Century-old injustice recalled

SEATTLE—While celebrations this month have honored the Lunar New Year in Chinese American communities across the country, Seattle included, local observances have also been held to mark a more solemn occasion—the 100th anniversary of the Seattle anti-Chinese demonstration.

On Feb. 7, 1886, a mob of armed white laborers, mostly of them unemployed, went into the Chinese quarters on Washington Street, forced more than 400 Chinese onto wagons and took them to the waterfront to be shipped to San Francisco.

The Chinese, many of whom had come to America to work on the railroads and had since taken other jobs, were blamed by many white workers for poor economic conditions. Two months earlier, 2,500 had taken part in an anti-Chinese demonstration in Seattle.

The steamer Queen of the Pacific, bound for San Francisco, was filled to capacity the next day with 400 Chinese who feared for their lives. Most of the others left in subsequent weeks, and only a small core of business men managed to stay.

On Feb. 8, 100 years later, about 300 people commemorated the event by marching from the national District to Third and Washington, site of the old Chinese Opera House, where they released black balloons to symbolize the release of any residual resentment. Marchers then proceeded to First and Yesler, site of the waterfront.

Mayor Charles Royer, speaking at the beginning of the march, said it is based on individual rights, and our diversity makes us strong.

"We're using this occasion to foment any sort of separation," said Ben Woo, executive director of the Seattle Chinatown International District Preservation and Development Authority.

He stressed the educational aspect. "People like my children have very scant knowledge of the people who came here and worked on the railroads and lived in ghettos that they called Chinatown."

"Even a lot of the older Chi­ nese in the community are surprised to hear about the expul­sion," said6 Betty Luke Kan, coo­rdinator of the commemoration. "We want to use this as a school for the present, to see that this type of incident does not occur again."

Steve Goo, whose great-grandfather lived in the area at the time, echoed those sentiments. "This is not meant to be a cele­ bration, but an education so it doesn't happen again."

Other events, held Feb. 15 at Univ. of Washington in conjunction with the centennial, were a symposium with historians Him Mark Lai and Phillip Choy, a slide show on Chinese American women by Judy Yung, a graduate student at UC Berkeley; an auto­ graph party for Ruthann Mac­ Cunn's book Sole Survivor; and a dramatization of the expulsion by author Maria Bataraya.

From reports by Seattle Times

Noted architect Yamasaki dies

DETOIT — Architect Minoru Yamasaki, whose designs includ­ed the 11-story World Trade Center towers in New York, died Feb. 6 of cancer at Henry Ford Hospital. He was 72.

A resident of Troy, Mich., Ya­ masaki had been recuperating from a December operation at the Sloan-Kettering Cancer Cen­ ter in New York and was admitted to the Detroit hospital for treat­ ment the week before his death.

Among the many structures he designed are the Century Plaza Towers in Los Angeles, the St. Louis Airport terminal, the Sloan-Kettering Cancer Cen­ ter in New York, and the Woodrow Wilson School of Public and International Affairs at Princeton University.

His works also include build­ings in other countries, such as the U.S. consulate in Kobe, Japan, and the civil air terminal in Dhahran, Saudi Arabia.

Born in 1910 in Seattle, Yama­ saki attended Garfield High School and University of Wash­ington, spending summers work­ ing at Alaska salmon canneries for $50 a month. Upon receiving an architecture degree in 1934, he moved to the East Coast be­ cause of the prejudice he had ex­ perienced on the West Coast.

His first job in New York was to wrap chinaware at an import­ firm, but he soon found work as a draftsman. He married Teruko Hirashiki (whom he would di­ vorce and later remarry) in 1941.

Because of the impending West Coast evacuation, he was joined by New York by his Isei parents. His father had been fired from his job of 30 years the day after the Pearl Harbor attack.

He taught at Columbia Univer­ sity from 1943 to 1945, then moved to Detroit and became chief designer for the firm of Smith, Hinchman & Grylls. In 1949 he opened his own business in New York. By 1960, in the New York by his Isei parents.

In the fall of 1949, he was chosen to design the memorial Center to the American Institute of Architects in 1961.

He was a recipient of numerous honors for his achievements, in­ cluding designation as Alumnus Summa Laude Dignatus by Univ. of Wash, Alumi Aemulorum in 1950 and as Nisi of the Biennium in 1962 by AJA, as well as a cover story in Time not using in 1964.

In the Time article he said that his buildings should inspire peo­ ple to "live a humanitarian, in­ quisitive, progressive life, beauti­ fully and happily." He drew his inspiration from a variety of sources, from the India's Taj Mahal to Gothic cathedrals.

He admitted to having "built some real dogs," and his critics agreed. One described his World Trade Center design as "about as humanistic, democratic and serene as a 1964 Lincoln Conti­ nental."

The award-winning Pruitt-Igoe public housing project in St. Lou­ is, which Yamasaki designed in the 1960s, became an embar­ rassment for him in 1972 when city officials, declaring it a high-rise slum, had it demolished. "It was one of the sorriest mistakes I ever made in this business," he told the Detroit Free Press, al­ though some later studies fault­ ed the administration of the pro­ ject rather than the design of the 30 buildings.

The World Trade Center and Century Plaza towers, consid­ered among his most spectacular designs, were completed in 1974 and 1975, respectively.

In addition to his wife Teruko, he is survived by sons Ken (a vice president of his firm) and Taro, daughter Carol Chakrln, eight grandchildren and a brother.

Services were held Feb. 10.

Hirabayashi celebrates victory

SEATTLE—Gordon Hirabayashi was a 24-year-old student at Uni­ versity of Washington when he made the decision to violate govern­ ment orders directed at Japa­ nese Americans.

"If I gave in to this, it would cause me to change my whole philosophy of life," he later said. "I knew I'd be accused of disloy­ alty, but I just couldn't sit back and passively endorse what was happening."

He turned himself over to the FBI in 1942 and spent 3½ years in various prisons for resisting curfew and evacuation orders. His appeal, which went before the Supreme Court in 1943, was denied. The decision was to stand unchallenged for 40 years.

In 1963, Hirabayashi, along with Fred Koremats and Masa­ yasu, whose wartime convic­ tions had also been upheld by the Supreme Court, sought to have their cases reopened on the basis of newly discovered govern­ ment documents showing that the Court's decision was based on false information.

Following a hearing held in Seattle last June, during which government witnesses defended the wartime internment, U.S. District Judge Donald Voorhees ruled on Feb. 10 that the govern­ ment had committed "an error of the most fundamental charac­ ter" in Hirabayashi's case.

"I feel that my 40-year crusade has been vindicated," Hirabayashi said the next day. "Judge Voorhees ruled that the government suppressed key evidence in my original court proceedings and that I was denied my due process right of a fair hearing."

"In a democracy, if citizens care enough and are patient enough, there will come an op­ portunity to overturn the injus­ tice. Such an occasion occurred yesterday." He added that the verdict was "not in the best interest of me personally, nor just for the Japa­ nese Americans. It is a great vic­ tory for America and for our sys­ tem of justice."

Voorhees focused on the con­ tention of Lie. Gen. John DeWitt of the Western Defense Com­ mand that "it was impossible to establish the identity of the loyal and the disloyal with any degree of safety. It was not that there was insufficient time... it was simply a matter of facing the real­ ities that a positive determina­ tion could not be made."

The Supreme Court was never aware of DeWitt's racial philoso­ phy; his final report was altered to read that there was not enough time to separate the loyal from the disloyal.

Voorhees wrote that "with very little effort the determina­ tion could have been made that tens of thousands of native-born Japanese-Americans—infants in arms, children of high school age or younger, housewives, the in­ firm and the elderly—were loyal and posed no possible threat to this country."

"More time might have been required to consider the loyalty of those who had spent their adult lives in truck gardening or farming or fishing, but a great number of those, too, could have been separated and still been loyal and of no possible threat."

Hirabayashi's all-volunteer legal team hailed the ruling as "a victory" for those who "suffered the hardships, humilia­ tion and indignities of the evac­ uation and internment."

"Once again, the courts have found that the government con­
Applications are being accepted for Visual Communications' course in "Graphic Filmmaking." The course focuses on writing, storyboarding, direction, and production of short graphic and animation films in Super 8mm and 16mm format. Instructor for the ten-week course is Mar Krapman, graduate of USC's School of Cinema-Television. Fee: $500. Info: (213) 681-4402. Deadline for applications: Feb. 24.

Kumamoto, director of Center for Non-profit, will enable resource people and consumers to discuss health and social service needs of the community. The $5 registration fee will cover the cost of postage and printing the report. Info: (213) 687-7701.

Community organizations wishing to have an event, exhibition or other activity listed in the calendar of the city's 8th annual Asian Pacific American Heritage Week (May 7-14) must submit an application by Feb. 28 to Asian Pacific Heritage Committee, Mayor's Office, Rm. M1, 200 N. Spring St., L.A. 90012. Info: Lilly, (213) 685-5604, or Maxwell, (213) 468-2331.

Discussion on diseases slated

SAN FRANCISCO—Osteoporosis and Alzheimer's disease, both of which sometimes afflict the elderly, will be the topic of a workshop to be held March 1-14 p.m. in Japantown's Sumitomo Community Room.

Two UCSF staff members will be speakers: Dr. Joseph Tom, clinical pharmacist, and Ritu Yee, family nurse practitioner. Dr. Nelson Kobayashi, UCSF assistant director of pharmacy, will serve as moderator.

San Francisco Chronicle reporter Andrew Kometani, a Pacific Islander, will be the guest speaker. Participants will have an opportunity to ask questions about the causes, symptoms, and prevention of these two diseases. The panel will also discuss some of the latest medical findings about Alzheimer's and AIDS.

The workshop, sponsored by Nisen and Retirement, is open to the public and free of charge. Information: Greg MacNaughton, 641-1057 (evenings).

HONOLULU—Former state senator Patricia Saiki, stressing the need to put a Hawaii Republican in Congress, announced Feb. 10 her candidacy for the 1st District House seat currently held by Democrat Cecil Heftel.

On hand for Saiki's announcement was Hiram Fong, who was elected in 1989 as one of Hawaii's first two senators, former governor William Quinn, and Malcolm MacNaughton, retired chief executive officer of Castle & Cooke.

Co-chairs of Saiki's committee are Dr. Franklin Kometani, a Republican Party official, and Andy Poepoe, former state legislator and Honolulu city councilman. Saiki, who stressed the importance of the American enterprise system to Hawaii and the nation, said she can be "a link to the White House and the Republican administration."

"People of Hawaii are very unaccustomed to sending four Democrats to Congress," said Fong, referring to Reps. Heftel and Daniel Akaka and Sens. Daniel Inouye and Spark Matsunaga. "Can you send a Democrat there and expect to get something for Hawaii? No." Fong is the only Republican Party official, and Andy Poepoe.

Saiki, who served in the state legislature for a period of time as a lieutenant governor in 1982, then became GOP state chair—a post she relinquished in order to run for Congress.

Another Republican running for the same seat, Rick Reed, criticized Saiki for using the party chairmanship to maintain visibility for her own race instead of "encouraging new people to run on the Republican ticket." Reed is an aide to Honolulu prosecutor Charles Marsland.

Democrats in the race are state senators Steve Cobb and Neil Abercrombie and former governor Nishi Tudor. Heftel is expected to run for governor this year.---from a report by Honolulu Advertiser
New ethnic plays presented in L.A.

LOS ANGELES — Three plays currently being presented at L.A. Theatre Centre, 5140 Sunset Blvd, Suite 315, LA, CA 90020, feature the work of Asian American artists.

I Don't Have to Show You No Stinking Badges, a new play by Luis Valdez (“Zoot Suit,” “Corridos”) that takes a satirical look at middle-class values and minority stereotypes, features Pati Yasutake as Anita Sakai, the girlfriend of frustrated Harvard law student Sunny Villa (Robert Beltran). The play touches upon the relationship between Latinos and Asians in America.

The title is taken from a line in the film “Treasure of Sierra Madre.” James Victor and Anne Belostance also star.

“The Sound of a Voice” makes its Los Angeles premiere and “As the Crow Flies” its world premiere at the four-theater complex. Both plays are by David Hwang, whose previous works include “F.O.B.” “The

AAJA scholarship forms available

LOS ANGELES—Applications for the 1986 Asian American Journalists Assn. (AAJA) scholarships are now available. Asian American high school seniors and college students attending accredited institutions anywhere in the U.S. may apply.

Awards are based on scholastic achievement, demonstrated journalistic ability, financial need and desire to pursue a career in print or broadcast journalism. Finalists are selected by a panel of editors and reporters from major news organizations.

Last year, AAJA gave a total of $13,800, in amounts ranging from $250 to $2,500, to 14 students. Awards were presented on behalf of Times Mirror Co., KCET-TV and Benihana of Tokyo as well as AAJA.

Deadline for submission of applications, at least two reference letters, and work samples (clippings, photographs or video cassette) is April 30. Application forms can be obtained by contacting Karen Seriguchi, AAJA executive director, 321 Wilshire Blvd, Suite 315, L.A., CA 90010. (213) 308-8333.

Coro offers leadership course

SAN FRANCISCO—Coro Foundation is accepting applications for a public affairs training course for Bay Area Asian Pacific community leaders to be held May 17-21. Application deadline is Apr. 4.

The Seminar Course in Public Affairs is open to 12 individuals of Asian or Pacific Islander background who wish to develop and mold the future of their communities through more effective participation in public affairs. To be eligible, applicants must live or work in San Francisco, Alameda, Contra Costa, San Mateo or Marin counties. The program includes sessions on 9 Tuesday evenings, 5 Friday afternoons and 5 Saturdays.

The seminar is designed to give Asian Pacific community leaders an intensive, up-close introduction to public affairs decision-making in the Bay Area.

State Capitol site of J.A. exhibit

SACRAMENTO—“East to America: A Panorama of Japanese American Experience” will be exhibited through March 1 at the East Wing of the State Capitol. Produced by National Japanese American Historical Society/Go For Broke, Inc., the exhibit features 100 sepia photographic enlargements depicting the Japanese immigrants’ arrival in Hawaii and the mainland and their incarceration during WWII. All of the photos are unpublished and come from private sources.

Two-thirds of the photographs are from NAAHJ’s national collection and one-third is from the Sacramento chapter’s collection. The exhibit coincides with ob­servances of the 40th anniversary of President Franklin Roosevelt’s signing of Executive Order 9066 on Feb 19, 1942, which paved the way for the internment.

Info. Henry Taketa, (916) 444-5677; George Matsuzaka, 391-6770, or Diane Tomoda, 441-6255.

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The Canadian Nisei

IN QUIETLY LISTENING to the experiences of the J.C.'s, I was impressed by the striking similarities of their WW2 experiences, as well as by some of the more egregious indignities to which they were subjected. For many years, the Japanese denied the right to vote, an incomprehensible situation in a democracy.

In 1942, starting from February—a month too familiar to AJA's—the powers in Canada ordered the expulsion of all Canadians of Japanese ancestry from the west coast of British Columbia. Some 21,000 persons were summarily uprooted, most of their possessions auctioned off wholesale with used car dealers desecrating as b赞e the upon a care. After expenses, fees, commissions, etc., there was little left from the distress prices realized.

It was not to stop here.

AS LATE AS THE spring of 1942, necessity forced the Japanese forces breathing their last gasps, the Canadian government carried out a mysterious "boundary survey," the test being whether a JC and his Issei parents would "voluntarily" remove themselves east of the Rockies. Those who declined were deemed disloyal, stripped of their citizenship and earmarked for banishment to Japan. Some 10,000 were so classified and about 4,000 were forced to Japan before public opinion and a United Nations resolution finally caused the government to cease.

During my tour of duty with the U.S. Armed Forces in occupied Japan, I personally came across a number of J.C.'s in various parts of Japan.

The devices employed, the impetus thereof, the timing, the nature of the mentality behind everything—all bore an all too-familiar resemblance to what had occurred in the States. Indeed, a mirror image, one might say. And so it is that our cousins to the north are also engaged in an effort to restore their dignity, in the form of redress, thereby providing Canada with an opportunity to remove this blot on its history and restore its rightful pride.

In our Holiday Issue article about ad sales and the Selanoo chapter we inadvertently left out the name of a very important member of the chapter's ad sales team, Clarence Nishiumi. Thanks, Clarence. Your efforts did not go unnoticed.

The COMMAND FROM THE HELM

Clear the TRACKS!

WE'RE COMING THROUGH!

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 Tanks, Eh, Richard

ONE THING LEADS TO ANOTHER

Bob Shimabukuro

Hawaiian pidgin English, as anyone who has been to the Islands knows, has a flavor and uniqueness that is, at best, sparse and inventive, incorporating both the words and language structure of the various immigrant groups, and at its worst, totally incomprehensible to mainlanders. As a language that evolved as a means of communication between the diverse groups, it permitted the necessary business and personal transactions of everyday life in the Islands. But what in effect happened was the creation of a language which many felt was limiting and "improper," or, in its best light, a "cute" expression of local color. Thus the ethnic awareness movements of the 60s and 70s, however, pride in one's upbringing and heritage, led writers from Hawaii to utilize pidgin as a "legitimate" language of expression, and writers such as Milton Morison and A. F. A. Reading, A. F. A. Reading (All Asking for Is My Body) used pidgin to great advantage.

In the past few years, a few books worth mentioning have appeared. A trio of "locals," Douglas Simonpon (Pep), Ken Sakata and Pat Sasaki, put out Pidgin to Da Max (Pep-povision, 1981), Pidgin to Da Max Hana Hau (Pep-povision, 1982), and Fox to Da Max (Bess Press, 1985), humorous explanations of pidgin vocabulary, punctuated with drawings, facts about Hawaii, and terms from "small-kid time."

If language is one of the vehicles by which our cultural traditions are preserved and transmitted, then books offer a vehicle to those who grew up in Hawaii; the success of these books suggests that many Hawaiian expatriates and expatriates feel that there is something about the shared experience that is worth preserving.

Still, those who grew up prior to the 60's, there was a definite stigma attached to speaking pidgin. My own Toki, constantly admonished me, "I don't care if you speak pidgin, just as long as you can speak proper English when you have to."

Speaking "properly" was not one of my life goals as a kid since that immediately classified me as "tokon" by my Japanese American friends, or as "too haoled" by my friends of other ethnic group that put continuing pressure from my sister and my immigrant father, who felt that the only way out was a good education and the ability to speak "properly." I too grew up believing that pidgin was limiting, that it could not communicate intellectual and emotional concepts other than the most basic necessities.

That notion was drastically challenged with the appearance of Richard Kapolu's Punchbowl Song (Topgallant Publishing, 1985), a collection of poems, anecdotes and drawings about "small-kid time" in Hawaii of the 30's-40's.

Song covers a range of topics from the perspective of a poor Portuguese-Hawaiian at work and play: the "shame" of being poor, the love hate feelings toward Japanese locals, the contradictions of being hapa, the attitudes of family and relations, and personal growth. These topics are covered with a humor and sensitivity that is often painful in its rendering, but always to the point, honest, and most definitely alive.

The economy of pidgin is probably utilized best in poetry and storytelling. Kapolu has captured Hawaiian "small-kid time" better than any other writer has so far. In the process, he has demonstrated that it hasn't been the language that has been limiting; it is the stigma attached to it that has led to the prevailing attitudes which have placed boundaries on the creative impulse. Kapolu has done much to remove these boundaries.

Whether mainlanders will find the book interesting or even understandable remains to be seen, but Hawaiian locals and expatriates are sure to find much that is valuable.

Since much of the writing comes out of the Hawaiian oral tradition, however, and since pidgin has a beautiful lyrical quality to it, a reading of selections from this book would convey a lot more, especially to mainlanders who would probably understand an oral rendering better since the phrasing and construction (not to mention the vocabulary) is sometimes difficult for the uninitiated.

For those interested, the address listed for Topgallant Publications is P.O. Box 4535, Honolulu, HI 96813.

Anyway, "Tanks eh, Richard, you've helped change my mind about pidgin little bit."

Slopman

Short, bowlegged Japanese man come pick up slop.

One bucket carry each hand, when full, splash over the side, good thing the bugger wear boot.

Just like he do one zigzag kid, go home by house, almost same kind walk like duck. Pick soon big black can on top truck all full up, tire come flat. Go home feed 'em to pig.

Stink job.

Nobody like do 'em but got to. Keep serve 'em and keep 'em...

Slopman

Talk silly stuff little bit. Hear dog bark way up Papakolea side.

Daddy: Mm in the kitchen still yet, he tell what happen today work. Last thing do, go there in the kitchen, tell 'em, Goodnight Mama Bless Me, Goodnight Daddy Bless Me. They tell, Goodnight God Bless You. Kiss 'em. Go back bed. Try sleep. Quiet not, outside the wind blow, can hear 'em. Little bit rain fall on top the iron roof. Pretty soon, fall asleep, all kind sound no more, my ear finish work today.

from Punchbowl Song

© Richard Kapolu, 1985
Overseas Japanese

FROM THE FRINGY PAN:

Bill Hosokawa

Despite the end of the energy boom Japanese business firms continue to enlure their presence in Denver. Several of the big trading companies closed their offices here when oil exploration dropped off, but others have arrived and some of the original firms have increased their staffs.

The result is a growing community of traders and businessmen and their families. Their total is infinitesimal by comparison to Los Angeles, New York, San Francisco and Chicago, but still a substantial number by Denver standards. Overall, they are a young and earnest group, intent on making a mark on all of their assignments for good old Kabushiki Kaisha and working long hours without complaint.

Generally, they enjoy being in Denver. I think what they enjoy most is freedom—freedom to drive their cars where they wish without having to cope with the gosawful crush of Tokyo traffic. Freedom to dress as they wish, even to trudge in mutton-tails to ski or picnic, freedom to shop as they wish in huge super markets, freedom to escape from the moutains to ski or picnic, freedom to go golf with guests and customers and keep on going for a long time, a freedom to listen to the latest popular tunes. They obviously are, to coin a phrase, witness to the fact that culture is a powerful force. It is what helped keep the Issei together in clannish groups, the Nisei together, even though their numbers are small, in places like New York and Chicago, Detroit and St. Louis, and even Tokyo.

Perhaps the sociologists, or maybe it’s the anthropologists or psychologists who study behavior, have a name for the force that brings birds of a feather together.

Another dream that the members of the Japanese Business Firms Association have much in common is the hope that someday the Japanese American is perceived. The controversy about the Japanese American, the antithetical to that. We know what we mean when we say that. A Japanese national and our national identity may have many difficulties in understanding the seeming contradiction. We certainly look Japanese. We want to be distinct from Japan. We mean that we are American. We really don’t mean to say that we are not Japanese ancestry, surrounded by our culture. Our language expresses that we aren’t Japanese (in the sense described above), our situation is antithetical to that. We stand out and we know it. We counter situations daily that remind us of how we are being perceived (not as real Americans, but a Japanese face). We are asked where we are from. We are complimented on our English fluency. We are asked how we expect to handle the trade deficit with Japan. The desk clerk at the hotel greets us with “Hello, how are you, mon,” which generally gets a hostile response from one of us. Even our encounter with a Japanese American. Ever notice that we bow and shake hands simultaneously when meeting a Japanese national, and that they do the same? It is a unique greeting reserved only for an encounter between a Japanese national and our national identity. Certainly, there is some ambivalence or confusion being harbored in our minds.

The debate on what to call ourselves is tied to our concern for identity. Are we Nisei? Are we American? Are we Japanese? Are we Japanese Americans? Are we American-Japanese? We are concerned about all of this, because of how we judge the way we are perceived. The controversy about the Japanese American: “Nisei: The Quiet Americans in the early 1970s had to be based on the perception of isolation and external perception. Today, the debate centers around biracial children. What are they to be called? Whatever, half or quarter or eighth that stands out (is the most different) will probably predominate. It may get easier to name the package. For the Japanese, his/her ethnicity is a given, so he/she identifies with a prefecture or a company. For the American-Japanese, made in Japan and raised in the U.S., he/she is forced to be conscious of his/her ambiguity. The numbers dictate it.

A Familiar Problem

MUSUBI

by Ron Wakabayashi

The dynamics of numerical relationships and their meaning is a special consciousness of what is different. There is a quite natural comfort in being part of the norm, that is, to stand out. At the same time, we wish to stand out, but only in positive ways. All quite understandable.

Letters

A Satisfied Customer

Yes, Dick Obayashi and Miss Joo (Letters, Jan. 11, P. C.) I thoroughly support and share your seemingly contradiction. We certainly look Japanese. We want to be distinct from Japan. We mean that we are American. We really don’t mean to say that we are not Japanese ancestry, surrounded by our culture. Our language expresses that we aren’t Japanese (in the sense described above), our situation is antithetical to that. We stand out and we know it. We counter situations daily that remind us of how we are being perceived (not as real Americans, but a Japanese face). We are asked where we are from. We are complimented on our English fluency. We are asked how we expect to handle the trade deficit with Japan. The desk clerk at the hotel greets us with “Hello, how are you, mon,” which generally gets a hostile response from one of us. Even our encounter with a Japanese American. Ever notice that we bow and shake hands simultaneously when meeting a Japanese national, and that they do the same? It is a unique greeting reserved only for an encounter between a Japanese national and our national identity. Certainly, there is some ambivalence or confusion being harbored in our minds.

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The Onizuka Legacy

January 28, 1986 will be long remembered. Our pride and spirit so sorely, yet so proudly, to be crushed by the tragic events of Space Mission 51-L, the last flight of the space shuttle Challenger.

We will remember forever the courage of the seven American heroes diverse backgrounds and various parts of this nation, all of them unique individuals, but alike in their pioneering spirit. As the story of those brave men and women who first crossed unknown oceans to explore and settle this new world had carried on, so too will the legacy of these seven men and women.

The JACL joined the nation in mourning the loss of the Challenger crew, including an outstanding Japanese American, Lt. Col. Ellison Onizuka. As national president of the JACL and one of the senior Asian Americans in government, inspector general of the Defense Civilian Authority, I was invited to attend the national memorial service in Houston dedicated to the memory of the seven Americans who lost their lives. Ellison Onizuka will be remembered as a test pilot, astronaut, pioneer. History will note that he was the first Japanese American in space that he was a risk-taker. To us as Japanese Americans, indeed to all Asian Americans, he was more, for he showed the way to making dreams come true.

His life example will make Asian youth of today and tomorrow not only proud of his achievements, but also afraid to seek the seemingly impossible.

The courage to take risks, to seek answers, to explore the esoteric mysteries, and to challenge adversity brought these seven American heroes together to become an inspiration to us all. But Ellison Onizuka uniquely contributed to future generations of Asian Americans and other Asian Americans as a role model.

I wonder how many aspiring young astronauts and space explorers are dreaming their dreams today as a result of his fearless quest for knowledge. For Ellison Onizuka, his dedication and commitment will live in the spirit of future generations of Asian Americans.

HIRABAYASHI

Continued from Front Page

ealized information about the interview from the judiciary, said Rep. Norman Mineta (D-Calif.), referring to the Appeals Court ruling last month in favor of the class action lawsuit filed by Typee Amos, a Japanese American, and he was a risk-taker. To us as Japanese Americans, indeed to all Asian Americans, he was more, for he showed the way to making dreams come true.

His life example will make Asian youth of today and tomorrow not only proud of his achievements, but also afraid to seek the seemingly impossible.

The courage to take risks, to seek answers, to explore the esoteric mysteries, and to challenge adversity brought these seven American heroes together to become an inspiration to us all. But Ellison Onizuka uniquely contributed to future generations of Asian Americans and other Asian Americans as a role model.

I wonder how many aspiring young astronauts and space explorers are dreaming their dreams today as a result of his fearless quest for knowledge. For Ellison Onizuka, his dedication and commitment will live in the spirit of future generations of Asian Americans.
Chapter Pulse

Featured speaker was Eric Saul, director of the Presidio of San Francisco Army Museum and curator of the National Japanese American Historical Society.

Placer County

PENRY, Calif.—Lee Kasumoto, manager of California First Bank in Roseville, will be sworn in as president of Placer County JACL at an installation dinner slated for Feb. 22, 7 p.m. (social hour at 6) at Penryn Restaurant, 3120 Penryn Rd.

Guest speaker will be Alan Nishi, assistant branch manager and chief credit officer of Production Credit & Associates in Stockton, president of French Camp JACL and curator of No. Calif.-W. Pacific District JACL’s board of directors. He will give a Kansai perspective on the JACL leadership program in Washington D.C., which he participated in last year.

Other officers are: Hiyoke of Penny, 1st v.p. (program and activities), Judy Buckley of Loomis, 2nd v.p. (membership services), Noboru Hamashiki of Newcastle, 3rd v.p. (community services); Hisako Mune of Auburn, rec. sec’y; Amy Yoohills of Loomis, publicity; and Corr. Sec’y; Ellen Kubo of Pen­ny, tires, and official delegate. Appointed chairpersons: Mar­sha Miyamura, hist.; Hiko Yego, 100 Club; Cosma Sakamoto, inc. commissioner; Frank Kagota, re­dress; Hugo Nishimori, pr. Other board members are Ken Toku­moto (immediate past president), Tom Hirota, James Kaneko, Ka­zuko King, Sam Maeda, James Makimoto, Dick Nishimura, Tuki Okaya, Ted Yamashiro and Al­bert Yoshikawa. Harry Kawa­hara is Kobo’s alternate.

NWCNPQC annual report George Kono will install the officers.

Cost of dinner is $10. Info: 556­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­…
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