselves reflected in the world around them. If the wider world were to increase its recognition of these children, interracial families themselves might be more likely to accept and strengthen their children's special identity.

A positive descriptive label is another sign of recognition and acceptance. Hapa, Eurasian, Amerasian, biracial are some labels that are used. No one label is completely accepted or satisfactory, even to interracial people themselves. However, the family needs to be able to communicate a label to the interracial child that the child can use with pride.

Finally, it is essential that families understand that positive interracial identity development is often a slow, complicated process. Understanding that, parents and family members can support interracial children in their exploration of their interracial identity. Parents can initiate discussions about race, ethnicity, culture, and history. A major lesson to be learned from talking with older Eurasians, hapa, or Amerasians is that family and community communication about being interracial, about being ambiguously "different," about the social rejections, about the lack of a readily identifiable and positive label—is the single most important key to the need for recognition, acceptance, and support.

Interracial identity typically develops in stages. The first is a period of time in which the interracial person feels different and separate, from any ethnic group. The experience of differentness can be bridged by the family's openness to discussion about ethnicity. They next begin searching and experimenting, trying out connections with other interracial people of other racial backgrounds. They become more conscious and curious about their own bi-cultural and bi-racial roots. In the final stage, they are able to create an interracial self-definition rather than be determined by others' stereotypes. They then can see themselves as having a dual racial and cultural heritage, see that they are both like and unlike each of their parents, and usually give themselves an interracial label along with an expressed desire to be a part of a larger interracial reference group. Having parents who feel comfortable about their differences (because they can talk about them) is a major family factor in assisting the interracial person towards a healthy sense of self as interracial. That comfort can be enhanced by the community accepting and making a place for the interracial family.

* * *

Ethnicity is important to all of us. Preserving a passing way of life, something of ourselves, is important. Interracial families are a vivid reminder of our rapidly changing world and challenge us to answer a basic question: "What is Japanese American?" Is the answer based on a mythical purity of race? Does it require a Japanese name or looks? Can someone whose name is Bill Smith, who has green eyes and brown hair, be Japanese American?

Our basic beliefs are challenged by interracial people. It is natural to accept the new with difficulty. People of all ethnic groups struggle with changing times and changing definitions. Though it may be natural to accept change only with caution, it is also troublesome and can even be tragic for those affected by the community's inability to grow and change. Are hapa excluded from the community by the designation of Japanese Americans based on their generation (Issei, Nisei, Sansei)?

Yet biracial offspring have a part in the history and the heritage of Japanese Americans; and they will most certainly have a part in the future. Purity of blood in any ethnic group has never been a measure of commitment or involvement.

Interracial people themselves need to become more assertive and add their voice within the interracial community. They also need to demand inclusion in Japanese American activities. They must be willing to accept that they stick out, to know they will feel different, to endure comments, to play a minority role once again, to voice a different perspective. As children, they need strong parental support, the kind of communicating and parenting discussed earlier, the kind that builds within a sense of confidence, identity, and belonging.

When we think of Japanese Americans, we must also ask, "What is Japanese American?" Can interracial be included in that definition? We must think about what we consider important to pass on to future generations. Let's hope that someday, Bill Smith, with brown hair and green eyes, who has been called a "Jap" and blamed for Pearl Harbor and who cares deeply about his Japanese heritage, can say with ease and prideful assurance "I am Japanese American."

This paper was presented in a somewhat altered form at the Center for Japanese American Studies Conference at UC Santa Cruz in August, 1985. The authors are all psychotherapists. George Kitahara Kich, Grace Wakamatsu Fleming, and Steve Shigematsu-Murphy are bi-racial. Mary Ann Leff and George Kich are interracially and interculturally married and are raising a second generation Eurasian daughter.



Photo by Sabrina Lloyd

Marisela Yasuko Colunga, age 2, of Gilroy, Calif., is of Japanese and Hispanic descent.

SAN FERNANDO VALLEY SCHOLARSHIP AWARDEES FOR 1985

The San Fernando Valley JACC-JACL Scholarship is supported by the SFV Japanese American Community Center, the SFV Chapter of the JACL, the Eugene David Oda Memorial Scholarship Awards, the JACL Boutique Committee, anonymous contributions, and the professional and business community of San Fernando Valley through continued advertising support of the Pacific Citizen Holiday Issue. Thanks to all, especially the efforts of the scholarship committee.

(From left) 1st row—Carol Suruki (Monroe), Tracy Mahony (Kennedy), Christopher Scott (No. Hollywood), Lisa Kawamoto (No. Hollywood), Lisa Horio (Monroe), Gena Lew (Birmingham), Linda Oda (Monroe), Erika Ono (Chatsworth); 2nd row—Leinette Shinsato (Poly), Rumi Takahashi (Kennedy), Glenn Molina (Birmingham), Tina Ganaja (Granada Hills), Ann Asaoka (Granada Hills), Linda Koga (Granada Hills); 3rd row—John Furutani (Poly), Wesley Tanijiri (Poly), Saul Gomez (San Fernando), Jeffrey Yasuda (Van Nuys), Stanley Wada (Monroe); missing—Susan Baba (Kennedy), Kevin Kanemura (Kennedy), Evan Kitahara (El Camino), Brian Yasui (Canoga Park).



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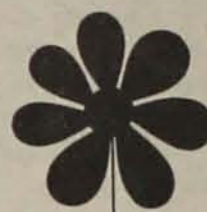
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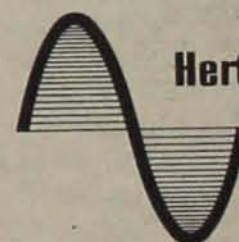


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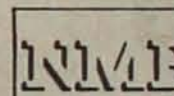
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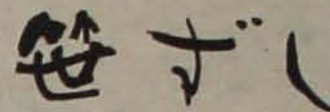
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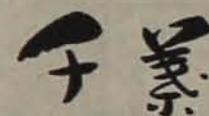
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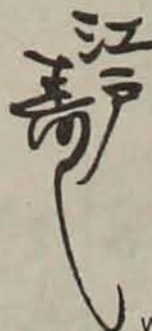
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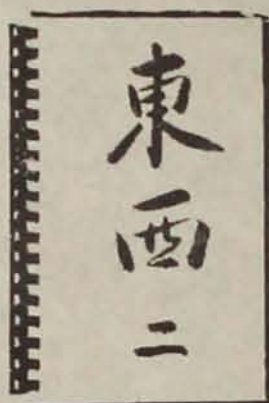
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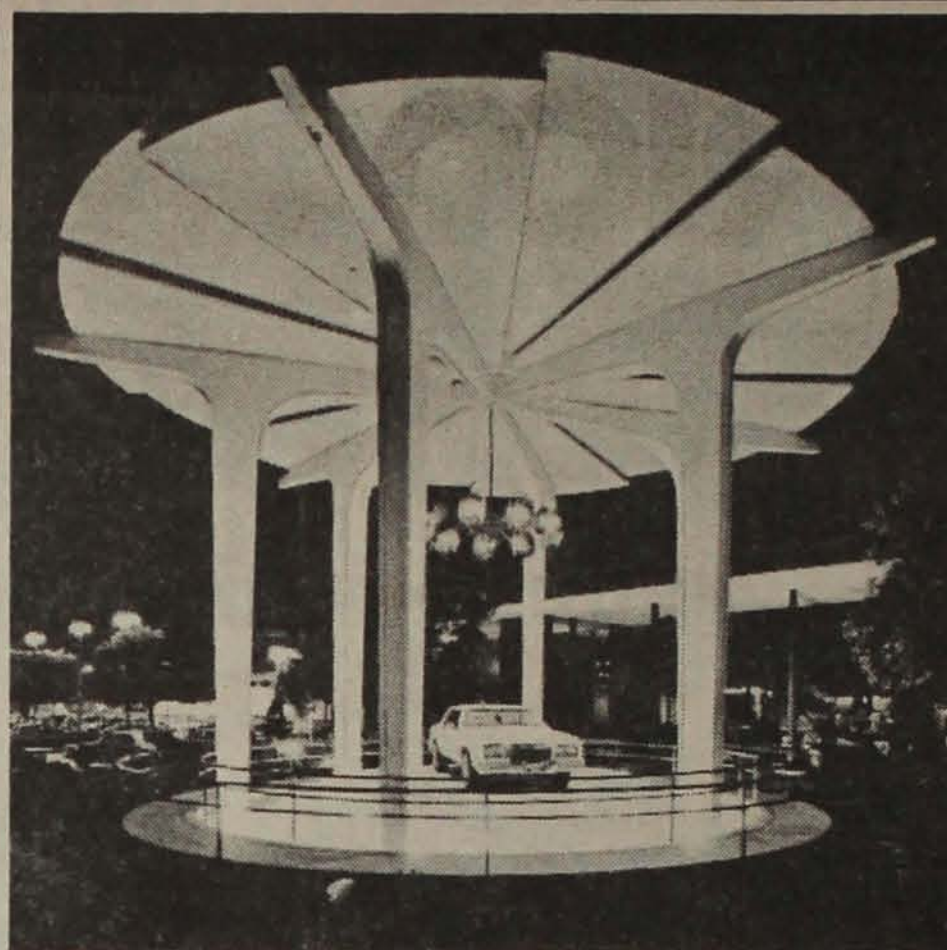
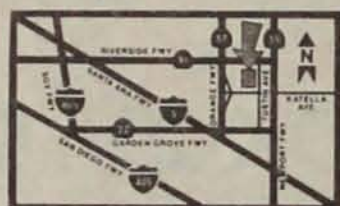


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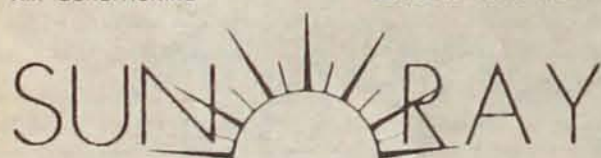
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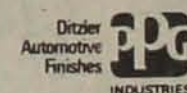
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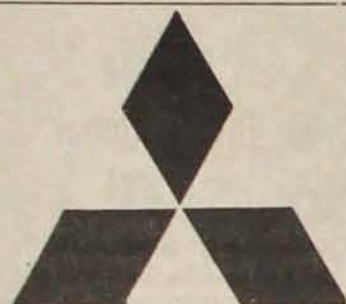


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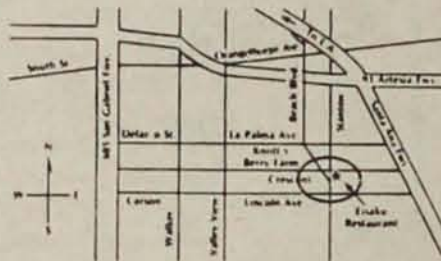
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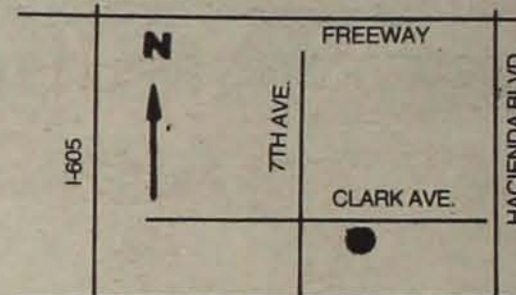
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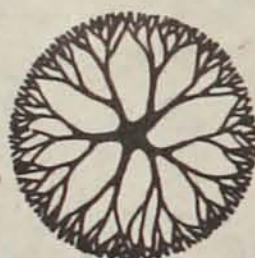
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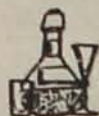
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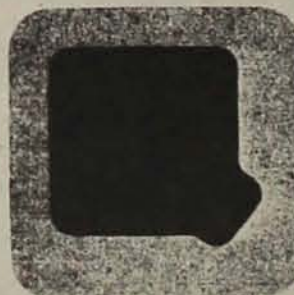
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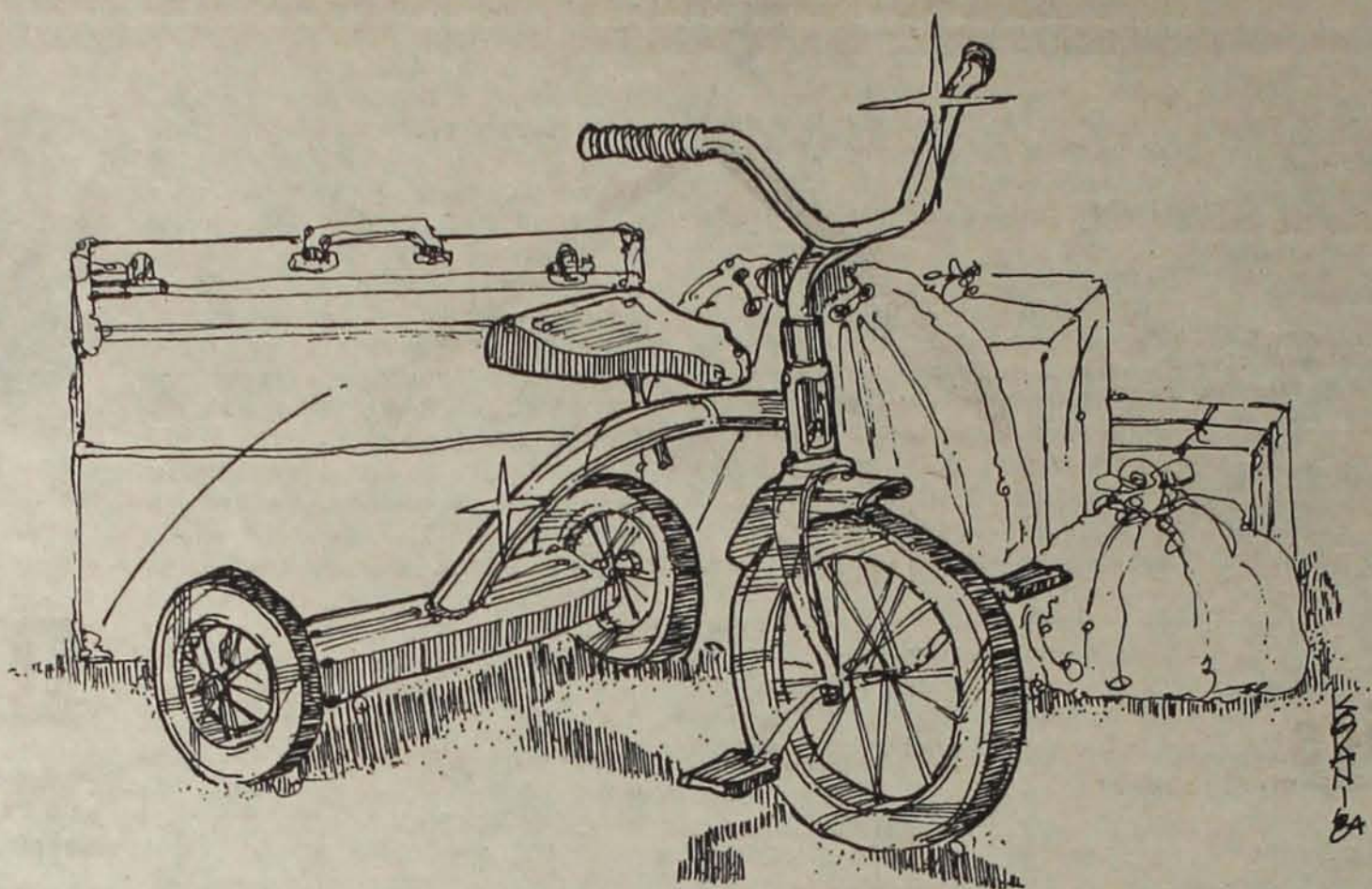


Illustration by James Kodani

The Red Tricycle

by Jiro Saito

The war was four months old and it was moving day. On the porch of the Sato's farm house sat four scuffed leather suitcases, their middles tied with ropes to keep clothes from spilling out.

"Beep...beep...nyaa...nyaa...beep...beep..."

"Mama, will you tell Tommy to stop riding his tricycle on the porch? He's getting in the way and he keeps bumping into us."

A four-year-old boy skidded around the suitcases, chasing bank robbers. His paper identity tag, tied to the top button hole of his blue coat, followed him like a tiny kite that changed directions whenever he turned, as if it was being buffeted by cross winds.

The mother was carrying a box of dishes from the back door to the side of the house when she heard her daughter's whining complaint. She stopped and watched her son circle the suitcases.

Let him enjoy it as long as he can, she thought. It's all he has left from his father and it'll have to stay behind like the other things not on the list.

She looked at the kitchen utensils, clothes, and dishes that she and her daughters had neatly arranged on the ground next to the house. Leftovers from the sale they had the other day, someone would find use for them after the family was gone.

"Mama," the young girl complained again when the boy stopped suddenly near her feet.

"Tommy, be careful. We're busy getting ready to go. The truck will be here soon, so please leave your sister alone." She turned away from the porch and looked toward the field behind the house.

The lettuce would be ready to pick soon, she thought. She looked

across the fields and the sound of her son playing on the porch began to fade as she remembered the years in the fields working alongside her husband, which then seemed like a recurring cycle of sowing and harvesting. This season though, strangers would harvest what they had planted.

"Is this the last haul, Sarge?"

"Yeah. All that's left is that family on Valley Road. You and Jones go out there and pick them up. They won't give you no trouble."

"Hell, Sarge, ain't none of them gave us any trouble yet. I wonder if all this moving is really necessary. Maybe..."

"Maybe hell! Didn't them Japs bomb Pearl Harbor? Didn't they sneak up and do it?"

"Yeah, Sarge, but these folks ain't the ones that did it. Shoot, some of 'em, the younger ones, can't even speak Jap."

"Never mind if they can or can't. They're Japs and got to be moved out of here. Now get going."

The boy stopped pretending. He watched his mother and sister placing clothes on top of the others already lying on newspapers on the ground. Anyone who wanted them could have them, his mother had said before she turned away and wiped something that got into her eyes. He didn't know why his sisters and mother looked so sad. Wasn't the family moving north to join their father?

He had never been north of San Diego. He had heard his mother and father talk about some place but all he knew was that it was past the city and the zoo that he went to once or twice. He guessed that's where his father was since that day two men came and he left with them.

He missed his father and thought about him as he rubbed his hand across the handlebar of

the tricycle he got for his birthday before Christmas. Whenever he asked when he'd see his father again, his mother always said "Soon," but soon didn't sound too close like tomorrow or in two days.

He ran his fingers on the handlebars and pushed the lever of the bell. He saw the robbers trying to get away and he started chasing them toward his sister.

"Hey corporal, wake up! Is this where we turn off?"

"Huh? Yeah...yeah...this is it."

The truck slowed and its engine whined when the driver changed gears to put the truck on the gravel road that separated two green fields. The road was just wide enough for the truck and as it moved toward the house, the dust coated the plants close to the road with a fine powder that changed the fresh green color of the plants into white powder dusted leaves that looked stiff and dead.

As the truck came near the farm house, the women on the porch stopped and watched the vehicle approach them. They stood with arms full of clothes, momentarily immobilized by the truck's appearance. Then, as the truck slid to a halt on the gravel, the women began to move again as if the grinding of the gravel beneath the truck's tires had broken a trance. The mother pointed her fingers and the daughters quickly obeyed her, bearing their armfuls to the side of the house.

The corporal left the truck and walked to the mother. She stood watching him come closer.

"Are you Mrs. Sato?"

"Yes," she said and she pulled her coat tight around her as if to cover a nakedness which she felt facing the uniformed man.

"We're here to load you and your belongings on the truck and take your family to the train sta-

tion. Are you ready to go?"

"Yes, I suppose so," she answered. "We were just getting rid of things we won't be able to take with us." She pointed to the side of the porch and the corporal saw dishes, pots, pans and clothing neatly arranged on the ground.

"Hey, private! Get out and give me a hand with these suitcases."

"Dorothy, Emi, get your things together. We're leaving, Tommy. Put your tricycle with the other things. We can't take it with us."

The boy pushed his tricycle gently off the porch and rode it across the ground and stopped next to the clothes. He pulled a handkerchief from his pocket and wiped the dust from the fenders. He couldn't understand why he had to leave it with those things.

All his mother wanted to do was pack clothes for their trip and when he kept saying he wanted to take his tricycle, his mother got angry and said there were more important things than his toy to take along. He kept asking her, and finally his mother hit him across his butt and they both cried afterwards.

He turned away from the tricycle and started to walk to the front of the house. He looked up from the ground and saw a soldier with two stripes on his sleeves smile at him. The boy quickly lowered his eyes and ran to the porch.

The soldiers began loading the suitcases into the truck. One of the soldiers stood on the ground lifting suitcases up to the other who stood in the truck. When the boy's turn came to get in, the corporal placed his hands beneath the boy's arms and lifted him into the truck. His sisters were next and all that was left was the mother.

Everyone looked toward the house from the tail gate and saw her come out the front door, give

it a push to make sure it was locked. As she walked to the truck, she paused once and looked back. Then the soldier helped her into the truck and closed the tail gate and latched it with the chain and hook.

The family sat on the benches that flanked either side of the truck's bed and looked at the canvas stretched above them across iron frames. They were enclosed by the canvas and as the truck began circling to head back to the highway, the family watched their fields, plow, and disc pass in front of them through the opening above the tail gate. Just as the truck passed the house, it suddenly stopped. They waited and listened.

The door of the cab opened and they heard footsteps of one person crossing the gravel away from them. Then the footsteps approached the truck and they saw a red tricycle come over the tail gate and gently into the truck. The mother stood up quickly and walked to the rear of the truck.

The boy and his sisters heard her thank one of the soldiers and she led the tricycle to her son. She was smiling as she gently pushed it against her boy's body. He put one hand on the handlebars and brought out his handkerchief. He started wiping the tricycle as the truck started to move. He had his fire engine and police car with him to take to his new home somewhere in the north, and he was happy. When he looked up, his mother was looking out the back of the truck at their home through the dust being made by the truck's tires.

Then she looked down at him, pulled him to her and held him tightly before and after the truck hit a bump when it left the dirt road of their farm and climbed onto the highway that led to their future.

On Being Hapa

by Lane Ryo Hirabayashi

Between 1984 and 1985 a controversy raged in Hokubei Mainichi over the use of the word "hapa" to describe persons of bi-racial, bi-cultural ancestry. Although the controversy was useful I think the term itself is not what is most important. A re-examination of the debate suggests that a point of critical importance was buried in arguments focusing mainly on terminology.

I believe the critical point being overlooked has to do with the right of the "insider" to define and conceptualize his or her own experience, and then develop a perspective which reflects this. This is not to say the insider's point of view is necessarily the most accurate or "truthful" (whatever the truth may be). My point is that—as a person of bi-racial, bi-cultural ancestry—I have to develop a way of looking at and understanding myself that fits my reality and needs.

In this sense, an outstanding dimension of the debate was that the people who wrote Hokubei to protest the term were not persons of bi-racial, bi-cultural ancestry. This fact is especially relevant if we look at the critics' general view of the bi-racial, bi-cultural experience.



With mother Joanne in 1954

Take, for example, the letter written by Karl Yoneda (Hokubei Mainichi, 9/18/84). While he quotes many individuals—in a pseudo-scientific opinion poll designed to indicate how many people think the term "hapa" is offensive—only one of his sources is ever named. Furthermore, not one of Yoneda's sources is identified as being bi-racial, bi-cultural.

While he is quick to urge that "...the usage of 'hapa' in Asian American studies and all media be discouraged" Yoneda offers little discussion of an appropriate way to understand the experience of such persons. It is significant, however, that as a final piece of evidence Yoneda approvingly quotes Mr. Wilson Makabe (the father of four bi-racial, bi-cultural children): "I don't want anyone calling my kids 'Hapa.' They are beautiful human beings. Period." By using this quote, Yoneda implies that if only we think of hapa as "beautiful human beings," all controversy would be solved.

Another critic, Raymond Okamura, suggests a related solution (Hokubei Mainichi, 8/29/85). After marshaling a pseudo-historical argument in support of his opinion that the term "hapa" is derogatory, he proposes a list of alternative terms he feels are preferable. Then he too reveals his larger vision by stating: "If those terms sound too academic or technical for your taste, what about plain 'Nikkei'? 'Nikkei' simply means a person is of Japanese ancestry. And, a person either is or is not of Japanese descent: one cannot be halfway. It is like being pregnant: one either is or is not." In short, in this critical passage of his essay, Okamura reveals that he doesn't feel any terms are necessary at all. In effect, he appears to believe persons of bi-racial, bi-cultural ancestry can simply be seen as members of the Japanese American community; that is, just like everyone else.

Be beautiful? Blend in? Both alternatives smack of paternalism and of forced assimilation. I "appreciate" their invitation to forget about the whole thing, but if I accepted it, I would lose myself. Velina Hasu Houston has put a major concern of mine very well, by saying in a recent interview: "My culture is hapa; it is separate and distinct from Japanese, Japanese American, or American culture." Clearly, if we follow the dictates of Okamura and Yoneda we will never get at what this unique experience actually involves.

This is why I believe we should not take a convenient or conciliatory way out, by trying to pretend there isn't an issue, or by employing euphemistic terminology. For me it is important to face the many positive *as well as the many negative* aspects of my bi-racial and bi-cultural identity. It is sad but true that I have experienced rejection at times from both the JA community (including having a Sansei, now living in L.A., challenge my right to teach in Asian American Studies at San Francisco State) and the larger society. Nevertheless, that's my reality. I want to face this reality and deal with it. It simply doesn't help to say "I'm beautiful" or "I'm Japanese American, just like everybody else." I'm not, and I want some sort of terminology and perspective that reflects this.

In the end, after reviewing the debate, I feel outraged. Here I and others have made an effort to present our points of view—insider's points of view—in pieces about being bi-racial, bi-cultural. Instead of being offered even the most basic consideration, all sorts of self-appointed experts are telling us the "right" way to call ourselves: the "right" way to think about ourselves. And notice that, hidden among all the arguments about the correct terminology, lies the inescapable fact that by controlling words, one is able to control how an experience or a group of people are conceived and perceived. This seems to be the critical issue underlying the debate.

Once power is revealed as the key is-



Lane Hirabayashi

sue, an appropriate response is possible. I am pleased to report all the letters to the Hokubei had no effect on me: I still call myself "hapa." If nothing else, it is a symbol of my rejection of outsiders' attempts to define my experience and identity on *their* terms. If they can't deal with "inside" views, that's their problem.

At a more general level, I believe people of bi-racial, bi-cultural ancestry should continue to write freely about their experiences and feelings without worrying about the judgement of others.

Now this task becomes even harder because we face criticism. What is especially alienating is that this criticism comes from respected leaders who have advocated self-determination in many important community issues, and who themselves have fought for "insiders' points of view when the Japanese American community was involved. The question then becomes: Why aren't Okamura and Yoneda willing to extend hapa the same rights to self-determination and "insiders' views they have insisted upon for themselves?

Lane Hirabayashi teaches Asian American studies at San Francisco State. He would like to acknowledge conversations with Grace Wakamatsu Fleming, George K. Kich, Steven Shigematsu-Murphy, and James Okutsu, which helped him formulate ideas presented in this essay.

Sansei in Love and Marriage

ONE THING LEADS TO ANOTHER

Bob Shimabukuro



Ever been madly in love with someone? So much so that you couldn't think straight?

Ever been madly in love with someone? Someone so outrageous, so totally different? Someone who travelled in totally different circles? Someone with a totally different set of values?

Ever been madly in love with someone? Someone that all your close friends and relatives just couldn't stand?

For those who always try to put a rational quotient in love, the preceding may seem incomprehensible, but believe me, it happens all the time (but of course, not to me, being such an even tempered, rational being). And anyone who has found themselves in such a predicament knows the soul-searching that goes on in such situations. "Why am I in love with this per-

son? Why is he/she in love with me? We've so little in common."

That's when self-doubt and after-the-fact rationalizations start. And that's all I was referring to when I said that Asian women's comments about Asian men were after-the-fact rationalizations (Nov. 1 PC). It was a matter-of-fact statement, with no "put-down" intended. One falls in love, but justifications somehow are expected by others. And what results are answers dreamed up to answer objections.

I had expected some response from the women readers. What I did not expect was the complimentary response. Do the women really believe they are responsible for the alleged emasculation of the JA (and Asian American) male?

If this is true then we had better take a closer look at this situation. In my limited experience, what is often driven home by Sansei women is that most do not want a man "just like the man that married dear old mom," at least with respect to romance and male/female relationships.

Comments such as, "When I go out with a Sansei man, I can't stand it—I just see a younger version of my dad," are often heard. Another familiar com-

plaint: "He (dad) just bosses my mom around, yet towards others (outside the family) he's so anxious to please, so subservient." (Perhaps this is the basis for the seemingly contradictory "bossy/wimpy" complaint.) Still another: "My dad is such a baby—so helpless around the house. He doesn't want a wife, he wants a maid."

But these comments are not unique. Most American women make similar statements about their spouses or dads. The real problem, if we accept that there really is a problem, is really outside these remarks.

The American feminist movement is "blamed" for the emasculation of the American male in general. The reasons generally given for the popularity of the Asian mail-order bride catalogs run along the same lines. (Want a *real* woman? Try an Asian woman, one who knows how to make a man feel like a man.) What inference about American women can be drawn from statements like that?

Yet I remember when I was growing up, being cautioned by Issei and Nisei relatives and friends (women included), "Eh, Bob, mo' bettah you go Japan (or Okinawa, depending on who was giving the advice) find girl; o'er here, cannah find good wife; even Japanee girls here, too much like haole girls. Dey not goin' take care of you. But no get Tokyo girl, Tokyo girls just

like American girls."

Sooner or later, these comments, made in the presence of girls of a very impressionable age, are bound to take their toll. The undesirability of AJA females begins to register loudly with both the male and female. And while there is a put-down of the haole women in those comments, there was always the media to counteract that image. The AJA women were not so fortunate, even in the Hawaiian media.

Whether Sansei/Yonsei men desire a woman "just like the one that married dear old dad" is hard to discern. Men rarely talk to other men about their relationships, which is not to say that they don't talk about women. The frame of reference is different. "What a dog!" "What a bod!" "She's got beautiful eyes." "Geez, real daikon legs!" A ratings game.

But some comments are revealing: "I don't know about her. She's too smart for me." "I just can't get her interested in football." "She doesn't think it's important to look real classy, you know what I mean?" But again, these comments are really typically American male comments. The typically American male rates females all the time. And judging from working in a restaurant with a largely female workforce, the typically American female continually rates males also.

continued on next page

'Free to Be Me'

by Robert Shimabukuro

Singer Holly Near once commented on the influence of Ronnie Gilbert of the Weavers, who made it all right for a woman to throw back her head and really belt out a song.

Producer/promoter Hamilton Cloud likes to tell about the first time he saw Nobuko Miyamoto and Benny Yee "performing in a way that I had never seen [Asians perform] before. They were not being quiet, diminutive 'flowers'."

Those who were fortunate enough to experience Miyamoto and Great Leap at the very uplifting October benefit could not help but notice another singer who was *not* performing like a quiet, diminutive flower, but instead threw her head back and belted out her songs—Deborah Nishimura. Judging by the audience reaction, Nishimura's singing, especially her rendition of Miyamoto's "American Made" was a real "show stopper."

Asian Americans in the Southern California area may have already been familiar with her talents, but to those who had never heard her sing before, her performance was an eye-opener: inspirational and, as one audience member was heard commenting, "simply magnificent."

What few know, however, is how close Nishimura came to signing a recording contract with CBS this past summer. After a series of auditions in the spring, she was asked to be a member of a singing group of three women, but turned down the opportunity after feeling that the situation was "somewhat exploitative."

"The material that the producers chose was not something that [I could do]. The subject matter was, you know, full of sexual connotations, things that I could not, as a performer, as a singer, as a person, do live on stage," she said.

"Of course, it was a little bit easier in the studio 'cause there's nobody there. But I started thinking I have to perform this live, eventually in front of teenagers, in front of my family, my friends, and that was something that I



Deborah Nishimura

just couldn't do. It took me a while to come to that, to decide that I didn't want to play this game."

Nishimura added that it was a difficult decision to make. "It was an opportunity of a lifetime to walk into this recording contract. It was something I had dreamed about." But in the end, she decided that the material was just "too suggestive."

Nishimura grew up in Stockton, the daughter of a Japanese American father and a Mexican American mother. She started singing at age 11 in church when "folk masses were big in the Catholic Church."

While she was not involved in theater in high school because she played sports instead, she participated in community theater after high school. She moved to Los Angeles in 1979 after she heard about the East West Players and appeared in their production of "Pacific Overtures."

And it was after moving to Los Angeles that Nishimura became more aware of her Asian heritage. "When I was growing up, I did not hang out with Asian kids because I grew up in a mostly Hispanic neighborhood and I went to a predominantly white school. Asians never existed for me until I moved to L.A."

"Now I relate more to the Japanese side—as an actress because of how I look and how the industry looks at me. Unfortunately, because I don't look typical, lots of times I miss out on jobs. But I've been able to do a lot more theater for that reason."

As for growing up hapa, Nishimura said, "I love it. I think my parents were incredible—back in those days, 30 years ago in Stockton, getting married, wanting to have children."

"As a teenager, I didn't feel any different. The only time I did think about it [ethnicity] was when someone called me a name. The kids always zeroed in on the Japanese side because of the way I looked, but sometimes there'd be reference to 'south of the border.' But I was never confused. It was not that big a deal."

The best part was dinner. "Dinner was great. My mother's a great cook; at dinner time, we truly had the best of both worlds."

Nishimura, who recently played the part of a college student/seismologist on an ABC pilot, "Shadow Chasers," is currently investigating the possibility of working and studying in Japan. "I would like to do more theater. That's what I really want to do."

The Naming of Names

by J.K. Yamamoto

In this issue, the Japanese words for interracial people will frequently come up. For those who are interested, here are some notes on what the words mean and how they are used.

合の子

Ai no ko

This is the word most Japanese Americans are familiar with. The first character, *ai*, is also used for the verbs *au* (to fit) and *awaseru* (to put together). *Ko* means "child." So a literal translation would be "a child of two things put together."

There is a common but mistaken belief among JAs that *ai no ko* translates as "love child." The word for "love" (*ai*) and the *ai* in *ai no ko* are indeed pronounced the same, but they are written with different characters. The *ai* meaning "love" looks like this:

愛

So when people in Japan hear the word *ai no ko*, they think not of love but of two unlike things being brought together. Nowadays, the term is considered derogatory.

混血児

Konketsuji

If the characters are defined individually, the meaning becomes readily apparent. The first (*kon*) is used for the verbs *majiru* and *mazeru* (to mix); the second (*ketsu*), also read as *chi*, means "blood"; the third (*ji*) means "child." Hence the term describes a "mixed blood child."

Like *ai no ko*, *konketsuji* is thought to have negative connotations in Japan.

For many people, these two terms may bring to mind the postwar American occupation and feelings of hostility toward the U.S. servicemen, the Japanese women who bore their children, and the children themselves.

ハフ

Hafu

Most JAs are not familiar with this word, which the Japanese seem to have coined only recently. It is simply the Japanese pronunciation of the word "half"; it has the same meaning as the above words, but without the negative overtones.

A Japanese student once asked me, in English, "Are you half?" At the time, that struck me as a rather rude way to put it, but the person asking the question was probably trying to be polite. (For some reason, many Japanese seem to think that *all* Japanese Americans are of mixed race—but that's another story.)

Another commonly used word among JAs for mixed-race people is *hapa*. In case anyone was wondering, the word is of Hawaiian, not Japanese, origin. Just as *hafu* is not used in the Nikkei community, *hapa* would not be understood as meaning "mixed-race" in Japan. In Japanese, *happa* means "leaf."

But regardless of the general usage of these terms (or of the various English labels available), I can't generalize about which ones interracial people themselves find most offensive or most acceptable, or whether a new label—or no label at all—is wanted. That, of course, is up to the individual.

Katie Kaori Hayashi, PC's only native speaker of Japanese, served as a consultant in the writing of this article.

SANSEI LOVE

continued from previous page

To me, the problem is not so much who dates or marries whom, but how people see themselves and those of their own cultural heritage. To think that to outmarry is *necessarily* an expression of one's rejection of one's own culture is absurd. And it is just as absurd to think that a rejection of parents as role models for a romantic/marriage relationship is *necessarily* a repudiation of one's cultural heritage.

Whether we like the fact or not, our children will pretty much fall in love with whomever their hearts desire. That is, after all, the American way. Until the community comes to grips with that fact, we will continue to place an unfair burden on the children.

I'll continue on this topic at a later date. But until then, your comments are solicited. I find it curious that of the many responses to the Nov. 1 column, only one male (a Nisei) commented on it.

メリークリスマス



Members of an interracial family in Portland, Oregon, include (from left): Bill, Cyndi and Ray Jacob and Hisano, Kimberly, Tim, Sho, Janet and Clifford Sakakibara.

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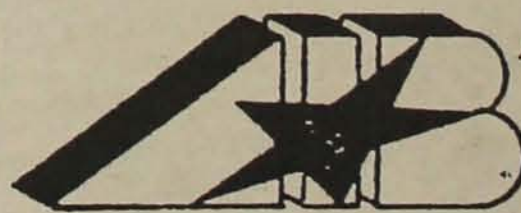
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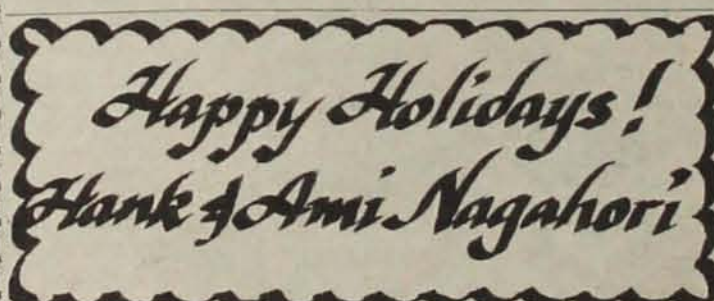
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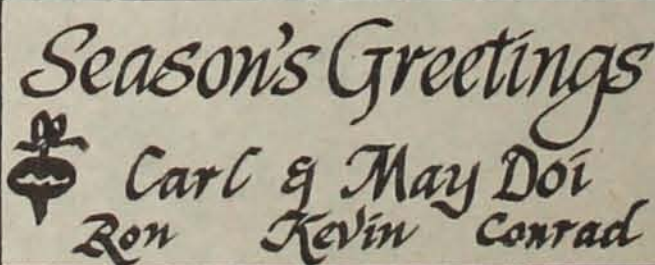


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Japanese American/American Japanese

On Being Mixed Japanese in Modern Times

©1985 by Velina Hasu Houston

Tokyo, Japan. Aoyama district. Day. I buy pastries at a sweet shop near Tokyo University. As I emerge from the establishment, a Japanese schoolboy sees me and his eyes grow wide with excitement. I am his latest anthropological find. He points his finger at me as if I am a new exhibit at the zoo and squeals, "Hora! Hora! Indoneshiya! Indoneshiya!" Basically, he is ecstatic because he thinks he has stumbled upon an Indonesian and he wants his five squealing friends to share in his gawking. And they do, unnerved that the brown-skinned, petite, black-haired, black-eyed creature placidly returns the stares. The composure and seeming dispassion of my face is familiar to them; it is the mask of their grandmothers, except the coloring is different. Too, the eyes are sloe-shaped like Micronesians and a fire burns in them which they cannot define. I explain that I am not Indonesian, but Japanese and Indian and black. They are stunned. But enlightened.

Urawa City, north of Tokyo. Saitama prefecture. Inside the Isetan department store. A 15-year-old Japanese stares unabashedly at me. His 12-year-old sister participates. As I examine handkerchiefs, I am aware of their unblinking audience. But the sweltering summer temperatures leave me in no mood to be entertained.



Setsuko Takechi Houston with daughters Hilda Riika (left) and Velina Hasu at home in Junction City, Kan., in 1962.

The girl then points at me to show her mother her exotic discovery. Her parents stare, and bob their heads up and down in the way only Japanese can. It means yes and it means no. The heat burns into the brown of my skin. I look at it. But I am not an item for sale in an Isetan display. I am not here to suffer the scrutiny of these Japanese. "Chiisai, ne," the girl says quietly, commenting that I am "Japanese-size." My familiarity with the popular Japanese sport of staring at gai-jin (foreigners) drowns my thoughts. I am upset; they are making me anxious. Then the boy turns to his father and says, "Mah, kirei." "Kirei desho. Korombia-jin, ne," says his mother. I sigh. They think I am pretty. They think I am from Colombia. They don't realize that I share their history and culture in a very organic way. Can I forgive them their ignorance?

Tokyo. Shibuya district. A middle-aged Japanese watches me as we wait for a traffic light to turn green. He stands closely behind me. As we walk, he comes to my side and states: "You are from India." I shake my head. He makes another statement: "You are from Pakistan." I shake my head. His curiosity now in high gear, he now reduces himself to questions: "Malaysia? Thailand?" I tell him that I am Japanese and American. He says, "Oh, I thought you were foreign." "I am very foreign," I tell him, "wherever I go."

continued on next page

To My Japanese Grandfather on Seeing His Reflection in My Eyes

Grandfather, your suicide is like an old photograph in my mind,
tinted with color by the paints of my heart,
looking for indications of the darkness
that consumed you after the Yankees ate their fill.

You are clutching your kimono, are you not?
Perhaps crying in the candlelight while the women hide in sleep.
Your only lullabye is the past and it stings to hear it.
It comes now like the memory of a mother's slap against your bottom
that stripped your unclaimed dignity when you still, wholly, belonged to a woman.

I taste your ghosts, Grandfather, swimming in your sake,
laughing at you behind the candle's flame
for not being a man, a man, a man.
The echo rips through the centuries
when you owned your land and your mind.
Now the ghosts lease plots and urinate on the land of your birth.
I can smell them in the earth.
I can see them driving you into darkness,
as if you were not strong enough to hold onto our history.

You wrap your kimono tightly around your knees.
You have rested on them all your life but now they are made of dust.
Just when you needed them most, you haven't a prayer to stand on.
Japan dies, Grandmother dies and a Yankee pig carries your daughter faraway
where you can no longer smell her hair.

I smell your fear, Grandfather,
the fear of years of being all that Japan stood for,
of being a model man resplendent in kimono,
as stoic as the mountains that bordered our land.
The mountain fell slowly upon your shoulders
and heaved a sigh that stole your soul.

For you had feelings, too,
so carefully hidden in the pockets of your intestines,
tightening there like old bacteria
until the core rotted out.
The worms of war had their feast,
and you lifted the knife and bid farewell.

I think of the last moment.
I wish I had been there
to be your second,
to soak up the blood you had to shed;
to learn the strength of leaving,
of goodbye with grace.

© Velina Hasu Houston, 1985.

For Takechi Fusae-san, my grandmother
SONG OF AN AINOKO GRANDDAUGHTER

Obaachan, now I hear your fears
like shaking leaves dancing slowly to the ground.
I was the soul who might come falling down
after the war
after the marriage
after the America.

Grandmother, I hear you whispering to my heart,
holding me up in ancient hands
that chart a path for an AmerAsian soul
who knows not where she goes
as she longs to find you, obaachan,
you, here with me, forever.

You left so soon
that I could not gaze into your similar eyes
and find further foundation
for my lifetime war ahead.
But you knew I would be here to take your place
with sloe-shaped eyes and strange face,
feeling your freedom and giving it back to your daughter/my mother,
so we can learn to be Japanese and American
in a newspaper world that denies us both—or either—
or tries to trap us in its melting pot mediocrity.

Oh grandmother, you left me here
with your round face, your full lips
half your nose, half your eyes
and all of your Japanese spirit.
You left me a kimono you wore when you were young
and a perforated soul you wore when you were old.

Oh grandmother,
there are graceful knives hidden behind gentle eyes.
There are bullets behind silken breasts
and thorns inside soft thighs.
And in a graceless world I wander with these weapons:
sustaining my difference,
dancing a confusion you predicted
when you gave America the gift of your child.

I hear your song, Obaachan,
as it whistles through the shakuhachi
and puts its arms around me.
And there is no right or wrong,
no separation of colors in this life.
Your song is mine, Obaachan,
and the words change from Nihon-go to English,
but I know you are here in me, in you,
and we will live again and again and again . . .

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MIXED JAPANESE

continued from previous page

Los Angeles. In the women's steam sauna at a Santa Monica health spa. A Caucasian woman, about 50 years old, observes me. Her face is intelligent, analytical and scrutinizing. I am its current object of scrutiny. As she follows me into the showers and maintains a close watch, I wonder if she is a lesbian. After the shower, she brings her clothing to my section to dress. She attempts being inconspicuous, but I am painfully aware of it. She allows me the decency of putting on my lingerie before she moves in for the attack. "Excuse me, miss," she says. "Do you speak English?" I think about it, decide I speak fairly well considering my childhood existence among Japanese immigrants, and nod. She is delighted. Thinking English is my second language, she speaks slowly, with exaggerated enunciation. "I... am... an... anthropologist," she says. I nod readily to speed up her explanation. "I don't see many Micronesians in Los Angeles. You must be a recent transplant," she states. She zealously continues relating her experiences in Micronesia and how her village friend looked just like me. Or vice versa. As she speaks, I wonder silently if Micronesia, tucked away in the South Seas, was a place where African adventurers and Japanese refugees were shipwrecked together centuries ago.

□ □ □

It is difficult being Japanese.

It is difficult being American.

But try being both. No, I do not mean in the relatively easy way of being full-blooded Japanese in America, or being a white or black American in Japan thinking you have a Japanese soul.

I mean, literally, Japanese "and" American. People call us many names: Amerasian or Eurasian, the Hawaiian term of "hapa"; the Japanese term of mixed blood, "Konkatsu-ji"; or the Japanese term meaning love-child, "ai no ko," which is considered derogatory in some dialects of language. If we are mixed with white, the Japanese colloquial term for us is "golden halves." If we are mixed with color, we are called "twilight halves." Some just call us half-breeds. It is easy, quick and may feed a subconscious desire to make us feel inferior. But the term "half-breed" is, perhaps, the greatest misnomer.

What I am is "whole" Japanese and "whole" American. And, as I write these words and envision an audience made up of one or the other of those groups, I know it is time that I exposed both factions to a being that encompasses two cultures in a fuller, organic, more spiritual—and more painful—way than you could ever imagine. For unless you are born of a Japanese immigrant parent and of an American parent, and were reared in an atmosphere that fully respected and demanded the presence of each culture, you cannot begin to realize the complicated poly-cultural, poly-racial journey of an American life.

Some of us have suffered more difficult times than others. Orphaned by war or by the abandonment of our care by our natural parents, we grew up in Japan as outsiders, denied Japanese citizenship by careful laws that only granted it to children born of Japanese fathers (and, for all of us, our maternal parent was Japanese).

"...it is undoubtedly more difficult being Japanese, Indian and black than it is to be Japanese-Caucasian."

Furthermore, living in Japan as outcasts and not having any intimate knowledge of America, any documentation of our American fathers' identities or any means to migrate to our fathers' country, we were also denied American citizenship. Some of us are luckier; our parents stayed together and reared us in a usually poly-cultural family environment, either in Japan or in the U.S. But, wherever we lived, all of us— orphaned or in our parents' laps—were (and still are) psychological remnants of WW2. This is especially true in Japan where our physicality distinguishes us from our Japanese brothers.

Regardless of the circumstances of our childhoods, however, it is undoubtedly more difficult being Japanese, Indian and black than it is to be Japanese-Caucasian. I will tell you a little bit about my life in the hopes of enlightening you to the true dimensions of Japanese-American life and to the future of Japanese

AMERASIAN GIRL

No.

I'm not schizoid.

I'm not feeling Asian today.

Or American.

And, no, I am not

FilipinaThaiSamoanHawaiian
MexicanBrazilianBurmeseSiamese
PolynesianTahitianMalaysianMoroccan
EgyptianIndo-ChineseIndonesianMicronesian.

I have no race,

no country.

Only a soul composed of wars

mixed pride

and

agony.

© Velina Hasu Houston, August 1985.

Americans as the inter-group rate of interracial marriage climbs upwards from its current high percentage of 66 2/3 percent. Indeed, if there is to be a forceful existence of Japanese in America in future years, we must recognize that their emerging identity will be a mixed identity which will include not only fifth-, sixth- and eighth-generation full-blooded Japanese Americans, but also new generations of mixed Japanese whose cultural relationship with Japan may be stronger and closer than that of their pure-blooded brothers. Let me share with you my life, with one foot in Japan and one foot in America, comfortable in neither and in both. As a Japanese television producer and friend told me during my last visit to Japan in August of this year, "You may look Polynesian or Brazilian. You may have been raised in America. But your heart is Japanese. You should come home for a while."

Home. I have never been certain what that meant. I certainly could not adhere to the conventional definitions of the word. Home was wherever my mother was. Home was not a physical place, but a spiritual place. I could surely not touch it, but when I was there, I was there. When I think of home, I think of three generations of women who share a similar spirit of freedom and truth. It began with Takechi Fusae, my grandmother, a woman who was born and died on Shikoku, Japan's small southern island. It continued in Setsuko, my mother, a woman reared in a provincial Japanese family that operated a Japanese inn (ryokan) and a large tenant farm with acres of persimmon orchard near Matsuyama on Shikoku. It continues in me as I seek to explore the human condition in my writing in the hope of fostering enlightenment in the people who are exposed to my work.

My work is that of a dramatist and poet. For roughly six years, I have worked as a professional artist in those genres. My plays include "Asa Ga Kimashita," "American Dreams," "Tea" and "Thirst." The first three plays are a trilogy which trace the life of a Japanese woman (based on my mother) who marries a black-Indian American (based on my father). The first play takes place in Japan, and focuses on the lives of my maternal grandparents and the circumstances which led up to my grandfather's suicide and my mother's decision to marry my father. The second play focuses on the American soldier who brings home his Japanese bride to find both his family and American society unwilling to open its arms to a woman they still perceive as "the enemy." The third play, an abstract piece, deals with the lives of four other Japanese women who

also married Americans after WW2. It traces their lives over a 20-year span, concentrating on their struggle to survive in the midwestern environment where the Army forced them to settle when the families migrated to the U.S. after the end of the U.S. Occupation of Japan.

The fourth play, "Thirst," is on a Japanese American theme as well. It is about the lives of three Japanese American sisters and their struggle to maintain their culture, sisterhood and integrity as women in contemporary American society. The recent death of their mother, through whom they defined both their culture and their sense of family, causes them to re-evaluate their existence. Born in Japan and reared in America, the three women explore who they are and what they mean to each other now that their mother has gone on to the next life.

My plays have been produced in Los Angeles, New York and San Francisco. I am having discussions with a Tokyo theater company about translating "Tea" for a Japanese production. As for my poetry, I have been writing for many years. The poems include both cultural poems about the Japanese American experience, and other poems which explore my existence as a woman and artist. The unpublished collection is entitled, "Green Tea Girl in Orange Pekoe Country." I perform readings of the poetry in various U.S. cities and performed a couple of the pieces in Tokyo last August.

As for my past, I was reared in a tightly-knit, non-American, feminine, immigrant Japanese environment which existed in the middle of a forgettable midwestern American purgatory called Kansas. The Japanese community consisted of roughly 300 Japanese women—all immigrants who had married Americans during the U.S. Occupation of Japan after WW2. Because of the U.S. Army's resettlement policies for any Japanese brides of Americans entering the country in the post-war period, these women and their families ended up in places like Kansas. Places where there were no Japanese Americans, Japanese religion or Japanese foods. Places where the immigrant women would have the least chance of coalescing their numbers into political power. Places where these families could condone each others interracial existence. Places where the American minds were either so narrow that they openly hated the Japanese, so pseudo-liberal that they tolerated them, or so scared of anything new that they somehow made friends with the Japanese women through each others' mutual fears.

"[My friends] say I look 'more black' or 'kind of Puerto Rican' or 'like a Polynesian.'"

The place where the army sent us is called Junction City, Kansas. Back then, it was a town of barely 20,000 people. Ninety percent of them were Caucasian and the only industry was agriculture. The townspeople had never seen a Japanese in person, only in the caricatures and pictures provided by national magazines. The other "business" that kept Junction City alive was that of the U.S. military. Two miles away was a large army base called Fort Riley, to which my father was assigned as a military policeman.

We came to this area in 1959. Ten years later, my father was dead. Behind us lay my Japanese family's bitterness towards us for breaking centuries of tradition by marrying the American enemy, my father's family's hatred towards us because he had married a "Jap" and 10 years of living in a safety zone behind my father's tall, lean frame, protected from the American society that fought our insistence on living a poly-cultural life as if it were a disease that threatened their definitions of what was right and what was wrong. And we—with our chopsticks, shoes coming off at the door, Japanese-style English, strange foods, inseparably mixed identity and lack of Christianity—were wrong. Ahead of us lay an uncertain future, now that my father was dead. Would we go back to Japan? Would we move to a place called California where we were told many Japanese lived? Would we go on to the next life, the three of us: my mother, my older sister and I? Japan was only a memory and my mother feared for us, having to live as mixed Japanese in Tokyo. California was unfamiliar to my mother. My mother's father had taken his life after the U.S. Occupation land reclamation acts took away the farm land which had been in the family for centuries and gave it away to the peasants who farmed the land. Mother owned the house in Kan-

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MIXED JAPANESE

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sas. She was familiar with Kansas; she knew where to find the store, the school, the doctor. That was enough. We stayed.

My mother had raised us the only way she knew how, as Japanese daughters, and she didn't want us to lose that, regardless of what survival in America might demand of us. My sister became a financial analyst and consultant. It was practical and real and acceptable in the Japanese scheme of things. I didn't "become." My mother waited for me to "become" something real. But I had been born what I was: an artist. I was possessed with writing instruments and textures of papers from the time I could wiggle my fingers. I wrote my first poem when I was eight. I met the greatest love of my life, playwriting, when I was 15. From then on I read Western plays and studied the craft of playwriting. My mother watched uncertainly, saying only that the daughter of an immigrant could not be an artist; it was something that should happen one or two generations down the road. But it was and is my fate and so, here I am, a dramatist and a poet, mixed Japanese and pure artist surviving in a world that understands neither. I attack my writing with compulsive obsession, and try to explore culture and emotion with frankness and an honesty that spare nothing and no one, including myself.

In America, I exist as a cultural oddity because I am not Japanese American in the Caucasian definition of what that means, neither am I black American or Native American Indian. An Asian hybrid with an immigrant mother, I cannot and do not care to be infused in any of those categories. I am not much for conventional definitions.

Japanese America has come to accept me because of my artistry, but on their terms. I think I make the community uncomfortable because, even though I am mixed, I am closer to my Japanese culture than many of their offspring by virtue of the fact that my mother is a native Japanese. Also, unlike them, I never had to diminish my intimacy with being Japanese to prove that I was a loyal American. Indeed, I am probably less loyal than them. It may be of further irritation to Japanese Americans to see someone like me because I am brown-skinned and sloe-eyed on the outside, and yet deeply Japanese on the inside. I also am the victim of discrimination from Japanese-Caucasians who think they are "more Japanese" than me because they are half white as opposed to being half colored. Indeed, racial warfare among Japanese America may possibly be more extreme than any other group of color in the U.S.

As for Japan, she does not know me. I am never identified as an American. I am always seen as Polynesian or South American, another exotic foreigner wandering the eclectic streets of Tokyo. And that's okay. From faraway, the anonymity of being a foreigner who defies cultural categorization is enjoyable.

Close-up, however, thorough excavation must be done, both from the perspectives of friends and of strangers. With strangers I cannot, as my aunt in Japan suggests, allow them to label my race incorrectly. My aunt says, "If they ask you if you are Indonesian, just say yes. It is easier." I have never begged the easy route. I must tell these strangers just what I am. Sometimes they remain interested and ask me about my parents. Sometimes their faces grow long and reflective, as if I have forced them to think about WW2 and all the pain associated with its memory. Sometimes there is tension in their brows and in the way they set their mouths just so, as if my very presence stands as an insult to the purity of the Japanese race, as if they want to spit in my face but Japanese decorum forbids such a frank display of feelings.

With my friends, just as many misunderstandings exist. They say I look "more black" or "kind of Puerto Rican" or "like a Polynesian." They say it with a smile, as if they think they understand me and this allows them the indulgence of being ignorant. I am expected to keep quiet, smile and acknowledge that they may be right. But I cannot. I must say to them, "It is not what I look like, but what I am." Sometimes a moment of stillness occurs, wherein they ponder whether or not they have insulted me and I ponder whether or not even the people who profess to love me will understand that things are never what they seem. That nothing is black and white; there is grey, thank God.



Photo by James Young
Roger Brown and Emily Kuroda, who starred in East West Players' production of "Asa Ga Kimashita" in L.A. last year.

I remain a misfit. Both a foreigner and at home in Japan and in America. I find something to love and something to hate about being Japanese, about being American, about being black and Indian. Every August especially, I am painfully, pointedly absorbed with thoughts of the war that created me. My soul is filled with green tea and steeped in the ways of pre-war Japanese women. The thoughts of the war makes my cultural paradox grow even more intense as the world also looks back on the atomic bombings of Hiroshima and Nagasaki, bombings that, when measured against the whole of humanity, represent a defiling and ultimate destruction of innocence—and not just for Japan, but for America as well. I return to Japan every year across a sea of clouds and think of my mother who, many years ago, undertook this same journey many miles below me on a different kind of sea. My vessel is a metal bird; hers was a metal ship. I cross the path in 11 hours; she, in 15 days.

Time. It is all a matter of time, perhaps. We will learn to live together even if we cannot learn to love one another. Poly-cultural, poly-racial people like me know that color is a superficial thing, armor that eventually gets burned off or eroded away when the time comes to go on to the next life.

Last summer, I met a beautiful little girl named Kenyan in San Francisco. Her mother is an immigrant from Japan. Her father was a black American. She is four years old. Most of the Japanese American mixtures I meet are my age—28—or older, usually direct products of WW2. If I meet young Amerasians, they are generally Southeast Asian mixtures. So it was a delight to meet Kenyan. But a sad story accompanied my introduction to her. She didn't understand why her skin was brown and why her mother's skin was yellow. In her naivete, she surmised that when she grew up, her skin would be like her mother's. Then when she burned herself one day, she looked at the whitish-pink scar and said that if she burned herself all over, maybe she would become the same color as her mother. Even at the age of four, the American society which is so dominated by the ideals and values of Caucasians, this child was being mentally mutilated. To help her to begin to appreciate your own unique beauty, I told her a story about my color curiosity when I was her age. I will share that story with you now.

As soon as I could speak, my parents said I became obsessed with color and would ask them, "Papa, why are you chocolate and why is Mami vanilla?" My parents were unprepared for my interrogation; they had thought it would come later. But my father thought of a way to make their point about being proud of being mixed and not letting anyone push me into a racial category. For I was something new. Something that looked new and thought new, and they wanted that to sustain and persevere. He went to the grocery store and came back with neapolitan ice cream.

"You see this vanilla stripe?" he said. I nodded, challenging him. "Well, that's your mother," he said. "You see this chocolate stripe and the strawberry one? That's me; half Indian and half black. You following me, Pumpkin?" I nodded as he lovingly pinched my

cheek. I feared that pinch. My face was already round enough, thanks to my Japanese heritage. I watched as my father took a teaspoonful out of each color of ice cream and stirred it together in a bowl. Soon, the colors melted into a soft, even brown tone. "You see that?" I nodded. "That's you," he said. "Now, Pumpkin. Think about this. Can you take this blend and separate it back into the three colors?" "No," I said, looking at him as if he was being silly. "You can't take them apart." He had made his point and the worried look in my mother's eyes disappeared, giving way to relief and love that she could only convey with her eyes and not with words. "Okay, Pumpkin," Papa said. "That's how we want you to live your life. Don't try to take the colors apart and don't let anybody try to do it for you. Because it can't be done and you'd only waste a lot of time."

Papa was right.

□ □ □

New York City. August. I wait in the rain for a taxi at the corner of 43rd and Park Avenue. I have no umbrella so I succumb to the elements and allow the rain to soak me. A cabbie pulls up to the curb and throws open the door. As I climb into his hack, he says, "You Asians are something. You just stand there in the rain like it's not even there, like it's the most natural thing in the world. Must be living on the islands that does that to ya, huh?" He grins jarringly and waits for a response. I simply stare. "Oh," he offers, "you don't speak English, do ya?" He smiles more softly and shakes his greying head. Taking a closer look at me, he says, "Are you Polynesian? You know, Pol-la-nee-shun?" With a touch of boredom and in tidily articulate English, I tell him I am not. I study him to discover the source of his curiosity. He is fiftyish, Caucasian, overweight. The tattoo of a busty, naked woman disgraces his upper right arm. Still generous with laughter, he smiles again with certainty. "Oh, you're American," he says. I am surprised. I lean toward him and ask him how he knows. Delighted with his ethnic awareness, he adds, "From L.A. probably, too, right? Yeah. I can't tell what your mix is, but you're Asian and American, and your accent is definitely Californian." I sit back and hear my disbelieving laughter, hidden behind a passive Japanese mask. He only sees the mask. He frowns. "Gee, I didn't mean to offend you," he says. I smile briefly, sincerely, and assure him his words were well-taken. His grin returns and he says, "It ain't often that I see one of you."



Velina Hasu Houston is an award-winning Japanese American dramatist and poet who was born in Japan and raised in America. Her mother is Japanese, a native of Shikoku who grew up in Kobe. Her father, who passed away in 1969, was an American of black and Indian descent. A native of Alabama, he grew up in New York City. Houston visits Japan regularly and a great deal of her work has focused on explorations of Japanese and American life. Besides her plays, she performs poetry readings, has written cinematically and lectures frequently.

She is a Phi Beta Kappa graduate of Kansas State Univ. (1979) with a B.A. in Mass Communications and Drama. Houston also received an M.F.A. in playwriting from U.C.L.A. in 1981. She is the recipient of numerous awards, her most recent being the Los Angeles Weekly Drama Critics' Award and the DramaLogue Outstanding Achievement in Theatre Award for "Asa Ga Kimashita."



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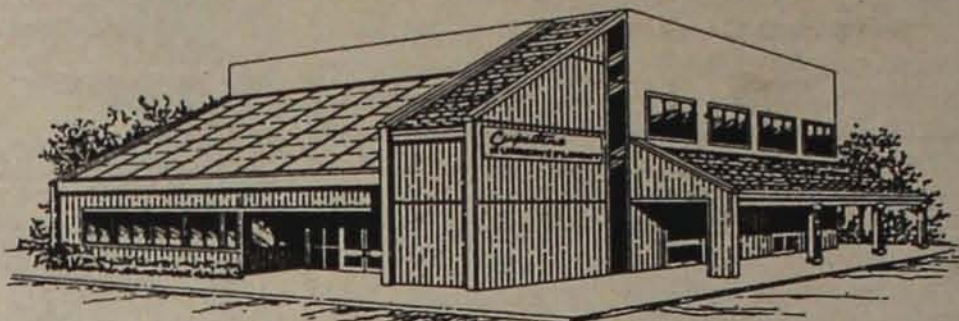


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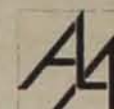
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Denial of Dual Ethnicity Unwarranted

by Christine C. Iijima Hall

(Reprinted from Feb. 6, 1981 PC)

WHEN I RECEIVED the call requesting that I write an article on Black-Japanese for the Pacific Citizen, I was both surprised and honored. Surprised because I was asked to author my own article rather than be interviewed and honored because this request was a legitimization/acceptance of the Black-Japanese existence and the importance of my research.

Black-Japanese like myself, however, are accustomed to unacceptance. We were raised by parents who are familiar with discrimination and they taught us to derive our acceptance from within ourselves and our families. Like most Black-Japanese in the United States, my mother Fumiko is a WW2 Japanese war bride and my father Roger is a Black retired serviceman (Army). They both endured discrimination together as a couple, and alone as individuals, and taught us how to survive.

Before I could begin my study on the Black-Japanese experience, I wanted to look at the beginnings of the relationship that resulted in my birth. In researching the plight of war bride couples I came across many blatant acts of prejudice that were committed against my parents. My parents had never discussed their experiences in detail until I began asking questions in regard to my study. I am not sure why I never asked questions earlier or why they never told me stories, but my heritage was soon revealed to me plainly in the form of old magazines, newspapers, federal laws and reports, and stories from my parents.

FOLLOWING THE SURRENDER of Japan, United States military occupation of Japan began. As to be expected, this occupation led to many marriages between Japanese women and American men. Between 1947 and 1960, it has been reported that this marriage statistic was as high as 43,000. Approximately 4% of these interracial marriages were to Black Americans. While living in Japan these couples had many problems ranging from family/societal disapproval to difficulties in finding adequate housing. Traditional Japanese culture disapproves of outmarrying. The culture is very nationalistic and color-conscious and marriage to anyone other than a Japanese national is frowned upon.

Since there is such a cultural stigma against out-marriages, most Japanese believed that any Japanese woman considering marriage to an American man (especially a Black American) must be insane, a prostitute or a fortune hunter. It was stated in a magazine article, however, by one Japanese national, that this discrimination did not only result from class and caste reasons but from the reason that these Japanese women were marrying the enemy—men who had killed Japanese men, women, and children during the war.

The Japanese government and the American government were close bedfellows when it came to the disapproval of these marriages. Both governments used bureaucratic red tape and policies to discourage such marriages. The governments required stringent review of credentials and police records to ensure the "moral character" of the Japanese women. These reviews were both degrading and lengthy. American men underwent much scrutiny also. Backgrounds were checked, and they had to go through several military channels before they could marry. Consultation with their superior officers, regimental commanders and chaplains were required. All of these military personnel did everything they could to dissuade the marriage plans. All paper work had to be done in triplicate (often papers were "misplaced," prolonging the process.) The women had to be in excellent physical condition and no religious ceremonies were accepted. To complicate matters, a law was passed which, in effect, allowed marriages only during certain times of the year. If the couple did not finish the bureaucratic process within 2-3 months, they had to wait another year.

For those couples who survived all the bureaucratic obstacles in Japan, many problems followed them to the United States. Discrimination has many bridges across the continents. The Americans' reactions to Japanese war brides and their husbands were not warm. Again the Japanese women were considered prostitutes or low types. American men who could consider marriage to "such types" were also looked down upon. As in Japan, the stigma of being of a culture that killed sons, fathers and husbands did not help the reception of the Japanese war bride. These women were not only the "enemy" but also foreigners and an ethnic minority. Americans' views of these three groups was/is not positive. Thus, the



Black Japanese Americans Kamau (L.A.) and Zulu (N.Y.)

Japanese war bride and her husband were confronted with multiple discrimination.

The interesting point is that the Japanese woman played a dual racial role. At times she was considered White/Asian and at other times she was considered "colored." The distinction depended on the male company she kept. That is, when a Japanese woman was with a White man, she was viewed as colored; when she was with a Black man, she was White. This fit well into the eyes of bigots since there were still stringent laws against miscegenation (mixed marriages) in the late '50s, when these couples arrived in the United States. The war bride and her husband lost "coming or going."

THE JAPANESE WAR BRIDE couple was doomed to be labeled and live the life of a "mixed couple." With this family composition came many fears and predetermined problems. The biggest fear placed on any mixed couple by society is "what about the children?" That's where I come in.

Mixed couples have been told that their children will be sterile, retarded, deformed, mentally disturbed and not fit into society. I have read the theories of mixing of races and I have seen the scientific research conducted on mixed children. The public should be aware of the bias in these theories and research projects. The theories

continued on page B-65

Making Osushi

by Alice Nash

"Come on," said Grandma. Time to start if you want to learn how to make o-sushi."

"But it's still morning," I said. "We won't eat dinner till 6 o'clock."

"O-sushi takes a long time if you want to make it right. We start now."

My grandmother looked like a sweet little old lady on the outside, but there was a sense of command about her that brooked no argument. She had taught Japanese school when she first came to America, and it was easy to imagine how orderly her classes had been. Grandma had just come to live with us and it was the first chance my brother, Ronnie, and I had ever had to really get to know her. At 14 and 15, we were just beginning to question the Japanese half of our identities, and we didn't want to lose this opportunity to make something Japanese.

"First we have to make rice. Six cups. Wash your hands." We washed carefully and held out our hands to be inspected. "Good. Use this pot. Rice has to be washed at least three times, or until the water is clear. See how cloudy it is?"

The water was cold, and the rice had a peculiar crunchy, grainy, gloppy texture as I used my hand to scoop, squash, and stir it around.

"Be careful when you pour it out. Don't lose any rice!" Ronnie took his turn washing it. We each lost a little of the rice, but Grandma didn't say anything about it. "Good. Now add water, enough to cover rice up to your knuckle. Put the cover on and cook until it starts to boil, then turn the flame down low and cook for twenty minutes more. Don't take the cover off. If you take it off, the steam will escape. The rice won't taste as good. Now we cut vegetables. String beans and carrots."

The carrots had to be peeled and grated. The string beans had to be sliced just so—diagonally, about 2 mm. thick. "It tastes better if you cut them this way. Hold your fingers like this," curling the tips of her fingers under slightly, "that way you don't have accident. Some people are vegetarian. Don't like blood." It took us a moment to realize she was joking.

Grandma's hands fascinated me. They were so different from mine. Hers were old and wrinkled, the joints clearly defined, the nails cut short and pinkly clean, yet her movements were deft and sure. My hands were smaller and smoother, but infinitely more clumsy. Ronnie showed a little more flair in slicing the beans to Grandma's specifications, so I concentrated on grating carrots. Suddenly she looked up.

"Twenty minutes. Rice is done." She turned off the flame. "Don't take it off the stove. It has to stay few minutes."

"How much more do we have to do, Grandma?" I asked. Peeling carrots had never been my favorite past-time. She eyed our work critically. "Little bit more, has to be enough for six cups of rice."

"Who taught you how to make o-sushi?" I asked.

"I learned in Japan from my mother. But I also went to school. When I came to America, I had to learn everything new."

I had never imagined my grandmother as a young girl. "How old were you when you came to America?"

"About twenty."

"Wasn't it hard?"

"What did I know? I was very lucky to marry your grandfather, who was a good Christian. I was homesick at first, but soon I had a baby. I was too busy to think about hard." She measured our respective piles with her eyes. "That's enough cutting. Put them over there for later." Setting the string beans and carrots aside,

we cleared the table and moved on to the next step.

"Now we make the flavoring. That makes rice into sushi. Sushi means any kind of rice flavored with vinegar."

"What about sushi bars?" asked Ronnie. "My friend went to one and said it had raw fish on top of rice. It sounded really gross."

"That kind is *nigiri-sushi*. They shape the rice and put fish on top. Another kind is *maki-sushi*. They roll the rice up with *nori*."

I laughed. "My friends at school think seaweed sounds disgusting. I like *nori*!"

"We'll put some on top of the sushi. This kind is called *bara-sushi*. Now," she took out yet another saucepan, "For six cups of rice put in six tablespoons of sugar. Don't be stingy! Little bit more is all right. Then a little salt." She watched Ronnie shake it into the pan. "That's enough. Then a little bit Aji-no-Moto." She handed me a small jar filled with fine, white powder.

"What's that?" I asked.

"Makes it taste better. I think you call it MSG? Anyway, little bit is good. Then put in vinegar and water and turn the flame on. Keep stirring until it gets clear." She went to the cabinet and measured something into a paper cup, which she then added to the mixture Ronnie was stirring. "O-sake. Special ingredient." She laughed. "Don't tell your mother. I keep it just for cooking." After the mixture boiled and became clear, we left it on the stove to cool.

"Next we cook the vegetables. Boil the carrots first, because they take longer. Then add string beans. Also, we use this." She opened a can of mixed Japanese vegetables. "This has bamboo, *gobo*, *shiitake* mushrooms. Can't get everything fresh all the time. Not as good but OK."

She added the canned vegetables to the pot. After a few minutes we emptied them into a strainer over a bowl to let the juices run out. We also boiled some frozen shrimp to be added to the final mixture. When the vege-

continued on page B-66

Amerasians in Japan

by Christine C. Iijima Hall

During the United States' military occupation of Japan following WW2, many U.S. male personnel (primarily military) became acquainted with Japanese female nationals. Some of these acquaintanceships led to legitimate marriages and children, while others solely led to illegitimate births. Estimates of the number of racially mixed children in Japan, from both these types of unions, range from a low of 4,000¹ to a high of 50,000 (Lifton, 1975; Thompson, 1967; Trumbull, 1967).² By 1967, it seemed that the numbers were increasing at a rate of 50-200 per year (Trumbull, 1967). With 40,000 troops still in Japan under the Mutual Security Treaty, the numbers will most undoubtedly continue to increase (Thompson, 1967; Trumbull, 1967).

The nomenclature for these mixed children has varied over the years. Some of the Japanese terms for mixed children are derogatory, others are not (depending on who is using them and the tone of voice). In Japanese, the most common is *konketsuji* which means "mixed blood." Another term is *ainoko*, which is definitely derogatory, translates as "love child" (child out of wedlock; made from love or lust). In the 1960s, Pearl S. Buck coined the term "Amerasians." ("Eurasian" had been used earlier, and is still used, but it specifically denotes half Caucasian individuals; "Amerasian" encompasses all American races mixed with Asians.)

The term preferred by the mixed people, themselves, is *hahu* or *hafu*, which is the Japanese pronunciation of "half" (Lifton, 1975; Strong, 1977).

These mixed children of WW2 are unwelcome and unwanted in the land of their birth (Thompson, 1967). Many were deserted by one or more parent, but not all are orphans. The Japanese Ministry of Welfare collected statistics on mixed orphans in 1953 (when the occupation ended). Of the 3,972 children without one or both parents, only 500 were in orphanages; the remaining lived with one parent or with relatives.³ Of those orphaned children, many are adopted by American families.⁴ Very few Japanese families adopt. This could be due to the fact that Japanese tend to assume responsibility for parentless relatives (Trumbull, 1967).

Overall, the adoption prospects for these mixed children are not bright. As stated, very few Japanese families adopt, and of the Americans wishing to adopt, many do not want mixed children. The situation is dismal for all mixed children, but it is worse for the half-Black children. These half-Black children are "thrice damned" because they are "the first to be abandoned and the last to be adopted" (Thompson, 1967). So many *hafu* grow up in orphanages and leave when they are of legal age.

What happens to these mixed children in a "monolithic, mono-raced, closed nation" (Thompson, 1967)? As children,

they are taunted, abused, chased, rejected and ignored. If they survive childhood, during adulthood reports show that they have problems getting jobs, finding spouses, and enduring discriminatory treatment (Lifton, 1975; Moser, 1969; Thompson, 1967; Trumbull, 1967). The reasons for this mistreatment are multifold.

The first reason is that Japan is perhaps the most "pure-raced" country in the world. Historically Japan has seldom intermixed with any other cultures or races. It has considered itself a superior culture and all others barbarian (Clavell, 1967; Wagatsuma, 1967). Thus, some believe that Japanese discrimination against different cultures/races (specifically the mixed children) is "not prejudice, but a social custom" (Trumbull, 1967).

"In a country where the bulk of the population belongs to the same race, any person who is different attracts attention and is likely to experience a feeling of estrangement from the others" (Thompson, 1967).

A Japanese proverb epitomizes this attitude: "The nail that sticks out is hammered down" (Trumbull, 1967). What this proverb says for mixed children is that they will be hidden, abused, immigrated or "hammered down" with some mechanism (social or otherwise) as to make them physically invisible or less human (thus invisible as in Ralph Ellison's *Invisible Man*).

The second possible reason for the discrimination against Amerasians is since there has been little outmarriage in Japan, its people are fairly mono-colored, with only slight gradations. The Japanese are very sensitive to skin color and have a caste system stemming from it—lightest being the best (Trumbull, 1967). This phenomenon can be seen historically in the white make-up used by Japanese women (Wagatsuma, 1967). Therefore, darker-skinned individuals are not accepted as higher class people and any mechanism used to produce dark-skinned people (e.g., intermarriage) is seen as undesirable. In fact, the word for "well-born" in Japanese is *okubukai*, which means "deep window." That is, people from good families are pale, as if shielded by thick walls and windows (Moser, 1969).

Reason number three for discrimination is a moralistic one. Since the Japanese frown upon outmarriages, they believe that anyone who could conceive of keeping company with an outsider must be a prostitute or insane.⁵ Thus, the children from such a union receive the stigma of being a child of a prostitute or an unbalanced individual.⁶ Miki Sawada, past curator of the Elizabeth Saunders School⁷ agrees with this concept. She says that the prejudice towards the mixed children (specifically the part-Black ones) is a moral judgement rather than color based judgement; the *konketsuji* are being punished for the "sins of their parents" (Trumbull, 1967). To demonstrate, Japan is not totally pure-raced; from years past, some Japanese have mixed with other immigrants. The children of these marriages, however, are respected since their fathers contributed to the "progress and development of the country" (Trumbull, 1967). They are also void of the stigma of being children of prostitutes since their parents' marriages were legitimate (Trumbull, 1967).

The fourth reason for intolerance of the mixed children is that they are constant reminders of Japan's WW2 defeat—"scars of the war remain in the form of mixed-blood children alienated from society" (Lifton, 1975). Therefore,

those women who slept with men from a country that bombed Hiroshima and Nagasaki were not only "trulls [prostitutes] but traitors" to their motherland (Thompson, 1967).

The fifth basis for discriminatory treatment of mixed children could be explained as simple prejudice (especially for the half-Black children) or a combination of all the aforementioned reasons. The Black-Japanese of Japan are discriminated against worse than the White-Japanese. In terms of the status of the mother, one Japanese man said that Japanese assume that the children of Caucasian-Japanese mixture may have been the result of a love match, even if the parents were not married, but a Black-Japanese child is believed to result from forcible or casual relationships—specifically prostitution (Trumbull, 1967). "Convinced that only a prostitute would [voluntarily] mate with a Negro, the average Japanese relegates the part Negro child to the bottom of the alien heap" (Thompson, 1967).

Since the Japanese believe in the heredity notion that good class people can only come from other good class people, the plight of the mixed-blood of Japan is compounded, particularly for the Black children. Ms. Sawada, who is supposedly taking care of these children for humanitarian reasons, says "from bad parents come bad children" (Thompson, 1967). She further states that "all Negro girls develop earlier than White girls; they are more highly sexed" (Thompson, 1967). Therefore she believes that those mixed children, who are assumed to be the offspring of prostitutes and lower class American men, have just one destiny in life—to be prostitutes, con-men, or other lower class people. Ms. Sawada thus feels that the only hope for these half-Black children is immigration so that they may start anew in a different society. A few of Ms. Sawada's orphans were, in fact, shipped to Brazil in hopes of finding a better life.⁸ The problem with immigration, however, is that these mixed children consider (justly) themselves Japanese in blood and culture and find it unfair to be sent abroad. (There is no literature on the adjustments of these immigrants to Brazil.)

Most of the mixed children remain in Japan and do what they can to endure all the prejudices placed upon them. Many are prostitutes and con-men or entertainers (not considered a high class profession in Japan but better than a prostitute), while others have found "respectable" jobs. Prostitution and entertainment (including modeling) are viable careers for mixed individuals because of the exoticness or sexual stereotypes of these people. There is a difference, however, between half-Black and half-White individuals in this matter. Being part White is considered sufficiently exotic for the Japanese⁹ but part Black is a bit too exotic (Lifton, 1975). Thus, the more respectable modeling and entertainment jobs are more readily available to the half-Whites. On the other hand, Blacks are stereotyped as having rhythm; thus the singing and dancing aspects of entertainment are wide open. Similarly, because of the stereotypes of Black sexual prowess, half-Black women and men are sought after for sexual favors more often than half-Whites (Trumbull, 1967).

Why can't these mixed people get other legitimate jobs? The primary reason may be that they do not have a fami-

continued on next page

I Was Japanese Before It Was Cool

*I was Japanese before it was L.A. cool
and California haku-jin started turning Japanese.*

*I was Asian before Suzie Wong cat-fought over Mr. America
wearing tight China dress imitated by import stores.*

*I was Japanese before it was exoticized by European conquistadores,
American Nipponophile scholars,
and young men tired of sowing their seeds in Wonder Bread women.*

*I was Japanese before California went sushi bar,
before Issey Miyake's happa haute couture hit hot hip boutiques,
before haku-jin kowtowed to Shogun,*

*before it was hip to say San-Francisco's-
a-beautiful-city-Nagasaki-was-too,
before blacks found out Asians also had to pay dues,*

*before sansei re-discovered their cultural identity,
before rednecks learned to wield chopsticks,
before they wore them in their hair*

like we don't wear forks in ours.

*And ain't no turning nothing for this purple rose
because I was Japanese before it was cool, before it was
"like-uh-wow-do-you-wanna-like-uh-go-out-for-some-uh-sushi."*

I was Japanese without temporary, trendy rules.

I was Japanese when it was painful and un-American.

I was Japanese when it was enemy.

*I was Japanese when it was Jap Jigaboo—Nip Nigger—Pocahontas Cunt.
And it really ain't no cooler now*

*because being Japanese isn't mercury-measurable
or boutique-buyable or sushi-absorbable.*

*Being Japanese is in the blood
and you're born with it and you live with it and you die with it
whether the times or the trends*

*or the Asianphiles Shogun-ning and Suzie-Wonging
their way through J-Town*

get hot or cold or lukewarm or even dry up.

Yeah . . .

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AMERASIANS

continued from previous page

ly name and cannot set up a *koseki*—a register type of mechanism verifying family and birth used for identification purposes for school, marriage and jobs. Consequently, since they are "nameless, they are social outcasts that... few employers will hire" (Thompson, 1967). Further, since in Japan, employees are hired young (many through family contacts) and stay with the company for a lifetime (like a family), "the chances for a fatherless, part Negro [and other mixes] youth being accepted in a worthwhile position are remote indeed" (Thompson, 1967).

Material Prospects Bleak

Similarly, marital prospects for these mixed individuals are as 'bleak as their economic future' (Thompson, 1967). Again, because of questionable lineage, little education, lack of family name, no *koseki*, and unemployment, very few Japanese will marry these biracial people. The marital situation is worse for some than others. Because of the aforementioned reasons of prejudice, skin color, etc., the Black-Japanese marital situation is more dismal than that of the White-Japanese. It is also more difficult for racially mixed women than men to find spouses. It seems that "the Japanese find it more disturbing for a half-Black woman to bear a [Japanese] child than for a half-Black man to father one" (Lifton, 1975). This statement undoubtedly generalizes to half-White women also, but it seems that Black-Japanese women have the worse marital alternatives. In Moser's article (1969), one Black-Japanese woman knows the reality of the situation and still desires to marry a Japanese. She has optimistic hopes since she believes that generations are growing more tolerant even though Japan "is a feudal country and a marriage must be approved by old people."

A marital alternative considered by some mixed women (both Black and White mixtures) has been marriage to American servicemen (Lifton, 1975). This betrothal will most likely lead to an exodus to the United States (Moser, 1969). This marital solution, however, creates another problem. As one Black-Japanese woman stated, "No matter how I look, Afro and all, I'm still Japanese inside" (Lifton, 1975). In America, these women look Black but are culturally Japanese. Thus an enigma results; they are not accepted in the country of their birth and they do not accept the country of their immigration.

As with any racial group, there are a diversity of ethnic identifications which individuals choose. With the *hafu* of Japan, there are a large number who identify as Japanese but understand and accept their mixed race heritage. There is also a group which denies one part of themselves in order to accept the other. Trumbull (1967) said that in an attempt to adjust to a hostile world, these mixed individuals fall into two worlds—"those who create a mental image of themselves as Americans and those who insist on being considered Japanese." He said that some of those who identify as American tend to build myths of their fathers' being prestigious people and blame their mothers for being abandoned because of their mothers' "ignorance and plainness." Some go so far as to "hate Japanese" (Thompson, 1967).

Of those on the "Japanese pole," some deny being American and reply that they are Japanese. Some minors refuse to be adopted by Americans

(Trumbull, 1967) and some even shout derogatory remarks at passing American servicemen on streets (Moser, 1969). The Black-Japanese individuals, says an investigator for the Yokohama Family Court, try the hardest to become true Japanese while those White-Japanese seem to "adjust to their anomalous social status in a race-proud society" (Trumbull, 1967). The "over-identification" with Japanese (especially for Black-Japanese) could be due to their attempt to prove their "Japaneseness" to those who mistreat them and do not accept them.

Unacceptance by Japan is not only a social problem, it is also a legal one. That is, only those children whose mothers were not married to their fathers are natural Japanese citizens (Law #147, Article 2, May 4, 1950, Nationality Law of Civil Code of Japan). Those mixed children whose fathers married the mothers before deserting them, however, are legally "American" citizens (N=3,000). According to the U.S. Citizenship Laws, however, in order to maintain this American citizenship, an individual must reside in the U.S. for at least two years between the ages of 14 and 28 (U.S. Immigration and Nationality Act, Section 301(b), 1953). Since this is highly improbable for most *hafu*, they will most likely lose or have lost their citizenship. Further complications exist for these "American" individuals since Japan still considers them American citizens (regardless of how the U.S. feels), and thus they are not able to apply for Japanese citizenship (Lifton, 1975).

The only group eligible to apply for citizenship are those children whose mothers' marital statuses are unknown. Since the waiting line for Japanese citizenship is very long, however, and they are not American citizens, these racially mixed individuals may be people without a country for quite a period of time (Lifton, 1975).¹⁰

Citizenshipless Face Neglect

Lack of citizenship has more consequences than lack of identity and belonging. Its major consequence is inability to apply for welfare and loans. Since, as stated earlier, jobs are difficult to obtain, and welfare and loans are unobtainable, many of these citizenshipless (and other unaccepted) mixed adults turn to a life of crime or vagrant existence (as prostitutes, con-men, drug addicts, etc.). The half-Black individuals and those neglected during childhood tend to have the greatest probabilities of becoming these types (Trumbull, 1967).

But both the part-Black and part-White people endure prejudice as children—being taunted by other kids, being rejected by their mothers' families, and receiving constant (but seldom overt) discriminatory acts from others. These have "driven [many] to the fringes of society" (Moser, 1969). But this outcast status has also made some of them (especially those raised by their mothers) strong. Lifton (1975) says that those raised by their mothers tend to be stronger since they encountered more of the discriminatory acts early in life and developed tough hides. On the other hand, children raised in orphanages tend to have more identity crises since they were confronted by Japanese society at late adolescence and were not inoculated against prejudice and discrimination at an early age.

Regardless of when the mixed person encounters the society's prejudice, these biracial people (who survive¹¹) seem to be a tougher people (Thompson,

1967; Trumbull, 1967); they've had to fight a "hopeless battle in a hostile world" (Thompson, 1967). Pearl S. Buck believes that the Asian and American races "combine to produce a superior person" and that mixed blood children are, on the whole, tougher, "smarter, and better looking than the full bloods of either parents' race" (Thompson, 1967).

FOOTNOTES

1. Numbers might have been higher except abortions were cheap and easy to obtain. When inquiring into why it was so simple, an informant used the analogy of a pedigree dog mating with a mutt—the offspring would be worthless. The Japanese believed in keeping people in their proper class and not mixing them (personal conversation).

2. Thompson (1967) said that approximately 1/10 of the American soldiers sent to seven Asian countries fathered a child. It is further estimated that between 4-20% of these mixed children were fathered by Black servicemen (Thompson, 1967; Newsweek, 1967).

3. Many children were an embarrassment to Japanese relatives (Moser, 1969). Of those who remained with their mothers, many faced possibilities of being abused or put out by the Japanese men who married their mothers.

4. Only children under 14 may be adopted. U.S. law prevents children over the age of 14 to enter the U.S. as orphans. Most cannot enter as immigrants either since they lack specific (employment) skills required by immigration laws.

5. This belief increases with a Japanese woman sleeping with a Black man.

6. In Japan, since the family system is very important for advancement, this stigma is harmful. This will be discussed later.

7. Orphanage/training school specially begun by Pearl S. Buck for post-WW2 racially mixed children.

8. Brazil has a large Japanese and mixed population.

9. Even with amicability toward white skin and the American culture, half-White people are still not totally accepted.

10. Neither the U.S. nor Japan seems to be making an effort to relieve this situation. No one wants to take responsibilities for these "remnants of a war gone by."

11. In fact, only 50% of the mixed children reached the age of five (Thompson, 1967).

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HALF-JAPANESE

*geta/bobby sox, kokeshi doll/pet rox
green tea/orange juice, tied soul/heart loose
suicide/therapy, containment/jeopardy
kimono/mini-skirt
what's a japanese soul worth
what's it worth on main street where people murder for a dime/
the civilized butterfly lost between the crimes/
no witness for your sacrifice but judges for your state of mind/
half-japanese girl
where you going to with your secret smile
can you stay a while in this newer world
or have you finally run out of time/
hiding between the lines/
have you finally run out of time

hey half-japanese girl
i see your lover in your black eyes
waiting for the sun to rise
to disguise the death of your heart/
i see your mama in your smile
that covers your fast walk through this jungle/
i see your soul losing control
as your steps get faster and faster
moving towards some plateau out there in the mist
where you can be free to sing
and nobody has to understand anymore
though nobody ever did

hey half-american girl with japanese soul
what's your role here on this earth when
your lovers eat with crystal chopstix
while you're giving birth to mixed company,
more taxes on your heart
and the words come out
and your guts come out
and we eat you alive
and it tastes good
but we don't realize it
'till you're way out of the jungle
and there's no way we'll ever be able to
catch up with you again
hey half-japanese girl
where you going to/where you come from/what's your name
can i have your autograf
'cause there might not be another
who felt it quite like you*

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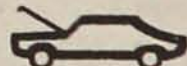
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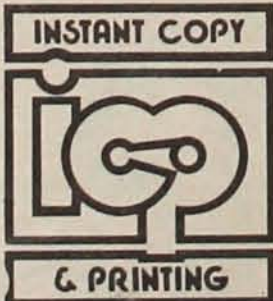
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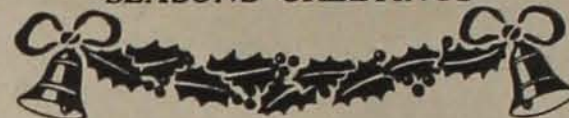
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Colors

by Sylvia Watanabe

"Last night I went dream," Little Grandma said, laying the blue volcano next to the red and yellow hula girls. "I went dream I saw the hungry ghosts coming home across the bay..."

Little Grandma was always having dreams. She said the spirits of our kin watched from the shrine on top of her bedroom bureau and spoke to her while she was sleeping. She said they told her of sickness and family troubles, and where to hunt when Cousin Makoto misplaced his store teeth, and what chicken to bet on at the chicken fights.

Every few months, even years after I left the island to live in the East, I'd be startled awake at three in the morning by the jangle of the telephone. It was Little Grandma calling long distance. "Last night I went dream," she'd chirp into the sleep-heavy silence. "I went dream I saw your face..."

"Tell her it can wait," my husband Ben would grumble, reaching toward me and drawing sleep close again.

Outside, it always seemed to be winter. I secretly cherished the sound of her voice. As I dozed with the receiver to my ear, the colors of the island would crowd into the darkness behind my eyes—the green of the canefields, the rust-colored earth, the sea.

Green, red, blue. The silver pins glinted in Little Grandma's hands, as she laid the patchwork triangles, one by one, into the shapes of stars. The gold cap on her front tooth gleamed. She seemed all tiny glints and flashes, like light shining through a creaky door.

"In my dream was night," she said. "*Makkuro datta*. Had no moon—only black, the sky; black, the ocean..." She looked up from her piecing and gestured toward the resort complex across the bay. "All over there, where the hotel stay now, *mukashi no yoo na*, had only empty sand."

The scent of Three Flowers Brilliantine and stale urine drifted toward me from Papa dozing in his lawn chair. As he breathed, he made a sound like waves hissing out across the sand. A delicate stream of drool trickled from the corner of his mouth.

"Come see!" I could hear him calling.

I opened my sketchpad.

"Hana, come see!"

I was running again toward the sound. As I drew close, he held his finger to his mouth, "Shhh. There." He pointed to the crown flower hedge alive with mon-

arch butterflies, the mango tree where a mother cardinal was teaching her babies to fly.

During the last five or six years, "the forgetting sickness," as Little Grandma called it, had gradually stolen the names of things from him. Only his eyes remained alive in his face, seeing and seeing. I grew afraid of his silence. In the past couple of years, I had not returned.

Now, I could feel the silence seeping out of him, as he slept, swallowing words I hadn't spoken, drawing everything into itself, like a great hunger.

Across the yard, the summer quilt on the clothesline rippled like a sail opening in the wind. The late afternoon sun glimmered through the poinsettias above us—red, gold—across the whiteness of Papa's sleeping face, the whiteness of the sketchpad lying open on my lap.

"Then, from far," Little Grandma was saying, "the sky came all different colors, the ocean was shining..."

Aunt Pearlle put down her newspaper and gave me a see-what-I-mean look. "We heard this yesterday, I think..."

Grandma turned the patchwork star in her hands, pinning it to a square of bluecotton. "The ocean was shining..."

Aunt took a sip of iced tea, then held up the article she'd been reading. Her lips left angry scarlet kisses around the rim of her glass. "Rise in Sex Crime," the headline read.

"Nothing's sacred anymore," she grumbled. "A woman's not safe in her own bed—not even here in this very village..."

Aunt Pearlle, my father's younger sister, taught kindergarten at the Jesus Coming Soon Japanese Missionary School in Honolulu. She had never married. The only time she'd ever visited Ben and me in New York, she'd wakened at least twice every night to check the locks on the front door. Even then, she'd finally cut her visit short by two weeks; she couldn't take the loss of sleep, she said.

Little Grandma got up and threw her shawl lightly across Papa's shoulders. "Ko-chan, *kaze o hiku yo*," she whispered. "You're going to catch cold, you sleep with your mouth open."

He mumbled sleepily and fell back to sleep.

Aunt Pearlle raised her voice. "Just the other day, I was talking to Emiko McAllister over at the Koyama store..."

Little Grandma settled back in her chair, then turned toward me. "Where I was, Hana-chan?"

"I was talking to Emi," Aunt said, "and she told me..."

"*Oboeteru ka?*" Grandma persisted.

"Oh, Mama!" Pearlle almost shouted. "Something about the ocean, for Pete's sake!"

"Yes. *So datta*," Grandma laid down her piecing and looked out across the bay. "*Akarukute, akarukute*. The lights came bright and more bright, close and more close."

"Then what?" I asked.

"Then, I woke up."

"What?" Pearlle said.

"That's all."

"What kind of dream is that?"

Little Grandma serenely resumed her piecing. Pin, turn. Each movement fit into the next, like a perfectly-made seam. "You think it's just one dream, but true story, yo. That's how the hungry ghosts come every year at o-bon time, when we stay sleep."

Aunt Pearlle pressed her lips together and frowned at her newspaper.

Pin, turn. Watching Little Grandma, you couldn't imagine any other way of piecing a quilt. I looked down the hill at the cloud shadows moving like a dream across the sugar fields. Pin, turn. Land curving into sea into sky.

"How come you like New York so much, Hana-chan?" Little Grandma asked. Her voice softened. "Stay so far. Everybody stay so far. You go stay New York Pearlle go stay Honolulu. Ko-chan go stay *ano ... ano ... tokoro*..." That place, she called it; she avoided the words, hospital, nursing home. She smiled. "But he's with me, now. When Grandpa comes home at o-bon, everybody stay together."

The annual Festival of the Dead would begin in a few days. Already, the scaffolding for the musician's platform had been built in front of the temple, the lanterns strung around the yard.

Aunt Pearlle turned the page of her paper, then crisply swatted the crease down the middle. "There's no need for anyone to be lonely. I keep telling her to come and live with me..."

Papa sat up and rubbed his eyes.

"...But there's no such thing as reasoning with people."

I rose to go to him, the box of crayons spilling from my lap onto the grass. Aunt waved at me to sit down again, then stood and held out her hands. "Come, Brother. Time for go wee-wee." She glanced at me. "Like I

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COLORS

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said, no such thing as reasoning with them."

"Hungry," Papa said.

Aunt Pearlle took his hand. "First, you go potty, then, I'll give you cake and juice."

"*Honto ni ureshii*," Grandma said as we watched them shamble toward the house. "Grandpa going stay too much happy."

The week before, I'd been wakened in the early morning by the ringing of the telephone. It had been about two months since Ben had moved out. Even half-asleep, I missed his warmth beside me, the sound of his voice mumbling sleepy protests in the dark. In the tiny confrontations with nothingness that occurred, like this, at a hundred odd times in a day, the pattern of our life together was becoming undone—the old patchwork falling away into incoherent fragments of color, into no-color, into blackness.

R-r-r-ing. It was midnight, according to the alarm clock next to the bed. Too early for Grandma. Besides, she'd called the week before—to relay another of her dreams, her way of reminding me that o-bon was coming up and maybe I should think of returning for the tenth year observance of Grandfather's death. I said I'd think about it, unable to tell her about Ben, whom she'd never approved of.

R-r-r-ing. Perhaps it was him, now. What would I say? My hands trembled as I picked up the receiver. "Hello?"

"Hana, where have you been, oh my God..."

It was Aunt Pearlle.

"Oh. Hi, Aunt. I was sleeping."

"Poor baby, I forgot about the time. Actually, I would never have called, except I've been at Grandma's the last couple of weeks...and...she's so stubborn. She won't listen to me. You've got to come home. Talk some sense into her."

I struggled to grasp what she was not saying. It took too much effort. I began to feel annoyed. "Well, it's not exactly like crossing the street..."

"You'll never guess what she's gone and done now!"

"What?" Her alarm was beginning to be contagious. "What's happened?"

"Week before last, the Director of the Leilani Nursing Home called me in Honolulu..."

"Papa? Something's happened to Papa?" He had been staying at the Home since Grandma had fallen and sprained her hip the previous summer.

"Your Grandmother has stolen him out of there and won't give him back!"

The next day, I took a leave of absence from the design studio where I worked, closed my apartment, and caught a late night flight from Kennedy.

The row of finished morning star squares glowed like colored windows, as Little Grandma held them to the light. The sun shining through them cast red, and violet, and orange reflections across her face. I could no longer see the structure of the bone and flesh beneath the shifting surface of color. Planes had become hollows; hollows, planes. I laid my crayon down, the page before me empty.

That night, I dreamed again of the waves. The dream never changed. The darkness. The empty beach. The rumbling of the ocean, like a great engine, drawing closer and closer in the dark. As I turned in the direction of the water, I could see the black shapes of the waves, tall as mountains against the sky. The rumbling grew louder. I scrambled for the sand bank behind me and began to climb. The sand slid away beneath my feet. The rumbling became a roar...

Papa's snoring filled the house. At first, I half-dreamed I was back in New York with Ben. "Shh, shh," I murmured, turning over. The moonlight streamed onto my face through the open curtains across the room.

As I blinked awake, I recognized the mahogany toy cabinet with the china tea set sitting on top, the red wooden child's rocker, Papa's paintings of birds and animals upon the walls. Here and there in the moonlight, a tangerine-colored bear or a lavender parrot sprang from the shadows in a vivid flash of color. The darkness was permeated with the smell of linseed oil and fresh paint.

The snoring quieted.

"*Akai tori, ko tori*," Little Grandma was singing upstairs in the attic. "Red bird, little red bird, why are you so red?" As she paused for breath, I could hear the crisp sound of her sewing shears, snipping patchwork.

"We'll all be in a nursing home before she finishes that thing," Aunt Pearlle said the next afternoon, as we sat at the kitchen table, eating chilled slices of pineapple and looking out the window at Little Grandma and Papa under the talk story tree. "She's been at that same one for the past four years, I'd swear. Did you hear her last night? I'll tell you, between the singing and the snoring..."

"But we can't make her take him back," I said.

"We can't go on like this—that's what we can't do! Besides, what'll Ben think, you being gone so long?"

"Ben?" I reached for another slice of pineapple, took a bite, chewed. I shrugged. "He'll manage, I guess..."

"But that's not the point, Hana..."

It's not that I don't love you, he had said.

"I feel bad, we all feel bad about your Papa..."

...But I've stopped growing...

"Life goes on after all!" Aunt Pearlle cried.

Bright, dark. The morning light flickered across the walls. The contours of the room shifted, as the boundaries between shapes melted, and colors slid away into shadow. Everything was sliding, sliding...

"If Grandma were by herself, she could sell this place, come and stay with me..."

The sea rumbled faintly. I squeezed my eyes closed, as if that would help me to shut out the sound.

"You know the real estate hui that built the hotel across the bay? Well, one of the developers dropped by the other day..."

Hana, come see!

"...He said they were interested in buying all the land around this area, putting up a shopping mall..."

I remembered the sound of Papa's voice, guiding my hands, as I learned to mix colors. "How do you make red redder?" he'd ask. "How many different kinds of black can you see?" The rumbling died away.

"Look, Hana," Aunt Pearlle said. "We've got to be practical about facing this situation..."

Emi McAllister, our next-door neighbor had let herself in the front gate and was coming up the walk. She was carrying what looked like a dish or tray wrapped in a grocery bag.

"What's she got there?" Aunt Pearlle reached for her spectacles in her apron pocket and put them on. "Hmmm. Probably some of that brown fudge that sticks to the roof of your mouth." She started for the door. "Or some of those hard little puffed rice cakes."

Emi stopped to talk to Little Grandma, then looked up and waved to Aunt.

"Oh, rice cakes," Aunt Pearlle said, taking the bag as Emi came up the front porch steps into the house.

Emi was brown and rosy from working in her garden and carried the smell of fresh air and sunlight into the kitchen. "Just a little welcome home for Hana." She smiled at me. "Your Papa's looking fine."

Dark, bright. The colors sliding. "You think so? I guess."

"Well, he's not fine." Aunt Pearlle offered the dish of cakes to Emi. "I've been trying to talk some sense into this girl. She's as bad as her grandmother."

"I didn't say he shouldn't go back," I protested. "I said we couldn't force Grandma into taking him..."

Emi waved aside the cakes. "Never touch 'em, too hard on my old teeth." She patted my hand. "Things going badly, huh?"

Aunt Pearlle frowned. "So, Emi, how're you doing? Heard any more news about the robberies?"

For the last several summers, the village had been plagued by brief outbreaks of laundry burglaries in which people all over the village found articles missing from their wash. The burglaries never followed any particular pattern and never went on for more than two or three weeks at a time. In the past, missing items had included the scarf from Emi's gardening hat, a pair of her husband's running shorts, the pink rose from Cousin Missy's scholarship dress. During the last month, the burglaries had started up again.

"Mrs. Koyama says the dancing school teacher is missing her white satin nightcap."

"It's disgraceful that this situation has been allowed to go on for so long! Who knows what someone like that will do next?" Aunt Pearlle cried.

"Well, you have to admit, he hasn't done much of anything in the last four or five years," Emi pointed out.

"He's probably just testing the waters. We've been lulled into a false sense of security."

"It's true, no one can ever really know what anyone else is thinking."

"It's about time the police began doing their jobs!"

Emi sighed. "From what I hear, the sheriff doesn't have much to go on. The burglaries always stop before any real clues turn up."

"What's this world coming to? You don't know how I worry about my mother—all alone here..."

Emi clucked sympathetically.

"Look at this place! It's just too much—especially after she sprained her hip last summer—you know how old people are always falling down. And with Brother the way he is—you've got to keep your eye on him every minute, or he wanders off. Once, the vegetable man found him walking the road to the upcountry, about three miles outside the village..."

"That's strange." Emi was looking out the window. "They were both there a minute ago..."

Aunt and I looked out too. The quilting mat was still spread under the poinsettias, but the wind had blown the cover off a shoebox full of piecing and was scattering the bright scraps across the grass. Neither Little Grandma nor Papa was anywhere to be seen.

"Papa!" I called, scanning the rocks and tidal pools along the shore. The sky and sea were the color of fire. A wave broke over the lava shelf and came swirling around my ankles. I had to hurry. The tide was rising and the way to the point would soon be under water. "Papa!"

Shortly after we'd discovered them missing, Little Grandma had come limping up the road to the house. "*Hayaku!* Call Sheriff Kanoi! Ko-chan went run away!" she panted.

On a hunch, I'd slipped away to the beach, while Aunt got on the phone to the police. In small kid time, Papa took me out to the point almost every weekend in fine weather. At first, he'd bring along his painting things, but he'd always forget the time as he stood working at his canvas, and we'd end up staying out too long. Once, he lost an easel when we tried to cross back to shore as the tide was coming in. After that, we took walks to the point, just "for look," as Little Grandma put it.

We watched for whales in winter—each of us vying to be first to spot the beautiful white plumes of spray, rising above the waves. He taught me the names of the sea plants growing among the rocks and how to identify the schools of fish, flashing just beneath the surface of the water. A green flash for manini. Silver for papio...

The waves were washing higher and higher upon the lava shelf. The red in the sky had deepened.

"Papa!" I called, raging against time which gave us everything—all love, all beauty—only to take them back again.

Then, I saw him. A speck of white nearly out at the end of the point. I picked my way through the jagged rocks, the waves crashing higher and higher, until I was wading through knee-deep water toward him. "You've scared us all to death," I scolded, pulling myself up beside him.

He turned toward me, his face transfixed. "See, Hana," he said. "Oh, see." He gestured toward the glittering path of red and gold, leading from where he stood, across the water, to the sun.

"I went turn my back for one second, and boom, he was gone!" Little Grandma was explaining again to Aunt Pearlle downstairs in the kitchen, as I drew the water for Papa's bath.

"That's why I keep telling you..." Aunt Pearlle replied.

Papa sat shivering, on the toilet seat, watching me.

"Just a minute and I'll help you out of those wet things," I said. "I think I know why you run away, huh, Papa?"

He had not spoken since out on the point.

"You feel something missing..."

I unbuttoned his shirt and helped him pull his arms from the sleeves.

"...It's like Ben told me once, about growing..."

I pulled Papa's T-shirt over his head.

"...well, not exactly. But we're all looking for something..."

I kneeled before him and began unlacing his shoes. I looked into his face.

"Papa, talk to me. I heard you out there..."

"Hard-headed old woman!" Aunt Pearlle shouted. There were heavy footsteps on the stairs. A door slammed.

Papa reached for the gold chain around my neck. "Pretty," he said.

"...talk to me..." I whispered.

When I finally got to bed, I lay listening to the sounds of the house—Papa snoring, clocks ticking, the back

continued on next page

History of Interracial Families in Hawaii

by Allan Beekman

Interracial mating began when the fleet of Capt. James Cook dropped anchor in the archipelago in January 1778. Today it continues apace.

Probably Hawaii is the best place in America to observe miscegenation, the interbreeding of members of different races. I have had the advantage of this observation post for more than 50 years.

Not only have I had the advantage of observing the milieu in Hawaii in general, I have had the additional advantage of observing it where it is most concentrated, in Honolulu, the teeming capital of the islands, situated on Oahu, an island of 608 square miles.

In a discussion of interracial families, it is wise to first define what is meant by "race"—a word that means different things to different persons and the misinterpretation of which has caused terrible tragedy in the past two centuries.

Some years ago, Time, Inc., through its subsidiary Life Magazine, issued a series of books directed to the intelligent layman and known as the "Life Nature Library." One volume, "Evolution," attempts to define the races of mankind, classifying them as Australoid, Negroid, Mongoloid and Caucasoid. It mentions that authorities disagree on the exact relationship of men when they were acquiring their racial characteristics as an adaptation to their environment. Some think there is a fifth race, Capoid, which includes modern Bushmen.

Some think the members of the Caucasoid are so designated because they fail to fit into the other groups. Anyone who has eyes to see and emotional maturity to recognize must have noticed the great diversity among Caucasoids—

tall and short, slender and stocky, brunette, blonde and red-head and so on. In its wanderings over the world, the Caucasoid has mixed with other races.

The Mongoloids, to which the Japanese, Chinese and Koreans are supposed to belong, apparently evolved from a primitive Caucasoid stock trapped north of the Himalayas during the ice ages. The Mongoloids acquired their distinctive physical characteristics as an adaptation to extreme cold. By the beginning of this evolutionary process, the ancestors of the Mongoloids had presumably progressed sufficiently to kill animals and to sew their skins and furs together into protective clothing. Natural selection favored those who, over the generations, flattened the surface of the exposed face and padded it with fat to diminish the loss of body heat. The flattening and fattening of the face resulted in the small nose and the epicanthic eyelid.

In the epicanthic eyelid, fatty padding acted as a storm window to prevent the eye from freezing. Since short limbs lose less body heat than long, short limbs became a characteristic of the Mongoloid.

The Polynesians, with whom the story of miscegenation in Hawaii begins, originated in East Asia. They are considered to bear a Mongoloid strain. In their wanderings over the Pacific, the ancestors of the Polynesians interbred with races differing from the prototype until they settled in the Polynesian triangle. Polynesia means "many islands." The triangle is marked by New Zealand in the west, Easter Island in the east and Hawaii at the northernmost point.

What is now known as the Hawaiian

archipelago was the last of the islands in the triangle to be settled. Polynesians are believed to have begun coming here about 1,500 years ago. They were skilled navigators and until perhaps the 13th century of the Christian era made voyages to and from the South Seas. About that time the voyages ceased.

When Capt. Cook discovered the archipelago in 1778, he found it peopled by about 300,000 Polynesians. But by this time knowledge of land beyond their own archipelago existed for them only in their legends.

By this time the resident Polynesians had achieved a degree of homogeneity, though early visitors were to remark that the chiefs were so much bigger than the commoners they seemed to be members of a different race. In general, the Polynesians were well-formed, muscular, with brown skin, brown eyes and black, somewhat kinky hair. They tended to be taller than the whites.

Comely, uninhibited women swam out to Cook's ships. The crew members introduced them to miscegenation, presenting them not only with progeny but with venereal disease as well. Venereal disease had previously been unknown in the islands.

When the existence of the islands became known to the maritime world, vessels began to call to replenish supplies of food and water. On Nov. 21, 1784, Capt. William Brown of the British ship "Butterworth" discovered that a fine harbor, the best in the archipelago, existed at the mouth of Nuuanu Stream, Island of Oahu. Soon the village there became known as Honolulu, which means "protected bay" or "good harbor." Trade and government gravitated to Honolulu; it became the capital and largest city. Oahu became the most populous of the islands.

Though the newcomers brought some of the blessings of civilization, they also brought some of its curses. Beside vene-

real disease they brought other ailments, ailments to which the natives had acquired neither resistance nor immunity. Measles decimated the population. Imported mosquitos ended the idyll of outdoor life lived in near nudity. The introduced competitive economy fostered malaise. In 100 years the native population shrank from the 300,000 at the time of Cook's visit to less than one-sixth that number.

The newcomers found the soil and climate suitable for the cultivation of sugar. After the conclusion of the Reciprocity Treaty in June 1875, the industry particularly began to flourish. The treaty admitted Hawaiian sugar into America duty-free.

The burgeoning sugar industry needed labor to cultivate the plantations. The local labor supply being too limited and too unsuited for sugar cultivation, the planters experimented with importations. They imported South Sea Islanders, mainland Americans, Norwegians, Germans, Galicians, Russians, Poles, Italians and Spaniards from Malaga. None of these imports met expectations.

Of the European contract immigrants, only the Portuguese proved satisfactory. The planters brought in 11,000 from Madeira and the Azores in 1878-90 and 337 more in 1899. The Portuguese brought their families; most remained and multiplied.

The Chinese had begun to come in 1852. When they completed their three-year contracts they might return to China. Or they might drift into urban areas and found small businesses. Since there were few women among the immigrant Chinese, many married native women. Fifty years ago the product of these marriages was readily apparent, many being handsome, intelligent and progressive.

In 1868 the planters brought in 148 Japanese. The Japanese government had

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porch door banging in the breeze, and weaving in and out, making a single song of them all, Grandmother's voice, humming upstairs in the attic.

I dreamed of the waves. Once more, I was scrambling up the sandbank, the sound of the ocean drawing close behind me. It was dark, so dark. The faster I climbed, the faster the sand slid away. The sound drew nearer, it was almost on me. I reached the top. Safe. Then, I looked up. I saw the waves.

I was wakened by the sound of silverware rattling against dishes, and cupboard doors slamming. The smell of fresh coffee filled my room.

As I walked into the kitchen, the wash was going, and there was french toast burning on the stove. "Grandma!" I turned off the range and poured myself a cup of coffee. "Grandma?"

Aunt Pearl pushed through the back screen door, with an empty laundry basket under her arm. "I was just out hanging the wash. You want some toast?"

I shook my head. "Coffee's fine for me."

She pulled out the chair next to mine and sat staring through the window, as she clasped and unclasped her hands. Finally, she spoke. "Quite a little adventure yesterday, huh?"

"Mmm... Do you know where Grandma is?"

"She and your father have gone to the Prayer Lady's... to get a laying-on of hands, or whatever it is she does."

I got up and went to the stove. "Maybe I will have some toast."

"If you ask me, he needs more than a good massage to fix what's wrong with him..."

I turned and faced her. "Why do you have to keep going on and on about it?"

"Because someone has to! What are you going to do—spend the rest of your life..."

"You act as if you want him to be locked up!"

She was silent. Her hands lay, still, upon the table. There was a funny bruised look about her eyes.

"What did he ever do to you? It's not as if he were some sort of maniac running around hurting people!"

Her mouth was set once more in an ugly stubborn line. "Oh isn't he? Look, Hana." She pulled something out of her apron. "Look what I found in your Papa's pant pocket." She laid the dancing school teacher's white satin nightcap on the table.

Little Grandma took the news calmly. She agreed with no further protest that Papa should be returned to the Home. Aunt Pearl said that he could stay until the bon festival was over, the following day.

Pin, turn. One by one, Little Grandma laid the patchwork triangles into the shapes of stars. The late afternoon sun flickered through the poinsettias above us, casting red and gold reflections across her face. My sketchpad lay open on my lap.

Pin, turn. Aunt Pearl snored in her lawnchair, her newspaper covering her face. Papa sat on the grass, digging at the roots of the tree.

"Honto ni ureshii, everybody together," Little Grandma said. "Grandpa going stay too much happy."

For the first time since Ben had left, I began to weep.

Little Grandma put aside her piecing. "Shikkari shite, no stay so sad, Hana-chan."

"I'll never see... I'll never... oh, Ben..." I sobbed, "...and they'll put Papa back in there... and he'll... we'll never..."

"Maybe so." A sly look flickered across her face. She shrugged, then stood and walked over to Papa. She helped him to his feet and began heading toward the house. She waved at me. "Come. You come too!"

Little Grandma led us up the stairs to her room on the second floor. Inside, it was nearly bare—except for a tiny cot with a hard loaf-shaped pillow, the family shrine on the camphor bureau, and the tattered photographs of our dead kin which covered every wall.

"Come, come." She directed us through what looked like a closet door, leading up another narrow flight of stairs, to the attic.

She switched on the light. A quilting frame stood in one corner. In the middle of the floor, lay a mat covered with little piles of geometric shapes cut from scraps of fabric. Along each wall were stacks of shoeboxes and grocery bags spilling over with bits of piecing and applique in various stages of completion. I recognized a blue scrap from one of Papa's old painting smocks, a yellow piece from my first party dress.

But it was to the far end of the attic that my eyes were drawn. There hung an immense quilt made of appliqued squares, separated by strips of morning stars. The quilt was not finished, but already it covered the entire back wall from ceiling to floor. From where I stood, perhaps fifteen feet away, it seemed to contain every color in the entire world.

I moved closer, and the colors began to cohere into shapes. Each square depicted places and people in the life of the village. There were the sugar fields sloping down to the sea. The rows of identical green and white company houses with a different-colored dog in each yard. There was the singing tree in the temple ground and the old head priest at o-bon, leading the procession of lights to the bay. There was Emi McAllister in her garden. Every detail was perfect—down to the green and pink scarf on her tiny sun hat.

I looked closer. No, it couldn't be. My heart beat faster. It just couldn't. I glanced quickly over the rest of the quilt—at Doc McAllister out for his morning run, Cousin Missy standing at the window of her Papa's house, the Koyama store lady in front of her store... it was true. There, in that quilt was every single piece of laundry missing in the village during the last four years!

Little Grandma smiled "For not forget," she said.

I turned and walked down the stairs and out of the house, into the colors of the afternoon.

This story, part of a series, is the 1985 winner of the American Japanese National Literary Award. Watanabe, an art history graduate of Univ. of Hawaii, received her Master of Arts degree in creative writing at State Univ. of N.Y. at Binghamton in May.

A black and white illustration of a festive doorway. The door is arched and decorated with a large wreath and a bow. A small Christmas tree stands to the left of the door, and a palm frond hangs above it. Two lanterns flank the door.

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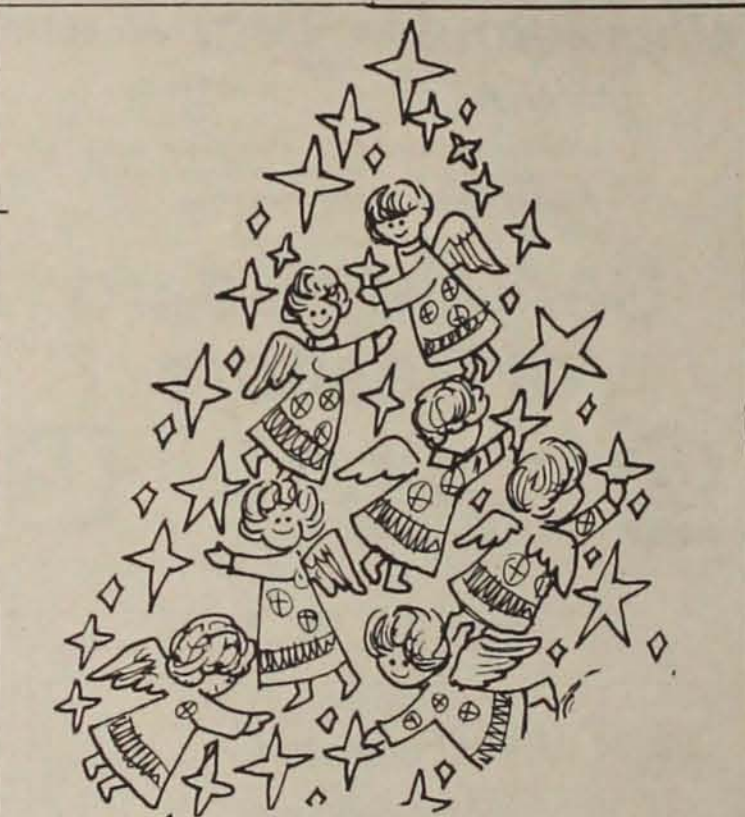
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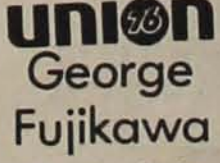
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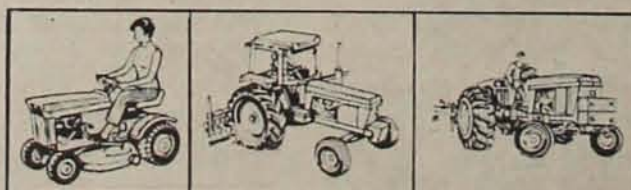
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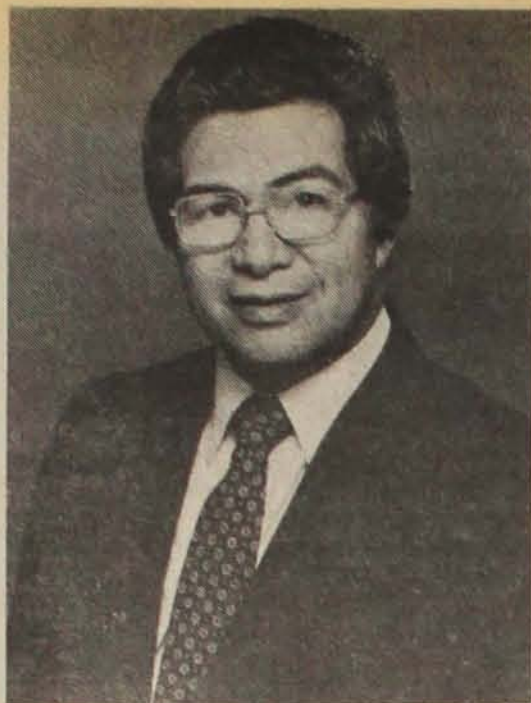
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Congressman Daniel Akaka of Hawaii, who is of Chinese and Polynesian ancestry.

BEEKMAN

continued from page B-19

objected to their going. When many complained of mistreatment, the Japanese government sent an envoy to investigate. After his investigation, some chose to return to Japan; the others chose to stay and complete their contracts. The contracts fulfilled, some went on to mainland America; some returned to Japan; others remained in Hawaii.

There had been only five women in the group. Of these, four returned to Japan. So the Japanese who remained in Hawaii married native women. Many of their descendants are among us today.

At the time of the enactment of the Reciprocity Treaty, Kalakaua was on the throne. He sadly regarded the diminution of his subjects. He conceived a scheme to replenish their numbers.

He had observed how readily the Japanese immigrants of 1868 had "amalgamated" with the natives. He regarded the Japanese as a race "cognate" with his own. He looked to Japan to not only send laborers to cultivate the plantations but laborers who would remain and amalgamate with the natives.

Kalakaua visited Japan, pleaded his case and made a good impression on the Japanese Emperor. By 1885, with the consent of the Japanese government, the planters began to bring in large numbers of Japanese contract laborers.

The Japanese of 1868 had had little sense of nationality. The Japanese of that day had owed fealty to clan and feudal lord rather than to the nation. The attitude of the new Japanese immigrants differed.

Japanese Nationalism

By 1885 Japan had become unified with the Emperor at its head. The new government had indoctrinated the populace with the creed of nationalism. Few of these later immigrants came with the intention of amalgamating with the natives. The purpose of the immigrants was to save money and return to Japan with it.

The feeling of alien nationality among the immigrants was fostered by the planters; they saw it as a means to segregate their groups of laborers and so discourage them from uniting for better pay and working conditions. They gave the different nationalities separate lodging areas and paid them on different days.

From the beginning of the immigration period there had been a disproportionate ratio of male to female. This disproportion reached a peak in 1900 when

males outnumbered females 222.3 to 100. Up to the preceding year, 65,034 Japanese had come to Hawaii. In 1898 America had annexed the Islands. The planters, fearing that annexation would end contract-immigration, brought in 20,000 of these Japanese in 1899.

American law did inhibit the importation of contract labor. Nevertheless some contract laborers were thereafter permitted to come, including Koreans, Puerto Ricans and Filipinos. Between 1906 and 1913, 5,000 came from Portugal.

The sense of nationality and the disproportionate sex ratio discouraged miscegenation. Lonely Japanese males, disbarred from even aspiring to American citizenship, sought mates through the institution of the picture bride. Through a matchmaker, the prospective groom in Hawaii would exchange photos with the prospective bride in Japan. If the negotiation prospered, the bride would sail from Japan at the groom's expense.

A half-century ago, the disproportionate sex ratio was still apparent, exacerbated by the large number of single Caucasian servicemen—for in those days it was a white Army and Navy. Local males resented the servicemen as potential competitors for the too few available local women. Local women tended to regard the servicemen as *de-classe*.

Many Japanese had remained in Hawaii after completing their labor contracts. Many had settled in Honolulu. Here they tended to live in enclaves, with the neighborhood Japanese-language school as the social center. The Issei were in control and tended to look upon mainland visitors as lecherous aliens from whom their women must be safeguarded.

White Elite

A further impediment to miscegenation was the attitude of the resident whites who regarded themselves as an elite ruling group. Well for the self-esteem of these whites that they avoided the Japanese business district situated around the mouth of Nuuanu Stream and bisected by King Street. For there the whites were liberally represented among the dregs of society.

On the mountainward side of King Street is Aala Park. In those days the term "alcoholism" not having yet come into fashion, the white derelicts who frequented the park were identified as drunken beachcombers. Unshaven and unshorn, in soiled, threadbare garments, they reclined on benches, staring in stupefaction at the world that had beaten them.

Just east of Aala Park, on the far side of Nuuanu Stream, were rows of rickety tenements. The upper story of these tenements might be staffed by white prostitutes brought in from the mainland under police supervision and kept under official surveillance while they plied their calling. Servicemen entered from the front and paid \$3.00.

The servicemen were under the impression that the brothels were restricted to whites. Unknown to the servicemen, the prostitutes were carrying on their own form of miscegenation: local men, non-white except for those of Portuguese ancestry, entered from the rear. The local men paid \$2.50 to be serviced.

In those days of economic depression when 50 cents had purchasing power and was hard to come by, it was hard to say which of the two classes of customers was being discriminated against. In any case, the servicemen were ignorant of the arrangement; the local men

were satisfied with it.

On the street level were produce markets and small establishments such as barber shops. In these barber shops, female Nisei or Kibei barbers cut hair for 35 cents. Having just parted with \$3.00 of his meager pay, the serviceman counted it a bargain to have a half-hour of female attention for 35 cents.

Multicultural People

When the serviceman walked down the street a few yards to King Street, he might see Korean women strolling in their white garments; passing Chinese men who lifted each foot as if it had just descended on a hot coal; Japanese women in colorful kimonos, mincing along in sandals; sailors from Japanese warships, small and husky, shuffling past with knees bent as if still unaccustomed to shoes to which they had been introduced upon enlistment in the navy.

He would hear the babble of strange languages: big, brown men and women speaking the native language of the islands; smaller brown men speaking Filipino dialects. He would hear the languages of Korea, China, Okinawa and Japan.

I had come to Hawaii with a background in race relations gleaned from such movies as "Birth of a Nation," in which heroic, idealistic whites faced down lecherous blacks, and from travel in the southern states where the authorities drew a clear line between white and black.

In the southern states I had been struck by the inability of the authorities to prevent miscegenation. I had seen ample evidence of interbreeding between white and black, the products of which were often handsome.

In those days at least, psychoanalysis taught that the male is attracted to a mother image formed in his subconscious in infancy, the image being made up of fetishes gained from close contact with the mother, fetishes such as sound of voice, color of skin and hair. I could easily understand why southern aristocrats suckled by black wet nurses grew up to acquire black mistresses.

In Hawaii, I noticed that men of southern origin, freed of the restrictions of their native area, might marry Polynesian women.

Such prejudices and misconceptions I had entertained were shallowly rooted. As it became apparent that they were inappropriate to the milieu of Hawaii, they began to slip away. As I shook off these mental shackles and viewed Hawaii with the fresh viewpoint of a newcomer, I began to notice that what many of the locally born and bred had been encouraged to believe are racial differences are only cultural or national differences.

The locally born and bred Nikkei spoke English as his mother tongue. He did not shuffle with bent knees. Even his smile differed from that of his Issei parents.

Physical Differences

In time I was to observe that even some physical differences were the product of environment and would disappear in a generation or two. Bowlegs were common among the Japanese of a half-century ago; they are no more common among the Nikkei of today than they are among the Caucasians. The same may be said of the once common bad teeth.

Bowlegs are said to have been caused among the Japanese by the overponderance of starch in their diet, and by the custom of babies being carried on the mother's back, the infant's legs be-



King Kalakaua, who looked to Japan for laborers who would "amalgamate" with the natives as well as cultivate the plantations.

ing strapped to the mother's sides. Whatever the cause, the change to a balanced diet and the abandonment of the traditional method of carrying babies has accompanied the straightening of legs and the improvement of teeth.

Perhaps the abandonment of the custom of kneeling on the floor, legs tucked under, which impedes circulation, may have contributed to straighter legs and taller offsprings. The straight-limbed Nikkei of today is considerably taller than his counterpart of 50 years ago.

Despite the retardants mentioned, miscegenation was common in Hawaii a half-century ago. Mainland men came to Hawaii, settled here and married non-white local women. In the schools, students grew up together regardless of race, speaking English as their common language, studying the same subjects, and learning to think of each other as individuals rather than as members of different groups.

Then came a cataclysm that almost at a blow swept away the barriers to such matings: the Japanese attack on Pearl Harbor.

Within hours of the attack, the civilian governor handed over the reins of government to the Hawaii commanding officer, Lt. Gen. Walter C. Short. Short proclaimed martial law, closed schools and courts and authorized the arrest and internment of leaders of the Japanese community.

The FBI caught up in its dragnet Japanese-language newspapermen, Japanese-language school officials and teachers, Buddhist and Shinto priests and even some Christian ministers. Those to whom the Nikkei had looked for security now came to symbolize a source of danger. Japanese became the enemy language. American servicemen ceased to be *de-classe*.

Money for the prosecution of the war poured into Hawaii. Anyone who wanted a job could have one. Anyone who preferred not to have a job might find it forced on him under threat of imprisonment at hard labor for refusal. Young Nikkei were freed of financial dependence on parents. Nation, language and customs discredited, parents lost control over children.

There was an exodus of Nikkei men to the mainland for military training followed by assignment overseas. There was an influx of huge numbers of Caucasian servicemen and war workers from the mainland. Marriages between whites and Nikkei sharply increased.

After the war, Nikkei men who had served abroad brought home brides from Europe or mainland America. White servicemen brought back brides from Japan, having contracted marriages that were not only interracial but international.

A curious result of the war is that it resulted in far greater understanding of

continued on next page

Sam and Bruce: interracial gay couple

by Sam Shimabukuro

When I attended the Halloween party of Seattle's Gay and Lesbian Folkdancing Assn. here two years ago, I had no idea that that evening would be the start of something big. Yet, it was at that party that I met Bruce MacDonald, and he and I have since developed an easy relationship full of love and affection, independence and cooperation, care and comfort.

While it is difficult to characterize a relationship with catch phrases, I would note that each of us took a career counseling course, which included taking various tests measuring personality traits as they apply to work. Bruce's tests showed him solidly "extroverted" while mine showed me "introverted." I think these descriptions accurately describe our individual styles in the relationship.

For example, in the preparation of this article, Bruce has been somewhat aggressive in egging me on to work on it. One day he got the typewriter, slipped a couple of sheets in, and started typing while the two of us discussed issues for this article. What he did just seems a more assertive thing to do. I commented at that time, "I'm kind of letting you carry the ball so to speak. Not exactly yielding to you, but I'm willing to settle for your taking the lead, even though it was originally my project."

Bruce responded, "Sometimes I feel like I often carry the ball, or initiate things, and it's basically okay, but sometimes I wish it were a little more equal."

Our work in the kitchen, I think, also reflects this difference in style. Bruce does most of the cooking. The ostensible reason is that he comes home earlier and therefore fixes dinner—very logical. The other reason is that he likes to cook. I generally do clean-up chores. But part of the reason that this procedure appeals to me, I must admit, is that I don't have to deal with the question, "what shall we eat tonight?" Even when I do cook, I tend to follow cookbooks religiously, while Bruce is more experimental.

In trying to discover any ethnic differences in our backgrounds that have contributed to our relationship, I've recalled that as a very young child (say before age 10), I used to throw temper tantrums a lot. Whether this is ethnic or not, I don't know, but I do know that I was constantly admonished to control my temper, control my anger. I also remember my father being somewhat autocratic in response to any of his kids' misbehavior.

In retrospect, I think it fair to say that the result was that I eventually learned to control my temper to the point where I didn't get angry at anything. Furthermore, to prevent my father's wrath from being directed at me, I remember being very careful to constantly act in a manner that would elicit his approval. The problem is that I never felt free to take risks,

since I couldn't know in advance if the risk I took would meet with his approval or not. This has led to a problem I have had most of my adult life—the shyness problem.

As a child growing up, I felt very comfortable around my immediate family—brothers, sisters, parents. Yet, this wasn't the case around my relatives. I feel certain now that it was because I never felt certain outside the immediate family what sort of behavior was acceptable or not. The result was I always felt very uncomfortable and self-conscious whenever there were people other than the immediate family around me. I therefore have never felt the close tightly-knit familial feeling associated with being Japanese American. Certainly, we had a lot of family gatherings, parties, etc., but I never developed strong emotional ties with the extended family.

As an adult, I really feel that I have been hesitant and tentative in my dealings with people. It has only been in recent years that I have overcome that hesitancy to a certain degree. But I think that background has contributed to the "introverted" style that I have brought to my relationship with Bruce.

The same kind of desire to elicit my father's approval has governed how I have approached the family in introducing them to Bruce's and my relationship, to the idea that there is a gay brother in the family.

It took me seven years, from the day I discovered that I'm gay to the day that I first told one of my brothers that I am gay. Despite the fact that I always thought of my family members as being very liberal and tolerant, I just had no inkling of a clue as to how they would respond to the news that one of us is gay. Not having that clue, it was more comfortable not to mention it at all, rather than risk their disapproval.

In general, though, the response of the immediate family members has been neutral to positive. Our family tends to be non-emotional, not to be confused with unemotional, and so it has been difficult for me to assess how individual members really feel about having a gay brother. This issue is rarely discussed, the feeling being "what's there to discuss?" or "it's fine" or "so what else is new?"

But though the issue has been raised and somewhat resolved in the immediate family, the fear of a negative response has prevented me from sharing the relationship with members of the extended family.

Awkward moments therefore arise. Last January, when Bruce and I visited Hawaii and my relatives there, one of my cousins asked Bruce where we had met, assuming it was at work. Since our relationship was not "out of the closet" to this group of family members, it was hard for Bruce to come up with a response—it's common for gay people to be, perhaps unnecessarily, on our guard at such moments.

But as far as accepting Bruce as a friend is concerned, there didn't seem to be any problem. Bruce and I spent time in Hawaii visiting many of my aunts and uncles and cousins. I simply introduced him as a friend of mine from the mainland. We simply avoided the gay issue.

One evening though, a cultural practice created an embarrassment for Bruce. We were invited to dinner at 6 p.m. at one of my aunt and uncle's place. Bruce was casually getting ready for the dinner as 6 o'clock approached. My mom and I were ready to leave. He suddenly realized that he was late and hurriedly got himself ready. By the time we arrived for dinner, it was way past six and dinner had been on the table waiting for us. Though I wasn't aware of any *faux pas*, Bruce later explained that he was deeply embarrassed at causing us to be late for dinner. But he explained that in his experience, dinner at six means that guests start arriving at six and dinner itself is served at 7 or 7:30.

At this dinner, and at several other dinners that Bruce and I attended at the homes of my relatives, Bruce exhibited how adept he is at using chopsticks. This brought comments of surprise from the relatives. There were also other comments about his enjoying Japanese food. Little did they know that Bruce had developed a taste for Japanese food during a personal history of macrobiotic dieting in several communal households that he lived in over the last decade or so.

So the introduction of Bruce MacDonald to the Shimabukuro relatives was positive and supportive, presumably as all introductions of "friends from the mainland" are. Now after they have been further introduced to our relationship via this article, I trust that my "fear of a negative response" was ill-founded.

I met Bruce's immediate family this year during trips to California and New England and found them supportive and accepting of me also. I found his brothers and parents very friendly and sociable and didn't feel any discomfort visiting them. In fact, my visit may have contributed to a bit of racial consciousness-raising for his family as they live in an area where they do not often come into contact with Japanese Americans.

It may be significant that both Bruce and I have established our relationship thousands of miles away from our families. I feel much more freedom to be involved in a gay relationship away from the watchful, judgemental eyes of family members. Justifiably or not, I don't believe that I could exercise the kind of freedom that such a relationship would require if too many family members are in the same town.

But here in Seattle, we are free to be in this relationship and enjoy each other and also think about our family members as individuals we care about. These other issues do hover in the background, but do not seem particularly weighty much of the time. We're too busy enjoying the things we like to do in Seattle: things we have in common, like singing, hiking, going to Mariners baseball games, and shopping at Uwajimaya.

BEEKMAN

continued from previous page

Japan than had existed before. The Army had set up Japanese-language schools for its personnel even before the outbreak of war. After the outbreak the schools were greatly expanded. Some of those trained there, their interest in Japanese language and culture whetted, went on to pursue the study, becoming Japanologists and interpreters of Japan to the West. Many of them married Japanese women who contributed greatly to the cause.

Concomitant with the respect that came from understanding of traditional Japan was the great respect engendered by the rise of Japan to an economic power. In Hawaii, too, the Nikkei rose swiftly in the community after the war. Now with them in political control, in positions of leadership in business and the professions, it would be a sanguine Caucasian indeed who would venture that the whites are a ruling elite.

One of the retardants to miscegenation was class prejudice. With the Nikkei now represented among all classes,

except perhaps the lowest, this retardant has vanished, the proof being that miscegenation is common among all classes.

In the writings of minority groups is the often expressed desire for acceptance. The desire is equally strong among the majority. For this reason there exist studies, such as the Dale Carnegie course, to help the aspirant acquire the skill in human relations that will gain him acceptance.

As for the degree to which interracial families are accepted in Hawaii, one needs only to look to the local politicians. No one works harder for acceptance than a politician. Without public acceptance he fails of election and ceases to be a politician.

Nikkei tend to hold the top elective offices in Hawaii. There are, for example, Gov. George R. Ariyoshi; U.S. Senators Daniel K. Inouye and Spark M. Matsunaga and County of Kauai Mayor Tony T. Kunimura. Of the remainder holding high office, so many have Nikkei wives that one might think such a matrimonial arrangement is almost a prerequisite to election.

Honolulu Mayor Frank F. Fasi, a Ni-

sei of Italian ancestry, is married to the former Joyce Kono, whom he married in May of 1958. He has six children by her and five from his first marriage, also a Nikkei.

Lt. Gov. John D. Waihee replaced Jean King, who is a product of a Caucasian-Nikkei marriage. Waihee's ancestry includes Chinese, Caucasian and Polynesian, with the Polynesian strain dominant. He is married to the former Lynne Kobashigawa. They have two children.

Hannibal M. Tavares, Mayor of the County of Maui, and of Portuguese ancestry, also is married to a Nikkei, the former Harriet Tanaka.

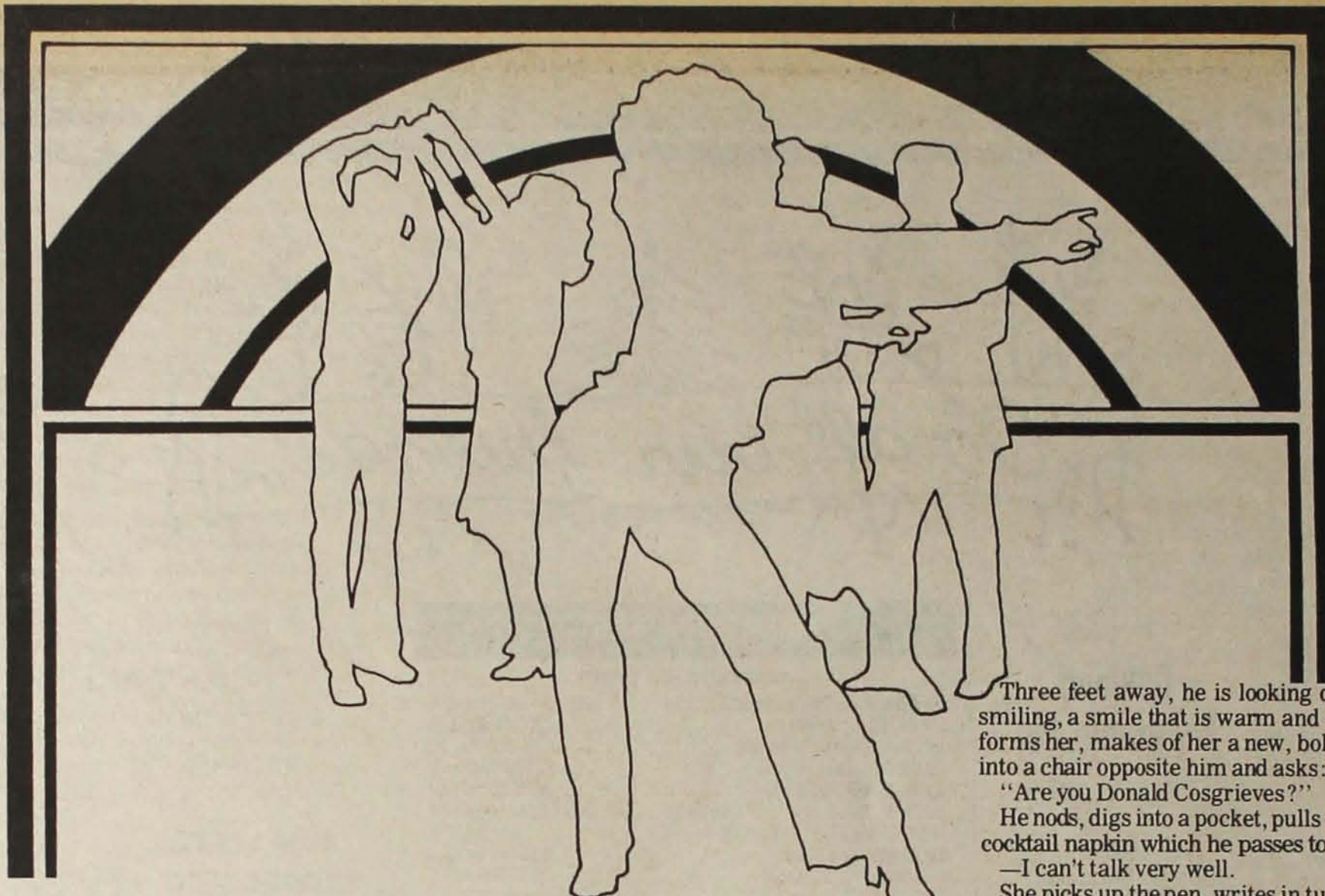
A successful Nikkei politician with a Caucasian husband is Patsy Takemoto Mink. Her husband, John Mink, is a geologist. Their daughter, Gwendolyn, teaches political science. After serving in the State legislature and the U.S. House of Representatives, Patsy was elected to the Honolulu City Council. She was ousted from chair of the Council when three previously Democratic Council members defected to the Republicans. Questioning the ethics of the defection, she invoked a provision of the

City Charter that resulted in a recall election by which the defectors were removed from office.

As this is being written, the final settlement of this situation has not been resolved. What is clear is that the move against the defectors boosted the political stock of Mink and has her being mentioned as candidate for Governor in next year's election.

Statistics show that those of Korean ancestry in Hawaii are outmarrying at the rate of 83 percent, at least partly explainable by their having come to Hawaii in a group too small to restrict social life to its own members. Those of Chinese ancestry are outmarrying at the rate of 76 percent; those of Japanese ancestry at 59 percent. Women outmarry at a greater rate than males. Since all three of these groups are Mongoloid, marriage between them is not considered interracial, regardless of the statistics.

Nevertheless, many of the above marriages must be interracial. The point is that interracial marriages and families are now so common in Hawaii they scarcely provoke comment.



From This Day Forward

by Ferris Takahashi

Ailene Ishii has been so quiet since she came home for spring vacation.

"How can we cheer her up?" Elsie Ishii asks her husband. "She's nineteen today and doesn't want any celebration."

"Something going on at the club tonight. How about taking her to dinner." Fred suggests.

Galleem Country Club has gone all out for the spring Valentine dance; extra waiters, a live band. Ailene sits passively with her parents under a tangle of red paper hearts. All the light fixtures drip similar decorations of uneven lengths.

They are getting through dinner and the Martins, escorting a very tall couple, come to them.

"I'd love for you to meet Mr. and Mrs. Cosgrievs, Eric and Alice. These are the Ishiis, Fred, Elsie and their daughter, Ailene."

The Cosgrievs screw up their eyes as though they saw too many red paper hearts and didn't care much for paper hearts. They are only here as a business courtesy and they are very ready to find relief at the bar.

But something must be done with Ailene. Galleem has strict rules. No alcohol served to minors. Not to worry! The Cosgrievs' daughter, Cindy, with a party of her friends, have the sunroom to themselves. Young people her own age—they'll love to have Ailene join them? Oh yes, her birthday surprise, a big ice-cream cake will be sent in: a lovely treat for the kids.

The kids have given Ailene one cold collective stare, muttered the obligatory "Hi there"—and ignored her after that. She sits at the next table where an outflow of the group, two girls and a fellow, are wondering how soon they can split and go where there's some action.

The talk at the big table is loud, and Ailene tries to make out what it's all about. A lanky blonde with a high laugh holds the spotlight. She switches her head as she would if there were flash-bulbs going off around her, tells her story with little shrieks and gasps, tosses her mane of hair like a shampoo model for a TV commercial. Her audience gives responsive tongue, a pack of limber hounds after a sleek fox.

"God, no, Cindy! No, you're putting us on! Crazy!" Ailene notices that the boy at the end of the table nearest her seems to be as out of it as she is. He's not laughing, not participating.

She has her own dark thoughts to brood on. Winter semester didn't go so well. Sure, she kept her grades up, but there was a man. A big man on campus who had eyes for her briefly and dropped her soon but not before he'd become her first real passion.

Hadn't she been brilliant enough for him? Or was he looking for a Brooke Shields type instead of a little Yonsei girl? She'd been afraid to go all the way with him, afraid of being discarded after a one-night stand. But he'd hung up on her anyhow, left her hurting with rejection and something she hadn't known before, the sting of unsatisfied sex drives.

Scraps of empty chatter sail by her:—Jan's wrecked her new car, Ricky is hang-gliding in Nepal, Sally's going trekking in Nepal...

Ailene looks at the boy who never laughs, never speaks. But—he's more than handsome, he's beautiful. She thinks: he could be an artist's model. Such a complexion, rose-tan, almost glistening, so clean and unmarked; such hair, like a cap of feathers, fair, sun-bleached to silver on top... especially his eyes, dark blue under straight, ink-black eyebrows are a breathtaking contrast to that hair and skin. Like the rest, he's dressed in show-you casual style, a take-off on dress codes: white cotton shirt and clean faded jeans.

It puzzles her that he's just as ignored as she is. He has such a fine mouth, sensitive, serious, a little sad. Ailene can't look away from him, she's afraid of getting his attention and yet she wants it.

Oh, he's upsetting me, she thinks. Why does he sit like a graven image with not one bit of expression in that perfect face? While I'm like a sculptor, going over every curve, cheek-bones, eyelids. I'm drawing his face into mine as if he could change me, round out my narrow eyes, tighten my baby cheeks, make my heavy black hair swing light like thistle-down. Oh Lord, I'm going out toward him and he'll never know I exist!

For some time now music has been pounding out in the dining room where the tables have been cleared for the dance. Like a flock of ducks preparing for take-off, the crowd Ailene has been watching get to their feet, shaking themselves and preening: Might as well dance a few before we split... meet you at the Electric Basis later... ghastly combo... all those paper hearts... simply sub-surface... that Oriental girl in the red silk dress... from the rack in Saks Juniors... whose Valentine does she think she is?

And one girl close to Ailene, nudging another, pointing out the silent boy who hasn't gotten up:

"Do you think Donald Cosgrievs can dance?"

"I wouldn't ask him to dance if I were you," her friend replies. "He's said to be—retarded."

Ailene, quite alone, reaches for her red clutch purse that matches the dress from Saks. None of the Shiloh Mountain girls carry purses. She should leave now, ask her parents for a ride home or call a taxi for herself.

Three feet away, he is looking directly at her, he is smiling, a smile that is warm and welcoming. It transforms her, makes of her a new, bolder Ailene who slips into a chair opposite him and asks:

"Are you Donald Cosgrievs?"

He nods, digs into a pocket, pulls out a pen, writes on a cocktail napkin which he passes to her. He has written:—I can't talk very well.

She picks up the pen, writes in turn:—Do you dance?

He scribbles up the side of the napkin.—Sometimes. I don't think I'm very good.

They take a new napkin. She begins:—Today is my birthday. I'm nineteen. How old are you?

His answer is:—Nineteen in July.—Adds one more word: Congratulations.

Suddenly the music comes up on volume. They smile to each other and get up. He puts his arm around her and she realizes that he is very strong, very lithe. Their response to the music is mutual and complete.

Ailene stammers:

"But—you dance wonderfully!" He stammers too. He is trying to bring out words, with a strange, croaking sound:

"You—haven't—heard me—talk."

A quiet bitterness twists his mouth. Ailene is uneasy, unsure again. She suggests:

"Let's dance out in the other room."

He raises his eyebrows in an odd way. Again she sees that hint of bitterness that makes him look much more mature but he nods and steers her out to the dance floor. They go into a tangle of bodies twisting and jerking. He holds her close and they are blissfully in accord. When the band takes a break, they are still together, half-dazed and hand in hand.

Mrs. Cosgrievs stands directly in front of them. Tiny jewels glisten brightly in her ears and around her lean, corded neck. Her beaky nose and chin take little lights from them.

"Donald," she snaps out. "You are free to take the car and go home now. Send it back for us with Murray."

Her eyes scrape past Ailene:

"Donald tires very easily. I'm sure you'll excuse him."

Donald meets his mother's eyes with the same remote indifference that first puzzled Ailene. Mrs. Cosgrievs seems to recognize this and waits. Finally, with an irritated shrug of her attenuated shoulders, she strides away.

Aghast, Ailene wonders what she has done. She can't imagine her own mother behaving so rudely. But the family is not through with them. The next to come is Cindy, shaking her abundance of hair like a disturbed lioness, leaving her partner to cry out:

"Donny! You still here? Mother said you were leaving right away."

Donald hears her with the same blank inattention. Cindy grimaces and disappears into the crowd. Only then he takes Ailene's arm under his, leads her from the dance. They walk through the empty sunroom where the candles are guttering out and a vast ice-cream pie on a huge platter has melted down into a soggy slime. Red streaks run drearily through the whitish mess.

"Look! My birthday cake!" Ailene laughs.

Donald stops. Still holding Ailene's arm he brings her

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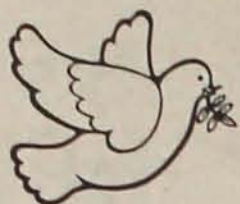
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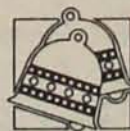


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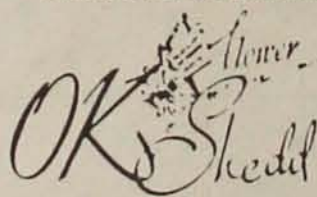


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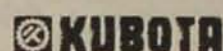
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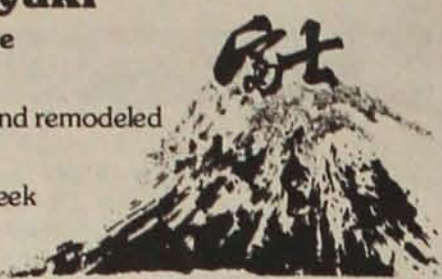
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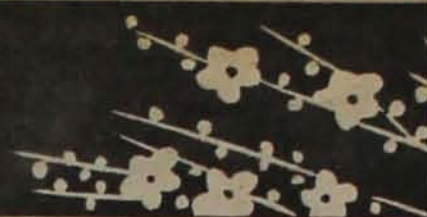
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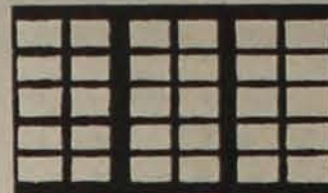


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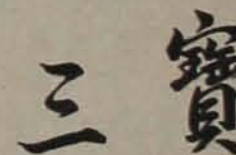
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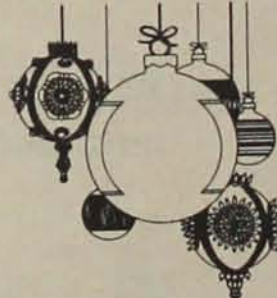


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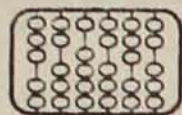
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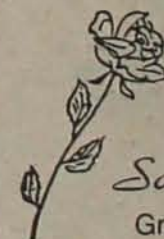
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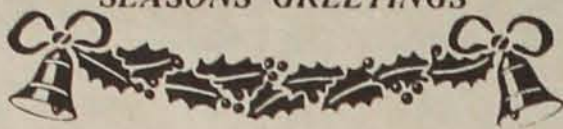
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The Flower Girls

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I. The Meeting

This is the story of Cherry and Rose—the two little girls who were almost sisters. They were almost twins, actually, because although they came from different families, they were both born on the very same day in the very same city of Portland, Oregon.

They met in the first grade on the very first day of school. They sat in the front row, right next to each other. They both had on pink dresses and white shoes. They even had their hair combed the same way—parted right down the middle. When the teacher saw them, she said, "Well, well, well—so you're Cherry, and you're Rose. Looks like we have a couple of real flower blossoms here. Why, I'll just call you my Flower Girls—and you can help me right now by passing out these pencils to the class. Come on, Flower Girls—let's go!"

Naturally, Cherry and Rose became best friends. From the very first day, they did everything together. They did very well in school, they ate lunch together, and during recess, they jumped rope, played jacks, and played hopscotch together. They were good at things by themselves, but together, they were even better.

II. After School

Now, in those days, everyone walked home after school. The kids all lived close to school, but they went in different directions. Cherry went one way, and Rose went another. But one day, when school was over, Cherry said to Rose, "Rose, why don't you ask your mother if you could come over to my house to play tomorrow? I live just down over there and around the corner. We could have lots of fun, and I'll walk you home for dinner. Okay?" "Okay!" said Rose.

So the next day, Rose went home with Cherry. As they got close, Cherry said, "I bet you can't guess where I live." Rose said, "Over there?" Cherry said, "No, silly—that's a newspaper office. Guess again." Rose said, "Over there?" Cherry said, "No silly—that's the fish store. Guess again." Rose said, "Over there?" Cherry said, "No, silly—that's the manju-ya. You only get one more guess."

Then Rose said, "Well, how about that place?" "Right!" said Cherry. "But what does that sign say?" said Rose. "Don't be silly," said Cherry. "That sign says 'Sakura Tofu Company.'" "But what does that mean?" said Rose. "Don't be silly," said Cherry. "That means 'Cherry Blossom Tofu Company.'" "But what is a 'tofu'?" said Rose. "Don't be silly," said Cherry. "A tofu is a tofu, don't you know?" "But where do you live?" said Rose. "Don't be silly," said Cherry. "We live in back of the store. Come on! My mom is waiting!"

Sure enough, Cherry's mom was waiting for them. A little bell tinkled when they went into the store. Cherry's mom said, "My, oh, my—don't you Flower Girls look pretty today! Cherry, here's ten cents for you and Rose to spend. Why don't you show your friend around?" "Okay!" said Cherry. "Let's go!"

III. Snow-cones and Manju

The girls had a great time that afternoon. It was a nice, warm day, and they walked around the busy neighborhood, looking in stores and saying hello to people. After a while, Rose said, "Cherry, what are we going to do with the ten cents?" Cherry said, "Come on—I'll show you."

When the man came out from the back, Cherry said, "We'll have two snow-cones, please—with rainbow flavors." The man went over to the snow-cone machine, put in a big, shiny piece of ice, and cranked the ice around and around. He made snow, scooped the snow into paper cones, and poured all the flavors of the rainbow on top of the snow. The girls watched with wide-open eyes, and licked their lips.

Cherry gave the man ten cents, and they got their cones. Then the man said, "Just a minute." He got a small paper bag, and put in some of the prettiest manju for them to take home, for free. Naturally, the girls said, "Thank you very much!"

They had to eat the snow-cones pretty fast, because it was a hot day, but if they ate it too fast, it hurt their heads. So they walked down the sidewalk very slowly, being careful to eat with good manners, to not slurp too much, and to not spill anything on their dresses. Rose bumped into an old lady coming out of the fish store, but since nothing was spilled, they all laughed.

At the street corner, though, as they were finishing their snow-cones, tipping the cones upside-down, Rose

Lawson Fusao Inada is the author of *Before the War*, the first book of poetry by an Asian American to be published by a major firm. He is an editor of the anthologies *Aiiieeeee!* and *The Big Aiiieeeee!* and is currently under contract to Howard University for a book on the American concentration camp experience.

His poetry has appeared in collections by Avon, Bantam, Crowell, Dell, Doubleday, Grove, Harcourt, Houghton Mifflin, Macmillan, New Directions, Random House, and Scott Foresman, and is part of the *Encyclopedia Britannica* filmstrip series on American literature. In January 1980 he was one of 21 writers invited to read at the White House for "A Salute to Poetry and American Poets."

Inada has taught for 22 years at various institutions, including the Univ. of New Hampshire, Univ. of Oregon, Lewis and Clark College, Eastern Oregon State College, Univ. of Hawaii, and Southern Oregon State College, where he is currently a professor of English.

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looked at Cherry and started to laugh. "What's the matter?" said Cherry. "You should look at your mouth!" said Rose. "You should look at *your* mouth!" said Cherry. And both girls went and looked into a mirror in the window of the beauty shop. They laughed when they saw their colorful mouths. They laughed some more when they saw some old ladies inside with curlers on their heads. The old ladies were laughing at them.

On the way to Rose's house, they stopped in the park and sat on a bench. Rose said, "I hope that snow-cone won't spoil my supper. Now why don't we try some of that stuff in the bag?" Cherry said, "Sure." They shared bites of one that was very soft and white, with something sweet and red inside. Cherry said, "Why don't you take the rest home to your mother?" "Okay!" said Rose.

IV. Shaving the Ice

Rose had a lot to tell her mother that night, about her best friend's neighborhood, and, before long, Rose was visiting Cherry almost every day after school. They played in Rose's neighborhood, too, doing what they called the "regular things"—like going to the grocery store, going to the butcher shop, and walking by the noisy factory full of big machines and boxes—but they both agreed that Cherry's neighborhood was much more interesting, so they played there most of the time.

At school, their teacher said, "My, oh, my—you Flower Girls are almost like a secret club, always talking about things like 'manju' and 'tofu.' Can you girls explain some of that to me and the class?" Rose said, "Manju is manju and tofu is tofu, but eating a snow-cone is like eating Mount Hood!" Everybody laughed. Then Rose said, "And eating a snow-cone, you look like a clown because your mouth is all orange and purple and red!" Everybody laughed. Everybody wanted to try eating a snow-cone. Then the teacher said, "Class, a snow-cone is just shaved ice." That made the class laugh even more, because who ever heard of "shaving the ice"? One boy put his hand up and said, "Teacher, my daddy shaves his face every morning, but I didn't know that the ice had to shave!" Everybody laughed again.

V. Learning Names

As the year went by, all the children learned to read and write and count at school. But the Flower Girls also learned how to count in Japanese, from Cherry's mother, and they could point to their fingers and say "ichi, ni, san, shi" just like that. Then Cherry's mother taught the Flower Girls how to write their names in Japanese. It took practice, over and over, because it was almost like drawing a picture, but when they learned how to do it right, their names looked very

fancy, very beautiful, and the Flower Girls felt very special when they showed the kids at school. The other kids tried to write their names in Japanese, too, and made a lot of funny marks on paper. The teacher couldn't write her name either.

Cherry's mother was like a teacher at home, but a fun teacher, and she would always explain things to the girls as they went with her to make deliveries. They would walk down the sidewalks carrying packages of tofu, and when Cherry's mother got paid, the girls would also say, "Arigato." That always made the customers smile.

Sometimes, the girls would play with dolls in the kitchen in back of the tofu store, and Cherry's mother would always teach them interesting things like how to make cinnamon toast without burning the toast or spilling the cinnamon, or how to blow soap bubbles without making too much of a mess, or how to make glue and clean up afterwards, or how to answer the phone even though your mouth is full of peanut butter, or how to fold and cut newspapers into snowflakes and birds.

One day, Cherry's mother told the girls that Japanese names had very interesting meanings in Japanese, like "Rice Field" and "Pine Forest" and "Mountain River" and "Rocky Seashore." She said that everybody's name means something, and that names like "Portland" and "Multomah" and "Oregon" mean something, too. And the same for "Columbia" and "Willamette" and "Roosevelt" and "Studebaker" and "Chevrolet" and "Ford."

"How about 'Burnside'?" asked Rose. "Yes," said Cherry's mother, "that must mean something, too." "How about 'Atkinson School'?" said Cherry. "Yes, that must mean something, too," said Cherry's mother. "And the same for 'Atlantic' and 'Pacific' and 'Blitz Weinhard' and 'Jantzen Beach' and 'Washington Park' and 'Meier and Frank.'" "How about 'Nabisco'?" said Cherry. "Yes," said Cherry's mother, "that just means 'National Biscuit Company.' 'Na-Bis-Co'—you get it?" "Sure we do!" said the Flower Girls.

VI. More Places and Names

Actually, Cherry's neighborhood had so many people, places, and names, that the girls couldn't remember everything. There were places upstairs, there were places downstairs; there were places in front, there were places out back. There were barber shops, beauty shops, bath houses, laundries, fish markets, dry goods stores ("What's 'dry goods'?" asked the girls), grocery stores, stores full of appliances, shoe repair shops, auto repair shops, many restaurants, very many hotels, one newspaper office called the "Oh Shu," one newspaper office called the "Nippo," another newspaper office called the "Ka Shu," doctors' offices, dentists' offices, and pharmacies ("What's a 'pharmacy'?" asked the girls).

Sometimes, the Flower Girls would just walk around, saying names like songs. "Oh Shu" and "Nippo" and "Ka Shu"—Step right up and get your latest news! At other times, they would play a game to see if they remembered all the churches. "Portland Buddhist Church"—that was easy. It was also called "Bu-kyo-kai." Then there was "Japanese Methodist Church"—that was easy. But how about "Ken-kyo-ji," "Kon-ko-kyu," "Minori-kai," "Nichiren," and "Sei-cho"—those were not as easy. So the girls would have to count them all on their fingers, like a test, and they would always pass.

One time, Cherry's mother said, "Girls, listen to the names of these clubs: Fukuoka-kenjinkai, Hiroshima-kenjinkai, Okayama-kenjinkai, Wakayama-kenjinkai, and Nippo-kenjinkai. Do you think you can remember all that?" And the girls said, "Sure! We'll try! Say those again! You can't trick us!" And Cherry's mother said, "Well, go-men-na-sai, Flower Girls!"

VII. The Dog Named Cat

One day, when Rose got home, she told her mother, "Mother, did you know that Cherry has a new puppy? It's brown and very soft and furry, but guess what she named it?" Her mother couldn't guess, so Rose said, "Cherry wanted a kitten instead, but since she's allergic to cats, she named her puppy 'Neko.' And 'Neko' means 'cat.' So she has a dog named cat. Do you get it, huh? Do you get it? Isn't that funny? Don't you think that's funny? She has a dog and a cat at the same time!" And then, after a while, Rose said, "Mother, can I get a dog or a cat?" Another day, Rose came home and said, "Mother, did you know that I was a 'hakujiin'?"

continued on next page

FLOWER GIRLS

continued from previous page

That's just what I am. And Cherry is a 'nihonjin.' That's what she is. That's all. But we're both Americans. Isn't that interesting? And Cherry's mother says that we're both her Flower Girls."

Another time, Rose said, "Mother, did you know that where Cherry lives is called 'Shi-ta Machi?' That means 'bottom town' or 'under' or 'below.' Isn't that interesting? Cherry's mother says that's because they live down by the river."

VIII. The Creature In the River

The teacher read a story to the class about the man in the moon. After it was over, Cherry raised her hand and told the class, "My mother says there is not a man in the moon but instead there are two rabbits with their hammers pounding rice." Some kids said that wasn't true, but Cherry said that when the moon was full, they should go outside and see those rabbits that her mother showed her.

Cherry also said, "My mother says that the kappa is a creature who lives in the Willamette River. When you go down by the river, you can see his tracks. Kappa lives in the river, swimming under the boats and bridges, but he walks around on land at night. He likes to dump over garbage cans and play tricks on people." One boy asked if the kappa likes to hurt people. Cherry said, "No, because he likes kids, but not even the police can catch him." Another boy asked Cherry if she had seen the kappa. Cherry said, "No, because I can't stay up at night. But one time I heard him. And in the morning, the garbage can was turned over." One boy said that he had seen the kappa late at night, and that the kappa was big and hairy like a monster. Cherry said, "No, that's not the kappa, because the kappa is small, like a first-grader. Besides, he has a shell, like a turtle." One girl asked if the kappa wore any clothes. Cherry said, "No." Everybody laughed. Then Cherry said, "But you have to look out, because the kappa is very strong." Then one boy said, "If the kappa ever came to my house, me and my dad would beat him up, just like that!" Another boy said, "I would shoot him with a gun! Boom!" And Cherry said, "Nobody could ever shoot or catch the kappa, because he's too fast. He could jump right into the river and swim right back to Japan. Or, if he wanted to, he could put on some clothes and walk around in a disguise, like a man." One girl raised her hand and asked, "But why does he tip over garbage cans? Does he eat garbage?" Cherry said, "No, he just does that, for fun." One boy said, "But if he wears a disguise, how does he hide his face?" Cherry said, "He wears a big, black hat. Besides, he could change his face to look like a man. And he wears a big overcoat to cover his shell." Rose said, "One time, me and Cherry found a big overcoat in the alley. We didn't touch it. We ran home! The next day, it was gone!" Everybody was quiet.

IX. The Celebrations

One day, after New Year's, Cherry told Rose that there was going to be a Girl's Day celebration in Shi-ta Machi, and that there would be many beautiful dolls on display, but not to play with. Then, there was also going to be a Boy's Day when everybody would go on a picnic to a place called Montevilla, out in the country, to fly kites and play games, and that Rose could come with them. Then Cherry said that they could both dance in the Cherry Blossom Festival, too, but they would have to practice dancing after school. "Oh, that will be fun," said Rose. "Yes," said Cherry, "and we also get to wear special clothes."

Rose couldn't wait to get home to tell her mother. On the way home, she sang her own cherry blossom song. "Sakura, sakura," she sang, as she skipped along. "Sakura, sakura..."

The Flower Girls had a lot of fun at those special celebrations, and everybody said, "My, you Flower Girls are so beautiful!" And one day, in the summer, Rose came home and told her mother, "Mother—guess what? Our teacher says we get to be in the Rose Parade! Isn't that great? We get to ride on a float! And Cherry says she's going to ride on the Shi-ta Machi float! Her float is going to have roses, too, but it is also going to have lots of fruits and vegetables on it, like strawberries and radishes and onions! Oh, I can't wait! Won't that be neat?"

X. In the Second Grade

So the Flower Girls rode in the Rose Parade, and they had a lot of fun playing together all that summer. Then, when school started again, they were both in the same class in the second grade, and they even sat in the same

front seats, right next to each other. On the first day, the new teacher said, "Well, well, well—looks like we have the Flower Girls together again. Now, Flower Girls, will you help me pass out these brand-new books?"

School was so much fun, as usual, but one day, after Thanksgiving, when the class was going to start practicing on a Christmas play about Santa Claus and all the good little children, the teacher said, "Class, as you all know, America is having a war against Japan. But let's be good boys and girls and put on the best Christmas play we can. Okay?" And all the kids said, "Okay!"

But that day, at recess, there were fights between the older kids in the playground, and a lot of kids got called "Jap!" Then a sixth grade girl came up to Rose and Cherry and said, "You guys aren't supposed to play together because she's a Jap and you're enemies!" And Rose said, "No we're not! We're friends!" And the older girl said, "No you're not! You're enemies! You're having a war! Ha, ha, ha—you're having a war-ar! You're having a war-ar! Boo hoo hoo! Enemies, enemies, enemies! Ha, ha, ha—you're having a war-ar!"

XI. Just Because

The Christmas play was cancelled, and it was not a very happy Christmas for anybody. The Flower Girls did not visit each other any more, and one day, after New Year's, Cherry said to Rose, "We're not going to have a Girl's Day or a Boy's Day or a Cherry Blossom Festival this year." And Rose said, "Why not? How come?" And Cherry said, "Just because. Because we're having a war."

Then, on a fine, spring morning, the teacher said, "Class, as you know, some of you kids are going to be moving away soon, so this week let's all have a real nice goodbye party, okay?" Nobody knew what to say.

At recess, Rose said, "Cherry, where are you going?" Cherry said, "I don't know." Rose said, "What do you mean you don't know? How come you don't know?" "Because I don't know, stupid!" said Cherry. "All I know is that we're going down the river." "But how come you're going down the river?" said Rose. "Because we're going down the river, stupid!" said Cherry. "Because we're going to war." "But how come you're going to war?" said Rose. "Because we're Japs, stupid!" said Cherry. "I bet you wouldn't want to go." "Yes, I would!" said Rose. "That's because you're stupid, stupid!" said Cherry. "I'm not stupid!" said Rose. "Yes you are!" said Cherry. "You're stupid, stupid, stupid!"

The next day, Cherry said to Rose, "Rose, my mother wants to know if you could take care of Neko for us." "Why?" said Rose. "Because we can't take her with us, stupid!" said Cherry. "Why not? How come?" said Rose. "Just because!" said Cherry. Just because!"

XII. The Letters

On a warm, beautiful summer day, the mailman brought a letter to Rose. The letter said:

Dear Rose,
How are you? I am fine. How is Neko? This place stinks. P U GARBAGE. Are you my friend? I can see Portland.

Your friend,
Cherry

With the help of her mother, Rose wrote a letter back to Cherry. The letter said:

Dear Cherry,
How are you? I am fine. Neko got ran over. She went to heaven. I am your friend. You are in the map of Portland.

Your friend,
Rose

XIII. More Letters

On a lovely fall day, with a warm wind blowing, Cherry sat up in a bed and wrote a letter. The letter said:

Dear Rose,
How are you? I am fine. I am in the third grade. Who is your teacher? My teacher is American. We live in Idaho. I went to the hospital. This is my picture of you and Neko. She is eating a manju. You are eating a snow-cone. This is my picture of you in the Rose Parade. The float is beautiful. You are my friend.

Your friend,
Cherry

The letter was never answered.

XIV. No One Knows

No one knows what happened to Cherry. No one knows what happened to Rose. Shi-ta Machi is no more. The buildings are still there, with different stores and businesses in them, but the Shi-ta Machi people did not return to Shi-ta Machi. Shi-ta Machi is no more.

There are still Shi-ta Machi people, though, living in

all parts of the city, and if you want to see Shi-ta Machi, you have to look deep into the eyes of the Shi-ta Machi people. You have to look deep into the eyes, under the surface, you have to look deep below the surface of the shining eyes, you have to look deep down to the bottom of the eyes of the Shi-ta Machi people, and you will see Shi-ta Machi shining in their eyes. You will see the shining streets, the sidewalks full of people. You will see children like Cherry and Rose, playing after school.

You will see the tofu store, you will see the manju-ya (you can even smell the sweet manju, you can even hear the manju-man shaving the ice, you can even taste the snow-cone, oh, so cold, with all the flavors of the rainbow), you can walk down the sidewalks past all the stores and offices, and when you stop at the corner, you can look into the window of the beauty shop and see your face in the mirror.

Then, in the blink of an eye, Shi-ta Machi will be gone. Shi-ta Machi is no more.

XV. The Song of Cherry and Rose

There is a beautiful park in the hills of Portland. It is full of trees and lawns, with many places to sit and play and walk and run. In one part of the park is a Japanese garden, full of beautiful plants and rocks, with a beautiful pond. In the Japanese garden, a very special cherry tree grows.

In the same part of the park, there is a beautiful rose garden. There are roses with all the colors of the rainbow, and in that garden grows a very special rose.

When the park is quiet, you can walk through the Japanese garden, and you can hear the wind blow. When the park is quiet, you can walk through the rose garden, and you can hear the wind blow.

The song you hear is the song of Cherry and Rose. It is a beautiful song of friendship, of being best friends together, of going to school together, of playing together, of growing up together. It is a beautiful song of being the Flower Girls, of being sisters. It is a beautiful song of becoming women together, of always being sisters.

The song you hear is the song of Cherry and Rose.

XVI. The Continuing Story

On a fine summer day, a family was on a picnic in the park. After lunch, the little girl said, "Mother, I'm going for a little walk through the rose garden. Okay?"

The little girl went walking through all the beautiful roses. Everything smelled like roses, felt like roses, everything was colored like roses. When the little girl was right in the middle of the rose garden, right when she was sniffing a big, red rose, she looked up and saw another little girl doing the same thing.

Both girls said "Hi!" at the same time. One girl said, "My name is Cherry. What's your name?" The other girl said, "My name is Rose." And Cherry said, "Do you want to walk over to the Japanese garden?" And Rose said, "Okay. I'll ask my mother." And Cherry said, "Okay. I'll ask my mother." And Rose said, "Okay. I'll meet you back here. Okay?" And Cherry said, "Okay. I'll meet you back here."

And off they went.

APPENDIX TO EXECUTIVE ORDER

*the people who put out that book,
i guess they won a lot of awards.
it was a very photogenic period
of california history, especially
if you were a white photographer
with compassion for helpless people.*

*but the book would have been better,
i think, or more complete, if they
had put in my picture and yours, with
our hakujin wives, our long hair, and
the little signs saying, "remember
manzanar!" and "never again!" then*

*on the very last page, a picture of
our kids. they don't even look like
japanese. mo sunda yo. after thirty
years, the picture is now complete.*

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Ronald Tanaka is an author, poet and professor of English at CSU Sacramento.



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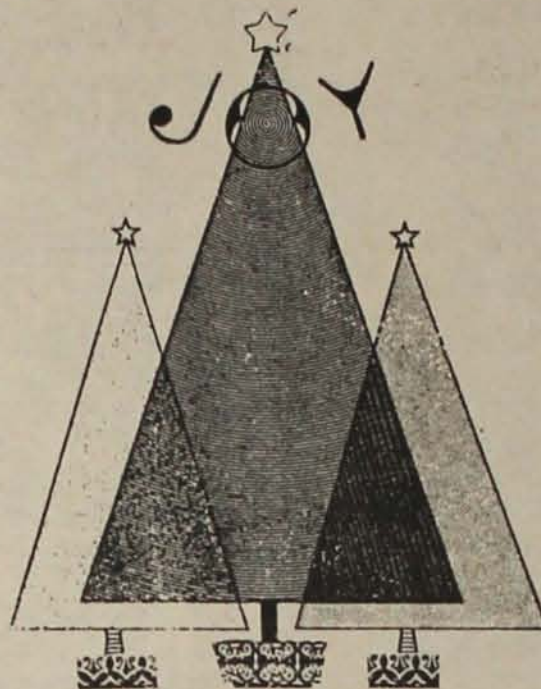
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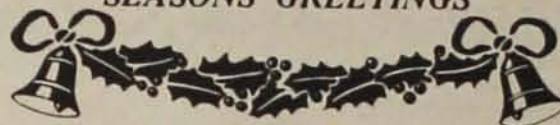
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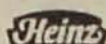
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MURAHASHI, Larry/Rose 2530 SE 79th Av 97206
MURAMATSU, Henry/Phyllis 5506 SE 45th Av 97206
NAKAMURA, Mitz/Tami 15311 SE Lincoln 97233
NINOMIYA, George/Julia 5545 NE Clackamas #1, 97213
OTA, John/Frances 329 NE 188th 97230
TAKEUCHI, Hiro/Mary 3400 NE 131st 97230
TAKEUCHI, Shiro/Misawo 2250 SE 122nd 97233
TANO, Ben/Alice 4325 SE Yamhill St 97215

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HIRANAKA, Dan/Grace 26118 Woodland Way S, Kent 98031
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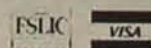
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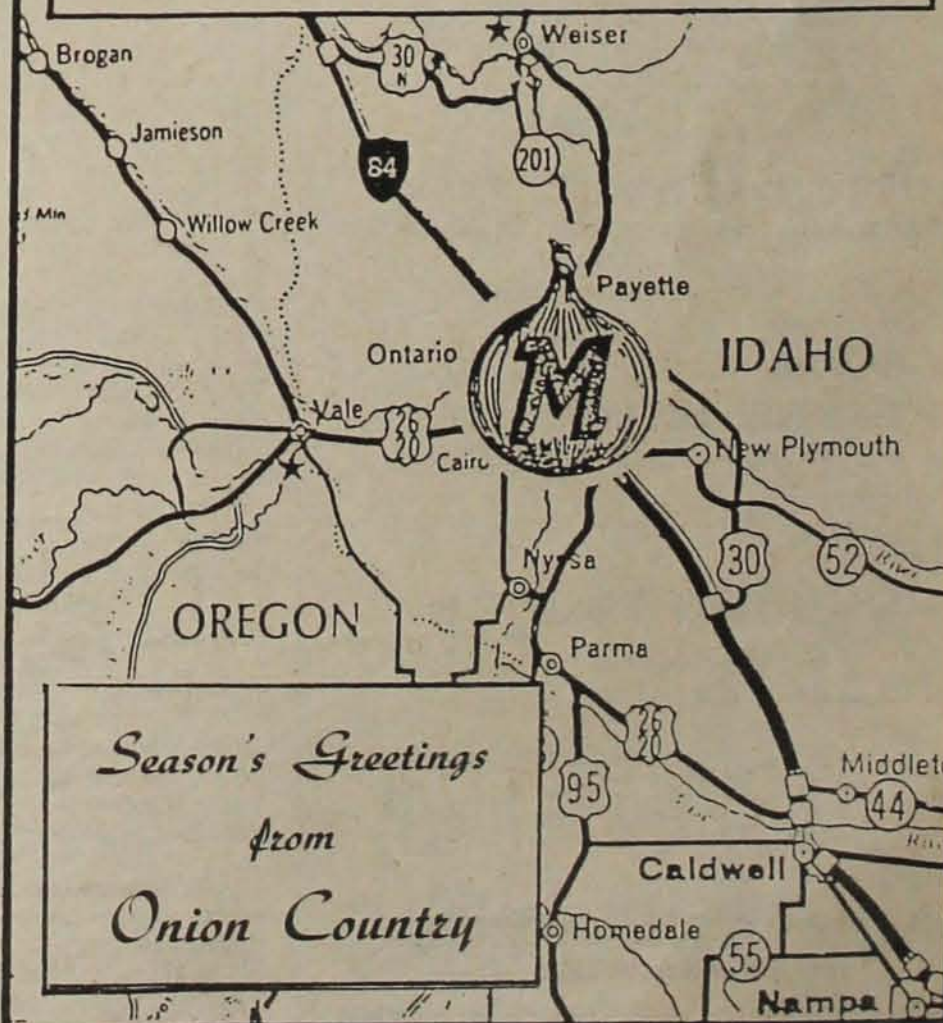
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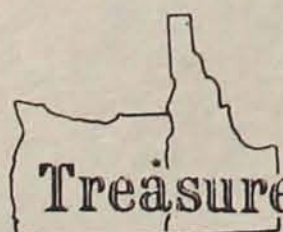
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(Grace) 1024 Blaine Ave. (84105)
Asian Festival: Keiko Yamane, 741 E Browning Ave. (84106)
(m-Eunice: 262-2015) AT&T, r-487-2236; o-237-1181
Scholarship: Kent Sakashita, 1474 Canterbury Dr. (84108)
(m-Jane) Huish Distributing Co., r-582-0560; o-972-8611
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Coordinator: Alice Kasai, r-359-2902
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Utah State Social Services, o-533-6038
Vet. Aff./Redress: Mitsugi Kasai, r-942-6134
6775 Olivet Dr. (84121)
Floral Koden: Sam Watanuki, r-364-1610
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HAMADA, Midori/Steve 1138 Nocturne Dr, 84116
HATANAKA, Tad 746 W 500 N, 84116
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Salt Lake City, UT 84103

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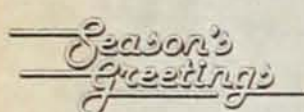


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IN SOUTHEASTERN COLORADO

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(713) 643-1338

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A CHRISTMAS PRAYER

from the New Mexico JACL Chapter


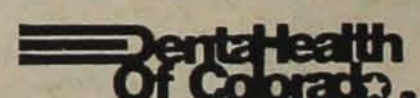

Heavenly Father, we call you by many names, The Enlightened One, Allah, Jesus. During this holy season we thank you for all the gifts you have given us, for our brothers and sisters who are white, black, brown, red and yellow, many of whom were compassionate and understanding in our times of travail.

We pray that when we suffer from the actions of the few who would dislike us because of our ancestry, you will not let us forget the many who judge us on the content of our hearts and souls. We pray that you will give us the courage to confront and expel the prejudice and selfishness that lies in our own hearts, and replace it with love and understanding for all people. Amen.

Feliz Navidad



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Our Sincere Wish for
a Happy Holiday Season

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a Joyous Holiday Season

**Billy and
Sharon Ishii
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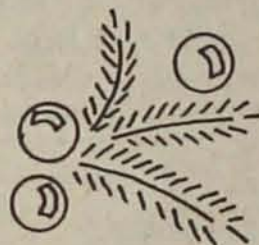
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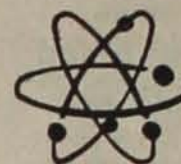
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were written long ago by philosophers, anthropologists, sociologists and psychologists who were white males who may have disapproved of mixed marriages. The research reports were also put out by white males. They reported on actual cases of mixed children who could not adapt to their biraciality. It must be pointed out that almost all of this research was conducted on children who were brought into psychiatric clinics because they were having psychological problems. Thus, this type of research neglects those mixed children who are adapting well. I agree that there are some mixed people who do not adjust (basically caused by society's unacceptance), but I have also seen the other side—probably the majority—those who *do* adjust. (From the interviews in my dissertation only two or three out of 30 had not adjusted well to their biracialism.) It seems that most of the individuals had confronted problems when they were teenagers but as they grew older their experiences got better.

WHEN I WAS very young, I never felt I had problems being mixed—in fact I never thought of myself as mixed. Mom was Japanese and dad was Black but I never thought this combination was anything out of the ordinary. As I grew older I did encounter a little confusion. I discovered that some of the words I used were not English. For example, *tansu* was not an English word; it's the Japanese word for "dresser". Another example was in my pronunciation. I was raised Catholic and was required to recite my prayers aloud. To the surprise of my teacher, my "Hail Mary's" had a Japanese accent—not understanding the meaning, just regurgitating verbatim my mother's rendition. I still was not disturbed over my parentage, I just thought my mom had things a little confused (as most young children feel about their parents).

I grew up on military bases and mixed neighborhoods all my life. Between 1962 - 1974 (ages 9 - 21) I lived in the racially mixed town of San Pedro, California. It is predominantly Chicano and White, with a few Black families. I primarily played with the largest minority group—Chicanos. I learned, lived and enjoyed this culture more than any at that time. I spent my adolescence in this town, which is quite important since research has shown that ethnic identity decisions occur around dating age because the person has to decide who to date (Black, White, Chicano, Japanese, etc.). When I reached dating age, however, all I knew was that I wanted to date. Size, age, color or culture made no difference. I *had* to date—anyone. I was overweight and wore glasses so I didn't think I could be too choosy. I was more concerned about my physical beauty as a woman than my ethnicity. When White boys were not interested in me I thought it was because I was unattractive, not because I was Black (in retrospect, there was a large ethnicity factor acting). Thus, most of my dates were either Chicano, liberal White (hippies), or Black.

I was an "anti-war hippie" in my high school senior year and college days. Being a hippie helped me cross racial lines. Hippies fought for equality of all people and peace in the world. One Black-Japanese man that I interviewed for my dissertation said that he was also a hippie and enjoyed it because he had always felt like a misfit and all hippies were misfits also. I, however, did not feel like a misfit—just a universal person, never looking at color.

Soon society forced me to look at color and to make racial decisions. For example, when I entered college, the Black Student Union disapproved of my affiliations with White folks. They also did not wish my presence at meetings since I was not "all Black." To further my confusion, I also could not relate to the Japanese population on campus at that time. Finally, applications and questionnaires were asking to make a single racial decision by telling me to "choose one" racial category. I was lost because I was a Black-Japanese who related to the San Pedro Chicano culture more than any other.

I was lost and very few people could help me in my struggle because they did not understand. Many asked "Why do you have to make a choice?"—they didn't understand that race was important to me and society. My sister, Juanita, was away at school and going through a Black pride stage—she didn't understand and wanted me to be all Black. (She probably would have understood if she had not been into the heavy Black stage because she went through the same time I was going through when I didn't understand her.) My brother Roger and I

talked a bit but I never reached out enough—he probably would have understood.

All I knew was that I couldn't understand why I had to make a choice. Society demands it—subtly. For those who do not have to make a choice, it goes unnoticed. For those of us forced to make a choice, it's obvious. I had to choose between Black or Japanese. But I didn't want to deny one for the other. It was like choosing to be with my mom or dad, both of whom I love and respect very much. I couldn't make that choice. Was I strange?

I remained confused and undecided for a few years. I became rebellious against the establishment that forced me to make this decision and that acted as a catalyst for discrimination through those choices and boundaries.

DURING MY LAST two years of college and my first few years of graduate school, I went through a very Black stage. I was considered Black by all who met me, I put "Black" on ethnic questionnaires, and I took a Black philosophy about government, education and the establishment. But even this choice was not completely accepted. Blacks knew there was something different about me; I was not "all Black." It seemed that when I finally made a choice I was shot down by my own people.

I wasn't entirely happy with this choice anyway. I had felt something missing—a Japaneseness within myself. I had grown up with Japanese culture and philosophy and it was not included in my Black social/cultural life. I had little in common with much of the Japanese population but I wished some inclusion. But from this group, also, I was not wholly received because I was "not all Japanese" or because I was part-Black. Thus, I was not wholly accepted by either group and I probably did not wholly accept myself either.

I soon began to classify myself as an "Other" on ethnic questionnaires or confused the computer by checking two racial categories when instructions said "Please check one." Society could no longer deny me my heritage! I wanted to be both Black and Japanese and had finally found a way of accomplishing it—on forms at least. That is, I still did not feel, deep inside, the "Other"—Black-Japanese identity.

Toward the middle of my graduate school days I truly began to believe in and feel the multicultural ethnic identity. I was **Black-Japanese** and no one could refuse me the happiness and right to be both! I am not one without the other; to make a choice between them is impossible. I am unique and quite different from most people but at the same time sharing something very similar to ethnic people in the United States. That is, any ethnic minority in the United States lives in two worlds—the ethnic and the mainstream (white) worlds. The ethnic person must act in one manner at home or on the streets, and behave in another at work or school. Each of these worlds has its own language, dialect, mannerisms, lifestyles and expectations. Similarly, the racially mixed person encounters this multicultural phenomenon. The only difference being that the biracial individual must interact in three worlds instead of two—cultural world of father, cultural world of mother, and the mainstream world. Thus, racially mixed people are very adaptive and diverse while simultaneously suffering multiple discrimination from the mainstream world and from their own people. They are a minority within a minority.

It takes time to accept oneself as a multiethnic person. There are no role models or rules of how to act and what to be. Ethnic people in the United States have taken decades to learn to adapt to their bicultural world, to love and to respect themselves. Multicultural/multiracial people (e.g. Black-Japanese) are a new people/new race working on that self identity and self-love.

MANY OF THE children of mixed marriages (post-WW2, late 1950s and 1960s mixed marriages) are now at the age where they are beginning to express their emotions of indecision and/or unacceptance. They are fighting back and finding themselves. Just as there were Black, Chicano, and Asian movements, with militancy and self-definition, so is there now an individual (soon to be collective) movement toward self and group identification of mixed people.

Before a movement can occur, however, one must find others with whom to move. We are finding each other and learning that we can be multicultural/multiracial and that because this is not a traditional ethnic/racial category does not mean that it is not legitimate. We rebel by checking or circling "Other" on census and ethnicity questions or rebel by placing two checks (one next to Black and one next to Japanese) when instructions indicate to "Please check one." It may seem like an insignificant move to some, but after years of being placed in a niche that is undesirable, this is a militant move. With



Mark and David Whitaker, who are of Okinawan, African, Caucasian and American Indian ancestry. They live in Columbia, Md.

the increase of multicultural people in the United States (from Japanese-American outmarriages, post-Korean and Vietnam war marriages, increase in U.S. interracial marriages, etc.), the Census Bureau and other agencies must consider redesigning their forms to accommodate multiracial people. One state that accommodates for this, at present, is Hawaii. On their ethnic survey forms they leave a blank line in order for the individual to include his/her entire ethnic heritage. The mainland United States must take some type of action (such as allowing the checking of two racial categories or following Hawaii's example) or the U.S. will be filled with a tremendous number of "Others." This "Other" statistic would definitely throw confusion into the country's ethnic count.

In order for society to understand the plight of mixed individuals and for mixed individuals to understand and accept themselves, it is important to disseminate this information to all forms of media. I have participated in several television and newspaper interviews, and plan to write articles for popular magazines. It is important that all the media presentations be serious and professional. The stereotypical attitudes toward mixed individuals have been negative and it is important to alleviate this stigma. This is especially true of articles or shows that are to be distributed to Japan.

Black-Japanese in Japan are highly discriminated against, more so than in the U.S. Their problems are multiplied since they live in a mono-colored, mono-racial and highly nationalistic country. Many mixed individuals, who were mostly abandoned by military fathers, are doomed to a life of crime and unacceptance. They have no role models and most do not succeed because of discriminatory reasons. That is why I am very selective about giving interviews. I want my Black-Japanese brothers and sisters in Japan to know that we can "make it." I want and expect quality and serious reporting.

Thus, I was delighted to be given the opportunity to author an article about Black-Japanese. This way I'll never be misquoted or quoted out of context. For example, I had once said to a reporter that I was like a chameleon. Not in a way where I change personalities and hide in groups (as the article made it appear I said) but that I was like a chameleon because whatever ethnic group I stood next to, people thought I looked alike. As I explained earlier, I can adapt to the Black, Japanese and mainstream cultures when the situation calls for it. But I do not "sell out" by changing or denying philosophies, personal beliefs or my ethnicity. I only change my mannerisms and language.

Dr. Gerard Pigeon, chair of Black Studies at Univ. of California at Santa Barbara, commented on the chameleon misquote and was saddened by it. I explained to him what I had really said. He still did not like the term chameleon because he said a chameleon changes color for defense purposes. Pigeon preferred another term to describe my multicolored heritage. He explained it beautifully when he introduced me at UC Santa Barbara's first joint sponsorship of a speaker by the Black and Asian Studies departments. He introduced me as "not a chameleon, but a rainbow—a rainbow of hope."

Christine Hall is a counseling psychologist at UC Irvine and writes and lectures widely on women, multi-culturalism and racially mixed people. Recently honored as an Outstanding Young Woman in America, she is a member of several professional organizations, including Assn. of Black Psychologists and Asian Psychological Assn.

An American Christmas

by Alice Nash

It was already dark, the five o'clock winter darkness that sends people hurrying home to bask in the light and the warmth and the smell of supper cooking in the kitchen. Later than usual for Ito-san to be going home, but there had been so much to do getting the church cleaned and ready for Christmas, which was only a few days away. The weathermen were all predicting snow so she had stopped off at the Japanese grocery store to get a 10-lb bag of rice, in case she couldn't go out shopping.

Waiting for the light to change, she rested the bag on the pavement. "Ten pounds is heavier than it used to be," she thought. The light changed and she stepped off the sidewalk, crossing the street with small, hurried steps. It changed again before she reached the other side and an angry cab driver honked his horn as he tried to nose past her.

Turning left onto 140th Street, Ito-san caught sight of herself in the window of the corner cigar store: an elderly Japanese woman with snowy white hair carefully arranged to cover the thin spots. She looked away from her reflection; even with make-up, the wrinkles were more than she could bear.

She walked on down the street, past a building where the glass on the front doors had been smashed, then clumsily repaired with cardboard and tape. Someone had left a can of beer in a brown paper bag on the steps and the windows, some of them festive with colored lights, had iron bars.

"So different from the first day I saw it," she thought, remembering. "What would Yamaguchi-san say?"

She had just arrived in New York with her husband. Their only son, Kenichiro, was still overseas with the 442nd, trying to prove his loyalty as an American citizen. The Yamaguchi's had offered them a place to stay after they got out of camp, at least until they could get settled. "Come to New York," Yamaguchi-san had written. "There's nothing for you in Seattle except a lot of memories and hard work. People aren't as prejudiced on the East Coast against Japanese people. Only against the *kokujin* (black people)!"

It was true, there wasn't much to go back to in Seattle. When the news came that all people "of Japanese descent" were to be relocated in two weeks' time, taking only what they could carry, the choices had been limited. A few people had white friends who stored their belongings or took over their businesses until they could come back, but most were forced to sell or lose everything they owned. Furniture, houses, business—all were sold at ridiculously low prices. Even some of those who paid to keep things in storage had lost them to vandalism and dishonesty. Yamaguchi-san was right; they had nothing to go back to in Seattle. So they went to New York.

Everything had looked so big and strange that day; almost as strange as her first sight of Seattle when she came from Japan. The building wasn't new even then, but it was well cared for. Keiko Yamaguchi worked off part of the rent by cleaning the building. The front steps were scrubbed every day, the hallway was freshly

painted, and the apartment, crowded as it was, seemed like heaven after the barracks they had lived in at camp. The Yamaguchi's had been good friends.

Ito-san paused again to change the bag to her other hand, flexing the tired fingers as she did so. A dog was busy pawing through an overturned garbage can on the curb. A boy kicked his ball into the street and darted after it, causing the driver of an on-coming car to slam on his brakes as a woman screamed at him in Spanish from a second story window. Some teenagers were sitting on the steps of a building across the street, laughing and dancing a little to the music that blasted from an oversized radio. A man came out of the dry cleaning establishment just ahead, bearing an armload of clothes swathed in plastic bags. Ito-san paused to look in the window and wave at the young black woman inside, who was trying to handle the customers in front while two small children were crying in back. The shop always brought back memories.

Yamaguchi-san had refused to let them pay any rent, and they soon had their own apartment. The neighborhood felt almost like Seattle, for there were many Japanese people and even a Japanese Christian church with services held in Japanese. Her husband had driven a delivery truck and she had worked as a cleaning woman until they saved enough money to open a small laundry and tailoring shop. The work was hard, with long hours, but it was so important to Papa to have his own business. Camp had been difficult for the women and children but it had been devastating for many of the men, who were forced to start all over again in middle age. Some of their friends' husbands had taken to drinking, and Ito-san felt lucky that her husband had found the strength to start anew.

It had been frustrating, though. She spent hours sewing or pressing a garment in the hot, airless back room while Papa stayed out front chatting with the customers. English had come so easily to him. Every so often a customer would look especially poor, or tell Papa that the clothes were being cleaned to be sent overseas. With the generosity she found so exasperating, he would immediately reduce the price; soon it seemed that all of their customers were poor, or sending clothes overseas. Still, they made enough money to send their son to college. Kenichiro was now a successful businessman living in California with his American wife and their two children. ("Don't call her American, Mom!" he used to say. "I'm American, too. So are you. We're as American as anybody.")

Every few years since her husband died, twenty years ago, Kenichiro would take her on a special trip, just the two of them. This year they had gone to the Grand Canyon; for next time, he was talking about Canada. Sometimes she wished he would spend less money and more time with her. She wished she could have gotten to know her grandchildren, but Kenichiro's wife didn't like the idea of having her children exposed to someone who couldn't speak proper English. Sometimes she felt a tightness in her chest when she saw the other Issei women at church with their families around

them. It didn't seem fair. "My English is not so bad," she thought. "The children at church like me. My grandchildren would like me, too."

Coming to the steps of her building, Ito-san grasped the railing firmly with one hand and mounted the steps methodically, one step at a time. Step-up, step-up, step-up, three steps to the top. Once inside the building she set her bag down on the floor to open her mailbox. Advertisements and the Church bulletin. Dropping the mail into her bag to be examined upstairs, she sat down to catch her breath on one of the marble benches left over from the building's better days. The lobby had been decorated with pine branches and Christmas lights. Just then the door to the super's apartment opened and Rosie, the youngest daughter, came running out, dressed in a red snowsuit.

"Hi, Mrs. Ito!" Rosie smiled, a six year old's gaping grin. "We're going to the store. Daddy is bringing the Christmas tree tonight!"

Mrs. Gonzales came out of the apartment and closed the door. She had the same dark hair and broad features as her daughter, but caring for six children had worn away Rosie's effervescent lightness. "Oh, hello, Mrs. Ito. Are you all right?"

"Oh, yes, Mrs. Gonzales." Ito-san was embarrassed to be caught resting. "I was just sitting down for a minute."

"Do you have a Christmas tree?" asked Rosie.

"No, not this year. Just me, you know?"

"Mom, could Mrs. Ito help us decorate our tree tonight? Then it could be a little bit hers, too."

Mrs. Gonzales smiled. "Sure, Rosie. Do you want to come, Mrs. Ito? The kids get pretty noisy, but I think they would like to have you come."

Ito-san smiled shyly. "Thank you. I would like that. I have some things maybe you can put on your tree. I will bring them."

"Only if they don't break. You know my kids! Come down about seven."

"I'm glad you're coming," said Rosie. "See you later!"

The sound of a door slamming shut echoed the explosion inside her. "My son is wrong," thought Ito-san in astonishment. "He thinks he's American because he can marry an American wife and have children who don't speak Japanese. That's not America." The elevator came and she got on and pushed the button for the fourth floor. "This is America. People who don't know me inviting me into their home to share their Christmas. They don't care if my English isn't perfect." The elevator stopped and she got off, setting her bag down while she fished out her keys. "I think I'll call Kenichiro. I'd like to wish my grandchildren a Merry Christmas."

She entered her apartment and closed the door.

Alice Nash is a night student at Hunter College in New York, majoring in English with an emphasis on elementary education and writing. During the day, she works as a secretary in an investment management company. She has written for the New York Nichibei and The Council on Interracial Books for Children newsletter.

O SUSHI

continued from page B-9

tables were cool enough to be handled, we took turns squeezing the juice out.

"Has to be almost dry, otherwise rice gets brown. Rice should be white. It looks better, you know?"

Finally we were ready to put everything together. Grandma took down a giant roasting pan—the one we always used for the Thanksgiving turkey. Using a small wooden paddle that she called a *shamoji*, she loosened the rice from the edges of the pot and tipped it into the roasting pan. It held its shape, like the beginning of a giant sand castle. Grandma broke apart the mound of steaming rice, then poured the vinegar mixture evenly over it. Handing me two paddles she said, "Mix it up from the bottom. Has to be even, but don't smash the rice."

Six cups looks like a lot more when it's cooked, and I was glad to let Ronnie take his turn. We then added the vegetables and the shrimp and continued mixing it until everything was evenly distributed. It was almost like tossing a salad. Grandma put a little bit into our hands and we solemnly tasted it. "Not bad," she said. "Pretty

good. Now we do the egg."

At this point we had been cooking for over two hours. Grandma had us crack half a dozen eggs into a bowl and beat them lightly, adding a little oil and water.

"This is the hardest part. Almost like making crepes," she said. Grandma coated the bottom of a frying pan with oil, then poured in some of the egg mixture and swirled it around to cover the bottom of the pan. As the edges began to harden she used the chopsticks to flip it, then used them again to slide the thin layer of egg onto a nearby plate. "You try it," she said, handing me the pan.

It was harder than it looked. First of all, I poured in too much egg and had to pour some out, so that it dripped all over the pan and the stove. Then the "crepe" shredded as I tried to turn it. It flipped unevenly so that some parts were almost raw while other parts were overdone. I got most of it onto the plate but some parts stuck to the pan, so that it had to be washed out before starting again.

"Let me try!" said Ronnie. He fared somewhat better, but barely. Grandma laughed at our frustration. "The same thing happened to me my first time. Keep doing. You can do it!"

By the time we had a respectable number of egg

pancakes on the plate, another hour had gone by and we were exhausted. Grandma made us sit down to have a cold drink. Making sushi was more work than we had bargained for!

When the egg had cooled, we rolled up several layers at a time and sliced them until we had a plateful of shredded yellowness. We cut sheets of *nori* into equally fine strips. Transferring the sushi mixture onto a large serving tray, we carefully rounded off the top to give it a smooth surface and covered it with a layer of black *nori*, followed by the yellow egg and thin strips of *beni-shoga* or pickled ginger. Since all of the sushi wouldn't fit onto the tray, we sat down and ate what was left before cleaning up the kitchen. All totaled, the process had taken over four hours!

Grandma had invited two of her friends to dinner that night. When they commented on the delicious meal she told them, "My grandchildren made it. They like to make Japanese food!" We hemmed and hawed and she winked at us. "You can tell I made the dessert. Betty Crocker brownies!"

That Christmas we got Grandma a good processor. She uses it for everything from mincing onions to making bread, but she still doesn't think it can cut string beans properly for o-sushi.

to the table, pokes a finger into the slippery goo and moistens first her lips and then his. A whisper comes from his throat, roughly, as though it tore the tissues:

"Happy birthday!" They go out to the parking lot, Don shows a card and a valet gives him car keys. After they have driven off into the dark, Ailene remembers that her red clutch purse is still on a table in the club.

As Don stops the car in a dark, woody area, Ailene feels frightened. She knows these parking stops after dates, the rough attempt, the attempted pawing, the mortifying struggle. Even with Keith, she'd managed to keep her last privacy intact but not much more... Maybe what's happening now is some sort of unmentionable game, a cruel put-on. Except for his speechlessness, Don seems assured and masterful. Her heart is pounding wildly—the bliss is there but also the fear of a final assault.

There is no assault. He does not even try to kiss her. He touches her hair, sifting it gently through his fingers, passing a strand of it across his mouth. So they sit for a long time, the pulse in his hand throbbing against the pulse in hers. There is a trembling deep in her body, she knows it as an enormous desire for culmination—but not yet, not here.

Before they leave, Don turns on the inside car lights, rummages in the glove compartment, finds paper and bringing out his pen again, he writes:

—They'll tell you things about me. If you don't care, will you see me tomorrow?—

She gives him her phone number. He writes:

—I can't call you, you know. Where do you live? How about some tennis?—

The date is made, he drives her home. There is no goodnight kiss, which is all to the good, as her parents are waiting up, disturbed.

"Ailene dear, we heard you left the club with Donald Cosgrievs. Have you been out with him all this time?"

"Yes, we just—drove around. Mother, he is *nice*—the nicest fellow I've ever met."

"He does look very clean-cut—" Mrs. Ishii sighs. "But—but—I hate to tell you this—"

"Ailene, we've never been tyrannical or intrusive on your friendships—" her father goes on. "But this—well, this young man is *not* someone to go out with."

"If you're going to tell me he's a sex fiend or a junkie, go ahead and say it now. Because I know he's not."

"Ailene!" says Mrs. Ishii, always easily shocked.

"We didn't say that," her father goes on. "You know we trust you, we know you have good sense. It's not that we have strong feelings about you going out with Caucasian boys, we're not like our parents and grandparents. This is a good-looking boy from a fine family. Who has—who has a handicap."

"That's crazy, that's not so—"

"Do calm down, Ailene," her mother says. "Wouldn't you like a cup of tea? A Seven-Up? No? Now, the Martins have been telling us the whole story. Let's sit in the living room and get this over with. Everyone knows who Eric Cosgrievs is, top-echelon corporation head, runs all over the world on business. He started quite ordinary, they say, but now they've made it, his wife thinks she's high society. You know how they are, they think they're 150% better than the rest. Everything has to be perfect, the best. So they have this only son. And a daughter, didn't you meet her tonight? Good looking, everyone says she ought to be in pictures..."

"Now, if only you'd been out with *her* and her friends—" her mother interrupts. Ailene turns on her with something like contempt:

"Get on with the story, let's hear the worst—"

"O.K., here it is—Donald was the apple of their eye. Fine athlete and thought to be bright. They thought he'd grow up to take over the world. Sent him to a private school up in the mountains back East where they had a lot of outdoor sports and skiing. He was doing some kind of ski jumping, they call it aerials—flip-flops and turns way off the ground—then a wind caught him in mid-air and brought him down on an iron bar—bar caught him right across the neck, crushed his windpipe. They thought he was dead."

"According to Eva Martin, there wasn't a hospital nearby they could move him to—" Mrs. Ishii goes on eagerly. "Only a country horse-doctor and little clinic where they put a tube in his throat so he wouldn't strangle to death. They called his mother—Mr. Cosgrievs was out of the country—and the doctor told her by Donald's bedside that Donald had been unconscious so long, his brain couldn't have had enough oxygen and

even if he lived, he'd never be normal again!"

"But he lived and he is—"

"Wait, there's more. They kept him there in that little clinic till the tube was out of his throat and he seemed to be healed up. But he never talked again. He was ready to graduate but his school wouldn't take him back. Said he'd need a special program, like for the deaf and dumb and they weren't set up for it. Can you imagine how his parents felt? They'd had this perfect son and now he was *mentally damaged*—"

"He wasn't! He isn't! Why didn't his parents find him a better school?"

"I told you, *because* there was this damage—he wouldn't even try to speak and he didn't study any more. Began to act strangely. Has no close friends, keeps to himself... Cosgrievs don't usually take him around with them. Eva Martin was very surprised that he was with them tonight. I guess they didn't want to leave him home alone."

Tears are in Ailene's eyes. She flings away from her parents, runs upstairs to her bedroom.

Before they are up in the morning she has hidden a sack with her racket and shoes in the bushes by the drive. She waits out on the curb for him where her parents can't stop her.

Don plays tennis far better than Ailene. He is patient with her, corrects her grip, shows her a better arm action.

Later, he drives her to the Shiloh Mountain golf club. They drink lemonades from tall crystal glasses at a table spread with crisp white linen.

"Why, *hello*, Donny boy," drawls a red-faced man passing by them, looking them over curiously. Something about him makes Ailene shiver but Don ignores the man.

Hand in hand they leave the building. Don drives up a country lane till they are quite away from everything. Ailene will never know who reached out first to the other. Only, she is gliding down a long, long passage which is all of Don and ends only with Don.

That night as she is in the middle of another session with her parents, a phone call comes for her. The voice is a woman's, cold and clipped:

"Miss—ah—Ish?—This is Alice Cosgrievs. Donald's mother. I am told that you and Donald were seen at our club today."

"Yes. We played tennis."

"So I hear. Miss Ish—I didn't quite catch your name—?"

"Ishii. Ailene Ishii."

"Miss Ishii, I'm afraid Donald is wasting your valuable time. You see, we are protective of Donald—there are circumstances—you might have realized that Donald is—*special*. We try to keep him near us for the rest and privacy he needs. I *hope* you will take this call in the spirit in which it is made.—You won't encourage Donald any longer, will you? Thank you and good night."

Minutes later, Ailene, furious, is giving her parents an account of Mrs. Cosgrievs' call.

"You tell me I've only known him for two days but I understand him better than his own mother does. If she had any real love or respect for him, she could never treat him like an imbecile child."

"I'm both shocked and surprised," her mother says. "She certainly isn't the lady she seems to be."

"This is double-barreled prejudice, as I see it," Mr. Ishii decides. "She seems to have a psychological bias against her son as well as against you. You can see now why we're urging you to stay away from the boy from now on."

"I must say, I'm disillusioned in Mrs. Cosgrievs," her mother interrupts. "Does she say they want to keep him near them? Why, Eva Martin told me those people are always on the go, flying hither and yon, out every night—and the girl, Cindy, she's wild—"

"Mom, Dad, I don't care about them. But won't you at least meet Don?" Ailene pleads. "When you had a daughter, you must have figured that someday she'd grow up and fall in love and get married?"

"Married—? To someone you've just met?"

"It can't be just yet, but it *will* be someday. So can't he come to supper tomorrow, and you'll see for yourselves?"

He does come to dinner and it is less than successful. Ailene's parents find themselves raising their voices as though Don were hard of hearing. Mrs. Ishii watches his table manners, is surprised that they are better than her own. Once she forgets herself and treads on dangerous ground:

"Where are your parents tonight?" Don makes the effort to speak:

"Off—somewhere." Ailene knows how he hates the straining, rasping sounds he makes. This attempt is an offering he brings to her alone. This, and the first letter he writes her which is an explanation and a confessional. He remembers very little about the accident; only that there was a gust of wind, knocking him out of position and then he was waking up in a strange bed, his head and throat on fire. How he panicked when he could not breathe, when he realized that his life ran in and out of a hole in his throat. How a little furnace in his mouth seemed to fuse his palate and jaws together. Then the voice of the doctor, pitiless and nonchalant, telling someone that all had been done that could be done but "he may recover physical facility but without mental capacity."

He had felt as though that prognosis was chiseled into his brain. He began to doubt himself, especially later when the wound was healed but the new sounds he made were horrible to his ears and more importantly, to his mother's. She could not bear the sight of any disability and avoided him. His school, believing the rumor of brain damage, refused to take him back. At home the project of a remedial operation on his larynx was discussed but somehow always postponed.

So Don refused to speak. He turned to private reading, spent secret hours at the library where he picked books at random, went from Stendhal to Kafka, browsed through Lawrence, Melville, Sartre.

Now they have only a few days left before Ailene must go back to college and they spend them together in spite of the distress of Ailene's parents and the efforts of Mrs. Cosgrievs, who has a locked boot put on Don's car.

That day he walks the five miles from Shiloh Estates to Ailene's house. They find a quiet, grassy park and there as they lie, it occurs to Ailene to stroke Don's throat, to put her fingers on either side of his neck and smooth, massage. And a great thing happens! Relaxed, he can bring up the column of air more easily from his lungs and form, with his mouth and lips, a clear and distinct whispered "I love you."

She says then that they must go on their own to a specialist, a surgeon. They will use all the money they have on hand as Don's allowance has been cut off.

The grey-haired decent specialist shakes his head when he learns what was said and done at the country clinic. A reconstructive operation is indicated, with excellent promise of success.

Long after Ailene's plane has left, Don sits in the airport, writing a letter which he will mail there:

"My firm hope and belief is that I will be able to speak my wedding vows out loud. First, we have to earn money. I am looking for a job. You must keep on with college and I will join you when I can. There's been more trouble here. My parents wanted to take me with them to Australia to get us as far apart as possible. I said no, of course. Then they decided to put me under the best medical care available, cost no object, but on one condition—that I don't see you again."

"I must tell you," Ailene writes back, "I had a letter from your mother asking how I could be so selfish as to stand in your way; for the price of a very small sacrifice on my part, you could have a glorious new life open to you. To me a sacrifice of that sort is a *cop-out*."

"You're absolutely right," Don replies. "What they propose is sheer blackmail. I'd better tell you now that I have left home and found a room and a job doing bookkeeping; it doesn't pay much, but I've always been good at accounts, and it's a beginning."

"I'm studying again instead of reading for mere pleasure and my eyes are opened to a lot of things. I don't feel bitter about Mother and Father. I had been programmed for Superman and I failed them. Then I felt rejected and shut myself away from everyone—till I met you. I'm exploring the possibilities of a loan for my operation and rehab. So it will all take time and I'm impatient to be with you for good... I've seen your parents a few times; I think that little by little they'll open more than their door to me... As for mine, Father is leaving for Australia to investigate some mine developments. He could always submerge domestic problems in business. Cindy is in New York, thinking she can make it as a high fashion model. She'll probably go through a lot of beds and come back to do interior design for Shiloh Estates."

"But we'll move on, you and I. What's between us is even beyond love... I say that because I haven't known much love till now. We have trust and faith which seems to me to be the very highest feeling that can be between two human beings... Now I won't say goodnight for you're imprinted on me regardless of day or night. All of me is one big ache for you but the faith and trust will win out and bring us together in peace."

MIDWEST



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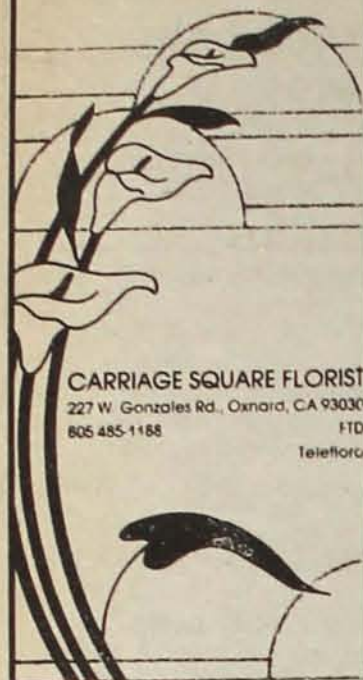


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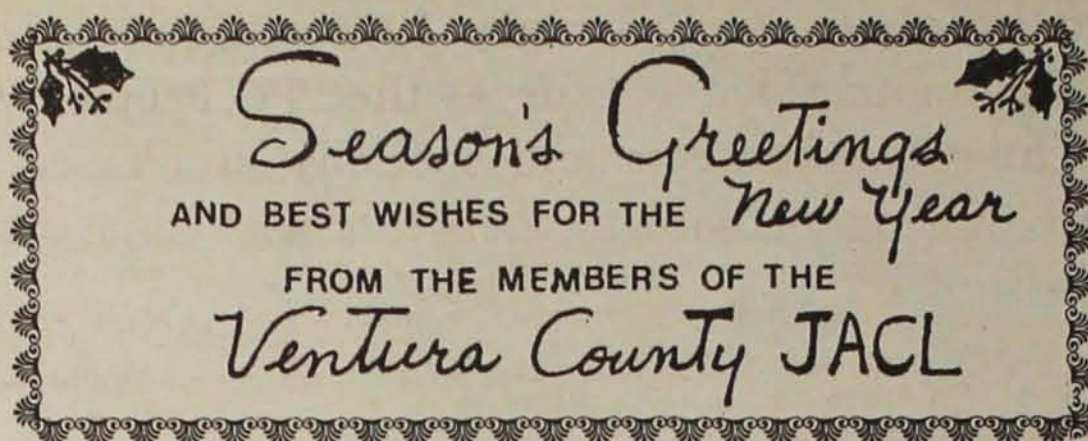
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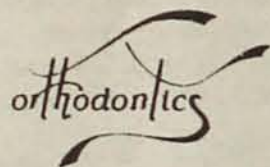
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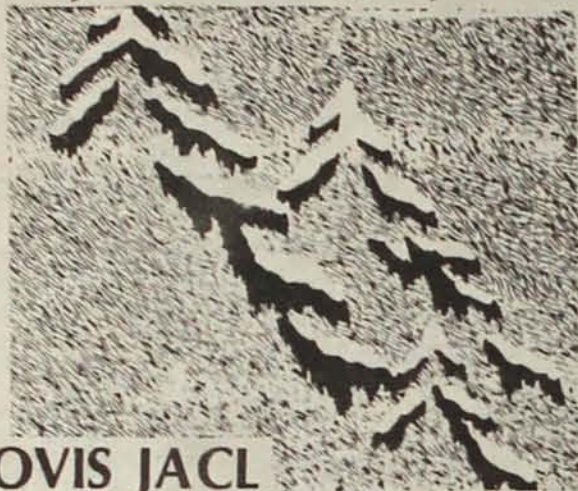
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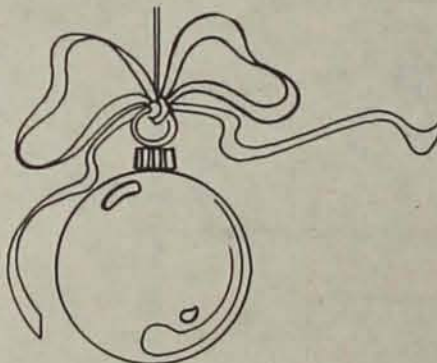


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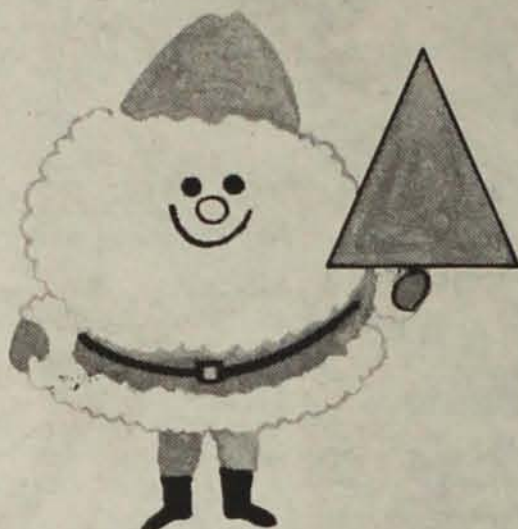
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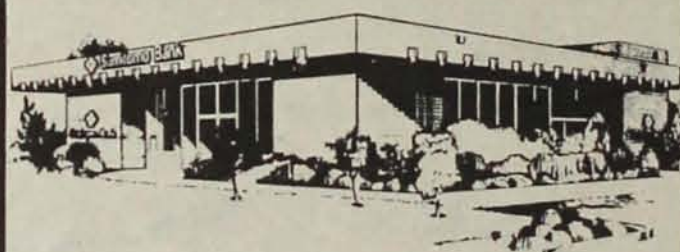
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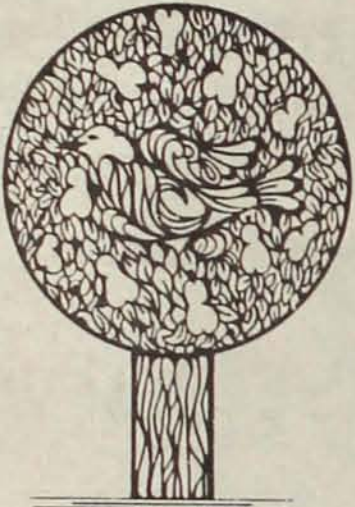
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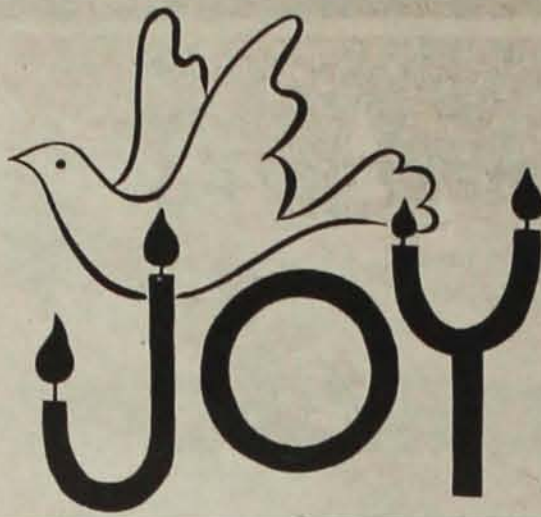
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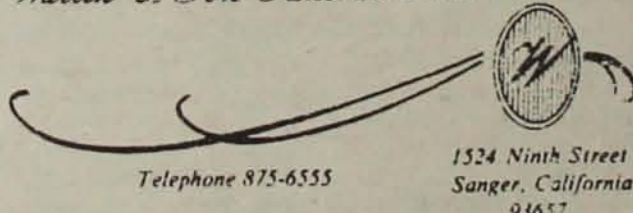


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Cultural Delivery

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No one prepared us for this. I should have been forewarned when one of my wife's relatives became concerned about our pregnancy and asked, "Gee, are you sure those kind of babies turn out OK?"

Those kind of babies meant a product of an interracial, intercultural marriage: a Japanese American Buddhist with a Wisconsin German Lutheran. I said intercultural because our differences went beyond just racial, they necessarily involved a merger of two cultures, two worlds not always in harmony. And those differences were never more evident than during labor and delivery.

Time: 5:00 am. Labor contractions were five minutes apart. Marcy (my wife) and I left home and arrived at the hospital. The nurse suggested that we walk around and told us we still had a long way to go, the cervix was only at 2 centimeters. He reminded us it had to dilate to 10 cm. in order for the baby's head to fit through and it normally dilated only about one centimeter per hour.

"And remember," he added, "labor and delivery will be demanding. Be nice to the mama no matter what."

I naively nodded my head in agreement.

To pass the time we talked about names. We had agreed that one name would be a Japanese one. I hoped my child would maintain a connection with his/her heritage and identity, a consciousness.

"But my family can't even pronounce most of those names, we have to be selective," Marcy reminded me as we continued to walk through the hospital. "They still pronounce your name wrong half of the time and can't seem to figure out why someone would use the name 'Moss.'"

I reminded her that were we to have a girl, one name would be Rose, after her grandmother, her mother and Marcy's own middle name. But whenever I heard Rose with a Japanese name like Yoko or Mariko, I kept thinking of Tokyo Rose.

Someone should have warned us that traditions could be painful and this child would be a blend of two cultures sometimes in a not-so-smooth blend, even with his/her name.

The next wave of contractions forced us to divert our thoughts and attention.

8:00 am. The contractions had become steady, three to five minutes apart. Dilation had progressed to four

cm. and so did the labor. Marcy's temperament had grown short.

"What do you think it'll be, a boy or girl?" I asked to distract from the pain.

"There you go again with that boy-girl question," she snapped.

Bad question on my behalf.

At first I wanted a boy, part of an image I held of Japanese tradition and the little samurai son, coupled with a country image of the son taking over the family farm, the passing on of a legacy. But then with two disastrous years in the farm economy and the increasingly vital role of Marcy's work as a health educator, I grew to understand what a lot of Nisei farmers had once felt: no one would want their children to struggle like this, children should go to college and get out of the fields onto a better life. A girl would do us just fine.

"But what about a woman in today's professional world?" Marcy snapped. "A lot of women are treated unfairly, and if she's part Asian, what about that quiet, passive image she has to contend with? You may not see all those things but I can." She paused and took some deep breaths, a method used to cope with the pain of a contraction.

Then she continued, "Look at the Japanese community potlucks, with all the men on one side, arms crossed, talking, nodding their heads and all the women on the other side, aprons ready in place, busy with the food, cleaning up."

She was right. At those potlucks two worlds existed on each side of the room. We always tried to sit together at the middle tables, in between the two forces. Even worse though, a lot of folks didn't expect Marcy to help out like the other women because, "after all, she was hakujin." And at the serving tables someone would kindly suggest to Marcy that for her they did have some buttered white bread at the end of the line, past the sushi plates.

I shrugged my shoulders and suddenly wasn't sure which I hoped for, a boy or a girl. The differing worlds we lived in contained different realities, contradictions that continued to confront a lot of our basic beliefs.

Luckily a contraction kept us from getting any angrier and we started our breathing exercises again. The subject was dropped, left unresolved with dangling questions. Though we didn't like to think it, with some things we just didn't have all the answers.

11:00 am to 2:00 pm. The contractions became monotonous and we both grew weary. Dilation had advanced to six cm. but was holding constant. We tolerated the periodic pain but a lack of progress troubled us. We weren't used to things out of our control.

We began talking about the pain, whether to fight it and try to think about something else or accept it and focus upon it. I told her it'd be very "Japanese" to focus on the pain, to accept it as part of the process much like suffering in Buddhism. She said this long labor must be part of the bargain, sort of like karma—an easy nine-month pregnancy and today we were paying the dues.

I began to think about coping with pain, an Eastern approach of suffering as a part of life vis-a-vis the Western world of science and medicine. Here in the hospital we were suspended in a world that seemed to deny pain, as if with drugs and medicine we had overcome nature.

Before coming to the hospital Marcy had drunk a lot of a special tea one of my aunts had given us. "To speed up the contractions," my aunt explained as she gave us the brown paper bag with some dark seeds inside. "It may not stop the pain but will help it along."

At first we were hesitant; we had no idea what was in the bag and we didn't understand what was meant by "helping the pain along." Then we tried it and at least it helped occupy time and enabled us to relax a little more at home. Later we wished we had the tea with us, a little bit of family here at the hospital and a little dosage of spiritual medicine.

Folk cures were foreign to Marcy. Such spiritual healings were alien to her upbringing. Yet throughout my childhood we had received all kinds of "medicine" from family and friends, superstition and faith blended together as an elixir and placebo. Marcy and I had different orientations, and for the longest time they had never met.

Once though, we visited with her relatives and discovered back home they regularly used some sort of folk cures. Trading remedies was part of being a neighbor and friend. A new world of tradition, culture and a sense of community opened to us. Our narrow vision of modern, Western culture was confined to a Californian view with communities only a generation or two old. Perhaps our intercultural union wasn't as distinct as we thought. A growing sense of history was accompanying this birth and child.

7:00 pm. The contractions had surged to one right after the other. This was the transition stage beginning at eight cm. Everything increased in intensity, the pain, the emotional swings, and the nurses feared we may still have a long wait.

continued on next page

Miyoko O'Brien

(Or Everybody's Turning Japanese)

by Hisaye Yamamoto

Miyoko O'Brien these days is a name that might cause a mild flicker of interest. But it was once a name that used to cause gales of laughter amongst a bunch of us young Nisei women who occupied a house in Boyle Heights in the days after camp.

It isn't even the name of a real person, but a name we made up to fit an imaginary Japanese woman who happened to marry an Irishman. This points up the fact that intermarriage in those years after the war was still uncommon, with the influx of war brides yet to come.

And some of us who laughed our heads off at the thought of someone being named Miyoko O'Brien now bear hybrid names like Mary Kitano Diltz, Emily Higuchi (Munoz) Butler, Cherry Obayashi Tom, Chizuko Omori Mayall (LeBlanc), and yes, Hisaye Yamamoto DeSoto. She who laughs and laughs last?

It's also worthy of note that while almost every one of the women there who married Nisei fellows later underwent the distress of divorce, only a couple of these interracial meldings have come apart. Not that this proves anything about the relative stability of such inter-

mingling, because I know of several interracial couples who have decided to go their separate ways, too. In fact, divorce has become as commonplace as intermarriage, or vice versa.

Some Sansei brides in intermarriages (and otherwise) have eliminated the name problem by choosing to keep their maiden names, an option made entirely respectable by the feminist revolution of recent years.

But Miyoko O'Brien aside, intermarriage still has its hilarious aspects:

I've told this anecdote before, of the encounter my husband and I had years ago in a Sears parking lot. The young *hakujin* fellow came up to us as we were getting in the car and cornered Tony like a long lost friend. It turned out he was a Midwesterner with a Japanese war bride who had recently moved his family to Los Angeles so that his wife could be closer to Japanese comforts. He obviously thought he had found a fellow sufferer in Tony. "You know how it is with them" seemed to be the gist of his communicating with Tony, who gravely nodded his commiseration. So I sat demurely in the car and spoke no word, so as not to destroy the young husband's momentary illusion of finding a soulmate.

And what of the children of intermarriage? Well, our kids went to school with other semi-Japanese kids named Kuettner, Nestler, Naples (once Napoli, I gathered), Krivesich, so it wasn't that big a deal. If they suffered name-calling, it was because they were Japanese, not hapa. Dirty Jap ha-ha, Chink, Pearl Harbor, ah-so... nothing that white people haven't inflicted on minorities ever since they shoved the native tribes aside and took over.

It's not the principals of an intermarriage that encounter difficulties (marriage is probably the most difficult ongoing enterprise in life, anyway, no matter what) so much as Other People who find it a hot potato that they don't quite know how to juggle.

For instance, Tony and I are not the so-called natural parents of our oldest son, who happens to have a Japanese father and a French mother. But when one acquaintance contemplated our situation, she offered the opinion that our oldest son was the one who most favored Tony in looks. What she meant, of course, was that while our other children looked at least quasi-Asian, our oldest could pass for a paleface.

But I guess I'm just as vulnerable to stereotypes as the next person. Some years ago, when our son and his wife had to fly to Wisconsin because of a death in her family, we babysat the grandchild-

dren and were also asked to put in an appearance at the grammar school Open House.

Our granddaughter was in kindergarten then and her teacher's name was Mrs. Sjaardema. When Mrs. Sjaardema saw me, she mentioned that she, too, was Japanese.

She was very attractive, but she didn't look particularly Japanese to me, so my agile mind quickly came to the tortuous surmise that there were Indonesians involved somewhere (hadn't our kids gone to school with some exotic-looking girls named Leidelmeijer?), even as I asked, "Pure Japanese?"

She nodded happily, and I told her she didn't look at all Japanese to me. "So how did you get a Dutch name?" I inquired. I know Dutch names from having lived a while in Artesia back when dairy farms were all over the area and their proprietors bore names like Broersma, Koopma, Koopman, Lanting, Beversliis, Vellinga and Yonkman.

"I married a Dutchman!" Mrs. Sjaardema said gleefully.

Of course she did. And this isn't my silver hair, either, as the Thurber story goes. It's an old Michael Jackson glove.

Yamamoto, author of numerous short stories and poems, lives in L.A. Her works have been reprinted in such anthologies as Aiiieeeee!, Ayumi, Counterpoint and Asian American Authors. She also writes for Rafu Shimpo's holiday issues.

Proud of Being Hapa

by Mira Chieko Shimabukuro

A long time ago, a boy was born to two wonderful people. The boy looked like no other child the doctors had ever delivered. This boy was hapa.

Hapa means one of mixed blood. That was exactly what Jerry Grant was. As European as his name sounded, Jerry was hapa.

Jerry Grant grew up very confused about his life, for when Jerry was born, interracial marriage was not very common. He was teased at school, and picked on by many school bullies. Adults stared at him and his parents on the street. By the time Jerry was ten, he had learned people can be very cruel.

Jerry was not a real person, but I often imagine about what it might have been like for the first few hapa kids. Jerry Grant is a symbol that I look up to.

Interracial marriage has become a lot more popular since "Jerry" was born. Statistics show that in Hawaii alone, 57% of Japanese families have only one Japanese parent, whereas it used to be 25% in 1957.

Being hapa myself, I can tell you it is not always easy. It is not as hard as it was for "Jerry" though. Also, being a girl, it might not have been as difficult, but I've taken my share of teasing from school bullies:

"Chinese, Japanese,
Dirty knees,
Look at these"

I heard that a lot when I was little. It made me so furious, I would go and hit the person who said it. Then I usually got in trouble with my teachers. After that I didn't hear that verse again until I was eleven. My dad and I were riding our bikes in our old neighborhood which was



Mira Shimabukuro, an 8th grader at Beaumont Middle School in Portland, Oregon.

a poor, mostly white area. We rode by a little kid, not more than four years old, and as we did, the kid started reciting those awful words. My dad just glared at him and yelled, "Stick it!" I couldn't believe a four year old had said that to us. I will never forget that day.

But my good friends tease me, too. Not about things like that, but things like my lunch. Most of the time I bring a sandwich, some fruit, and some yogurt, but sometimes I bring something better like sushi:

"Ugh. You eat seaweed?"

"Gross. What does it taste like?"

"Do you know what that looks like? It looks like..."

But things like that are easy to get used to. My friends tell me that I don't look Japanese, and I agree most of the time; so does everyone else. For example, whenever I go to an Asian restaurant with dad, we are given chopsticks, but I can go to the same restaurant with mom, sit at the same table, have the same waitress the very next day and get a fork.

I always wonder what it would be like if my parents were of the same ancestry and if they were still married. I usually end up agreeing that my life would not be as exciting and different as it is now. Yes, I am hapa and darn proud of it.

DELIVERY

continued from previous page

If we thought the pain was difficult before, this stage was beyond belief. We were constantly in breathing patterns trying to deal with the pain, our emotions were drained. Conversations became jagged and rambling, blunt statements were made out of context, often with piercing truths.

"You gotta relax, you can't stop the pain, all you can do is relax."

"You can't feel the pain, don't tell me to relax."

"Tell me where it hurts. How the hell do I know where it hurts?"

"Don't touch me, just be there. God, oh God it hurts."

God. The contraction ended and we rested for a few minutes, knowing the next would soon arrive. I momentarily slipped into my thoughts. God? What can He do? I don't even believe in the almighty God, so what can He do? Is he punishing my wife because I don't believe?

"I'm sorry," I blurted out loud.

Marcy rested and my thoughts wandered back to an early conversation we once had about religion and this unborn child. Would we baptize the baby? Do we believe he/she must have a place in God's Kingdom through infant christening?

I knew her family would be waiting for us to decide, an eternal question left unresolved. With this one issue

there was no indecision, no tolerance of anything lesser. Either we baptize or we didn't, no greys, no inbetweens.

Suddenly a surge of insecurity rose within. Though I knew our families had religious differences and we tried to bridge the schism, such as by incorporating both Buddhist and Christian ministers in our wedding ceremony, a barrier still remained: I was not Christian and Marcy was not Buddhist.

Perhaps Marcy's family had accepted that in me, but with their own grandchild? Their belief would be absolute: salvation for this child must include baptism. And in their church one didn't wait very long, you baptized infants so their souls could be saved. The infants didn't choose, the family accepted such responsibility.

I stared at Marcy's face contorted with pain. With every contraction and the terror that swept over her face, a sharp tightening surged within me. I felt challenged, responsible and punished.

For two hours the ordeal continued but after his examination the doctor informed us Marcy had not progressed at all, we were still at eight cm. Marcy was ready to concede, to give up, and so was I.

"Listen, you gotta believe," I heard myself whisper to her. "You gotta believe." She nodded and a renewed look of determination grew on her face; I remained still, surprised by my own comment. Gradually we broke into a rhythm, like a chant, breathing and believing with each contraction.

I thought about the baptism issue and realized there was no answer, just a belief that what we chose to do would be our best decision. Our life as a couple and soon family would always be filled with differences, many unresolved and unanswered: that was the spirit of our future, of our beliefs.

The baby was born at 11:50 pm, after over 20 hours of labor and a difficult delivery. There came a point where with blind acceptance we fought through each severe contraction and the wailing pain while pushing. Afterwards we couldn't help but think of our mothers and grandmothers and the different type of labor they too experienced, one at home with little of the medical world around her and the other alone in an operating room. Now we too were inducted into a family lineage.

Nikiko Rose Masumoto was born 8 lbs. 10 oz., a large baby with a huge head. We concluded that all of our words and conversations must have filled her head and no wonder she had trouble squeezing through.

With her birth a new tradition had begun for both of our families, an interracial child in an interracial family. Culture was not to be denied but delivered. The two cultures Marcy and I were raised within may not always be in harmony yet despite the unsettled affairs, differences could be mediated. With the arrival of Nikiko Rose, a sense of history was instilled, a family was created.

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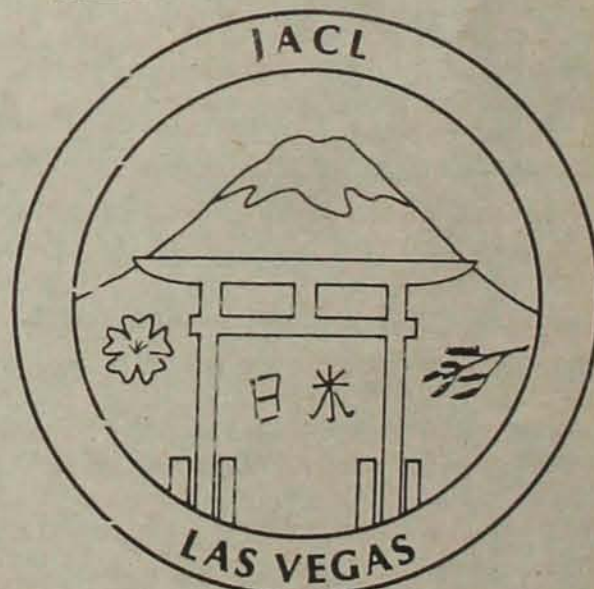
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Thank You & Congratulations, Japanese America!

Your support and encouragement has created the Japanese American National Museum in Los Angeles.

Your letters of support enabled the Museum to raise \$1.75 million from the State of California and the City of Los Angeles, Community Redevelopment Agency. These gifts will help renovate the historic Nishi Hongwanji Temple in Little Tokyo as the permanent home of the museum. An architectural study funded by the Little Tokyo Community Development Advisory Committee is now nearing completion.

The Museum's mission is to create a greater understanding of the Japanese American heritage. It will chronicle the accomplishments of Japanese Americans as participants in the American historical experience. This will be done through documentation, preservation of artifacts, public exhibitions and programs.

The Museum will draw substantially from the Japanese American community nationwide for its materials and sources of support: nevertheless it intends its audience to be all Americans. The exhibits and programs will be accessible and appealing to a broad general audience, with a special emphasis on young people.

We welcome your continued support and encouragement as we bring this magnificent Japanese American National Museum to completion. We anticipate needing \$4.75 million to renovate the tradition-rich Nishi building and to create a permanent exhibit.

Our administrative staff welcomes inquiries about donations of photographs and artifacts which will document the Japanese American historical experience. Financial contributions will help complete the project and are tax-deductible.

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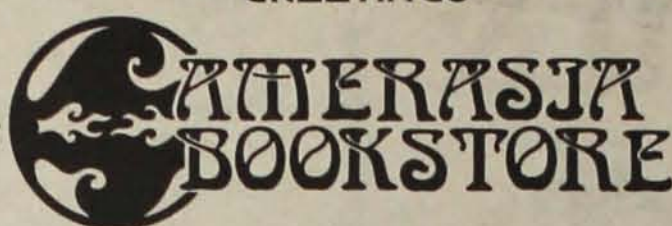
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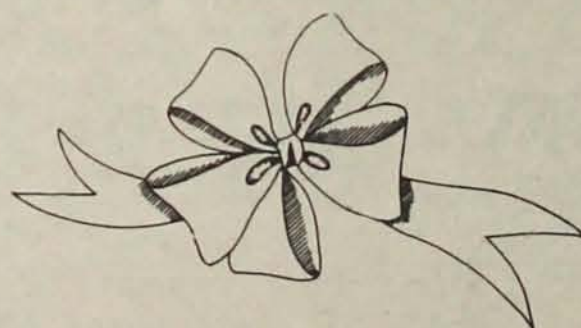
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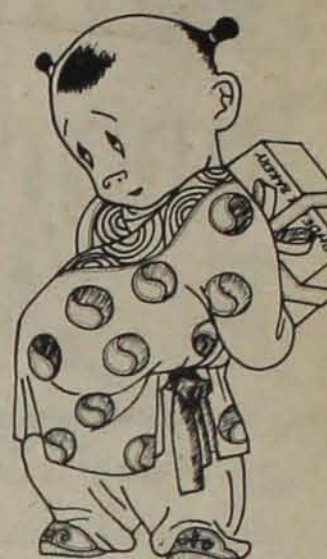
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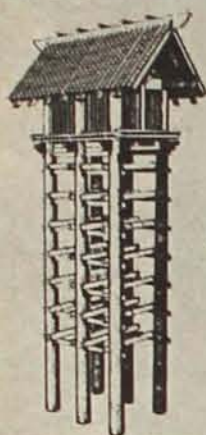
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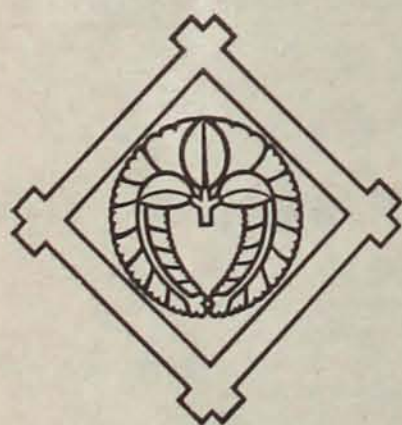
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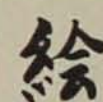
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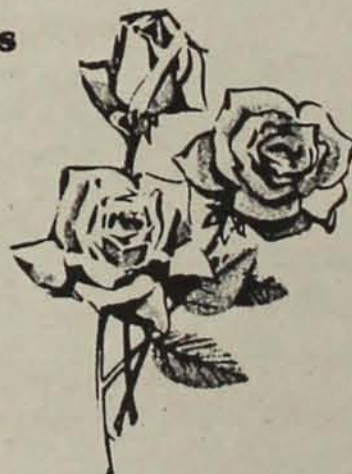
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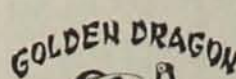
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JACL Regional Directors' Reports

Pacific Northwest

by Tim Otani

The degree of success that the JACL realizes, on virtually all of our issues, is directly related to how well we are able to work with other people, organizations and communities. With this belief and the assumption that very few issues are exclusively ours (i.e. matters concerning justice, the elderly and our youth are all more common concerns shared by many), has led me to participate in many coalitions on behalf of JACL.

The Pacific Northwest, while having pockets of Nikkei in certain cities and with Washington being the state with the third largest number of persons of Japanese ancestry in the country, still does not have the population base to be politically influential, outside of Seattle. The decision to work collectively with other organizations has given us the political power and resources to do many things that may not have been accomplished otherwise.

This is made clear when one looks at our redress efforts. This matter, as an American issue of justice, should involve and gain the support of as many organizations and communities as possible. One only has to look at our relationship with the American Jewish Committee as an example to see the many benefits of cooperation.

This office works on developing and maintaining open ties with all levels of government officials, members of the private sector, other organizations within the Asian, Black, Chicano/Latino, Native American and white ethnic communities, as well as with many human service providers and local educational institutions. But, as with all things, you get back what you put in. It is important to always remember that this process is a two-way street and that we must be willing to give as often as we take. Issues of injustice affect all of us, regardless of where and when they occur, and

we must be willing and able to respond to them.

As an active member of these coalitions we have been able to maintain a high profile image of the JACL throughout much of the local minority community. This has greatly aided us in our ongoing program to gain much needed exposure for the issues of JACL. Issues concerning the internment, civil rights, discrimination, education, aging, youth, women, etc., all have a place on our national agenda. In fact, many of these items would also appear as priorities for other community organizations concerned with matters of human and civil rights. We should be bringing together all of these groups to work cooperatively on matters of mutual concern, in hopes of sharing and developing effective and innovative solutions to our problems.

These types of relationships should not be some minor part of how we conduct business but should become an essential element throughout our organizational structure. In the case of our redress program, they may ultimately be the key to the success of the entire effort.

Pacific Southwest

by John Saito

If the organization could afford it—and it might consider it for the future—it might not hurt to develop a career type program for its staff.

I would wish to see a national organization, such as the consular corps, where career personnel could be transferred from station to station, in our case from regional office to regional office, so that staff does not take a parochial view but rather a broader view of the mandates of the national organization.

A national organization should be able to attract younger people who see the opportunities to serve and also grow and develop within the organization structure and then, after serving a lifetime, retire from the JACL. As it is now, most of the people working for the JACL work because they can afford to.

Be that as it may, let us now proceed with what work I believe lies before us.

I will bypass redress, not because there are enough people working on it, but because of all the people in JACL that do work the vast majority have concentrated on redress. It does leave the other issues unmanned.

There is a growing debate about our involvement in U.S.-Japan relations. I don't have a clear or

positive definition of this function. Out of self preservation I have developed my own working definition: not to become 1942 victim again.

It is a shame that an educational, human and civil rights organization with a large membership such as ours has abdicated its role to smaller organizations.

With increasing negative stereotypes and myths about Asians projected by the media (TV, movies, print, etc.), we should be organizing in numbers and publicly denouncing those depictions. But instead I see a shrinking away rather than a willingness to battle.

More cases of employment discrimination are coming to our attention and we see a shying away from people seeking help and a rationale for avoiding rather than a reason for assisting. Maybe there is some truth in the myth that Asians do not make good managers because they are not willing to speak up. Maybe if we asserted ourselves for what is right we would have no difficulty being good managers.

I know there is much that JACL can do to improve our lot but let us begin making little successes such as beefing up our existing committees to deal with the tide of anti-Asian attitudes and emotions. After a few victories we can always plan for bigger things.

Midwest

by William J. Yoshino

JACL regional offices serve an important role and their staff carry out responsibilities which are vital to the overall strength of the organization. Unfortunately, the role and responsibility of regional offices and their importance to national JACL are often confused and misunderstood. This sense of confusion can lead, as it recently did, to a downgrading of regional offices through cuts in their budgeted monetary allocations.

It is a commonly held belief that JACL regional offices exist to staff the operations of JACL district councils. In fact, JACL regional offices are extensions of

the national JACL office with functions and responsibilities which extend well beyond the servicing of various JACL district councils. In varying degrees the regional directors interact and maintain contact with a variety of federal, state and local government officials and agencies.

During the past year several JACL regional directors served on state commissions and advisory committees to high ranking public officials. The regional directors maintain contact with a host of civil rights organizations and Asian American organizations in their areas and often are active in projects with these groups. Additionally, various re-

gional directors have involved themselves in national JACL programs as well as servicing the needs of various national JACL committees.

Further, the manner in which one views regional offices and their importance is an indication of the degree to which they view JACL as a national organization. The credibility of JACL among other national organizations as well as government agencies and public officials lies in JACL's ability to act as a national organization.

The fact that we have offices and professional staff in different parts of the country, including Washington D.C., creates a perception and gives us the ability to act in much the same manner as organizations such as the Anti-Defamation League and NAACP.

JACL's network of regional offices sets it apart from virtually all other Asian American organizations in the United States. It is this network that can cause JACL to act nationally with speed and impact.

When organizations make decisions involving budget, they usually do so with regard to such things as organizational mission, goals, objectives and priorities. It would also seem that when these

kinds of decisions are made they are carried out with some regard for preserving organizational strengths.

If JACL is to continue as a national organization with some ability to act on concerns and issues in a timely and efficient manner then it would do well to properly fund the regional offices at their former level with appropriate future increases so as to remain effective in the future.

Central California

by Sachiye Kuwamoto

The other day a long-time and active member of a chapter dropped by the office on an errand and saw a busy dozen or so Issei ladies in the center portion of our combined Regional Office-Senior Center and wondered who they were and what they were doing there.

So what better use to put this PC holiday issue article than to report on what goes on with Central California JACL's ongoing project—the Nikkei Service Center.

The center celebrated its 10th birthday in 1985, with no fanfare and no fancy awards dinner, but with a sense of pride in having developed a program which provides for some of the many

needs of the Japanese American elderly in Central California. What started as a drop-in site with occasional trips and excursions has become a five-days-a-week, eight-hours-a-day senior center, a nutrition site, and a transportation program with a group of bilingual staff and volunteers who provide support and services to primarily Issei, but also to a growing number of Nisei.

The center is a source of information and referral to other service providers, a site for a daily program of activities, and a base for an outreach program, particularly targeted to the rural elderly who are homebound by physical disability or lack of transportation, and for a bilingual medical escort service. A volun-

teer ombudsman for Japanese-speaking elderly in long term care facilities is also available. Some 800 seniors received some kind of service through the center in 1985. In conjunction with the center, the nutrition site at the Buddhist Church Annex (BCA) serves approximately 30 meals a day, five days a week, including a half dozen meals a day which are delivered to the homebound elderly. A 13-passenger van provides door-to-door transportation to approximately 50 seniors on a weekly basis, each day from a different area of metropolitan Fresno and surrounding areas—West Fresno, Lone Star, Sunnyside, Clovis. On Thursdays, the van serves a different rural community each week—Madera, Selma, Reedley, Sanger-Fowler—providing another 50 seniors the opportunity to come to Fresno to

lunch, shop for groceries at the Japanese supermarkets, take care of other errands and spend a few hours at the center. Last year, the van logged 21,155 miles and provided 7,000 rides.

Who pays for the fuel bills and the salaries and other costs? Older American Act funds through grants from the Fresno-Madera Area Agency on Aging account for \$17,000—or about one third of the total budget. The seniors themselves provide another \$1,500 through donations to the van and other center activities. They are also asked to contribute for the meals provided through Fresno County EOC. This past year, the BCA Welfare Fund provided a generous grant for a special escort program. The remainder of the ongoing financial needs are provided by individuals—who purchase benefit

movie and obento tickets, pledge a monthly, yearly, or lifetime gift, or send a check in thanks for a service provided an Issei parent—or grandparent—and organizations and groups, including JACL chapters and the District Council. But the need for funds is a continuing concern to the center's Advisory Committee.

So, if you visit the JACL Regional Office in Fresno, particularly in the afternoon, your questions may have to compete with the soft chatter of Japanese and the click of knitting needles, or the Japanese video program (turned on at the highest volume). And the regional director, after taking care of the JACL business at hand, might give you a quick, questioning glance and ask, "Would you like to sign up for a senior discount card? The center earns a quarter for each applicant."

Pacific Southwest Governor's Report

by Harry Kajihara

Season's greetings to everyone! I truly enjoyed serving as PSWD governor. The two years flew by too quickly! Thank you, PSWD officers, vice-governor George Nakano, treasurer Ken Inouye, secretary Margaret Ikegami, legal counsel Leslie Furukawa, youth commissioner Paul Hamada, and very active board members Ron Doi, Linda Hara, Cathy Higashioka, George Kanegai, Miyo Senzaki, Mabel Yoshizaki and my predecessor, governor Cary Nishimoto.

Acknowledgement and appreciation are also extended to Dr. Roy Nishikawa, Ken Hayashi, and Carrie Okamura. Thank you to the regional staff, John and Carol Saito. Above all, thank you Mrs. Itsuko Kajihara, my wife, for sitting through many long meetings, and driving me home to Oxnard. The greatest reward for our involvement in JACL, my wife and I feel, is working together with many dedicated persons in projects and programs of mutual interest and concern. The friendships we have developed will certainly last forever.

Redress

My two top priority items when I took office were redress and membership. How did PSWD fare? The PSWD contributed \$37,840 (full assessment), \$37,840, and \$19,500 in chapter pledges over the 3 years. The National JACL Redress program has borrowed \$100,000 from the endowment fund as of Sept. 30, 1985. This loan is due for repayment to the endowment fund on Sept. 30, 1986. By National Board action in September 1985, the fourth year pledge money that is received has been placed in a restricted category for use in repayment of the loan.

PSWD chapters should continue to submit their pledges to the PSWD treasurer through the regional office for accurate record-keeping purposes. The PSWD redress committee under chairman George Oga performed outstanding work over my biennium. The PSWD worked toward unity among different organizations working for redress in the region. Each year, a Day of Remembrance was co-sponsored with NCRR (Nat'l Coalition for Redress/Reparations). The redress committee participated in workshops at the Fresno Tri-district and PSWD conferences. Two outstanding redress education community outreach programs were sponsored with NCRR, NCJAR (Nat'l Council on JA Redress), and *coram nobis* personnel participating. The conferences featured Rep. Norman Mineta in 1984 and Dr. Peter Irons in 1985. An evening with Judge Bill Marutani was held at the Ogawas'. The committee met regularly over my biennium. Thank you, George and the redress committee, for your super work.

Membership

One-half of the first quarterly meeting in my biennium was devoted to discussion on membership with acting chair George Kodama presiding. The PSWD formed a membership committee chaired by George early in my biennium. The committee's final report was distributed to all PSWD chapters and submitted to National. The PSWD also sponsored a membership contest patterned after the National contest. Ron Doi coordinated this contest, in which 18 of 33 PSW chapters increased membership in 1984 with 656 new members joining PSWD gained the most new members of all districts, even with a loss of renewal of 280 members. The membership in PSWD is on the upswing in recent years, according to the statistics released by National:

1981	8,081
1982	8,054
1983	8,200
1984	8,576

At this time, Coachella Valley, Greater LA Singles, Marina, and Venice-Culver have surpassed their 1984 membership. Good going, chapter presidents, membership chair, and chapter members.

Ethnic Concerns

Ethnic concerns is certainly what JACL is all about! In past years Gary Yano performed yeoman's work in this area. Early in my biennium, PSWD legal counsel Leslie Furukawa accomplished the preliminaries for the formation of a PSWD Ethnic Concerns Committee. D. Hokoyama assumed the chair. The committee

became involved in numerous ethnic concerns issues in the region, including the JAPSS hair salon, a shop sign reading J.A.P. in Sherman Oaks and the ABC Olympic telecast incident. Resolutions were accomplished in some issues and work needs to continue on others.

Women's Concerns

The National JACL established the Women's Concerns Committee in 1983. Many of the WC shakers and movers came from PSWD. At the National level, Irene Hirano became the chairperson. At the district level, in addition to Irene, Sandi Kawasaki, Marilyn Nakata, Linda Hara, Mary Nishimoto, and many others are moving this program. At the outset, PSWD provided substantial monetary support to cover the WC's operating budget. Women's Concerns sponsored numerous workshops and activities at the Hawaii convention, Fresno Tri-district and PSWD conferences. Tritia Toyota, TV news anchor for KCBS, and author Akemi Kikumura-Yano appeared at one PSWD quarterly meeting, speaking on women in the professions. The program was sponsored by Women's Concerns.

Sansei Leadership Development

The PSWD's efforts in this critical area are many. JACL needs Sansei and Yonsei to become actively involved in JACL. The average age of Nisei, I understand, is 62. JACL needs young Sansei and Yonsei to carry on. This doesn't mean that Nisei just step aside and say "Here you are Sansei, take over and carry on." To me, it means preparing and phasing in the Sansei and Yonsei through the mentoring process.

In PSWD, the four officers are Sansei, with a mix of two Sansei and four Nisei that round out the board for the upcoming biennium. At the helm will be Sansei Ken Inouye, who will assume the PSWD governorship with a running start based on a combination of his willingness to give time to JACL and the PSWD-sponsored "Familiarization with National JACL" project, whereby potential JACL leaders in PSWD are funded to attend National JACL Board meetings. Ken is very knowledgeable on JACL matters at the National level, having attended two recent National Board meetings. PSWD will be effectively represented by Ken at the National Board meeting beginning with his very first as governor.

Japanese American United Alliance

Soon after a visit by B.J. Watanabe, national leadership development chair, to PSWD, Dave Ikegami founded the Japanese American United Alliance in association with the Downtown chapter. This group sponsored baseball game outings for the Issei and furnished transportation to programs for the elderly, including the "Third Decade of Citizenship" luncheon, sponsored by the Downtown chapter, in which naturalized Issei citizens and others were honored.

National JACL Familiarization Project

This project was initiated in 1985 by PSWD under chair Dr. Roy Nishikawa, past National JACL president, with committee members Miyo Senzaki and Mabel Yoshizaki, PSWD members. This committee screens candidates from PSWD to attend the National JACL Board meetings with travel and room expenses covered by PSWD.

Thus far, the successful candidates include Inouye, Higashioka, and Nishimoto. The familiarization with the National Board matters, issues, and operation is beneficial for both PSWD and National. Case in point: Ken, having attended two meetings, is already very familiar with National JACL matters and has already been a contributor in National Board deliberations. Ken's effectiveness on the National Board will begin from his very first meeting in January 1986 as PSWD governor.

PSWD Youth Commissioner

Paul Hamada, senior at UC Irvine and founder of Tomo No Kai at Irvine, has become the youth commissioner on the PSWD Board. Paul is working on the development of a Nikkei youth network among college and university students in the PSWD region. PSWD programmed \$1000 in 1985 to support this endeavor. Twenty Japanese American and Asian organizations on campus have been contacted. PSWD is pur-

chasing 20 PC subscriptions to send to these organizations.

The Tomo No Kai, in association with the Selanoco and Orange County chapters, held a showing of "Unfinished Business" with 400 in attendance. Paul was sent to the Fresno Tri-district conference. UC Irvine will sponsor an Asian Pacific Awareness conference in January 1986. PSWD will be a contributor to this event and be acknowledged on the conference flyer. The prime thrust of this work by Paul is to acquaint university students of Japanese and Asian ancestry with JACL.

Greater LA Singles

Founded under the leadership of dynamic Midori Watanabe Kamei, the Greater LA Singles chapter added 200 members to the National JACL. They donated a full share of the first year redress pledge even though they were not assessed because they were not officially added to the roster of JACL chapters at the time. The chapter courageously undertook the task of sponsoring a national singles conference during their second year of chapterhood. The convention was a huge success. The second was held in San Jose in 1985. A third is in the planning stages. Terrific! After Midori, leaders like Tom Shimazaki and Kazue Yoshitomi stepped forth to take over the presidency of the GLA Singles chapter. PSWD is fortunate to have such an illustrious chapter in its midst.

PSWD Conference

The PSWD Conference was a tremendous undertaking chaired by J.D. Hokoyama. Over 400 attended. Workshops covered a gamut of subjects from interracial dating and marriage to U.S.-Japan relations, with many panels of experts. The community needs to be apprised of JACL's existence—"show the JACL flag," if you will. I consider the PSWD Conference as one of the memorable highlights of my biennium. A PSWD handout leaflet and membership application form was developed by Mary Nishimoto. This form will be useful for many years. It is requested that the PSWD chapters use this form in their membership recruitment endeavor.

Liaison with the Chapters

This project was initiated by the PSWD Board to achieve greater contact and information exchange between the district board and the chapter members. Inouye was the lead person, with Higashioka and regional staff John and Carol Saito making chapter visits.

Trust Fund

The PSWD Trust Fund, under chair Dr. Roy Nishikawa, grants funds to worthy projects sponsored by organizations in the PSWD area. I estimate that over \$12,000 has been awarded during my biennium to various programs and organizations, including Leadership Education for Asian Pacifics, Widowed Person's Services, National Conference of Christians and Jews, Bilingual Counseling for Post Stroke Victims, "Unfinished Business," Pacific Citizen, Japanese Community Pioneer Project, and many others.

Christmas Cheer and the Nisei Relays

Sandi Kawasaki, Pan Asian chapter chair, and Carrie Okamura, Orange County chapter chair, carry out these two programs year after year. The Christmas Cheer program distributes monetary gifts during the holiday season. The Nisei Relays is an annual athletic competition.

Hosting the Quarterlies

Seven quarterlies were convened during my biennium. Thank you, hosting chapters Selanoco, Torrance, Downtown, Pan Asian, San Gabriel Valley and Las Vegas.

Congratulations to the brand new PSWD officers and board. I wish you a successful and enjoyable biennium. I know that the PSWD chapters are most appreciative to each of you that has stepped forth to assume the leadership of PSWD. The chapters, I know, will support you to the fullest. I certainly will.

More JACL reports on page A-59

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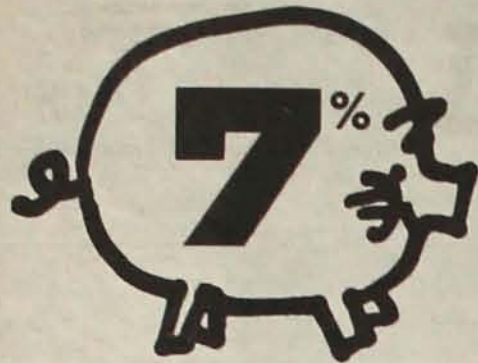
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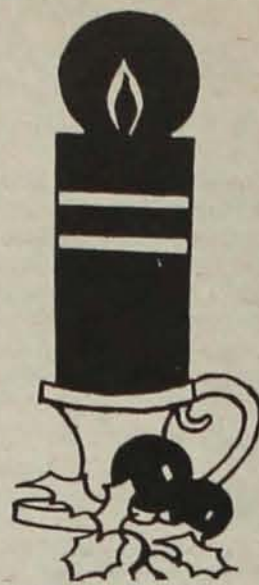
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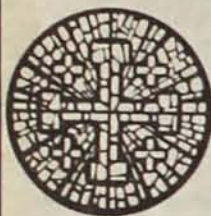
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Membership

by Rose Ochi

The National JACL is an organization composed of local chapters, and as such, the responsibility for membership recruitment and renewal falls on the chapters. The role of National is to provide assistance at the local level by providing:

(1) improvements in renewal procedures through reduction of the labor intensive functions;

(2) membership materials and information;

(3) incentives for new member solicitation through the development of membership campaigns and the offering of membership benefits.

Toward these ends, subsequent to the 1984 National Convention and in conjunction with the co-chairs of Membership, Ron Kunisaki and Joanne Kumamoto, a 1984-86 Biennium Program for Action was developed and implemented. The following is a report on the progress made to date, current programs, problem areas and future objectives.

Membership Renewal System

At the National Convention,

the Council failed to support the National Board's proposal to computerize the membership renewal system. Opposition to the proposed changes was a mixed bag. New alternative options addressing certain objections were formulated with the help of Sumitomo Bank. The Board approved a revised proposal (the Honda Plan) with instructions to seek chapter review and comment. After this process of local input, the selected proposal will be brought before the National Council in 1986.

Renewals

At mid-year, renewal rates were lagging behind. A communique was directed to delinquent chapters. By July, an upswing in renewals occurred. Emily Ishida indicates that at this point, the overall renewal rate is at 75 percent, which is good. She notes that the fall-off is primarily those members over 65 years of age.

She also mentioned that certain chapters hold back forwarding the membership dues to Na-

tional, some for over 3-6 months, causing complaints from members due to cut-off of the Pacific Citizen and jeopardizing member insurance coverage. A direct computerized renewal system would avoid these difficulties.

New Members

Over the past few years, there has been a 23 percent drop in members annually. A National Membership Contest conducted in 1984 provided a positive boost in the rolls—up to 388 new members. Because there was a leveling off of new members, an end-of-the-year membership drive was conducted, providing a \$10 rebate to chapters for each new member signed up before the end of the year.

The 1986 membership campaign pushes for family membership upgrades and gift memberships for the holiday season. Repeating the end of year \$10 chapter rebate has already shown substantial results for some chapters. Several chapters have made significant gains in new members: Seattle-31, WLA-38,

and Gardena-14. This means added revenues to the chapters' coffers as well.

The SRS consultant firm is conducting a direct mail solicitation to non-JACL Japanese Americans nationally. Membership application materials will be included. The mailing will go out in December.

New membership materials are being developed with the assistance of George Wakiji and staff.

Recruitment and Retention

A new membership benefit was added based on a recommendation of the National Insurance Committee, which offers a Catastrophe Insurance Program that might be of benefit to persons who have less than \$1 million of total coverage. Thus far, 600 persons have been enrolled. Now being studied is a Medicare Supplemental Insurance Plan.

A new recruitment and retention proposal was developed by Ron Kunisaki and was submitted to the Board with a proposed

timetable. Included in the plan was a questionnaire to chapter/districts in an effort to ascertain membership profile, interests, problems, activities and programs, and recommendations for National JACL assistance in the areas of information, solicitation materials, administrative support, motivation and dues structure. This survey is being analyzed to determine how best we can be of assistance to chapters.

Thousand Club National Life Membership Drive is headed by Mas Hironaka. Under his leadership, the Board adopted a 20 percent rebate to chapters that, in combination with the 50 percent reduced life membership of \$500, should result in a positive response from the direct mail solicitation of all current 1000 clubbers.

The membership committee urges chapters to take advantage of the special \$10 rebate offer for each new member recruited before December 31, 1985. You have a few more days to go. Make an all out effort to invite some to join. Bring a friend to your holiday event.

General Operations

by Yoshio Nakashima

1985 was a productive and fulfilling year for this office. We were able to complete a fully updated Personnel Manual including a clarification of disability to include maternity and clarification for the operations of the Pacific Citizen.

The National Board approved the creation of a new award to be presented for the first time at the '86 National Convention in Chicago: the Edison Uno Civil Rights Award.

The Resolutions Committee chair, Lillian Kimura, has put together a summary of resolutions passed by the National Council in the past four bienniums so that we do not seek duplications of resolutions already passed. The Nominations Committee is finalizing the guidelines for the 1986 election campaign.

It is hoped that there will be reduced spending and less controversy in the matters of campaigning, nomination procedure and proxies. The most important are with regard to proxies and how they are handled and made effective.

The National Convention Committee is hard at work to put together a full and interesting meeting in Chicago. There will be many options for both delegates and boosters to consider both in the business sessions and the elective events. There is no shortage of shopping areas all within walking distance or a short taxi ride.

The underground shopping complex under the convention hotel has an extensive array of shops and one can buy almost anything. A walking tour of historic and architecturally significant buildings can be a most interesting learning process in

planning a city center. There is no shortage of sunshine on the sidewalk and a nice park is a short distance from the hotel. A nice stroll along the lakefront shoreline is another possibility. Lots of museums and art galleries as well as theatres and sport events are available. Plan to have a great convention and vacation in Chicago with side trips to Washington D.C., New York, Boston, Philadelphia or anywhere in the vicinity.

Finally, two projects which we undertook in 1985 have brought a new awareness and appreciation of the entire staff of the JACL. I would be the first to admit to being a strong critic of staff and their ability to serve the leaders and the membership. Having become better acquainted with most of the staff of the JACL through the biographical survey and the staff interviews conducted throughout 1985, one can better understand the working atmosphere, as well as the relationships with each other and the volunteer members with whom they communicate.

If every chapter leader and member could have the time to know the staff better on an individual basis, there would be more effective communication and fewer concerns voiced. The patience and tolerance level of our staff is incredible if you could know some of the requests and demands made of them. We are truly fortunate to have all of the present staff and their commitment to the organization and the members. Hopefully, the leaders of JACL will work with as much dedication and longevity as the staff to inform and strengthen the membership, to assure the vitality and future of the JACL, and to continue to seek new directions.

Committees

Pacific Citizen Board

by Clifford Uyeda

This has been the year of adjustments for the Pacific Citizen—on the editorial staff, in its business operations and in the facility itself.

After 20 months as PC editor, Karen Seriguchi left us in May to assume her new position as execu-

tive director of Asian American Journalists Association. Financially PC is facing a difficult time with decreasing ad revenue and an increasing postal rate of nearly 40 percent since 1984. Numerous plans have been initiated to increase PC revenue.

The PC home was at the Japanese American Cultural and Com-

munity Center building for five years. On June 25, the operation was moved six blocks into the newly renovated present facility. The move was necessitated by the need for more space and the escalating rent at the former location.

This year the Holiday Issue features "annual reports" from the National Board and national staff members. We believe that these reports to the membership are obligations which go with each position.

During the remaining months of this biennium, PC has set several goals. At the top of the priority list is the need to increase PC revenue so that our planned programs can become a reality. Thirty to forty percent ads are necessary in order to be financially viable. At least a 16-page edition, we believe, is necessary to fulfill the need of adequately reporting news of interest to Japanese Americans, to keep the membership well informed of JACL activities and to present articles expressing the concerns of Japanese Americans.

PC must operate under a sound business principle and practice. If PC cannot generate the necessary revenue, it cannot publish. There are no bailouts.

PC is the voice of JACL, its hopes and expectations. Readers' input and comments are an integral part of the successful publication. If there are perceived shortcomings, PC wants to hear about them. Make no mistake—failure is a part of success. They go hand in hand. It is a learning experience from which we forge a better paper.

JACL Youth

by Mika Hiramatsu

The future of the JACL depends on the interest and participation of the youth today. The goal of the youth council, therefore, has been to increase youth membership and recognition and to give full support to existing JACL youth programs. Strong, model JAYS groups are now active in the Pacific Northwest, Midwest, and Pacific Southwest districts.

My main projects over the last year have included developing and implementing a careers seminar pilot program and circulating a chapter questionnaire to gauge the extent of JACL youth participation.

The pilot program, tested successfully by the Seattle JAYS in June, was met with welcome interest by the National Board. It also set a foundation for a manual to teach chapter youth groups how to run similar workshops themselves.

The survey sent out earlier this year has shown that although many chapters would like to maintain an active youth program, they are not sure how or are not willing to put forth the ef-

fort to recruit younger members. I hope to see this attitude change over the coming months, with youth participation (particularly of children of JACL members) actively pursued by chapters.

Presently, national youth representative Mei Pramenko and I are working on developing existing JACL youth membership. We are also hoping to attract many young people to next year's convention in Chicago by planning programs which they will enjoy. We feel the youth have many special interests which need to be addressed by the JACL, including student concerns and anti-Asian sentiments found on campus and in the workplace.

At last year's convention in Hawaii the National Council placed youth high on the priority list. I hope we will see the chapters taking this mandate to heart and realizing that without a youth membership the JACL will not be able to continue being the strong organization it is today. If each chapter does just a little—even two or three new student members—it could make a very big difference.

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Dec. 16: 8,036 1/2" (102.2%)

A total of 93 JACL Chapters has helped the PC Holiday Issue ad campaign go over its goal this year. It was a stupendous effort since the deadline was advanced a week, which made for a smoother schedule at the staff level. Our hats off to all who helped. Our hats off to all who gave us support as well. —HI/Coordinator

(83 of 113 Chapters Participating)

Alameda	168	Parlier	16
Arizona	21	Pasadena	16
Arkansas Valley	2	Philadelphia	16
Berkeley	336	Placer County	(g)
Boise Valley	(g)	Pocatello + Blackfoot	(g)
Carson	12	Portland	168
Chicago	96	Prog W side	16
Cincinnati	(g)	Puyallup Valley	84
Cleveland	6	Reedley	168
Clovis	6	Reno	16
Coachella Valley	14	Riverside	168
Columbia Ban	168	Sacramento	168
Contra Costa	168	St Louis	(g)
Cortez	21	Salinas Valley	420
Dayton	(g)	Salt Lake	124
Delano	19	San Benito	1
Detroit	38	San Diego	336
Diablo Valley	9	San Fern Valley	336
Downtown LA	40	San Francisco	292
East LA	168	San Gab Valley	13
Eden Township	140	San Jose	168
Florin	10	San L Obispo	16
Fl Lupton	4	San Mateo	6
Fowler	6	Sanger	51
Fremont	12	Sta Barb	(g)
French Camp	9	Sta Maria Valley	168
Fresno	168	Seattle	168
Gardena Valley	128	Seabrook	(g)
Gilroy	6	Selma	112
Golden Gate	9	Sequoia	360
Gtr LA Singles	8	Snake River	360
Gtr Pas Area	(g)	Solano County	16
Gresh-Tr	(g)	Sonoma County	16
Hawaii	5	South Bay	16
Hollywood	5	Spokane	16
Hoosier	6	Stockton	172
Houston	6	Torrance	84
Idaho Falls	6	Tn Valley	6
Imp Valley	252	Tulare County	34
Japan	6	Twin Cities	7
Lake Wash'n	12	Venice-Culv	16
Las Vegas	12	Ventura County	84
Latin America	124	Wasatch Front N	6
Liv-Merced	6	Wash, DC	6
Lodi	6	Watsonville	177
Marin County	6	West LA	174
Marina	6	West Valley	172
Marysville	84	White Riv Valley	(g)
Mid-Columbia	126	Wilshire	6
Mile-Hi	6		
Milwaukee	112	Central Cal DC	6
Monterey Pnsia	11	Eastern	6
Mt Olympus	2	Intermountain	8
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No San Diego	5	PNWDC	20
Oakland	7	PSWDC	20
Olympia	90		
Omaha	84	AD Dept	525
Orange County	2	PC Office	170
Pacific	2		
Pan-Asian	10		

One-Line Greetings: 797 (95.8%)

Boise Valley	56	Reno	53
Cincinnati	7	Riverside	30
Cleveland	22	St Louis	30
Cortez	15	San Benito	24
Dayton	23	Sta Barbara	15
Delano	15	Seabrook	33
Detroit	32	Sonoma County	15
Fl Lupton	20	Spokane	32
GLA Singles	20	Tulare County	10
Gresh-Tr	39	Twin Cities	85
Milwaukee	29	Venice-Culver	15
Mt Olympus	10	Ventura County	23
Olympia	18	Wash, DC	35
Pasadena	20	West LA	31
Philadelphia	28	White Riv Valley	31
Placer County	52	PC Office	170
Poc-Blackfoot	10		

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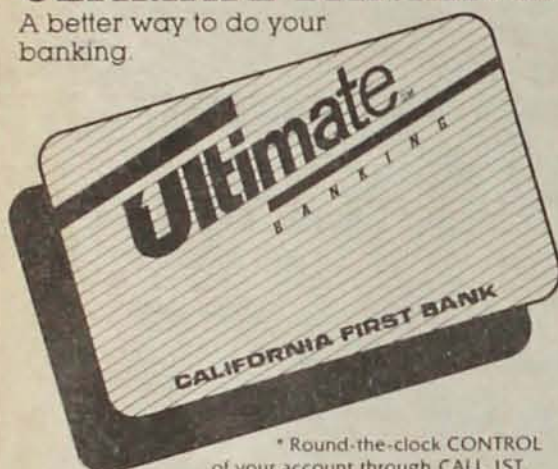
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Cleveland: 22-James T Matsuoka*.
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Detroit: 25-Hideo H Fujii, 24-Louis Furukawa.
Diablo Valley: 9-Noboru Nakamura.
Downtown Los Angeles: 26-Henry H Murayama, 34-Clifford Yasuo Tanaka.
Eden Township: 32-Kenji Fujii.
Fresno: 11-James Iwatsubo.
Gresham-Troutdale: 33-Kazuo Kinoshita, 28-Kazuma Tamura.
Honolulu: 5-Kay Uno Kaneko.
Idaho Falls: 12-Hid Hasegawa.
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Mid-Columbia: 25-Taro Asai.
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Pan Asian: 5-Bonnie Joy Kasamatsu.
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Pocatello-Blackfoot: 32-Akira Ike Kawamura.

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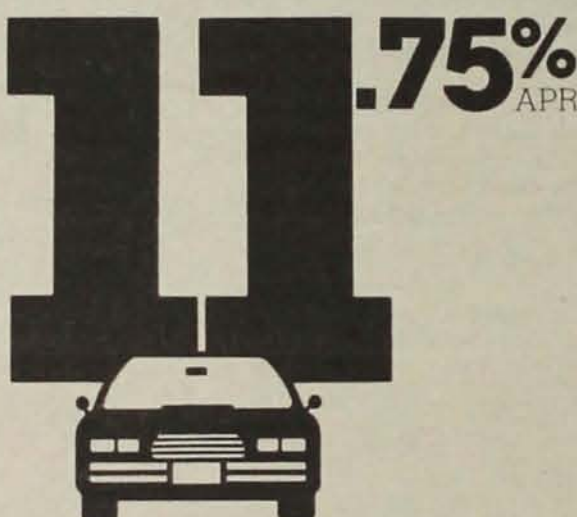
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Illustrator: Hideo Chester Yoshida of Dekiru Design, San Francisco.
7" X 10", 181 pages, 72 photos and 6 illustrations. An intermediate level book for grades (5-8). Publication date is November 30, 1985.

CHAPTERS ONE THROUGH SIX - HISTORY

CHAPTER SEVEN - BIOGRAPHIES: Joseph Heco, An Accidental Visitor to America; Kanaye Nagasawa, Samurai of the Vineyards; Kyutaro Abiko, A Man Who Had A Dream; George Shima, The Potato King; Katsuburo Koda, The Rice King; Kiyoshi Hiraseki, The Garlic King; My World of Flowers, by Yoshimi Shibata; Mike Masaoka, A Vigorous Fighter for Better Americans in a Greater America; Daniel K. Inouye, The First Japanese American in Congress; Yoshiko Uchida, A Children's Author; and Edison Uno, A Fighter for Justice.
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- * Jan 17 Tenrikyo Centennial Pilgrimage Tour, Group 1
- * Jan 22 Tenrikyo Centennial Pilgrimage Tour, Group 2
- * Feb 2 Tenrikyo Centennial Pilgrimage Tour, Group 3
- * Feb 12 Tenrikyo Centennial Pilgrimage Tour, Group 4
- * Mar 30 Spring Tour to Japan
- * Apr 5 Spring Tour to Japan/Shikoku Extension
- * May 11 Europe Tour
- * Jun 22 Radio Li'l Tokyo Summer Vacation Tour
- * Jul 5 Tohoku / Hokkaido Summer Festival Tour
- * Aug 28 Asia's "Scandinavian & Leningrad Vistas"
- * Sep 19 Mainland China - 8 Cities Tour
- * Sep 28 Tohoku / Hokkaido Autumn Tour
- * Oct 18 Doyo-Kai Japan Tour
- * Nov 3 South America Tour (Spring)

DOMESTIC TOURS - 1986

- * Feb 22 Las Vegas Fun Trip
- * Apr 6 Niagara/East Coast & Washington D.C.
- * Jun 10 Alaska Cruise & Land Tour
- * Jul 3 Canadian Rockies Tour
- * Aug 29 Lake Tahoe Fun Trip
- * Sep 6 Niagara / Ontario & East Coast Autumn Tour

FOR FURTHER INFORMATION, PLEASE CONTACT

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People

• Appointments



William Marumoto of MacLean, Va., is one of five presidential appointees as delegates to the National White House Conference on Small Business. He is president and founder of The Interface Group, Ltd., of Washington, D.C., a management consulting firm. As special assistant to President Nixon 1970-73, he was the first Asian American to serve on the White House staff at executive level. He has also served as assistant to the Sec'y of Health, Education & Welfare and director of public affairs for the Teacher Corps. He is on the Whittier College board of trustees, advisory board of the Congressional Hispanic Caucus and White House Personnel Task Force.

Sandy Ouye Mori of San Francisco has been appointed by Calif. Assembly Speaker Willie Brown to the Medi-Cal Therapeutic Drug Utilization & Review Committee, which sets standards for therapeutic drug use. She will represent Medi-Cal beneficiaries.

• Education

Harry Kawahara has become the first minority president of the academic senate of Pasadena (Calif.) City College. The senate is the faculty's policy-making body and its representative in relations with the college administration and board of trustees. He was instrumental in initiating Asian American studies at PCC and has been a counselor there since 1977. He is active in Greater Pasadena JACL as well as many campus activities.

• Banking

Nellie Kawamura recently celebrated her 35th anniversary at Bank of Alex Brown in Walnut Grove, Calif., where she is asst. v.p. and a private banking officer. Starting as a bookkeeper in 1950, she now has the longest service record at the bank.



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	Fri., May 15	Wed., May 21	5	\$560
	Fri., May 23	Wed., May 28	5	\$560
	Fri., May 30	Wed., June 4	5	\$560
	Fri., June 6	Wed., June 11	5	\$560
	Fri., June 13	Wed., June 18	5	\$560
	Fri., June 20	Wed., June 23	3	\$560
	Fri., June 27	Thurs., July 3	6	\$710
SUMMER '86	Sails 10 p.m.	Returns 5 p.m.	Days	Cost
	Fri., July 4	Tues., July 8	4	\$540
	Fri., July 11	Fri., July 11	3	\$435
	Tues., July 15	Fri., July 15	3	\$435
	Fri., July 18	Mon., July 21	3	\$435
	Tues., July 22	Fri., July 25	3	\$435
	Fri., July 25	Tues., July 29	4	\$540
	Tues., July 29	Fri., Aug. 1	3	\$435
	Fri., Aug. 1	Tues., Aug. 5	4	\$540
	Wed., Aug. 6	Sat., Aug. 9	3	\$435
	Sat., Aug. 9	Tues., Aug. 12	3	\$435
	Tues., Aug. 12	Fri., Aug. 15	3	\$1200
	Fri., Aug. 15	Tues., Aug. 19*	4	Per Couple
	Tues., Aug. 19	Fri., Aug. 22	3	\$435
	Fri., Aug. 22	Mon., Aug. 25	3	Charter Schindler/Brown
	Tues., Aug. 26	Fri., Aug. 29	3	\$435
	Fri., Aug. 29	Mon., Sept. 1	3	\$435
	Mon., Sept. 1	Thurs., Sept. 4	3	\$435
FALL '86	Sails 8 p.m.	Returns 5 p.m.	Days	Cost
	Fri., Sept. 5	Wed., Sept. 10	5	\$640
	Fri., Sept. 12	Wed., Sept. 17	5	\$640
	Fri., Sept. 19	Wed., Sept. 24	5	\$640
	Fri., Sept. 26	Wed., Oct. 1	5	\$840
	Fri., Oct. 3	Fri., Oct. 10	7	Jerry King Open Charter
	Mon., Oct. 13	Sat., Oct. 18	5	\$840
WINTER '86	Sails 8 p.m.	Returns 9 a.m.	Days	Cost
	Fri., Oct. 24	Sun., Nov. 2	9	Charter Sea Strike
	Fri., Nov. 7	Sun., Nov. 16	9	\$1080
	Fri., Dec. 26	Sun., Jan. 4	9	\$1080

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3: Cherry Blossom Tour Mar 29-Apr 12
4: Halley's Comet Excursion Mar 28-Apr 13
in Australia, New Zealand, Tahiti
5: Mexico Vacation Apr 12-20
6: Japan Spring Tour Apr 20-May 3
7: Japan Ura-Nihon Vacation May 11-24
8: Washington DC & Vicinity Heritage Tour May 17-25
9a: Caribbean Cruise May 27-June 8
9: European Highlights Tour June 7-29
10: Japan Summer Tour June 22-July 5
11: Colorado River Rafting June 28-July 6
12: Canadian Rockies Vacation July 3-12
13: England-Scotland-Ireland Aug 19-Sept 4
14: European Highlights Tour Sept 6-27
14a: Mediterranean Cruise/Royal Odyssey Sept 15-28
15: Hokkaido/Kyushu-Honshu Tour Sept 27-Oct 18
16: Fall Foliage-2 Nations, Niagara Falls Oct 3-13
17: Japan Fall Foliage Tour Oct 18-Nov 1
18: China Tour Nov 1-15
19: South America Tour Nov 8-22
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Expo 86 Vancouver, Victoria, Seattle 8 days July 26
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Golden Tour of Japan 11 days; Apr 18, Jun 27, Oct 17
Group departs fr West Coast: Tokyo, Nikko, Kamakura, Hakone, Ise Shima, Kyoto, Nara. 18 meals/from \$2,120 p/per/twin.
Japan & Hong Kong 15 days Apr 5, Nov 1
Group departs fr West Coast: Tokyo, Kamakura, Hakone, Nara, Kyoto & Hong Kong. 23 meals, from \$2,426 p/per/twin
Orient Highlights 16 days Apr 19, Oct 18
Group departs fr West Coast: Tokyo, Kamakura, Hakone, Nara, Kyoto, Bangkok, Singapore & Hong Kong. 24 meals/from \$2,756 p/per/twin.
Ancient Cathay 21 days; May 19, Sept 29
Group departs from West Coast: Tokyo, Kyoto, Guangzhou, Guilin, Shanghai, Xian, Beijing, Hong Kong. 43 meals/from \$3,376 p/per/twin.
Garden Tours of Japan 16 days Oct. 23
Inland Sea & Takamatsu; 25 meals, \$3,137 p/person/twin.
Niagara Falls & Ontario 7 days; May 15, July 10, Oct 3
Depart from New York: Adirondack Mountains, Ottawa Parliament, 1000 Island Cruise, Ontario Place, Corning Glass Museum, ret to NY; 14 meals, \$655 p/person/twin.
Canadian Rockies 7 days Spring/Fall
Departs fr Calgary: Spring depts: odd days in May, even days in June. Fall depts: odd dates only Sept. to mid-Oct. Visit Yoho, Banff, Jasper Nat'l Pk, Moraine Lake, Kicking Horse Pass, Lake Louise, Athabasca Glacier; Sulphur Mtn gondola ride. 16 meals, from \$699 p/per/twin.
New Zealand, Australia, Pacific Escape 15 days. Monthly depts Sat fr LAX, Jan 15-Dec 27. Auckland, Queenstown, Christchurch, Melbourne, Sydney, Waitomo, Glow Worm Caves, Rotorua, Milford Sound & Waratah Koala Park. 24 meals/Low season from \$2,355 +/per/twin.
Egypt in Depth. 14 days. Twice monthly depts Sunday fr Cairo, Jan. 8 - Dec. 11. 1st cl & deluxe hotels, baggage tips, taxes, 1st cl train w/sleeping compartment, Cairo-Luxor; Nile cruise from Luxor-Aswan, Pyramids, Temples of Karnak, Luxor, Valley of Kings, etc.; continental bkfst on land, all meals on cruise, fr \$1,289 p/per/twin plus r/t airfare fr hometown cities.
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A time for giving . . .

In lieu of sending Holiday Season cards, these JACLeers and PC readers are participating in the HOLIDAY ISSUE PROJECT by sending their greetings to friends in JACL across the world through this special section. The expense involved in sending out cards is contributed to this project, which then turns over the contribution less \$15 to the PC for a unit-space on this page to the JACL-Abe & Esther Hagiwara Student Aid Fund or some other JACL fund to be designated by the contributor.

If wish to join them next year, let us know. We shall send a reminder by the 1st of November.

—PACIFIC CITIZEN, Advertising Dept.

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We Wish You Peace and Joy Peggy Sasashima LIGGETT Lilian Irene, John David Fresno, Calif.	Happy Holidays Akemashite Omedeto Gozaimasu! Mika Hiramatsu National Youth Council Chair Mei Pramenko Nat'l Youth Representative	Holiday Greetings to Our JACL Friends Ru & Kenji Uyesugi 355 East 16th Pl. Costa Mesa, CA 92627	Holiday Greetings to Our JACL Friends Dr. & Mrs. Kaz Mayeda 2268 Somerset Bloomfld. Hls, MI 48013	Holiday Greetings to Our JACL Friends Joe Ichiro & Lillian Morizono 2888 El Cajon St. Las Vegas, NV 89109	Holiday Greetings to Our JACL Friends George & Nobi Azumano 2802 SE Moreland Lane Portland, OR 97202

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