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 typesetting fund have now exceeded $22,000 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 HF crew of Frances Hachiya, Ray Hase, Evelyn Hani, 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.

About the Cover

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 HF 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 HF 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 HF, 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.

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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 singe r 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 “Miyo ko 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.

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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— 10 “Amerasians in Japan,” by Iijima Hall.


B— 26 “Sam and Bruce: interracial g uy couple,” an exploration of family attitudes by Sum Shimabukuro.

B— 27 “From This Day Forward,” a short story by Ferri s Takahashi.


B— 49 “Appendix to Executive Order,” a poem by Ronald Tanaka.


Donations to Pacific Citizen

For Typesetting Fund

As of Dec. 13, 1985: $52,577.82 (790)

This week’s total: $ 210.00

Last week’s total: $43,367.82 (790)

$15 from: Emi Yoshishita.

$50 from: Toshiro Okazaki.

$25 from: Tak/Helen Kawagoe, MM/Tets Tada, June Tsbusi.

$100 from: William Ota.

Thank You!

Pacific Citizen Holiday Issue: Dec. 20-27, 1985 Sec. A—3
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 international 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 to ward 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, 65 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 many on my side.

The Issei 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).

Did they go to a concentration camp? No. Did they suffer any discrimination? 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 treated the Nisei 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 danger in being torn from one's neighborhood and one's livelihood and deported not like citizens but like criminals to draft 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 these 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 something that they had not been able to encourage their endeavors.

The Nisei's 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 this place 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 they were in Seattle, I feel, is a testimony to their parents and their ability to overcome hardships 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 snow banks and dark days; 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, "Pancaules"; 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 treated 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 respect, to be deferential to one's elders, to accept life's travails 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 twice as good as the rest of us. I think I was being protected, 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 19.9 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-mindedness. It was here that I developed an independence and not just accept life's travesties.

The environment in the 1960s 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 glimpsing 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 quotas which up to Japanese immigrants had been banned, there was no opposition at all. In fact, in many circles, the Japanese Americans were considered the "model minority." We have achieved success. But think about this: how many of us who are part Japanese are not Japanese Americans?

African Americans in the 1960s 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.

GORDON'S STRUGGLE reminds us 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 hardship comes 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 set aside our varying opinions to insure that all of us stay free.

Yuki Moore Laurenti graduated from Radcliffe College, Harvard University, in economics. Presently, she is on assisted vice president in the personal banking division of the United States Trust Company of New York.
Wishing you a Happy New Year

JACL JAPAN CHAPTER PRESIDENT
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Dear Friends:

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).

Harry Gosho (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), Shinzō 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, Seattle; Ellen Nakamura, Berkeley; 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 — whether because of their race or intercultural, e.g., Japanese to Chinese, unique problems may arise to stress the marriage.

The American-born generation may have children, who have no choice in the matter of their ancestry, the family must address the question of cultural identity over which they have little or no control. Both of these aspects are becoming increasingly significant in the Asian American community today. Though many different factors can cause difficulties in these situations, the main concern seems one of coming forward and speaking 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 it has been encouraged by the assimilation 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 an 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 similar to a direct threat to their relationship," explained Imamura, who decided to hold the series again when the couples found the sessions very helpful. The couples mentioned 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 the Caucasian notion of love and romance.

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

Asian Man Ideal

"In the age of the Yuppie (young urban professional) with the emphasis on 'having money and a good time in 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 Confucian ethics and values, so he'll probably try 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 a lack of traditional roles. "What we should do is allow the biracial person to have an identity and ... come up with their own label or experiment with their own identity confusion, but it's really a natural part of identity development for the child," he opined.

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 where ethnic groups are explored. The day, which is planned by the counselors and sponsors youth activities for children, is a great opportunity for people to document the communities, the people within these communities must learn to deal with all the aspects which affect one another.

Emotional Need

Phillip Tajitsu Nash, an activist in the Asian community in New York, spoke in S.F. recently about a conference on inter-racial dating and marriage that he was going to attend in September. More than 60 persons attended and Nash interpreted the response as filling "emotional need" for many people.

"We need to view inter-racial 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 ways to define types of cross-race 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 going and be open to soul searching and communicate about what's going on, even if they're horrid 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 inter racial/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 bekept alive — they won't be if we're not doing 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 data are needed for documenting the communities, the people within these communities must learn to deal with all the aspects which affect one another.

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Interracial? Wakamurasen

by George Kitahara Kich
Mary Ann Leff
Grace Kich Fleming
Steve Shimemura

Interracial relationships: interethnic families; Amerasian; hapa; Eurasian. These words indicate an important and complicated trend in the Nikkei community. The Amerasian has mixed 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 mixed couple.

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 background, but also become recognized and supported as a vital asset to the whole community.

Communities with a strong sense of ethnicity usually have a 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 people with dissimilar backgrounds will not be able to sustain a lasting marriage. Another primary consideration voiced over and over again is whether or not the children will be "mixed up.

This paper will address these concerns from a 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 different concerns 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 people with dissimilar backgrounds will not be able to sustain a lasting marriage. Another primary consideration voiced over and over again is whether or not the children will be "mixed up.

This raises the issue of how the Japanese American community will accept and deal with their differences. Which of these solutions a couple chooses often is influenced by the definitions of family and community acceptance. If a non-Japanese American couple chooses to make to feel welcome at a festival or ceremony, 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 children will see their parents' acceptance incorporated into the couple's lives and passed on to their children.

Our picture of the Japanese American extended family and the Japanese American community most fear that a Japanese American will marry out, and choose asymmetrical or "insider", family structures. This fear is based on the belief that one partner gives in completely or unwillingly to the other's ways. A symmetrical solution is more complex and more in development, which may appear to develop in the couple. It involves a synthesis, an integration, an evolution of new cultural forms.

The Japanese American extended family and the Japanese American community most fear that a Japanese American will marry out, and choose asymmetrical or "insider", family structures. This fear is based on the belief that one partner gives in completely or unwillingly to the other's ways. A symmetrical solution is more complex and more in evolution of new cultural forms.

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When we think of Japanese Americans, we must also ask, "What is Japanese American?" Can interracial relationships 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 "Jap" and praised for his hair and green eyes, who has been called "Jap" and praised for his hair and green eyes, will raise his children and pass along their 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, 1983. The authors are gerontologists, George Kitahara Kich, Grace Kich Fleming, and Steve Shimemura.

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Marie Fukuoka Calhoon, age 2, of Gilroy, Calif., is of Japanese and Hispanic descent.

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 dangerous. The community's inability to grow and change. Are hapa excluded from the community by the designation of Japanese Americans or they will 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, and to be perceived as such. As children, they need strong parental support, the kind of community and cultural parents need to discuss earlier, the kind that builds within a sense of confidence, identity, and belonging.

Multicultural attitudes and active part of the Japanese American extended family and the Japanese American community most fear that a Japanese American will marry out, and choose asymmetrical or "insider", family structures. This fear is based on the belief that one partner gives in completely or unwillingly to the other's ways. A symmetrical solution is more complex and more in evolution of new cultural forms.

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(From left) 1st row—Carol Suzuki (Monroe), Tracy Mahony (Kennedy), Christopher Scott (No. Hollywood), Lisa Kawamoto (Hollywood), Lisa Horo (Monroe), Genia Lew (Birmingham), Linda Oda (Monroe), Erika Ono (Chatsworth), 2nd row—Lenette Shinsato (Poly), Fumi Takahashi (Kornode), Glenn Morea (Birmingham), Tina Ganaja (Granada Hills), Ann Asoaka (Granada Hills), Linda Koga (Granada Hills), 3rd row—John Funasaki (Poly), Wesley Tanigani (Poly), Saul Gomez (San Fernando), Jeffrey Yasuda (Van Nuys), Stanley Wada (Monroe), missing—Susan Baba (Kennedy), Kevin Kanemura (Kennedy), Evan Kishita (El Camino), Brian Yaw (Canoga Park).

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Pacific Citizen Holiday Issue: Dec. 20-27, 1985 Sec. A—23
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, chassing 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 ar ranged 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! Didn't we bomb Pearl Harbor? Didn't they sneak up and do it?"

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

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

"We're here to load you and 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.

The truck slowed and its engine whined when the driver changed gears to push 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. They stood with arms full of clothes, momentarily immobilized by the truck's appearance. Then, as the truck slid half 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 his coat tight around her as if to cover a nakedness 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 station. Are you ready to go?"

"Yes, I suppose so," she answered. "We're not going to take any of these things. We'll take what we can use with us."

"Now get going. We've got to throw in the hay before all this moving is really necessary."

"We'll take it all 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 tailgate and saw her come out the front door, giving 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 tailgate 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 cans stetched above them across iron frames. They were encosed 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 the soldier and she led the tricycle to her son. She was smiling as she gently patsed 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 her home through the dust being made by the truck's tires.

Then she looked down at him, pulled him to her and held him lightly 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.

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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.

Take, for example, the letter written by Karl Yoneda (Hokubei Mainichi, 9/18/84). While he quotes many individuals—a pseudo-scientific opinion poll designed to indicate how many people think the term hapa is inappropriate—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 either finds no definition 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 Japanese 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 demeaning 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, instead of being cut and dry, or plain ‘Nigger’ ‘Nikkei’ simply means a person is of Japanese ancestry. And, a person either is or is not of Japanese descent—he cannot be half way. 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 and that in experience persons of bi-racial, bi-cultural ancestry can simply be seen as members of the Japanese American community; that is, just like everyone else.

But some 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 “embracing” a new masculine domain to take on American men 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 men about taking a Japanese man as a serious relationship. 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 complaint: “He (dad) just bosses me around, that’s the way my family is.”

Sooner or later, these comments, made in the presence of girls of a very impressionable age, are bound to have that effect. The undesirability of AJA females begins to register loudly with both the male and female. And while there is a put-up of the haole woman 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/Issei 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 bimbo!” “She’s got beautiful blonde, real dakon legs!” A rating game.

But some comments are revealing: “I don’t know about her. She’s too smart for me. I just can’t give 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 typical American male comments. The typically American male rates females all the time. And judging from working in a restaurant with a jolly female workforce, the typically American female continually rates males also.

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 that 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 convenient cutout, by trying to pretend there isn’t an issue, or by employing euphemistic terminology. For me it is important to explore my origins more thoroughly, to understand 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 not the same as everyone else.” I’m not, and I want some sort of terminology and perspective that reflects this.

In the end, after reviewing the debate, I believe what Okamura and Yoneda made an effort to present our points of view—insider’s points of view—in pieces about being bi-racial, bi-cultural. Instead of basic consideration, all sorts of self-appointed experts are telling us the “right” way to call ourselves: the “correct” way. 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 individuals are perceived and perceived. This seems to be the critical issue underlying the debate.

Once power is revealed as the key is.

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 on 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 person? Why is she/he in love with me? We’ve so little in common.”

The cherished self-image 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 I agree. But who are we supposed to answer objections about?

I had expected some response from the women readers. What I did not expect were the completely compatriot responses. 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 men 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 complaint: “He (dad) just bosses me around, that’s the way my family is.”

Author Lane Ryo Hirabayashi.
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 did 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:

“I 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 where four 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 1989 after she heard about the East West Players and appeared in their production of "Pacific Overtures."

It was after moving to Los Angeles that Nishimura became more aware of her Asian heritage. “When I was growing up, I didn’t hang out with Asian kids because I grew up in a mostly Hispanic neighborhood and I went to a predominantly white school. Asian never existed for me until I moved to LA." 

"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 thing 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

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.

Ai no ko
This is the word most Japanese Americans are familiar with. The first, ai, is also used for the verbs au (to fill) and ausu (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:

Ai no ko

Happu
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 Hawaiian, not Japanese origin. Just as hapi is not used in the Nihon community, hapa would not be understood as meaning "mixed-race" in Japan. In Japanese, hapa 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.

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

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 I am solicited, I find it curious that of the many responses to the Nov. 1 column, only one male (a Nisei) commented on it.

Meiクリスマス

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

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Frank Fujikawa, Prop.
On Being Mixed Japanese in Modern Times

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Tokyo, Japan. Anyama 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, "Hara! Hara! 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, unmerced that the brown-skinned, petite, black-haired, black-eyed creature playfully returns the stares. The composer and seeming disapproval 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 Isitan department store. A 15-year-old Japanese stare unabashedly at me. His 12-year-old sister participates. As I examine handkerchiefs, I am an anthropological man, because he thinks he is looking for indications of their grandmothers, except the grandfather.

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 tease 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 wash up the blood you had to shed; to learn the strength of leaving, of goodbye with grace.

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 lullaby 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.

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


For Takechi Pusee-san, my grandmother

SONG OF AN AINORO 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 American 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 making postmodernity.

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 Nihongo to English, but I know you are here in me, in you, and we will live again and again and again...
Los Angeles. In the women's steam sauna at a Santa Monica health spa, a Caucasian woman, about 50 years old, was sunbathing beneath the scorching sun, but her skin was not turning red. She was drenched in sweat, but her skin remained pale. She was exhausted, but she was not aware of it. She allowed the sun's rays to bake her skin, but she was not feeling any discomfort. She was enjoying the peace and quiet of the sauna, but she was not feeling any sense of boredom. She was content, but she was not feeling any sense of satisfaction. She was just being Japanese, an easy way of being full-blooded Japanese in America, or greatest misnomer. She spiritual-and more painful-way than you could ever imagine. Hawaiian term of others. Orphaned by war or by the abandonment of our love-child, outside, denied Japanese citizenship by careful laws. While she moves in that onl y granted it to children born of Japanese fathers and mothers stayed together and reared us in a usually poly-cultural family environment, either in Japan or in the Japanese-Caucasian. Out of the parents' laps-were (and still are) psychological continuations from previous pages.

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...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 make a mark, even if we were able to achieve an 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. We are, after all—orphans or in our parents' laps—were (and still are) psychological remnants of WWII. This is especially true in Japan where our physically distinguishable us from our Japanese-American relatives. 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 Americans as the inter-group rate of interracial marriage climbs upwards from its current high percentage. The second play focuses on my section to dress. I'm not schizoid. I'm not feeling Asian today. Or American.

And, no, I am not.

I have no race, no country.

Only a soul composed of wars mixed pride and agony.

© Velina Haup Houston, August 1985.

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; the American-English term of "Japanese love-child," "ai no koko," 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 insult.

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 facades 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 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-Asian. 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.

AMERICAN GIRL.

No.

I'm not schizoid.

I'm not feeling Asian today.

Or American.

Puerto Rican or 'like a Polynesian.'
Stillness occurs, wherein they ponder whether or not they think they understand me and this allows the people who profess to love me will understand that keep quiet, smile and acknowledge that they may be saying yes.

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 burnt 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—or older, usually direct descendent 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 Japanese or as an American who is playing at being a foreigner. If I am Japanese, I am the offspring by virtue of the fact that my mother is a native Japanese. Also, unlike them, I never had to diminish my identity with being Japanese to prove that I was a loyal Japanese. 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 shoe-eyed on the outside, and yet deeply Japanese on the inside. I am the victim of discrimination from Japanese-Caucasians who think we 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.

With my friends, just as many misunderstandings exist. They say I look "mixed." I look "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 misunderstood me. About a year ago, I had a telephone call from the people who profess to love me that things are never what they seem. That nothing is black and white; there is grey, thank God.
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Pacific Citizen Holiday Issue: Dec. 20-27, 1985 Sec. B—7
Season’s Greetings and wishing you a warm and joyful holiday
Bob, Doris and Brian Matsui

Season’s Greetings
ARIZONA
CHAPTER
JACL
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 happy. Surprised because I was asked to author my own article rather than be interviewed and honored because this request was a legitimation/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 is a Black retired serviceman. 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 no new experience of unacceptance.

FOLLOWING THE SURRENDER of Japan, United States military occupation of Japan began. As to be expected, this occasion 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 intermarriages were marriages 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.

The carrots had to be peeled and grated. The string beans had to be sliced just so—diagonally, about 2 mm thick. “Okay,” Ronnie said, “if you put 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 grabbing 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 five minutes.”

“How much more do we have to do, Grandma?” I asked. Peekling 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.”

“Almost ready. We’re making o-usushi?” 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 I know? I was very lucky to marry my 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 hot-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 nori-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 of Aji-nori. 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 okay.”

She added the canned vegetables to the pot. After a few minutes we emptied them into a strainer over a bowl and let the juices run out. We also boiled some frozen shrimp to be added to the final mixture. When the vegetables were cooked, we removed them to a strainer and squeezed them dry.

Continued on page B-65...
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 illegitimate marriages and children, while others resulted in legitimate births. Estimates of the number of racially mixed children in Japan, from both these types of unions, range from a low of 4,000 to a high of 50,000 (Lifton, 1975; Thompson, 1967; Trumbull, 1967). 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 konjetsuji which means "mixed blood." Another term, which is definitely derogatory, translates as "love child" (child 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 haku or haku, which is the Japanese pronunciation of "half." (Trumbull, 1967).

These mixed children of WW2 are unwelcome and unwanted in the land of their birth (Thompson, 1967). Many are deserted by one or more parent, but not all are orphans. The Japanese Ministry of Welfare collected statistics on mixed orphans in 1954 (when the occupation ended). Of the 3,972 children without one or both parents, only 503 were in orphanages; the remaining lived with one parent or with relatives. Of those orphaned children, many are adopted by American families. 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 will adopt any 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 Amerasian 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 haku grow up in orphanages and leave when they are of legal age.

What happens to these mixed children in a "melting pot, mongrel-raced, closed nation" (Thompson, 1967)? As children, they are taunted, abused, chased, rejected and ignored. If they survive childhood, during adulthood reports show they have problems getting jobs and finding spouses, and a high incidence of criminal activity (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 isolated itself from all other cultures and races. It has considered any deviation from the national stereotype to be inadequate and immoral (Lifton, 1967). The second reason is that Japan is a moralistic place. Since the Japanese relegates the part of being a child of a prostitute or a criminal to the "trash" (Trumbull, 1967). The problems of mixed race and mixed marriages is a moralistic one. Since the Japanese frown upon outmarriages, they are not being punished for marrying a person of "mixed blood" (Trumbull, 1967). They are also void of any mechanism used by Japanese women to wear them in their neighborhoods or at work. Most of the mixed children remain in Japan but are, in fact, shipped to Brazil in hopes of finding a better life. 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 extractions of these immigrants to Brazil.

Most of the mixed children remain in Japan and do what they can to endure 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 exoticism or sexual stereotypes of these people. There is a difference, however, between black and half-White individuals in this matter. Being part White is considered sufficiently exotic for the Japanese but part Black is a bit too exotic (Lifton, 1973). Thus, the more respectable and entertainment jobs are more readily available to the half-Whites. On the other hand, the half-Blacks are unable to have the same opportunities as the half-White and black individuals. Hence, half-Black women and men are sought after for sexual favors more often than half-Whites (Trumbull, 1967).

They can't be considered "people get other legitimate jobs." The primary reason may be that they do not have a family 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 caught-fire over Mr. America wearing tight China dress imitated by import stores. I was Japanese before I was exoticized by European conquistadores, American Nipponphile scholars, and young men tiring of sowing their seeds in Wonder-Bread women. I was Japanese before California went sushi bar, before Issye Miyake happened and the hip hot hip boutiques, before girls who knew how 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 cooler now because being Japanese isn't mercury-measurable or skin-orifice-buyable or sush-i-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 T-Town get hot or cold or lukewarm or even dry up.

Yeah...
ly name and cannot set up a koschei—a region of the countryside that is home to a family and birth used for identification purposes for school, marriage and jobs. Consequently, since they are "nameless", there is no social outreach that few employers will hire" (Thompson, 1967). Further, since in Japan, employees are hired young (many through family networks) and are considered part of a company for a lifetime (like a family), "the chances for a fatherless, part Negro [and other mixes] youth being accepted in a working-class situation 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, in the absence of formal education, lack of family name, no koschei, 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 feel, for some reason, being Black is disturbing for a half-Black woman to bear a [Japanese] child" (Roberson). They also believe in keeping people in their proper class and not mixing them (personal conversation).

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).

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. 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 illegitimate children thus they lack specific (employment) skills required by immigration laws.

Lifton, B.J. "The cruel legacy; the children of our GIs left behind in Asia." Saturday Review, 1975, 51(11), 42-52.


"Half-Japanese, half-American, half-of-Japan (e.g., particularly for post-WW2 babies)."

FOOTNOTES


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HALF-JAPANESE
geta-bobby soap, kokeshi doll, rox green tea/orange juice, tied southeast heart suicide/therapy, containment/papery

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 by 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 new world

or have you finally run out of time

hiding between the lines/

have you finally run out of time

he/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 that same dress

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

he/half-American girl with japanese soul

what's your role here on this earth when your lovers eat with crystal chopsticks

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 really

'till you're out of the jungle

and there's no way we'll ever be able to

catch up with you again

he/half-Japanese girl

where you going to/where you come from/what's your name

can i have your autograph

cause there might not be another

who felt it quite like you

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Pacific Citizen Holiday Issue: Dec. 20-27, 1985 Sec. B-15
"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, the sea, 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. 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.

Grandma's hands, as she laid the patchwork triangles, one by one, into the shapes of stars. The gold cap on her forehead gleamed. She seemed all tiny glints and flashes, like light shining through a creaky door.

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

Aunt Pearlie 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....."

Auntie took a sips 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 village..."

Aunt Pearlie, 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-ehan, 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 Pearlie 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, Aunty said, "and she told me."

"Oboetsu ka?" Grandma persisted.

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

"Oh, yes. So, da" 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?" Pearlie asked.

"That's all." "What kind of dream is that?"

Little Grandma serenely resumed her piecing. Pin by pin, 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 Pearlie pressed her lips together and frowned at her newspaper.

"Pin by pin, 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 cutting 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. Pearlie go stay Honolulu. Ko-chan go stay ano... ano... tolok... That place, she called it; she avoid the hospitals, 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 drang around the yard.

Aunt Pearlie 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. Aunty 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..."

---

"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-
said, no such thing as reasoning with them."

"Hungry," Papa said.

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

"How to ru umshiki, Grandma said as we watched them shuffle toward the house. "Grandpa going too much happy."

The week before, I'd been wakened in the early morn­ning by the ringing of the phone. It had been two months since Ben had moved out. Even half-sleepless, I missed his warmth beside me, the sound of his voice mumbling sleepy protests in the dark. In the tiny con­frontations with my swelling, there came to me, like this, at a hundred odd times in a day, the pattern of our life together becoming undone—the old patchwork fall­ing away into incoherent fragments of color, into no­color, into black and white.

R-r-r-ring. 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 a hundred odd times in a day, the pattern of our life shifting surface of color.

I could see the structure of the bone and flesh beneath the er er see the structure of the bone and flesh beneath the skin light. The sun shining through them cast red, and violet, and the way to the point would soon be under water. "Hayaku! Call Sheriff Kano! Ko-chan went away run away!"

I blinked awake, sat at the apple and looking out the window. "Grandpa, I'll swear. Did you hear her last night?"

"It's not that Grandpa were by herself, she could sell this place, come and stay with me...."

Emi sighed. "From what I heard, 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 outside the village—alone here...."

Emi clucked sympathetically.

"Look at this place! It's just too much—especially after they'd stopped by her last summer—you know how old people are. I think she and me and 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 the way he was carrying what looked like a dish or tray wrapped in a grocery bag.

"That's strange." Emi was looking out the window.

"They were both there a minute ago...."

"She's so stubborn. She couldn't bear that that 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 Grandpa 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 off. A wave broke over the lava shelf and came swirling with water and rocks. 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 Grandpa had come limping up the road to the house. "Hagakuro Call Sheriff Kano! Ko-chan went away run away!"

He turned toward me, his face transfixed. "See, Hana," he said. "Oh, see." He gestured to the glittering path of red and gold, leading from where he stood, across the water, toward the point. "I went turn my back for one second, and boom, he was gone!"

Little Grandma was explaining again to Aunt Pearlie downstairs in the kitchen, as I drew the water for Papa's bath.

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

"Papa sat shivering, on the toilet seat, watching me. "I want to make sure that 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're something moody, don't you, Pearl?" I unbuttoned his shirt and helped him pull his arms from the sleeves.

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

"Grandpa snoring, clocks ticking, the back curtains drawn."

"Oh, rice cakes," Aunt Pearlie said, taking the bag as Emi came up on the front porch steps into the house. Emi was at the real estate hill that built the hotel across the bay? Well, one of the developers dropped by the other day...."

Hana, come see!"

"I said we 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 ered?" he asked. "How many different kinds of blank blocks did you buy?"

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

Emi McAllister, our last-door neighbor had let herself in. "If you'd get your foot out of that way, I could talk to Little Grandma, then looked up and waved to Aunt.

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

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

"What's this all about then? Aunt Pearlie offered the dish of cakes to Emi. "I've been trying to talk some sense into her but she's stubborn."

"I could talk to Little Grandma, then looked up and waved to Aunt.

"Well, he's not fine." Aunt Pearlie offered the dish of cakes to Emi. "I've been trying to talk some sense into this girl. She said her grandmother was going to come and stay with me...."

I protested. "I said we couldn't force Grandma into taking him...."

"But I can't go back in."

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

"Aunt Pearlie 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 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 days. AS a matter of fact Emi 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 nightgown."

"It's disgraceful that this situation has been allowed to continue. I went to talk to someone like that who will do what?"

"Aunt Pearlie 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!" Sec. B—18 Pacific Citizen Holiday issue: Dec. 20-27, 1965
History of Interracial Families in Hawaii

by Allan Beekman

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

Porch door banging in the breeze, and weaving in and out, through the joyously cluttered layman and known as the “Life Nature Library.” One volume, “Evolution,” attempts to define the races of mankind, classified the three as Australoid, Ne­groid, Mongoloid and Caucasian. It mentions that authorities disagree on the exact relationship of men when they were united. They considered them as varying in their characteristics as an adaptation to their environ­ment. Some think there is a fifth race. Some think the mem­bers of the Caucasian have gone to the

Smell of fresh coffee filled my room. As I climbed, the faster the sand slid away. The sound drew my attention to the attic, and I went to the stove.

“Maybe? A sky 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, come!” She directed us through what looked like a closet door, leading up a narrow flight of stairs, to the attic.

It was dark, so dark. The faster I climbed, the faster the sand slid away. It felt as if I had entered another world. The smell of coffee lingered in the air, and I could hear the sound of a voice, humming upstairs in the attic.

The Polynesians, with whom the story of miscegenation in Hawaii begins, originated in East Asia. They are con­sidered to be a branch of the Mongoloid. Their wanderings over the Pacific, the ancestors of the Polynesians interacted 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.

As I walked into the kitchen, the wash was going, and there was French toast baking in the oven. Grandmother’s voice, humming upstairs in the attic, was the only sound.

I dreamt of the waves. Once more, I was scrambling up the sandbank, the sound of the ocean drowning everything but the sea lapping around us.

By the beginning of this evolutionary process, the ancestors of the Mongoloids had presumably successfully hunted and supplied to their skins and fur their needs. The Polynesian 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 accumulated under the eye, preventing cold from freezing. Since short limbs lose less body heat than long, short limbs became a characteristic of the Mongoloid.

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What is now known as the Hawaiian archipelago was the last of the islands in the triangle to be settled. Polynesians were believed to have begun colonizing about 1500 years ago. They were skilled navigators and until perhaps the 13th century the Christian era, the ocean was the route to the South Sea. About that time the voyages ceased.

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

By this time the resident Polynesians had achieved a degree of homogeneity. Though early visitors were to remark on the chiefs so much larger than the commoners they seemed to be the leaders 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 procreation but with venereal disease as well. Venereal disease is something previously unknown in the islands.

When the existence of the islands became known to the maritime world, vessels began to call replenish supplies of food and water. On Nov. 21,1784, Capt. William Brown of the British ship “But­terworth” discovered that a fine harbor, the Pailolo archipelago, lay at the mouth of Nuanu Stream, Island of Oahu. Soon the village there became known as Honolulu, which means “pro­tected harbor.” Later, the ‘City and government gravitated to Hon­olulu; it became the capital and largest city. Oahu became the most populous of the islands.

The early newcomers brought some of the blessings of civilization, they also brought some of its curses. Bene­real disease they brought other ailments. They brought with them individuals who had acquired neither resistance to nor immu­nity. Measles decimated the popula­tion. Imported mosquitoes ended the ideal of outdoor living, humanity.

The introduced competitive economy fostered malaise. In 190 years the native population shrunk from the 300,000 at Capt. Cook’s visit to less than one­sixth that number.

The newcomers found the soil and cli­mate suitable for the cultivation of sug­ar. Hawaii was the first of a number of acquisitions by the United States under the Reciprocity Treaty in June 1875, the industry particularly began to flourish. The treaty admitted Hawaiian sugar into American ports.

The burgeoning sugar industry need­ed labor to cultivate the plantations. The labor supply being too limited and too expensive, the sugar planters experimented with importations. They imported South Sea Islands­men, mainland Americans, Norwegians, Germans, Russians, Indians, Chinese, Polinesian, Italians and Spaniards from Malaga. None of these imports met expectations.

Of the European contract immi­grant, only the Portuguese proved sat­isfactory. The planters brought in 11,000 from Madeira and the Azores in 1878–79 and 357 more in 1899. The Portuguese migrants, most re­mained and multiplied.

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

In 1888 the planters brought in 148 Ja­panese. The Japanese government had
do not have the advantage of observing the milieu in Hawaii in gen­eral. I have had the additional advan­tage of having observed it here over the last of the islands in the triangle to be settled. Polynesians were believed to have begun colonizing about 1500 years ago. They were skilled navigators and until perhaps the 13th century the Christian era, the ocean was the route to the South Sea. About that time the voyages ceased.

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The attitude of the new Japanese with the Emperor at its head. The new sense of nationality. The Japanese of that day had owed fealty to clan numbers of Japanese contract laborers. lace with the creed of nationalism. Few planters; they saw it as a means to se­ the immigrants was fostered by only send laborers to cultivate the plan­ schem e to replenish their numbers. 

The Japanese of 1868 had had little Kalakaua visited Japan, pleaded From the beginning of the immigra­ na­...
When I attended the Halloween party of Seattle's Gay and Lesbian Folkdancing Assn. two years ago, I had no idea that that evening would be the start of something bigger. That was when 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. For each of us, this is 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 and personal life. We both felt that our tests were not perfectly accurate, largely because we felt we had not been "interviewed" 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. While he did just seem 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 be pushed a little. I mean, 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 feel like I get a little too much." 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 under the belief that food is a way to get closer. But part of the reason is that he believes that we both have to learn and control our temper. I also think that my temper has been somewhat autocratic in reaction to any kids' misbehavior.

In retrospect, I think it is 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 con­form generally at all times. This didn't mean 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.

At the age growing up, I felt very comfortable around my immediate family—brothers, sisters, parents. Yet, this wasn't the case around my relatives. I felt certain that now it was because I never felt certain outside the immediate family what sort of behavior was acceptable or not. The result was always felt very uncomfortable and self-conscious whenever there were people other than the immediate family around. There were times when my lightly-knit familial feeling associated with being Japanese American. Certainly, we had a lot of family gatherings, parties, etc., but I never developed strong bonds with the members of 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 these anxiety, and now feel more positive. The problem has contributed to the "introverted" style that I have brought to my relationships with Bruce.

The same kind of desire to elicit my father's approval is common to two different human relationships, one with 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 was gay, to feel comfortable with this brothers who I am gay. Despite the fact that I already thought of my family members as being very liberal and tolerant, I just had no idea of a clue as to how to approach the idea. But here is another factor. Not having that clue, it was more comfortable not to mention it at all, rather than risk their disapproval.

In general, the response of the immediate family members has been more positive than I expected. 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 a gay brother. This issue is rarely discussed, the feeling being "to discuss" or "if 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 trusted us to the Tulemets, assuming it was at work. Since our relationship was "out of the closet" to this group of family members, it was hard for Bruce and me to act as a gay couple, to be seen as individuals and treating each other with respect. We have seen that Bruce's relatives was positive and supportive, but Bruce's relatives was not.

Bruce exhibited how adept he is at using chopsticks. But here in Seattle, we are free to be in this relationship and enjoy each other and think about our relationship. As a final comment, I trust the descriptions accurately describe our relationship, for Bruce and I are very happy together.

Sam and Bruce: interracial gay couple by Sam Shimabukuro

Incidentally, the problem of sharing information with people about ourselves arises from the lack of knowledge about Japanese Americans. In my experience, dinner at six means that guests are waiting for us. Though I wasn't aware that I was late and hurriedly got to work. When Bruce exhibited how adept he is at using chopsticks. We simply avoid any further discussion of this issue. The things that Bruce and I do together are of something big. I had no idea that that evening would be the start of something bigger. That was when I met Bruce MacDonald. Male Frank F. Fasi, a Nihonkai now represented among all classes.

The ostensible reason is that he comes home earlier and thereby, therefore, being at work. This issue is rarely discussed, the feeling being "to discuss" or "if it's fine" or "so what else is new?"

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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.

Galleen Country Club has gone all out for the spring Valentine dance; everyone, 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 you for me and Mrs. Cosgrieves, Eric and Alice. These are the Ishis, Fred, Elsie and their daughter, Ailene."

The Cosgrieves screw up their eyes as though they saw too many red paper hearts and didn't care much for their daughter, Valentine paper hearts. They are only here because the cake will be sent in a box.

The kids have cleared for the dance. Cindy, hanging around Ailene, thinks: "He could be an artist's model."

He's upsetting me, she thinks. Why?

Donald meets his mother's eyes with the same reserved expression that makes her realize that he's looking at her, he's staring her down.

"Don't think I'm very good."

He raises his eyebrows and goes on. Again. She sees no part of their kind, no desire ...

"You aren't asking her to dance if I were you," he says.

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 lithie. 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 no part of their kind, no desire ...

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

"You didn't hear me talk," he repeats.

She eyes scrape past Ailene.

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

Donald meets his mother's eyes with the same remote indifference that first puzzled Ailene. Mrs. Cosgrieves seems to recognize this and waits.

"Donald," she snaps out. "You are leav­ ing Monday!"

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, looking at her, she is looking at her.

"Ailene," she says. "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, looking at her, she is looking at her.

"Are you Donald Cosgrieves?"

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?"

Her answer is:

"Nineteen in July."

Ailene stammers.

"But...you dance wonderfully."

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

"Are you Donald Cosgrieves?"

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:

"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 no part of their kind, no desire ...

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

"You didn't hear me talk," he repeats.

She eyes scrape past Ailene.

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

Donald meets his mother's eyes with the same remote indifference that first puzzled Ailene. Mrs. Cosgrieves seems to recognize this and waits. Finally, with an ignited 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, looking at her, she is looking at her.

"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, looking at her, she is looking at her.

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

Donald hears her with the same blank inattention. Cindy gawances and disappears into the crowd. Only then does he take Ailene's arm and lead 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 drippingly through the whitish mess.

"Look! My birthday cake!" Ailene laughs.

Donald stops. Still holding Ailene's arm he brings her...
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HAPPY HOLIDAYS
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. The teacher asked the same question, asked 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. Would you like to allay all your feelings, 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 they walked around the busy neighborhood, looking in stores and saying hello to people. After a while, Rose said, "Thank you very much, Cherry. It's brown and very soft means 'cat.' So she has a dog named cat. Do you get it, silly—that's the 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?" asked the girls, "I don't know," said Cherry. "That 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!"

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. "Oh, my—don't you Flower Girls look pretty today! Cherry, here's ten cents for you and Rose. Don't you want your friend around?"

"Okay?" said Cherry. "Let's go!"

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 because they were sent to different classes. Rose went one way and Cherry 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 after school? I just went down over there 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. "Oh, my—don't you Flower Girls look pretty today! Cherry, here's ten cents for you and Rose. Don't you want 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 a dish, and put it on a stick. 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, so Cherry 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.

IV. Learning Names

As the year went by, the Flower Girls also 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," "nichi," "sanichi," etc. When 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 help but laugh.

Cherry's mother was a teacher at home, but a fun teacher, and she would always explain things to the girls as if they were her students at school. They would always have their 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 make cornflakes without making too much of a mess, or how to make grape 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 Scenery." 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 "Rivière des Morts" and "Shub Naike."

"Cherry, says Rose. "Yes, that means something, too," said Cherry's mother. "And the same for 'Atlantic' and 'Pacific' and 'Blitz Weinhard' and 'Jantzen Beach' and 'Washington Park' and 'Menlo Park' and 'Oak Park' and 'Hoyt.'"

"Yes," said Cherry's mother, "that just means 'National Biscuit Company.' 'N-a-Bi-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 they didn'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, bathe houses, laundries, fish markets, dry goods stores, "What's dirty goods?" asked the girls, grocery stores, stores full of appliances, shoe repair shops, auto repair shops, manly restaurants, many very many hot-dog stands, and "Bird's Nest Supermarket," one newspaper office called the "Nippon," 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 'Nippoand Ka Shu!—Step right up and get your latest news!' At other times, they would play games and remember 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 about "Kan-kai," "Ninomi-kai," "Nichiren," and "Sei-cho"—those were not so easy. As the girls would have to count them all on their fingers, like a test, and they would always pass.

On another day, Rose asked Cherry her mother, "Do you know the names of those clubs: Fukusaka-kenjinkai, Hiroshima-kenjinkai, Okaya-ma-kenjinkai, Wakayama-kenjinkai, and Nippon-kenjinkai? Do you think you can remember all of those?" Cherry said, "Old lady, don't you try to 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, while Rose was sitting on Cherry's floor, and Rose's mother, "Mother, did you know that Cherry has a new puppy? It's brown and very soft and funny, but guess what she named it?" Her mother couldn't guess, so Rose, "Cherry's mother named it 'Kana-kai.'" "Kana-kai 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 it's a funny name?"

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 hakujin?"
had a lot of fun playing together all that summer. Then, class in the second grade, going to special clothes.

Rose came home and told her mother, the way home, she sang her own when school started again, they were both in the same found a big overcoat in the alley. We didn’t touch it. We hand

he wanted to he could put on some clothes and walk strong."

"I, "

"But one time I heard him. And in the morn­

up at night. But one time I heard him . And in the morn­

That’s just!"

"No ."

"That’s no, that’s not like the kappa. 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, ‘Kappa, do you like Japanese clothes? Does he eat garbage? ’

"No, he just does that, for fun."

"But if he wears a disguise, how does he hide his face? ‘ ”

"He wears a big overcoat to cover his shell. "

Rose, "One time, me and Cherry found a big overcoat in the alley. We didn’t touch it. We’re going home! The next day, it was gone! " Everybody was quiet.

X. 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 told them 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! " But 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 new books? ”

School was so much fun, as usual, but one day, after Thanksgiving, when the class was going to start prac­


But that day, at recess, there were two boys playing with 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 the boys didn’t say anything 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 going to be war! War! Ha, ha, ha—you’re having a war! You’re having a war! Both too, too! Enemies, enemies, enemies! Ha, ha, ha—you’re having a war!”

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, “Girls, who wants to be a nurse?”

One boy asked Cherry if she had gone down the river, you can see the beautiful rose 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. 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 beau­

 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 names in it. i think the author should look into the little signs saying, “remember mansanaar! and never again” then on the very last page, a picture of our kids. they don’t even look like japanese. no sunda yo. after thirty years, the picture is now complete.

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Ronald Tanaka is an author, poet and professor of Eng­

lish at CSU Sacramento.
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Kazuo & Arice Mon San Francisco, Calif. 722-7416
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Ted Kimura Santa Clara, Calif. 241-3043
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Sec. B — 52 Pacific Citizen Holiday Issue: Dec. 20-27, 1985
Season’s Greetings

"Helping you change things for the Better"

From:
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Ontario Dairy Queen

Ontario, OR 97914

HARRY SHIMOJIMA
97914
Sec. 8—56 Pacific Citizen Holiday Issue: Dec. 20-27, 1985
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Happy Holidays
MANSER FORD
134 N. 8th St., Payette, ID 83661
"A Nice Place to Trade"

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Buyers, Growers & Shippers
SHIPPING SWEET SPANISH ONIONS
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Special Sizes on Request
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Best Wishes
Serving the Lower Snake River Valley
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Most Dependable
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Season's Greetings
Murakami Produce Co.
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Ontario, OR 97914

Season's Greetings
from
Onion Country

Pacific Citizen Holiday Issue: Dec. 20-27, 1985 Sec. B—57
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 we have compassion and understanding in our times of travail.

We pray that when we suffer from the actions of the few who would displease 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

Sec. 8—62 Pacific Citizen Holiday Issue: Dec. 20-27, 1985
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 the child of mixed marriages and how they could adapt to their biracialism. 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 behavior problems. 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 also believe there are many mixed people who do—majority—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 individual problems are the same for teenagers as they are the same for the individual had confronted problems when they were a teenager but as the grew older their experiences got worse. By this time I was going through the age where they are not able to express their feelings to others. I have participated in several television and newspaper interviews, and plan to write articles for popular magazines. It is important that all the media present 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 present this information to all forms of media.

During my dissertation only two or three out of 30 had not adjusted well to their biracialism. I think that most of the individual problems are the same for teenagers as they are the same for the individual had confronted problems when they were a teenager but as the grew older their experiences got worse. By this time I was going through the age where they are not able to express their feelings to others. I have participated in several television and newspaper interviews, and plan to write articles for popular magazines. It is important that all the media present 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 present this information to all forms of media.

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. 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 felt held responsible for a Blackness that I never had sensed. I 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 in common much of the Japanese population but I wished some inclusion. But from this group, however, I was not wholly received because I was “not all Japanese” or because I was part-Black. Thus, I was not wholly accepted by the group and I probably did not wholly accept myself either.

I soon began to classify myself as an “Other” on ethnic questionnaires or classified the computer output of other instructions and “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. I was still more inside, 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 that some mixed people had given 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, an 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 street and behave in another manner at school. Each of these worlds has its own language, dialect, mannerisms, lifestyles and expectations. Similarly, the racially mixed person encounters this multicultural phenomenon. The racially mixed 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 can be affected by 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 multiracial person. There are no role models or hints 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. Multiracial/multicultural people, Black-Japanese people/new race working on that self identity and self-love.

Many of the children of mixed marriages (post-WWII, late 1950s and 1960s mixed marriages) are now at the age where they are beginning to express their emotions of indecision and/or acceptance. 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.

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 people. We are affected by discrimination but this category does not mean that it is not legitimate. We rebel by checking or circling “Other” on census and ethnicity questionnaires or rebel by placing two checks (two next to each of many instructions) and indicate “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 Whittaker, 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 to 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 broadcast on television.

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 acceptance. They have no role models and must not do so because their parents made a choice. I am usually 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 reports.

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, if the media’s question was like a chameleon. Not in a way where I change personalities and learning that we can be multiracial people. Black-Japanese people/new race working on that self identity and self-love.

Christine Hall is a counseling psychologist at UC Irvine and writes and lectures widely on women, multiculturalism and racially mixed people. Recently honored as an Outstanding Young Woman in America, she is a member of several professional organizations, including Asam. of Black Psychologists and Asian Psychological Asam.
It was already dark, the five o'clock winter darkness that puts the town into the background and leaves the house itself in the foreground with the kitchen 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 the Christmas program. A little snow was falling heavily and there was an iced pavement under the street lights. 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. With a bag of rice and a box of small nets, she retrieved her dog and turned toprespective directions. The steps were cool enough to be handled, we took turns clearing the rice from the edges of the pot and tipped it into the sink. After some time, trying to prove his loyalty as an American citizen who paid to keep things in storage had lost them to the war, and the windows, some of them festive with colored lights, had iron bars. Furniture, houses, business—all were sold at ridiculously low prices. Even some of those who had left a can of beer in a brown paper bag on the steps would belonging to the man. It was already dark, the five o'clock winter darkness that puts the town into the background and leaves the house itself in the foreground with the kitchen 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 the Christmas program. A little snow was falling heavily and there was an iced pavement under the street lights. 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. 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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; but it slides out into the working lot. Don shows a card and a valet gives him car keys. After they have driven off into the dark, Aileen remembers that her red clutch purse is still on a table in the club behind her. Don sports a hat in a dark, woody area. Aileen feels frightened. She gives information that is top-secret. Aileen ponders 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—and she’s always been a bit sort of imaginative 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 disappointment. She knows it as an enormous desire for culmination—He touches her hair, sifting it gently through his fingers. There is a trembling deep in her body, is pounding wildly—the bliss is there but also the fear of disappointment. He to touches her hair, sifting it gently through his fingers. There is a trembling deep in her body, is pounding wildly—the bliss is there but also the fear of disappointment. She knows it as an enormous desire for culmination—He touches her hair, sifting it gently through his fingers. There is a trembling deep in her body, is pounding wildly—the bliss is there but also the fear of disappointment. She knows it as an enormous desire for culmination. Don top the ar in a dark, wood
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Holiday Greetings
Augie & Kitty
NAKAGAWA
49 Hudson St.
Hastings-on-Hudson, NY 10706

Happy Holidays!
George & Kay (Isamu)
KYOTOW
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Apt. 904
WINSTON TOWER 200
Cliffside Park, N.J. 07010

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DOMOTO
ARCHITECT
•
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New Rochelle, NY 10805

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TAKAHASHI
32 Mayflower Pkwy.
Westport, Conn. 06880
PORTON

Toshibo and May
Hirata
81 W. Pierrepont Ave.
Brooklyn, NJ 07021
(May: San Luis Osipo and Preston)

Sumi & Saburo Koide
Happy New Year!
Minoru & Aya Endo
Glen Ridge, N.J. 07028

Holiday Cheer
Joe and Kay
IMAI
549 W. 123rd St.
New York, N.Y. 10027
Portland
Tulare Lake

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1985–86
•
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Breitenbach
165 W. 66 St.
New York, NY 10023

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225 W. 86th St.,
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SEASON’S GREETINGS
SHIMAMOTO
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2150 Center Avenue, Ft. Lee, N.J. 07024

Happy Holidays
Grace & Miki
NAKANO
Season’s Greetings to All Our Friends
John & Lily
KIYASU
Garden City, NY 11530

MERRY CHRISTMAS!
TOSHI MIYAZAKI
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New York, N.Y. 10019

BILL & MARY
SAKAYAMA
22 West End Ave.
New York, N.Y. 10023

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Tom & Janet
KOMETANI
Sussy, Jim, Mike, Steve
4 Jessica Lane
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Jason, 6 Months
Ron Osajima
B.J. Watanabe

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TAMIO SPIEGEL
Julie Azuma

Motoko Ikeda-Spiegel
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Los Angeles - Heart Mountain, Class of 1945

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G. M. AIR CONDITIONING
George Mukai (Seattle - Mountlake)
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Tel. (212) 382-2100

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TAMI
OGATA
NYC, NY

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501 W. 123rd St.
New York, N.Y. 10027

Happy Holidays
Ken & Jane
YASUDA
28 Brookwood Dr.
Southington, Ct. 06489
Seattle - Minidoka

Happy Holidays
George & Kay (Isamu)
KYOTOW
200D Winston Drive,
Apt. 904
WINSTON TOWER 200
Cliffside Park, N.J. 07010

Ken & Jane
YASUDA
28 Brookwood Dr.
Southington, Ct. 06489
Seattle - Minidoka

Season’s Best Wishes
Mr. and Mrs.
Hiroshi Matsuo
224 E. 59th St.
New York, N.Y. 10022

SEASON’S GREETINGS
Jane
Aoyama-Martin
ATTORNEY-AT-LAW
401 Broadway
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New York, N.Y. 10013
(212) 431-6432

JOY
MR & MRS KOZO
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3119 Bailey Ave.
Bronx, N.Y. 10463
Minidoka

N. Taeko Okada
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Ben M. Arai
Attorney-at-Law
(609) 599-2245
MEMBER
New York, New Jersey and Pennsylvania Bars

Greetings to All Our Friends
from East to West
•
Grace & Henry
IYIMA

Best Holiday Wishes!
Susan J. Onuma, Esq.

Dearest Atsuko,
I'm so happy to be spending my life with you. Forever yours,
Your husband,
Howard Dreispian

HOLIDAY CHEER
HAPPY HOLIDAYS
Fae
Minabe

HAPPY HOLIDAYS
Jason, 6 Months
Ron Osajima
B.J. Watanabe

HAPPY HOLIDAYS
John, 6 Months
Ron Osajima
B.J. Watanabe

HAPPY HOLIDAYS
G. Gentoku and Masayo
THE REGENCY
2150 Center Avenue, Ft. Lee, N.J. 07024

HAPPY HOLIDAYS
Grace & Miki
NAKANO

Season’s Greetings to All Our Friends
John & Lily
KIYASU
Garden City, NY 11530

Dear Atsuko,
I'm so happy to be spending my life with you. Forever yours,
Your husband,
Howard Dreispian

HOLIDAY CHEER
HAPPY HOLIDAYS
Fae
Minabe

HAPPY HOLIDAYS
Gracie & Miki
NAKANO

HAPPY HOLIDAYS
John, 6 Months
Ron Osajima
B.J. Watanabe

GREETINGS
TAMI
OGATA
NYC, NY

SEC. B-70 Pacific Citizen Holiday Issue: Dec. 20-27, 1985
Season's Greetings
AND BEST WISHES FOR THE New Year
FROM THE MEMBERS OF THE Ventura County JACL

Happy Holidays

TOKYO SUKIYAKI
Japanese Restaurant
lunches - Dinner - Cocktails - Sushi
1333 W. Gonzales Rd., Oxnard, CA
(805) 485-7337

HAPPY HOLIDAYS
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Maya and Sean
Oxnard, CA 93030

A & A ANDONIAN & ASSOCIATES
Realtors
Julie Hirashi
Realtor
340 Rosewood Ave., Ste. H
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Camarillo, CA 93010
Res. (805) 987-1262

SEASON'S GREETINGS FOR THE Holidays
Mayor Nao and Judy TAKASUGI
City of Oxnard
Oxnard, California 93030

Happy New Year

LAUBACHER AGENCY
General Insurance Since 1963
Harold Tokuyama
135 MAGNOLIA AVE.
Oxnard, CA 93030
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SERVICEMEN'S DISCOUNTS
250 Surfside Dr., Port Hueneme, CA 93041
(805) 488-1616
Owner: Eugene Terada

Happy Holidays

DUANE CHAN, D.D.S.
GENERAL DENTISTRY
(805) 985-0300
475 W. CHANNEL ISLANDS BLVD.
PORT HUENEME, CA 93041
(805) 985-5601

Calvin Matsui Realty
HOMES & COMMERCIAL
371 N. Mobile Ave. #7
Camarillo, CA
(805) 987-5800
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Oxnard, CA 93030
32 Lanes - Open 24 Hours - Automatic Scorekeeper
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5038 TELEPHONE ROAD, OXNARD, CALIFORNIA 93030

Season's Greetings

Allstate

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Account Agent
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461 West Channel Islands Boulevard
Port Hueneme, CA 93041
Claims (805) 556-0900
Bus (805) 986-3333 • Res. (805) 485-1333

Practice Limited to Oral and Maxillofacial Surgery

Sec. A—36 Pacific Citizen Holiday Issue: Dec. 20-27, 1985
The PC People Who Count

This is a continuation of a tradition started in 1978 with respect to JACLers who help make possible this mammoth Holiday Issue — the “PC People Who Count” — the chapter officers, members, volunteers and specially designated PC Holiday Issue representatives. This is our way of thanking them for their “come through” spirit for the Pacific Citizen.

Alameda — Jug Takeshita, Nancy Tajima, Yasuko, N. Takeda, Ray Hayame.
Berkeley — Beatrice Kono, Jim Furuchi.
Boise Valley — Midori Koyama.
Chicago — Alice Esaki.
Cincinnati — Ben Okura.
Cleveland — Masa Tashima.
Contra Costa — Natsumi Iri.
Cortez — Jim Yamaguchi.
Dayton — Lea Nakauchi.
Detroit — Mary Kamidoi.
Detroit — Mary Kamidoi.
Dayton — Lea Nakauchi.
San Jose — Mikan Nakamura.
San Francisco — Greg Manutili.
San Gabriel Valley — Fumi Kiyash, Dini Uchima.
San Fernando Valley — Hiroshi Shimizu, Paul Tsurushi.
San Francisco — Greg Manutili.
San Francisco — Emile Kiyash, Dini Uchima.
San Jose — Aiko Nakahara, Wayne Mitsuwa, Gail Ueyara.
Santa Barbara — Jane Uyesaka.
Seabrook — Micon Miller, Irene Kaneshiki.
Olympia — Marsha Tadano Long.
Omaha — Sharon Ishii Jordan.
Orange County — Betty Oka.
Pasadena — Mack Yamaguchi.
Philadelphia — Sid Endo.
Placer County — E. Ken Tokutomi.
Pocatello-Blackfoot — Tie Sumida.
Portland — Roe Sumida, Roy Nakayama, Aiko Dean, Janice Ishida, Patty Yamada, Jean Matsumoto, Kim Yada Pierce, Fumie Sakano.
Reedley — Curtis Koga, Stan Ishii, Sadie Abe, Tom Shitanishi.
Riverside — Douglass S. Urata, Michiko Yoshimura.
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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 inter-racial, inter-cultural marriage: a Japanese-American Buddhist with a Wisconsin German Lutheran. I said inter-racial 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 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 will pronounce your name wrong half of the time and can’t seem to figure out why someone would use the name ‘Moos.’”

I remembered 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.

6:00 am. The contractions had become steady, three or five minutes apart. Dilatation 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 battered 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 us, a lot of our basic beliefs.

Luckily a contraction kept us from getting any angry or 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 p.m. The contractions became monotonous and we both grew weary. Dilatation had advanced to six cm. but the 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 bear it or to 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 it 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. People may have heard of someone who caused gales of laughter amongst a bunch of us young Nisei women who occupied a house in Boyle Heights in the days after the war. 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 match what we thought had gone to pot. Some Sansei brides in intermarriages (and otherwise) have eliminated the name problem by choosing to keep their maiden names. But even this is entirely respectable by the feminist revolution of recent years.

But Miyoko O'Brien aside, intermarriage still has its problems. I've told this anecdote before, of the encounter my husband and I had years ago in a Sears parking lot. The young Nisei couple 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 wife 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 the kids these days. It's hard to communique with Tony, who gravely nodded his commiseration. So I sat demurely in the car and spoke no word, so as not to contribute to the monumen-tary illusion of finding a soulmate.

And what of the children of intermarriage? Well, our kids went to school with other Japanese kids named Kue-tter, Nestler, Naples (once Napoli, I gathered). Krivesich, so it wasn't that big a deal. But they suffered name-calling, it was because they were Japanese, not hapa. Dirty Jap ha-ha, Chink, Pearl Harbor, also, nothing that while 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 Being a Hot Pot that they don't quite know how to juggle.

For instance, Tony and I are not the so-called natural parents of our oldest child. We made up 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 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 white Catholic.

But I just guess is as valuable to stereotypes as the next person. Some years ago, when our son and his wife had children, we babysat the grandchild-
dren and were also asked to put on a show for the appearance at the school's open house.

Our granddaughter was in kindergarten, and her teacher's name was Mrs. Sjaardema. When Mrs. Sjaardema saw me, she mentioned that she, too, was Japanese.

She nodded happily and I told her I didn't know a lot of Japanese names, either. "How did you get a Dutch name?" I inquired. I knew Japanese 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, Lenten, Beversluis, Vellinga and Yonkman. But it was on once a name that used to lie Velvet h/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

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, the mixed-blood child.

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, intermarriage was not very common. He was teased at school, and picked on by many school bullies. Adults asked at his home's 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 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 alone, 57% of Japanese families have only used to be 26% in 1976.

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 when I was little. It made me so furious, I would go and hit the person who said it. 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 a difficult delivery. There came a point and as we

DELIVERY

continued from previous page

If we thought the pain was difficult before, this stage was beyond belief. We were constantly in braking patterns trying to deal with the pain, our emotions were hurt. If he's comprehending this post the fact that intermarriage in those years after the war was still uncommon, with the infux 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 Diliz, Emily Higuchi (Munoz Butler, Cherry Oba-yashi Tom, Chikuo Omori Mayall (Le-Blanc), and yes, Hisaye Yamamoto De-Soto. 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 distres of divorce, only a couple of these intermarriages melded come away whole. I've heard nothing by anything about the relative stability of such inter-

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 my family 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 Tony was a believer of another faith.

Perhaps Marcy's family had accepted that in me, but with their own grandson? Their belief would be absolutely, salvation for this child must include baptism. And if Sam and I 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 the look in her eyes, it seemed as if that face had just been cut. I couldn't believe a four year old had said that to us. I will never forget that day.

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 family would always be filled with difficulties, some unresolved and unanswered: that was the spirit of our future, of our beliefs.

The baby was born at 11:30 pm, after over 20 hours of labor and a difficult delivery. There came a point where I couldn't accept the contraction and the wailing pain while pushing. After wards we couldn't help but think of our mothers and grandmothers and the different type of labor they too went through. 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 heart shaped face. She seemed to be the one who should have written the book, if baby wearing words and conversations had to fill her head and no wonder she had trouble squeezing through.

With her birth a new tradition had begun for both of our families, an intercellular child in an intercellular fam- ly. Culture was not to be denied but delivered. The two cultures, 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.

Sec. A-46 Pacific Citizen Holiday Issue: Dec. 29-7, 1985

MYO KO O'Brien

miko...
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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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Sec. A—52 Pacific Citizen Holiday Issue: Dec. 20-27, 1985
JACL Regional Directors’ Reports

Pacific Northwest
by Tim Ota

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 widen the center portion of our organization has given us the political power and resources to do many things that may not have been accomplished otherwise.

We must be willing and able to respond to them.

As an active member of these coalitions we have been able to gain a more visible and important role in the overall image of the JACL throughout much of the local minority community. This has greatly aided us in our overall efforts to gain much needed exposure for the issues of JACL. Issues concerning the interment, civil rights, discrimination, health care of the elderly, women, etc., all have a place on our national agenda. In fact, many of these items would also appear on the national agenda. In such cases, community organizations concerned with matters of human rights can act in much the same manner as national organizations among other Asian American organizations. In the case of the JACL, we can act on our own as well as working with other community organizations concerned with matters of human rights.

This office works on developing and maintaining open ties with all of the regional directors 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 providers through state commissions and public officials lies in JACL’s ability to act as a national organization. The credibility of JACL among other national organizations as well as government agencies and public officials is an indication of the degree to which they view JACL as a national organization.

This office serves as a clearinghouse for information and referrals to other organizations and communities, as well as with the federal and state government agencies. They are a source of information and support for the regional directors and staff. They maintain contact with a variety of organizations and public officials lies in JACL’s ability to act 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.

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 be influential both in terms of speed and impact. When organizations make decisions involving budget, they usually act in much the same manner as organizations such as the Anti-Defamation League and NAACP.

Midwest
by William J. Yoshino

JACL regional offices serve an important role and their staff carry responsibilities of organizing and mobilizing the membership to achieve our overall goal of political change. Unfortunately, the role and responsibility of regional offices and their ability to influence local and national JACL are often confused and misunderstood. This sense of confusion can lead, as it did recently, to a disinterest on the part of national JACL to give direction to regional offices through cuts in their budgeted allocations.

It is 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 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 associations and also coordinate regional offices in their areas and are active in projects with these groups. Additionally, various regional directors have the opportunity to work on projects with local government agencies and work with local government officials to deal with matters concerning justice, the elderly, and local educational institutions.

Midwest
by William J. Yoshino

The other day a longtime 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-speaking elderly in long term care facilities is also available. Some 800 seniors received some kind of service from the Nikkei Service Center, a nutrition site, and a transportation program with a group of bilingual staff and volunteers who provide services to primarily Issei, but also to a growing number of Nisei.

The center is a source of information and referral on issues related to the elderly, such as health care, transportation, etc. It is a place where people can meet and talk about their concerns.

John Saito

JACL Regional Directors' Reports

Pacific Southwest
by Sachiko Kuwamoto

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JACL Regional Directors' Reports

Pacific Southwest
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I wish to see a national organization such as the JACL pro- gram as well as servicing the needs of various national JACL committees.

For 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.

There is a growing debate about our involvement in U.S.-Japan relations. We do not have a clear or positive definition of the function out of self preservation. I believe the organization could afford it and it might consider it for the future. It might not hurt to develop a career program for its staff.

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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, Carol Saito and 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 effort in this critical area is 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 go, young people. 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 from the 30s, 40s, and 50s. PSWD is looking 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 will bring his 30 years of diverse PSWD experience to the national level, having attended two recent National JACL 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. Watanebe, national leadership development chair, to PSWD, Dave Ikekage founded the Japanese American United Alliance in association with the Downtown chapter. This group sponsored baseball game outings for the Issei and their families. The opportunity to sponsor such events, 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 Mary Marutani, George Nakano, 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, two successful candidates include Inouye, Higashihosha, and Nishimoto. The familiarization with the National Board matters, issues, and operation is beneficial for both PSWD and National JACL. Case in point: Ken, the attendee at national 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 the 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 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. PSWD will be a contributor to this event and be acknowledged on the program. 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's 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 1986. A third is in the planning stages. Terrific! After Midori, leaders like Tom Shimazaki and Kazue Yoshi­ tomi 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 for Dr. Roy Nishikawa, PTD. Headquarters workshops covered a gamut of subjects from inter­ national dating and marriage to U.S.-Japan relations, with many panels of experts. The community needs to be brought up to speed with JACL's existence - "Show the JACL Bag," 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 used by the PSWD chapters as they use this form in their membership recruitment endeavor.

Liaison with the Chapters

This project was initiated by the PSWD Board to act as a conduit of contact and information exchange between the district board and the chapter members. Inouye was the lead person, with Higashiho 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 Development for Asian Pacifics, Widow and Parent Services, National Conference of Christians and Jews, Bilingual Counseling for Post Strove Victims, "Unfinished Business," Pacific Citizen, Japanese Community Pioneer Project, and many others.

Christmas Cheer and the Nisei Relays

Sandie Kawasaki, Pan Asian chapter chair, and Carrie Okamura, Orange County chapter chair, carry on 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 successful in the hands of each of you. I 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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Invitational Tournament
July 24-27, 1986
MGM GRAND HOTEL-PENO
MGM GRAND LANES

For Information or Entry Blank—Contact:
Dubby Teugawa (916) 457-8565
4450-73rd St., Sacramento, CA 95820
Open to all Nisei Bowlers, non-Nisei married to a Nisei, and non-Nisei bowling in a Nisee league.

ABC-WIBC Sanctioned
Handicap 90% of 210
ENTRY DEADLINE: Bowling
MAY 29, 1986
Expense: $2.00
100% Prize Fee Return
$12.00

Mixed 4 Team Mixed Doubles
Men & Women Regular Doubles

SANTA BARBARA JACL

SOUTHERN CALIFORNIA JACL

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JAPANESE AMERICAN CITIZENS LEAGUE
President: Tom Shimazaki
17124 Lisette St., Granada Hills, CA 91344
(818) 363-5885

1985 EXECUTIVE MEMBERS

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1st Vice President: Tail Kaili
2nd Vice President: Kei Ishigami
3rd Vice President: Meriko Mori
Recording Secretary: Alyce Shimotomiyama
Corresponding Secretary: Fujimoto
Publicity/Editor: Ada Shimabuku
Insurance Commissioner: Lucy Yoshihara
by Rose Ochi

The National JACL is an organization composed of local chapters, and as such, the responsibility for attracting new members and retaining the current membership falls on the chapters. The role of the National JACL is to provide assistance at the local level by providing:

1. improvements in renewal procedures through reduction of the labor involved in processing of renewals;
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 ex-chairs of Membership, Ron Kunisaki and Joanne Kumamoto, a 1984-86 Biennial Program for Action was developed and implemented. The following is a report on the progress made to date in current projects and 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. 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 360 new members. Because there was a leveling off of new members, an end-of-year membership development 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. Reiterating the above, chapter member retention 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 SBS consultant firm is conducting a direct mail solicitation to non-JACL Japanese Americans nationally. Membership application materials and rebates will be included. The mailing will go out in December.

New membership materials are being developed with the assistance of George Waki 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 that $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 timetabled. Included in the plan was a questionnaire to chapters with an effort to ascertain how well membership 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 Hirakawa. Under his leadership, the Board adopted a 20 percent increase in the membership fee. In combination with the 50 percent reduced life membership of $300, there will result in a substantial 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 enrolled by December 31, 1985. You have a few more days to go. Make an all out effort to invite some of your friends to join your chapter.

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 timely ones 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.

The future 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 not an option. We go hand in hand. It is a learning experience from which we forge a better paper.
ASIAN WEEK

In Southern California

Asian Week will publish a special, comprehensive edition about the Asian Pacific American communities of the Los Angeles area in February 1986. This special edition will take an in-depth look inside each of the Asian Pacific ethnic groups — at their population totals and demographics, the neighborhoods and towns in which they live, at their histories and their aspirations for the future, and at the problems and issues that concern them today. This will be the most complete guide to the Asian American communities of Southern California ever published.

For information about the special edition or to inquire about advertising, contact Asian Week at either of the two addresses listed below:

Asian Week  
Southern California Bureau  
7876 Berner St.  
Long Beach, CA 90808  
(213) 598-3782

Asian Week  
809 Sacramento St.  
San Francisco, CA 94108  
(415) 397-0220

Paradise Okazu-Ya Restaurant

Located in Harbor-Chinatown
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LAUAAU
EAT IN OR TAKE OUT
COLD MONDAY ONLY

Quick service from steam table.
SAIIN Combination Plate - Very Reasonable Prices
OPEN FOR BREAKFAST AT 7 A.M.
Our own style Portuguese Sausage (Kopi Bolon, Ghashi, (With eggs & choice of rice or hash browns) Includes Coffee, Tea or Miso Soup

The Original Bronze

JAKAMON
(Japanese American Family Crest)
Learn Interesting Facts on Your Surname
80% of Japanese surnames have originally been derived from CHINESE (Han name), the rest, from profession, rank titles, etc. If you like to have a few interesting facts about your own name trace to one of many categories of variant name writings, etc. unique to your surname or that of a relative or friend, then this is the chart to read. In all of our research, we utilized the vast collection of resources owned by Koji Yoshida who first, in 1972, introduced the Kamon (Family Crest) to the Japanese American community.

Yoshida Kamon Art, 312 E. 1st St.  
Suite 205  
Los Angeles, CA 90012  
(213) 629-2848 / 755-9429
Nina YOSHIDA, Translator

St. Louis  
JACI

Nisei Kitchen Cookbook

$7 prepaid from Bill Rysy  
1404 Virginia Drive  
St. Louis, MO 63011

Masters of Monday Night Football

Tipp's Sports has won a straight Mondays this week and the first two for the answer is the L.A. Raiders vs. L.A. Rams Monday Dec. 33
If Tipp's doesn't cover the spread, you play the rest of the season.

FREE Call 800-526-2188
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Our advertisers are good people. They support your PC.

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A full-color 24" x 30" poster of two Wald horse stallions - Spirals of the Old West. A great gift for everyone who loves horses.

$9.95  
plus $1.50 postage

Rush orders mailed same day, add $2.00.  
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(307) 247-2332
Kiyoko Chiyosh<br />
920 Beach Ball Lane, Lovell, WY  
(307) 247-4860

Toyoh Atelier

235 W. Fairview St.  
San Gabriel, CA 91776  
(213) 283-5685  
(818) 289-5674

Moichi

THE ISSUE: When they immigrated here many years ago, Japanese, with their not only high hopes, strict courage and immense pride, but also their culture. A few among other things, I included MOCHI, which was not only good to eat, but was also used as a centerpiece for the very special occasions as a "Gift to the Gods." Usually, a small round set on top of the Japanese Temple.

Every house had MOCHI display during New Year's and the day started with a bowl of mochi, which literally means "cook everything in it." Whatever, but it won't work if it does not have a few pieces of MOCHI in it. The practice of eating mochi during the holidays still holds today in many Japanese American families.

Moichi

AS A 4-Piece Set:  
Traditional Rice Mold  
Bowl, Sushi Take-Out Box, Sushi Plate, Chopstick Rest  
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AS A 3-Piece Set:  
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$20

AS A 2-Piece Set:  
Bowl, Sushi Take-Out Box or Sushi Plate  
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Available at Los Angeles, CA 93179
(323) 205-0118  
(310) 964-2495

Ask For Moichi

Niiyama Rice Cake Co., Los Angeles, CA 90013
Manufacturers of Japanese Confection Since 1975
In lieu of sending Holiday Season cards, these JACLers 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 $1.50 to the PC for a unit-space on this page to the JACL-Abé & Esther Haygwa 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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