NIKKEI 2000 AND BEYOND
OUR MUSEUM IS BECOMING A REALITY!

...It is a dream and a promise being fulfilled. And, during this special Holiday Season, it gives us a chance to reflect upon our achievements and what lies ahead during the New Year.

A year ago we projected that 1987 would be a landmark year for the Japanese American National Museum. And it truly has been.

Last February, the former Nishi Hongwanji Buddhist Temple in Little Tokyo officially became ours — thanks to a fifty-year lease with the City of Los Angeles.

Then, the Museum received a total of $1.75 million in renovation grants from the city and the state of California. And the federal government, through the National Endowment for the Humanities, has assisted by underwriting the long-range planning for our exhibitions.

Additional property adjacent to the Nishi will soon be made available to the Museum. This will enable us to significantly expand our exhibition capacity — and will further assure us of becoming a world-class museum.

We have nearly completed a nationwide search to employ a museum director. Further, we are expanding our Board of Trustees and developing a national Board of Governors.

I am especially pleased to report that Senators Daniel Inouye and Spark Matsunaga have enthusiastically agreed to serve as co-chairmen of our Board of Governors.

So, you see — a lot has happened! And it could not have happened without the support and encouragement of hundreds of people who — like yourself — truly want the Japanese American National Museum.

But, there is still much more to do. This is why I respectfully ask you to consider making your own financial commitment toward this project at this critical early point in its development. And what a wonderful way to help celebrate the spirit of this Holiday Season.

Your help is needed to continue the momentum as we prepare for the national capital fund raising campaign and continue our essential ongoing activities during the coming year.

Your generous gift of $50, $100, $250 or more — or whatever amount you feel you can share — will make an important difference. Your gift at this time will help assure our Museum’s continued successes throughout the coming year.

Warmest Holiday Greetings,

Bruce T. Kaji
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P.S. So, please, mail your Museum gift today while you’re thinking about it. Just complete and return the contribution reply slip below. Once again, thank you for caring.

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The JACL World to Come, According to Tomer

S Ocial critic and author Alvin Toffler, in his 1970 best-seller, "Future Shock," describes the emerging changes with respect to the orga nizations and individual living patterns. Two decades have nearly passed since its publication by Random House. Bantam Books and changes continue to exceed beyond expectations as the world confronts the 21st Century.

This look at the Japanese American community, the JACL, and the world to come was the theme of this year's Pacific Citizen Holiday Issue. Judging by the mail, there were not many takers to ponder on this theme in print. However, everyone we had questioned in the months prior to starting production was intrigued by what the future might bring.

The passive person waits for the parade to pass. The active person wants to help shape that which is to pass or have some control over one's destiny.

Be that as it may, self-education into the future philosophically or logically can't be more than your particular capacity. Not being a futurist, we toyed with Toffler's chapter on the "Coming Ad-Hocracy" to measure the trends with respect to the future of organizations and relationships of members in and out of organizations—government, industries or whatever. Where organization was mentioned, we substituted such a concept in both people and power. It will come to lines of authority being shaken and reshaped, and people will come to greater changes. Even a voluntary-type organization will face such a turn of events. JACL is an ad-hocracy.

In brief, what does Toffler say about the JACL? As an assumed computer, such an automation is leading the way to the overthrow of bureaucracy. Toffler projects. It means more energy going toward solving non-routine problems, which requires creativity and sensitiv ity.

Can you imagine, however, JACL run by computers? In many respects, production of the Pacific Citizen has been automated. A case in point: last July, the P. C. office acquired an IBM clone for its accounting department. It has been PC advertising business manager Rick Momii's challenge to accommodate the accounting needs into the database. That he has done, designing the program to accomplish the first mission: keeping track of the ads and automating the billing process, an ordeal in the past as our former accounting manager Ritz Tsuneoka will testify. And many more missions face the office computer. And JACL by computers? Its multi-faceted accounting system is in the process of being fashioned into a house for the computer, which National Headquarters has—thanks to the Mountain Plains District Council—one of the court's outstanding issues. The other districts are expected to assist in this effort with suitable contributions and kind, talent or money.

This shrinking durability of organizational relationships. He points out, "This upheaval is shown by how fast tables of organizations keep changing, titles change, jobs are transferred, responsibilities shift..." JACL in fact, has been changing its national board structure since it was founded 60 years ago—though not every biennium.

The new ad-hocracу is identifiable by the tag. In organization life, we're seeing a "select committee," "project" or "task-force" being assembled to solve specific, short-term problems. The list from inside JACL would be too long, but the most notable would be the 1995 JACL Planning "Commission" which derived into executive reorganization. Till then, JACL work was shuffled through standing committees comprised of members with staff assigned for support.

It is predicted by 2001, the U.S. work force will be two-thirds non-routine—organizations will be relying on transient teams and task forces most heavily. Seemingly permanent organizations will be infiltrated with such transient teams.

JACL should be open to operate similarly. Such "town-square" type committees, which require creativity and professional level, intermediaries at Headquarters. JACL is that project. That's exciting to old-time JCLers, no doubt. The JACL "pre's" at the local level around the country, like Alvie Kasai, Jim Murakami and Henry Tanaka in communities around the country, went in defense or advocacy of the Japanese American community to keep the paper in the hands at a voluntary non-paying basis. (These are but a few names. Remind us that the P. C. will need to develop a directory of these local leaders in homage to their dedication.)

JACL in year 2001 will see a new organization man. Toffler envisions himself or her as a free-swinger, perhaps a folk hero in the industry, ours is the non-normal exempt status of (if still in the books), and affiliated to many organizations but not committed to any. Will this lead to a new kind of creative will to solve the problems with the equipment and staff provided by the organization.

Toffler further says he'll stay as long as the problem remains. He is committed to his own career. His own self.

In the world of ad-hocracies, JACL can look forward to a change, unaided of defied or adverse opinion, according to Toffler's "Future Shock." A free-swinger can be an advocate of pride and can attract to ethnic causes but the professional who wants to tackle this problem will face an uphill battle that will never disappear in this imperiled world.

—Harry K. Honda

GREETINGS! GAVE MY REINDEER A LITTLE REST ON THIS JOURNEY TO WHISPERING WOODES, WISHES YOU A HAPPY HOLIDAY SEASON!

PACIFIC CITIZEN
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The JACL World to Come, According to Toffler

What Do the Kids Think?

David Mas Masumoto

Back in 2005 is an anthology of stories and poetry by Nikkei young adults. In her spare time, she is an illustrator in his spare time.

Contributing Artists
Ken Mochizuki

Takemoto Iwasaki is a graphic designer for the Mainland Company of Pacific Citizen.

Jim Ogawa, a commercial artist, lives and works in Anaheim, California.

ARTICLES IN "THE JACL WORLD TO COME"

JACL and the Nikkei in 1992
by Bill Hoshikawa

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The AJAs in the 21st Century
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The Dreams
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by Ken Morohinski

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About Our Contributing Artists
Victor Cook is an assistant animator. He is the creator of "Knee High," which appeared in the Korea Times in Los Angeles. His cartoons have also appeared in the Orange County Daily Pilot and Five magazine. He currently resides in Woodland Hills, California.

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In the JACL World to Come, According to Toffler

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A light breeze rustles the cottonwods and pines that dot the fairways. You raise your club and begin the arc toward the tee. For an instant, the stillness breaks with the age-old sound of the wood add 're s singing the ball. It's another great day at Green River Golf Club, where you can enjoy golf the way it was meant to be played. A public course that offers you the service and features of a private club. With everything designed to put you at the top of your game.

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Sec. A—14 Pacific Citizen Holiday Issue: Dec. 18-25, 1987
I am not at ease with the role of prognosticator. I am more comfortable as a reporter examining and writing about the present and the Nisei. But past is prologue. I may have established a basis from which to peer into the murky future, so I shall give it a try.

Add five years to 1987 and we get 1992. By 1992 many of us Nisei, already in our twilight years, will no longer be here. Time has a way of changing the makeup of organizations as well as the vigor and outlook of individuals. In another five years the influence and mindset of the Nisei generation will have disappeared. The Sansei will be the movers, the shakers, the thinkers and doers, and the Yonsei a scattering of Gosei will be starting their careers.

Now, for the moment, let's look back into the past, back to 1941 when the world as the Nisei knew it was shattered by the outbreak of war. The Nisei at the time averaged 18 years of age. The Japanese American communities were under the leadership of the Issei, and understandably they were reluctant to yield their prerogatives to callow and inexperienced youth. Suddenly that Issei leadership vanished.

First, Nisei inherited the Issei work ethic. Nisei were brought up with the philosophy that anything worth doing had to be done well. Unfortunately we were not to struggle for virtually everything we sought. While it is true that many problems remain, that desperation, thank goodness, is largely a thing of the past. It may be hard to believe at times, but we live in a better society and are more sensitive to the diminishing urgency of ethnic matters. The priority assigned to them will fall.

However, the broad-gauged Sansei outlook mentioned above is, in my opinion, unlikely to do much for an idealistic concept now struggling to get off the ground. That would be the idea of bringing the various minorities of Asian and Pacific Islander background into an Asian American coalition to exert a political, social or other influence as a diminution of that work will take. The idea's largest handicap is that although the various ethnic groups have some physical similarities, at this stage they share virtually no commonality of interests other than, perhaps, a fondness for rice. To cite one example, the unhappy reality is that many Japanese Americans look askance at the economic aggressiveness of Korean immigrants and see them as a problem rather than ethnic allies. We can sympathize with the adjustment problems of Hmong tribesmen thrust into an urban American setting, and offer a helping hand, but a political or social alliance with them is hardly realistic. A Japanese American has more in common with his Caucasian or Hispanic or black neighbor or co-worker than with a recent Asian immigrant.

There is also the delicate matter of turf. Each Asian minority has its own pride and, speaking in broad generalities, my experience has been that they do not take readily to cooperation with other minorities. Nor are they happy to accept the leadership of others.

While it is true that all Asians share some problems of discrimination in a predominantly white society, many Japanese Americans find it awkward if not difficult to remember the tortured victims of Communist savagery that it was our efforts and our orchestras that enabled them to immigrate to the United States. Certainly we deserve credit for breaking the anti-Asian bias in immigration and naturalization laws. But to make much of it projects, unfortunately, an unwanted image of arrogance and superiority. In time an Asian American coalition is hardly realistic. For the immediate future the problems seem to loom larger than the potential benefits.

Add five years to 1992 and we get 1997. By 1997 many of us Sansei will have completed our careers.

So let's take another look at 1992. It marks the 50th anniversary of one of the saddest and most outrageous events in the history of American democracy. In 1942 President Franklin D. Roosevelt signed Executive Order 9066 which authorized suspension, on a racially selective basis, of the rights of citizenship guaranteed by the Constitution.

As the blue ribbon Congressional Commission on Wartime Relocation and Internment found, F.O. 9066 was unjustified and the Evacuation it authorized was the result of "race prejudice, war hysteria and a failure of political leadership."

It is repeating the obvious to say that F.O. 9066 had a profound effect on us. It disrupted the orderly pattern of our communities and our individual rights and in some instances, destroyed life itself. It raped the nation's democratic ideals and besmirched its self-esteem. Forty-five years after the event, we continue to seek redress for that outrage. For a decade, redress has dominated the attention, energies and resources of JACL to the detriment of other important concerns.

This past year JACL's redress campaign scored a remarkable coup. After the first major test, a far greater triumph than many thought possible. What started out as a divisive issue within the Japanese American community has become a rallying point in the fight for redress.

The House of Representatives took up H.R. 442, a bill expressing an official apology for the injustice of the Evacuation, and authorizing (but not actually appropriating) a $1.25 billion fund out of which each surviving evacuee would be paid $20,000. The vote of the 435-member House was 243 for and 141 against.

As this is written, the Senate has not scheduled a vote on the bill. S. 1009, Gracey Uyehara, JACL-LEC executive director, reported on Oct. 8 that the Senate leadership considers S. 1009 a high-priority bill which is likely to be voted on this year.

Since the measure has 76 co-sponsors in a body of 100 members, it would appear to be headed for approval handily, although co-sponsorship isn't necessarily assurance of a vote when the chips are down. Unfortunately, after Senate approval a presidential veto is considered a possibility largely because of the measure's cost in a time of huge budget deficits.

A veto would make the whole issue iffy. It takes 67 votes for the Senate to override a veto. Assuming not too many co-sponsors will decide to abandon the bill and support the president, there would seem to be a reasonable chance that the Senate will vote to override. The problem is greater in the House. Although the 243-141 tally was an impressive margin for a human rights measure that has been so highly politicized, the affirmative vote falls 47 short of the two-thirds necessary to override a veto.

I will not venture to guess the ultimate fate.
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The year 2000 in America began with a heavy heart. The sidewalks were crowded with Americans of all colors. Marching down the broad boulevard were men in para-military uniforms, a drum and bugle corps, pretty girls in short twirling batons. The day was spectacular. The stars and stripes fluttered in the sun, and beside it marched a gigantic flag with a black logo on a blood red field. The crowd was silent, and grim.

Since nearly a decade ago, the America’s Patriotic Party (APP) members had steadily gained in both houses of Congress. Their platform was to bring America back under the first Naturalization Act of 1790 which allowed only “free white persons” to become American citizens. In the bicentennial since that law was passed, the APP proclaimed that America had fallen into the hands of undesirable aliens, many from the third world.

The APP platform mandated not only to stem the tide of foreigners entering America, but to cleanse from within. The repeal of the McCarran-Walter Act of 1952, many JACL chapters and some district councils seized the government’s treatment of its Korean residents was branded by the National JACL as interference in the internal affairs of the foreign government and rejected.

Only 13 years ago, when federal authorities arrested and attempted to deport seven selected Palestinians and a Kenyan wife of one of the seven as undesirable aliens under the McCarran-Walter Act of 1952, many JACL chapters and some JACL district councils protested the government’s action. They proclaimed the issue was not only that of the Palestinians, whatever the viewpoint and whether or not they agreed with them, but a civil rights issue for all Americans.

There were rabbis and Jewish organizations protesting the same government action. The National JACL, however, declined participation for fear of possibly losing some Jewish congressmen’s support for the Japanese American redress bill then before Congress. The First Amendment safeguarded the freedom of speech and association of all those residing in the United States. The Fifth Amendment guaranteed due process applicable to the proceedings in all courts in the United States.

The National JACL also declined to take a position on President Bush’s nomination of Judge Robert Bork to the Supreme Court, although most board members believed that his confirmation would be a setback for minority and women’s rights. The decision was again based on the status of the redress campaign. A minority of JACL board members wondered how JACL would be perceived in the eyes of other civil rights organizations, especially the ones that were supporting the Japanese American redress bill. The other two community-based redress groups—the National Coalition for Redress & Reparations and the National Council for Japanese American Redress—had come out against Bork. Three of JACL’s eight districts had passed an anti-Bork resolution.

The JACL national body had always lagged behind its own local and regional bodies in upholding the civil rights issues on which the organization was committed through its constitution.

The structural reorganization in the National JACL began in the late 1980s. The concept of decentralization seemed to be gaining momentum. More funding, more voice, more programs and more policy decisions at the chapter and district levels were being sought. National Headquarters was seen as primarily assuming the informational, supporting and coordinating functions. The organizational bureaucracy needed to be drastically cut back.

Is this how the JACL will be remembered in the year 2000?

The National JACL gains prestige, recognition and influence through the effectiveness of the chapter and district programs. The Pacific Citizen, editorially and financially independent from the national body, can be the watchdog of JACL activities—probing, analyzing and reporting as it sees JACL from the membership point of view. The national organization’s politicking at the expense of its civil rights obligation is ultimately self-defeating. This is not political navete. The commitment to the JACL’s constitutional goals is the organization’s stability and strength.

Democracy is a constant struggle between forces. Silence, in itself, is neither virtuous nor righteous. No matter how noble the principles expressed, however, if an individual or an organization is perceived as mostly self-serving and indifferent to the same principles when applied to others, there is an immediate erosion of trust and support. The National JACL needs to return to the basic principles for which it was founded—the civil and human rights of all the people.

The forces bent on abolishing the progress of the bicultural by espousing hate would be another match in the streets of America. Their places would be taken by the show of multi-ethnic solidarity. The working together of the diverse racial groups toward a common goal for the benefit of all is the brilliance which makes America both unique and a model for the rest of the world. The cooperation, respect for diversity, and the sharing in the contributions of each ethnic group are the cornerstone of America’s power and greatness. We are the microcosm of the world of tomorrow.
A passage signifies four decades of the struggle, betrayal, hard work and success of 110,000 men, women and children who some forty years ago were detained behind barbed wire. As the Sansei torch-bearer—educated, westernized, motivated and mobile—carries the legacy of the Nikkei community into the 21st century, he must face the domestic and global influences which surround him. These forces can and will cause our Sansei runner to falter and stumble throughout the years; but, he will be able to create winning opportunities for himself, if he takes advantage of the question that becomes at what level, magnitude and vigor will the Sansei take us into the new generation.

Leadership Development

To enhance the mobility of the Nikkei community, there has been an emerging emphasis on leadership development. The success of JACL's Washington D.C. Leadership Program in the long struggle. President Harry Truman's "Making a Difference" Leadership Conference and the Los Angeles Program on Public Recruitment and Leadership Development have spurred on skills building training grounds for JACL members. In the inception of the Leadership Education for Asian Pacifics (LEAP) has proven to be critical in addressing issues of leadership within the Asian American community. Under the premise that leaders can be developed, public speaking, people management, negotiation, and problem solving are some of the many skills which are being taught throughout the country to our young Nikkei leaders.

Yet the progress this community will achieve will also require the type of leadership that we read about in autobiographies and history books, such as John F. Kennedy, Martin Luther King, Jr., Winston Churchill and Mahatma Gandhi, which reflect deep-seated commitments and far-reaching visions. In a complex society, we need the foresight to foster leaders who are collective thinkers and have the ability to motivate large communities and constituencies. We will require inquisitive minds to probe, ask questions, and search for solutions of global and widespread concerns. We need to adopt new attitudes and approaches and to support individuals who will carry the torch with courage and strength.

Participation

Furthermore, people at all levels must be willing to risk and take action for community and personal concerns, realizing that we can make differences in this world. Each of us needs to take the responsibility to participate in decision making in government, business and politics, and to exercise the rights as citizens that were granted to us 200 years ago. We need to take a larger part of our personal agendas; domestic issues where private production is low and public spending is high; international concerns where human rights and peace are at stake. This sort of compelling idealism, encouraging drastic, positive change can thrust this community into much success as we enter this new era.

Bill Kaneko was recently elected vice governor of JACL's PSWDC.

HOSOKAWA

Continued from Page A-15

of the Redress bills. But the determination and dedication of those carrying on the good fight give me confidence that by 1992, the 50th anniversary, we will have come out of the shadow of our deplorable experience. I trust that by then JACL's efforts not only will have won us complete vindication, but equally important, have impressed on our fellow Americans the fragility of freedom and the need for eternal vigilance to preserve it. In fact, the lesson of how freedom can be destroyed by fear, ignorance and insensitivity in a time of stress may be the most important product of our sacrifice. And once this has been accomplished, JACL will have the luxury of changing from what is primarily an advocacy organization to a service organization.

Let us look back once more. JACL was less than a dozen years old when war came in 1941. Its staff consisted of one person, Mike Masaoka, who only a few weeks earlier had observed his 26th birthday. His salary was $125 a month. The organization was so short of funds after the war that his journeys between headquarters in Salt Lake City and Washington, D.C., were by bus. Yet it was this organization that hammered away at the collective American conscience and persuaded Congress to approve a number of milestone human rights measures. The most important of these was the Walter-McCarran Act. Passed over a presidential veto while Masaoka lobbied frantically, it brought sweeping reform to racist immigration and naturalization laws and made null and void a variety of discriminatory federal, state and local statutes. It is no exaggeration to say this measure opened the way for the broad voting rights, education rights, and civil rights reforms of a decade and a half later.

The Redress campaign is yet another step in the long struggle. Let us be discouraged by the slow grinding of the wheels of justice, let me remind you that in addition to the matter of monetary compensation, there were at least two other key objectives. One was clarity; public awareness of the assault on our democratic freedoms so as to diminish chances of its repetition in some future crisis. Large segments of the nation had never heard of this violation of Constitutional rights, knew of it only vaguely, or if they knew, were content to let it be forgotten. JACL has succeeded in getting this matter on the front burner of Congressional attention. The findings of the Congressional Commission, now on the record for all to see, have been given extensive media attention. Our painful history is no longer a dark secret hidden away in a closet of shame.

A second objective was to win a public apology. True, only the House has gotten around so far to this important gesture of contrition, but we must recall that at least three presidents have admitted the Evacuation was a mistake.

Harry Truman was the first. Gerald Ford was next, removing all doubt about the elimination of E.O. 9066 by ordering its repeal in 1976. Jimmy Carter followed when he signed the measure creating the investigatory commission.

Two out of three is not a bad batting record. Unfortunately we are playing a game infinitely more serious than baseball; fortunately we are still at bat.

Bill Kaneko, I spoke of JACL as a service organization. What are some of the services it might be concerned with in 1992?

Continued on Page A-43
"Coming Home in '88"

The 30th Biennial National JACL Convention

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Watch the Pacific Citizen for more info —
As we approach the year 2000, and move from the Computer Age into the Age of Time Travel, what is in store for America in the field of education? Beginning at its highest level, the universities and colleges, what is now a wave will become a deluge. In 1981, 49 percent of America's 4.2 million 18-year-olds were in some form of higher education. Since the percent from Pell Grants, and 2.8 percent from additional federal funding. And, as tuition at prestigious universities (Harvard, Stanford, M.I.T., Yale, Princeton, etc.) rise yearly, we may see these institutions sadly becoming even more exclusive enclaves of upper middle-class or upper-class families, those able to afford the steep fees.

**Teacher Certification**

What of teacher certification for public schools? What was begun a few years ago in teacher certification (CBEST for California National Teachers' Exam) might by 2000 A.D. have site councils composed of faculty and staff, students, and parents. Private foundations will begin funding public elementary and secondary schools in much the same way that the Ford Foundation, Atlantic Richfield and others now fund research grants and chairs at universities. Cooperation between schools and certain industries and corporations will see employees from large companies either volunteering their time at local schools or being subsidized by their companies to teach part-time at local schools. Corporations will also provide funds, equipment and materials to schools, as over a thousand businesses in the Dallas-area have done by adopting about 200 schools in that city.

**Future Education and Asian Americans**

What does this mean for Asian Americans? We will have to rely heavily on local scholarships and scholarships from businesses and other benefactors, since federal financial grants are based on family income, mortgages owed, number of family members attending college, and other factors which comprise what is termed "need."

However, even with higher tuition, we will see more Asians in higher education, especially in fields in which we presently constitute an unusually high percentage—medicine, physics, math and computer-related work. Refugees Laotians, Hmong and teachers who were raised using computers will be in the classrooms, and their familiarity and facility with computers and word processors will see creative uses of equipment in classrooms. Where teachers now rely on commercial, prepackaged materials, there will be more teacher-generated programs for computers. Teachers will begin using computers even in literature and humanities classes, where programs can be adapted in part to fit the technology.

Communities and businesses will become more involved in education. All schools will have site councils composed of faculty and staff, students, and parents. Private foundations will begin funding public elementary and secondary schools in much the same way that the Ford Foundation, Atlantic Richfield and others now fund research grants and chairs at universities. Cooperation between schools and certain industries and corporations will see employees from large companies either volunteering their time at local schools or being subsidized by their companies to teach part-time at local schools. Corporations will also provide funds, equipment and materials to schools, as over a thousand businesses in the Dallas-area have done by adopting about 200 schools in that city.
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From all the Members, Officers and Board of Directors of

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Seasons greetings
Tug of a Japanese

By Jimmy Tokeshi

1:56 p.m., Dec. 31, 1999

A 1930s glass doorknob cleanly reflects the face of an affable middle-aged Japanese man. Sitting quietly on the white tile of the bathroom floor, he makes himself comfortable. A brown paper bag in the shape of a box is nestled between his legs. He sits with his back against the tub; the dripping faucet brings to his mind a question which has annoyed him for most of his life. "Why doesn't someone come up with a washer that won't wear out? I can't understand it."

Scratching his forehead in disbelief, he thinks about his receding hairline. A mole on the top left side of his head, which he rarely ever noticed in high school, is now frequently visible when his hair isn't mussed just the right way.

"What a place for a mole. Of all places. And that woman who kept staring at it. I couldn't believe it. She just stared at it. God, it made me feel like I had a third eye or a dookie on my forehead. She's lucky she didn't take a tissue to it."

Smiling and shaking his head, he makes sure his thinning hair covers his nemesis. His large brows and deep eyes now wander into the paper bag away from the navy blue box and sets it on his lap. He likes the feeling that it brings to his mind a question which has annoyed him for most of his life. "Why doesn't someone come up with a washer that won't wear out? I can't understand it."

He opens the lid and casts the box aside; an embroidered navy blue pouch with a gold tie appears. It's furry hard touch causes his palms to sweat with eager anticipation. Suddenly, an unexpected but expected knock on the door disturbs his excitement.

"Hank, are you laughing at your little self again? If you are, can I join? I could use a good laugh, too."

"You know, those Japanese jokes are gonna have to stop if you ever want to get me in bed again," he says. He reaches up and turns the glass knob.

A petite Japanese woman in an oversized shirt leans against the doorway. With her hands in her jeans, she commands a presence which demands attention, especially when her eyes bug out playfully as she points at the faucet. "H связь, you're so irresponsible."

"Please honey, stop. I'll fix it later. Or am I gonna need the catchers' mask again, because I don't think I look so good in the fall line of domestic black and blue. Summertime would be okay, if you could wait, because then at least I could get a tan to cover the bruises."

"Susan smiles. "Well, if I spank you, the only one who'd know would be me and you wouldn't need the catchers' mask.""

"Spanking's good, unless of course, you decide to bite." Hank with his biggest and roundest eyes looks up at her and winks again. He then unties the blue pouch and pulls out a fifth of Crown Royal.

"I hope we're not spending New Years in the bathroom."

"Why not the bathroom? You have toilet-san right there in case Ralphy makes an unexpected call, and now that you're here, what else could a guy want?"

"How about a mind?"

"Cute . . . "

Susan laughs. "Well! ?"

"Dame desu yo."

"Which means?"

"You bad boy."

With a smile, Susan nudges Hank and kisses him on the lips. He immediately begins fanning his face as if he had a jalapeno .

"You know, those Japanese jokes are gonna have to stop if you ever want to get me in bed again," he says. He reaches up and turns the glass knob.

"Hey, now there's a guy who knew what was happening to the Japanese."

"Really?"

"The westernizing of Japan polluted the culture, just like the war and the trade embargo made it corrupt to have a Japanese face."

"The martinis at dinner must have been too much for you honey."

"And besides, what other place would be more appropriate to spend New Years than the bathroom floor?"

"Next to the bedroom and the kitchen floor, I don't know."

Raising his brow with approval, Hank gets up and reaches for two coffee cups on the 1 :56 p.m., Dec. 31, 1999
In their living room. Some faces were long and angular, others as round as a white oak. But they all had that look of innocence, of a time long past. "Come look with me," he said to Terry. "Pick out your new Mommy." The sergeant put on her headphones and softly spoke into a microphone. "Computer says they can't locate your father. Have you any idea where he is?" "No," Terry shook his head. "Harry Yamamoto. Retired Navy engineer. Veteran of Persian Gulf War," the computer responded. "Yeah, that's him. The war corroded him, I think." Terry stopped himself before he spoke about his father's strange mood swings. Sometimes in a drunken stupor, he muttered something about the dead bodies floating in the water, about being set-up by the government. "What do you mean, 'corroded'?" "Well, for one thing, he would take off all of a sudden, especially when he got older. Without saying anything," "Yes, we are aware of his past disappearances."

"So it's no big thing that he's missing. He'll be back." "It may be no big thing to you, Mr. Yamamoto. But it is highly suspicious. ...And another thing—do you have any contact with your natural mother?"

"Not since she took off. That was seventeen years ago... when I was seven." Adjusting her headphones, Sgt. Johnson listened attentively. She then asked, "You didn't know anything about her work, did you?"

"What work?" Terry could only remember community meetings with other Asian faces and paper cups steaming with green tea. "Well, that's all for now. Don't go too far, Mr. Yamamoto."

"I won't, sergeant. I have a show tomorrow."

By Naomi Hirahara

Terry jumped out of his Laotian convertible, and walked into the Inridge Coliseum. Empty concert halls, especially large ones, gave him the chills. He could smell a flat, artificial sweat in the stadium. Just last night, the stands were filled with kids and adults who loved him, embraced him, listened to him. He couldn't do any wrong. And now it was all gone.

One of his bodyguards, Saul, stopped him before he went on stage. "Terry, there's a lady waiting for you in the locker room. She says she's your mother." Terry glanced at his watch. "Barbara, what do you want?"

"Can't you call me Mom?"

"No." Terry hit one of the metal lockers. "I can't call you Mom. I won't call you my mother. Mothers don't just walk out, they're not on temporary consignment. Mitsuko's been my mother."

"Mitsuko. She's a hired wife. A processed bride. She's paid to take care of you. She's not your flesh and blood."

"Stop it, Barbara." Terry's square jaw was clenched. Barbara covered her mouth. "I didn't mean..."
Farming in 2001, the Return of Momotaro
nce upon a time in a land most had forgotten there lived an old Sansei man and his wife. They were farmers, so naturally they had very little money. But they were even poorer for they had no children.

Long ago, after taking one look at how hard their parents had to work, most other Sansei had quickly left the farm.

"I am a fool to have stayed a farmer," asked the old man.

"Don't be angry, you are not the fool," said his wife. She thought herself a greater fool for marrying a farmer.

"At least we have our health and self-worth," said the old man.

"I'm sorry," said the talking dog, lifting the old woman.

One day the old woman went to wash some clothes in the nearby peripheral canal. No sooner had she begun her washing than she saw a huge peach floating down the water. It was the size of a beach ball.

"Ara?" she thought, "was this another wonder hybrid of university research? Or was it a mutant from an overzealous farmer and his chemical fertilizers?"

But this was truly a beautiful peach, the biggest she had ever seen. So she pulled it from the canal and dropped it home for her husband.

Meanwhile, the old man's stomach growled with hunger. "Gee... this peach is almost too beautiful to eat," he commented.

"Yes, a work of art from nature," said the talking dog, how strange," thought the old man, scratching his head, trying to remember the name. "It looks like a Sun Crest peach," he finally spoke, "long ago obsolete because it had a wonderful taste but short shelf life."

"Oohoh, the work of those evil Ogres," blurted the old woman. She squinted her eyes and studied the peach, lips in anger. "They try to control and manipulate our markets. But we will never sell out to them!"

"No, never!" said the old man and clenched his fists.

The couple were astonished. They stared at each other and an evil grin spread across their faces. "And art should be enjoyed!" they shouted in unison and grabbed for knives.

"Wait, don't cut me!" said a voice inside the peach. The peach then began to glow brightly; it soon split open and a beautiful boy jumped out.

I

ven though they loved Momotaro, the couple felt badly because they were so poor. Often the mother apologized to Momotaro. "Please forgive me son, we are so poor we cannot even afford a Macintosh Apple for you."

"Do not worry mother," said Momotaro, "I have grown up in the countryside with birds and vineyards and peaches all around me. You have given me all the true riches in the world."

The old man was overjoyed to hear this and stopped regretting the day she quit trying to be a supermom and resigned from her professional career and threw out her "Dress for Success."

Once the father asked Momotaro, "What do you want to be when you grow up, son?"

"Father," said Momotaro, "I can't decide... I'd like to be an artist or perhaps a farmer like you."

The father's eyes filled with tears as he realized he would have to make do with only his social security retirement income.

"Mother and father," continued Momotaro. "I want to do something meaningful, to share my vision with the world, to sit around with my peers and search for excellence."

"After a short pause, the father cleared his voice and said, "Momotaro, couldn't you do something a little more secure and important? Maybe become an accountant? Or pharmacist?"

But Momotaro stood erect and drew his sword. "I am a warrior. I battle evil forces. That is my calling in life!"

Both parents shook their heads and wondered where they went wrong.

One day when Momotaro was about fifteen years old, he told his mother, "I must do something to help the farmers of the world. We are starving and will soon become extinct."

Then the monkey, with the island of the Ogres where an organization of evil lives. These are beings who are poisoning small farms. These are forces who think of farming only as a business and are not concerned about how things grow. They base all their decisions only on short term profits. They think food is just something to be consumed and has no meaning.

"They don't care about how food tastes so long as it looks good. They just add flavoring with the right marketing and sell the world's products. This is wrong."

The old man and woman were surprised to hear this, but the old man grew to Momotaro's speeches. They were also very proud of Momotaro wanting to help other people instead of wanting a new "Z" car. So they fixed him a good lunch and Momotaro began his journey.

As Momotaro traveled to the island of the Ogres, he met a spotted dog.

The dog growled and said, "I represent all the small farmers of the world. Why are you leaving your family to make trouble?"

"Talking dog, how strange," thought Momotaro. Then with some quick thinking, Momotaro spoke, "I am Momotaro, a poor farmer like you. We farmers of the world must unite, we have nothing to lose except our shirts."

The spotted dog thought, 'Could this be their long awaited leader? But how successful could this Momotaro be, he didn't even drive a BMW?"

Then Momotaro gave the spotted dog some brown rice sushi from his lunch. It tasted strange, nutty, really correct, but an odd way of packaging culture. The dog felt sorry for the boy warrior and said he'd go along and help Momotaro fight the Ogres.

Momotaro and the spotted dog set out. They soon met a monkey.

"Stop," said the monkey, "I represent all the consumers in the world who buy fresh fruits and vegetables. Why do you leave your farms and make trouble?"

A talking monkey, how strange," thought Momotaro.

Momotaro said, "You are my enemy, you do not buy my fruits and force me to keep planting newer varieties that only look better and bigger."

The monkey said. "Me? You are the enemy? I haven't eaten a fresh, juicy peach in years. Everything tastes like cardboard and is hard as rocks."

"Stop," ordered Momotaro, and he throw the monkey a fresh slice of Sun Crest peach from his lunch.

Suddenly the monkey stopped fighting and said, "Ah, what a wonderful aroma and taste, look at this peach is supposed to be. I will join you to fight those Ogres who keep such flavorful peaches from me."

Momotaro and the spotted dog and the monkey kept walking. Suddenly they met a pheasant.

"Stop," said the pheasant. "I represent all the environmentalists of the world. Why do you leave the farmlands to make trouble?"

"A talking pheasant, how strange," thought Momotaro.

Suddenly the dog and monkey and pheasant started fighting.

"You are my enemy," said the dog. "You keep hurting me with more and more regulations. You want to starve me by keeping my fruit from the market."

"You are my enemy," said the monkey. "You have forced the small farmers out of business with your regulations. Only plastic fruits and vegetables are left for me to choose from. Even then, you try to scare me all with your media hype of chemicals in our foods."

"I'm your enemy," said the pheasant. "You dogs keep using more and more pesticides that poison the environment. You monkeys keep supporting the big corporate farms and chemicals companies who fight us with their political power."

"Stop," ordered Momotaro. But the fight continued and Momotaro's shirt was torn off. Suddenly the pheasant stopped fighting when he saw Momotaro's tan.

"Ara?" said the pheasant. "Momotaro, you are tanned on the arms only up to your elbows. And a dark 'V' is branded on your chest at the neck line. You have a true farmer's tan!"

"You must be a real farmer who works out in the sun. You are not an absentee landlord who hides in darkness of those tax shelters. They could never have a tan like you. I will join and fight the Ogres."

Still, the pheasant had some reservations. He wondered if Momotaro had a politically correct ideology. So the pheasant asked Momotaro if he supported the "Save the Whales" campaign.

Momotaro realized this was a final test of his leadership. He thought for a wise moment and answered. "No, but I like to fly fish."

"I'm the pheasant, 'Not another purist," he felt sorry for Momotaro and decided to march with this army to the island of the Ogres.

With Momotaro as their general, the spotted farmer dog, the consumer advocate monkey, and the environmentalist pheasant all became good friends and followed their leader faithfully.

At the edge of the sea they equipped small boards with sails and windsurfed to the island of the Ogres. When they came within sight of the island, they saw the Ogres had built a huge fort and painted it multicolored green.

The dog and monkey and pheasant became scared. But Momotaro said, "Remember, we are chosen people to till the earth, we have a

Continued on Page B-5
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Will Japanese Americans Become Extinct?

By George Toshio Johnston

Perhaps it was brainwashing from TV and movies, where the attractive, glamorous, desirable women and the heroic, dashing, handsome men are white.

To base one's reasons for love and attraction on such absurdities is as sad as a three-legged dog. And to consciously exclude an entire portion of the human race, especially one's own group, for such reasons, is idiocy. Hopefully, today's Nikkei decide

who to be attracted to for the right reasons, and not feel uncomfortable whether the person is or isn't Japanese American.

On the other hand, were the positive contributions and history of the Nikkei in America to disappear, a misfortune would occur. The same is true for any group in this land. But suppose the worst "fears" of certain Nikkei were to happen, that by, say, 2072, there were no "full" Japanese Americans left. First of all, such a thing, while being neither good nor bad, would be highly unlikely. But what if it happened? Who would populate the Nikkei bowling leagues? Who would fill the ranks of the taiko groups? Who would make mochi during New Years? Who would pass on the stories? It would have to be the part-Japanese, of course. "Japanese American" encompasses these people, too.

The number of "part" Japanese Americans is much less than that of "full" Japanese Americans. The numbers have grown, however. Supposedly, over 50 percent of Japanese Americans outmarry, usually to Caucasians; should they have kids, they will

be, racially speaking, "Eurasian (not American; that covers a whole different spectrum)."

Quite a few of the part-Japanese Eurasians, though, are the result of post-WW2 Japanese "war brides" who married white American servicemen, also in this group, though smaller in number, are those of black/Japanese ancestry. The amazing thing about this group is that some of these people are culturally more "Japanese" than, say, Nikkei of Nisei parentage. Because of their cosmopolitan genes, they can also be more "Japanese" than the "full" Nikkei. This seems to be a source of resentment (or sometimes, grudging admiration) on the part of "full" Nikkei. It's sad, but true. It's also unnecessary, ludicrous, ignorant and pathetic.

The immigrant "war-bride" doesn't always run in the same circles as the Japanese American, as a result, they and many "part-Japanese" Nikkei from this background don't participate in "traditional" Japanese American culture. This is a shame, but part of the blame must go to traditional Nikkei culture, which, while usually friendly and accessible, can be standoffish and aloof to "outsiders." Of course, this is understandable given general human nature and the forces that shaped the Issel/Nisei/Sansei psychology. Yet, it is the same, lamentable treatment some Japanese Americans have received from "white" culture. To complain about and fight against discrimination is admirable, to perpetuate such behavior, especially by a group that has tasted the bitterness of discrimination, is sickening. How many "part-Japanese" Nikkei are out there who don't even know about the goings on of Japanese Americans? How many are overlooked because of non-Japanese surnames? How many are out there who wanted to connect, but feared rejection? Where are the overtures of welcome?

If the Japanese American legacy is to be carried on, it will be by people of all backgrounds, including "full" and "part" Japanese, flexibility and accommodation will have to be the guiding lights. Alienation and rejection will always be the enemy. This is where the JACL could be involved in some enlightened action (and for you wags out there, "JACL" and "enlightened action" in the same sentence is not a contradiction in terms).

Although now just a handful, some "part-Japanese" Nikkei, (including Japanese/other Asian Americans) are presently involved in the JACL. JACLers, who seem to find it difficult enough to generate interest in the JACL in their own progeny, to their credit, do not discount individuals of part-Japanese ancestry. What else can the JACL do? Generally speaking, outreach, education and dialogue will be necessary as we approach the and pass the year 2000. It could be awkward and clumsy at times. But realistically, what alternatives are there? To do otherwise would be sad, indeed.
JACL & Bork: No Decision Yet

‘Watch and Wait Approach’

SAN FRANCISCO—After hours of deliberation and a fistfight, the JACL National Board decided again to defer action whether or not to oppose the nomination of Judge Robert H. Bork to the Supreme Court. ‘It’s still too tough to call,’ said JACL National President Billy ‘Biff’ Yach on the Bork matter. ‘I say we take a watch and wait on anyone’s toes or hurt anybody’s feelings. Really, it’s a non- issue now.’

Bork was nominated by then President Ronald Reagan in 1987 to fill a Supreme Court vacancy; most civil rights groups expressed opposition to the controversial Bork. The National JACL Board voted to delay action in August 1987, and then again in February 1987, on the matter so as not to jeopardize the then pending rebuff movement. The postponement came after the Senate voted overwhelmingly to reject Bork’s nomination.

The matter cropped up once again for the JACL when it was discussed at the national board level. ‘We’re a civil rights organization; we should take care of the unfinished business groups expressed public opinion. Really, it’s a no-win proposition,’ said Maxine Hayakawa.

 Debate on the matter was heated; some argued that ‘the JACL could be sticking its neck out too far, resulting in a backlash’ by government officials. Rachel Ayako Martin felt ‘that action was not taken. Otherwise, it was going to be used.’

The meeting was marred by a shouting match that turned to ‘the wrong way, it could work against us. I say we take a watch and wait on anyone’s toes and hurt anybody’s feelings. Really, it’s a non-issue now.’

The record, a stunned mastermind by Ken Hakuta told. ‘When I first heard the idea, I thought it was absurd. But after thinking about it, I realized it could be done in this many years. We need people to support this movement. The bowl of ramen is so big, it will feed the hungry people of the world.’

Hakuta, who made his fame and fortune with could be done in this many years. We need people to support this movement. The bowl of ramen is so big, it will feed the hungry people of the world.’

Rice noodles were the first to crop up once again for the JACL. When it was discussed at the national board level. ‘We’re a civil rights organization; we should take care of the unfinished business groups expressed public opinion. Really, it’s a no-win proposition,’ said Maxine Hayakawa.

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In Memory of Our Issei

By Tom Takeuchi

Most of them are gone now. And the redress law came too late for most of the Issei who had immigrated to America before 1924 when our government passed a law prohibiting any more immigrants from Japan (until it was repealed in 1952). The redress bill had been introduced to provide $20,000 to each of the 60,000 survivors and the establishment of a trust fund for public education to prevent the occurrence of a similar incident—the mass incarceration of a people because of their ancestry—as happened to some 110,000 persons of Japanese ancestry during World War II. By the turn of the 21st century, I am confident the redress bill will have passed.

A Forgotten People

The redress bill did not provide anything for the other 60,000 who had died. Most of them were the Issei, who suffered much more than the survivors, who were mostly under age 18 when the Evacuation occurred. The Issei, who spent most of their adult lives toiling and raising a family, were denied by law from becoming naturalized citizens until 1952. They experienced racial prejudice and could not own their homes or farmlands. Despite these difficulties, they realized this country was better for their children. They enjoyed watching their children grow up to become good citizens. When war was imminent, several ships were provided for those Issei who sought to repatriate, but most of them chose to stay even though they were humiliated by the country of their adoption. For the Issei, WW2 was a war between their “fatherland of birth” and their “motherland of dreams.” Like the American forefathers who fought in the Revolutionary War, it was a choice between the country of their ancestors and the country of their children. In the case of the Issei, they were in the camps; their sons were in battle. The Issei believed that obedience and quiet cooperation with the government would be accepted as their contribution and sacrifice to the war efforts. After WW2 ended, the Issei were mostly in their 50s or older, and they all had to start over again. Relocation camp life was difficult, but America was friendly—more so as they were happy to see their children and grandchildren not experience what prevailed before the war when race prejudice was a more visible fact of life.

The Year 2000

Our Issei will be best remembered by preserving the culture they brought to this country. Japanese culture has been blended into the American culture, which already contains the cultures from around the world. I see American culture as the forerunner of a culture which will eventually unite the world in peace and prosperity. Thus, by remembering the Issei through the preservation of their culture, we shall be contributing to world peace.

JACL will have established an Issei memorial fund to build and maintain as many Nikkei cultural and community centers throughout the country. Already such centers exist in many areas where large concentrations of Japanese Americans reside. In time, there will be one in every community large enough to have a JACL chapter. These centers will be a showplace for Japanese culture. Its library will be open to the public. Japanese films will be show. Stage productions and talent shows, classes in Japanese language, handcraft, flower arrangement, tea ceremony, the classical dances, taiko and martial arts will be on its calendar. Tournaments will be scheduled for enthusiasts of such traditional Japanese games as go, shogi, or karuta.

Day of Remembrance

JACL will be observing Feb. 19 as “The Day of Remembrance,” the day in 1942 when President Franklin D. Roosevelt issued his Executive Order 9066, which led to the wartime injustice of incarceration of a people because of their Japanese ancestry. The day will remind all Americans against a repetition of the error. The day the president signs the redress bill, the “Day of Remembrance” will be changed to this particular day. It will also be the day when the U.S. officially recognizes the contributions of the Issei. It will be an appropriate day for the Nisei-Sansei-Yonsei to remember and thank the Issei. It ought to be the day when all Americans proudly join in the celebration for it will show by action that this is a great country and a true champion of human rights.

Since the end of World War II, the United States and Japan have been united by a bond of mutual understanding and respect. Together, the two nations welcome the coming of a new Pacific era. Together, they are destined to make great contributions toward a more peaceful and prosperous world.

The Nikkei in the 21st Century will be in an envious position of being in the right place at the right time. They will have the distinct honor of shouldering the “bridge of good will” across the Pacific. The bridge will be the gateway to a “better world.” On the horizon awaits the golden opportunity for the Nikkei. They will remember the Issei and will the challenge. They will prove worthy of their heritage.

Tom Takeuchi resides in Gresham, Ore.

National JACL Credit Union: Then, Now and 40 Years

By Shigeru Ushio

The summer of 1943 was a time of transition—transition from the shock of Pearl Harbor and the trauma of the Evacuation and Incarceration to the daily problems and frustrations of picking up the shattered threads of life and of beginning anew.

One of the many concerns confronting people at that time pertained to finances and the availability and access to trustworthy financial institutions.

Almost daily, the National JACL Treasurer Hitro Okada, holding forth in the old Beason Building in Salt Lake City, was besieged by myriads of practical every day questions and problems that plagued the evacuees coming out of the camps.

“Hito, where can I get auto insurance? No one will write it for me.”

“I need to borrow some money to get to a job back East, but there is no credit available.”

Continued on Page B-13
“Hito, the banks will not accept my deposits because I have no permanent address. I don’t want to carry too much cash with me.”

“I need housing. How do I go about getting it?”

To alleviate the lack of banking services and credit for the evacuees, Okada turned to the then fledgling financial movement, known as the credit union, to provide a place for the people to save their money and also a place for them to borrow money at a fair and reasonable rate of interest.

In basic operations, a credit union resembles the old “tansomushi” run by the Issei pioneers in that people with similar interests and backgrounds get together and save their money together and loan out that money to its own members. The credit unions are a bit more sophisticated. They are incorporated under state or federal supervision and are issued formal charters. Credit unions are regulated by duly-enacted credit union by-laws and government regulations, and are audited by state or federal commissioners of financial institutions. Credit unions have certain tax advantages because they are recognized as nonprofit people helping people, cooperative enterprises that encourage thrift among members and provide a source of fair credit for its members.

Establishing the aid and cooperation of five local Utah residents (Bill Yamasuchi, Kay Terashima, Jun Kurumada, Yukus Inouye and Shafe Ushio) as charter members and legal incorporators, Okada organized and managed the National JACL Credit Union for the benefit of all JACL members. Bill Yamasuchi served as the first president of the National JACL Credit Union and when he moved to Idaho, Shafe Ushio took over the reins of the credit union and served as president for 36 years.

Although the board of directors met faithfully once a month to set the policy for the credit union, and the three-member credit committee met each week to approve or disapprove of the loan applications, the bulk of the work was done by Okada. As manager-treasurer of the organization, Okada worked almost full time on credit union business without receiving any remuneration whatsoever during its early years. If the credit union had a good year, a token “orei” of a few hundred dollars was voted for Hito. It was only after the credit union was well established that Okada went on the payroll with a modest stipend.

By his great personal sacrifice, and singular dedication to this admirable cause, Okada exemplified the true meaning of volunteerism and service to one’s fellowman. Because of him and others that supported him and worked with him and still others that followed in his footsteps, the National JACL Credit Union has become an institution of great value for many JACL members.

In the beginning, there was a flurry of activity and clubs closed in close to the movement participated in the plan. Subsequently, it became a matter of education and encouragement as the concept of this unique plan of self-help and service became better known. As was to be expected, initially there was a waiting period for those desiring loans. Today, there are ample funds available for qualified members desiring a loan.

It was a banner day at the credit union when a dividend of 3% was declared on all savings when the banks were only paying 2-1/2% interest on their deposits. Better yet, through less publicized, was the fact that credit union loans were charged only 1% per month on the unpaid balance, whereas rates elsewhere were 26 and 3% or more per month on the unpaid balance. In differing degrees, the same sort of benefits are available to credit union members today.

Other benefits inherent in credit union membership included free life insurance matching the amount of savings (up to $2,000 originally and presently up to $4,000) and free loan protection insurance which pays off a loan in the event of the borrower’s death. Also, credit disability insurance is available for those that want it.

A true story is on record about an evacuee who relocated back East and then decided to go back to his hometown in California. He passed through Salt Lake City, where his car broke down. He looked up his friend Okada and learned about the credit union. As a consequence, he joined, borrowed $1,000 on his signature and put it back in the credit union as his share account. He then borrowed $2,000 by putting up the newly acquired used car as a collateral. Tragically, on his way home, he had a terrible auto accident and was killed. A redeeming factor in this tragedy was that because of his visit to the credit union office, his family received the $1,000 in his share account and the $1,000 matching insurance, plus what the auto insurance company paid for his demolished car. His signature loan of $1,000 and the car loan of $2,000 were cancelled out by the loan protection insurance.

Adhering to the credit union slogan, “Not for Profit. Not for Charity. But for Service,” the National JACL Credit Union slowly but steadily grew and expanded its influence in the financial affairs of its membership. It took twenty years of patient promotion and rendering of valuable service to its members for the credit union to reach the asset level of one million dollars. Five years later, the two million dollar asset level was reached. Since then, the rate of growth has steadily accelerated. Today, with nine million plus dollars in assets and an equity account reaching almost a million dollars, and a very sound program in place, the National JACL Credit Union stands ready to provide increasingly valuable services to its membership.

The volunteer leadership consists of a well balanced seven-member board of directors of the veterans and their wives in Nob Iwamoto, Skip Tabata and Shafe Ushio; two women in Jane Omura and Jeanne Konishi; and two relatively younger members in Ted Nagata and Steve Tachiki. Nagata is the chairman of the board. The credit committee consists of veterans Hidemasa Inouye, Rupert Hachiyama as chairman with Ken Nodzu and Hide Fujikawa as members of the committee. The supervisory committee is led by Mary Umemoto, along with Louise Okada and Lynn Koga. All are extremely dedicated volunteer credit union people who are serving without any remuneration.

The salaried staff members include Terrell Nagata as president and manager of the credit union; Lynn Aoyama and Cathy Shigarami as loan officers; John Kikuchi as collection manager, and Mako Nozawa and Hide Fujikawa as part-time personnel. Attorney Frank Nakamura helps on legal problems for the credit union.

In today’s troubled financial climate, in which many thrift organizations have gone bankrupt and some banks and savings & loan companies are experiencing difficulty, and the bulls of the stock market are being harassed by the bears, the credit unions generally are in fine shape and expanding rapidly.

In the State of Utah, where the National JACL Credit Union is chartered, about 70% of all families now belong to one credit union or another. Within this family of credit unions, our JACL Credit Union is rated very favorably in terms of stability and soundness and growth. Moreover, all member’s shares are insured up to $100,000 by NCUA, a federal credit union insurance corporation and arm of the U.S. government.

From a humble, but very practical beginning, the credit union movement has steadily and solidly grown, to a position of strength and promise, the National JACL Credit Union has progressed to a point where it now stands poised to leap into the 21st century.

“Where there is no vision, the people perish.”

But with vision and with dedicated work, the people and people’s institutions, will not perish but flourish and succeed.

Looking down the corridor of time, forty years hence, well into the 21st century, we can envision our credit union being bigger and stronger and serving ever more JACL members. Judging from the events of the past and projecting an accelerated growth pattern for the next half a century, our JACL Credit Union can conceivably grow to 10,000 members and hold $100,000,000 in assets as a very conservative projection. This presupposes that post-redress JACL will continue to be a viable force in the Japanese American communities and be a member-oriented organization.

We further envision branch offices in areas of significant Japanese American populations or some sort of chapter related liaison to encourage responsible membership recruitment and service. To match the projected expansion of JACL Credit Union membership and activities, undoubtedly, there will be renewed consideration of expanded full financial services such as credit cards, share drafts or checking privileges and other innovative services available today and in the future.

The future looks exciting and promising. We invite all responsible JACL members to join in this people-oriented, mutually beneficial, financial service for JACL members.

Shafe Ushio is a founding member of the national JACL Credit Union. The retired insurance man currently resides in Salt Lake City.
THANK YOU

We gratefully acknowledge the splendid response to our request for advertisement and greetings for this Holiday Issue. May we earnestly encourage our members to reciprocate by supporting these FRIENDS of our Chapter.

Merry Christmas and a Happy New Year

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Pacific Citizen Holiday Issue: Dec. 18-25, 1987 Sec. 8-27
The following story won the American Japanese National Literary Award for 1987.

By Vincent Tajiri
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Those of us born to an earlier generation have had certain days indelibly etched into memory. We can recall, with emotions that still surge, where and what we were doing on December 7, 1941; November 22, 1963; and those appalling days in 1968 when Bobby Kennedy and Martin Luther King were killed. Then there are days privately remembered ...

A clear-bright April Sunday on the front-side of Easter. Late as usual, I come gunning the family's Model A four-door down L Street. Tires squeal as I right-angle into the worn asphalt strip where the stark Cape Cod of the Japanese Congregational Church—risinglonely from alongside an abandoned railroad spur—appears isolated from the rest of San Diego. The Ford bounces hard over the railroad tracks and I swerve into the dirt parking area with a slamming of brakes. Behind me a dust cloud rises to hang suspended in the still air. Shimmering, it thins in the slanting rays of the early spring sun.

The chapel is small, at best it will seat 200. White-painted walls glow in the diffused daylight from frosted glass windows that line each side. The congregation is standing, singing a hymn. I make a performance out of an exaggerated bit of tip-toeing down the aisle, forcing my way into a pew seat next to Cubby. Cubby stands around six feet or more...
and weighs over 200 pounds which, for these Depression days, is not only oversize for a Nisei but more than adequate for any 17-year-old, regardless of race, religion or creed. Since I barely top Cubby's shoulder, we make a real life version of "Mutt and Jeff," like in the comics. Cubby grunts a greeting and a wide smile splits his face.

Before being seated, there is a prayer during which I spot Jin Hashioka two aisles down and to the right. Every group has its Jin Hashioka. He's the kid cursed with two left feet at an age when all life depends upon athletic competence. He is destined to become the go-fer, the scorekeeper, the team manager, and invariably the guy to be left in the woods holding the gunny sack when snipe hunting. Jin is a sweet innocent, a true believer, and at this moment his undivided attention is directed at Reverend Komatsu who has moved from prayer to sermon with more a comma than a period. I, too, begin by listening carefully but, as always, my attention starts to drift. All it takes is a movement, a cough, a whisper from one of the guys and the good Reverend slowly fades into a subliminal mist as his voice becomes a monotonic drone.

"Where ya been?" Cubby whispers. "Workin' " "Oh yeah? Where?" "Market, S and K Produce." "Rugged!" (Cubby knows the strong-back-no-brains regimen of wholesale produce markets. Two shifts a day is what I put in. Each averaging from five to six hours of muscle-tearing, back-breaking labor. Figure on driving time, eating time and whenever possible—a quick soak in a hot bath and there aren't many hours left

Continued on Page B-48
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Sec. B—44 Pacific Citizen Holiday Issue: Dec. 18-25, 1987
over for sleeping. Seems like no sooner I fall into bed, then Mom is shaking me awake. I usually arise comforting uncertain whether it's time for the 5 a.m., or the 6 p.m. shift and not really caring. A fast meal—is it breakfast or dinner—and it's back in the car and the drive to see Shing, the mouth and demeanor of a drill sergeant, awaits. The trucks will be lined up to waiting to be unloaded in the evenings and loaded in the mornings. "Wha’sa malat?" will be the pinging query. "Andare, pronti!" in colloquial Spanish, the cliche command.

I pull a pack of Beech Nuts out of my pocket, offer one to Cubby who takes it. Extra amid my gathering crowd of wrappers and carefully remove the tinfoil. This slab of gum goes into my mouth. The tinfoil is smoothed and carefully refolded down its length, the length halved, quartered, the roll ripped apart, and bent to form a "V." Next, comes a thick rubber band from my pocket. I loop it over the thumb and forefinger of my left hand. The tinfoil "V" is hooked over the rubber band, drawn back, the hand is raised quickly and the missile released. Two rows down lin's head jerks abruptly and his left pocket, offers one to band. drawn back. the Committee over the thumb and forefinger of my left hand. Quickly, Glowering, he scans the pews behind Reverend Komatsu.

The sun has moved to its noon electricity today as that acceptance, the easy camaraderie, has made being an anecdote about his brash, obsequiousness that marks the the ethnic community theater he was invariably cast as the dashing leading man—the naval lieutenant. There are photographs of him in such a uniform, posing rodeo on the front of a Ford, and realors show him proud and meticoulous with his tailoring. A gold watch chain girding his vest and all this sartorial splendor topped by a bowler set a rakish tilt. Then came the Great Depression and it is the most odd thing was little place for an alien whose talents leaned towards the esoteric. Someone who, while awaiting dinner, could sketch a bowl abundant with oranges, apples and bananas, shredded and highighted in the gold light, in an unguarded moment might be overheard.
I was to spend much of my time on the road visiting farmers, checking crops, publishing a bulletin with current market prices, and generally serving as a liaison between farmers and wholesalers.

During my eighth and tenth years, I was seldom asked to join him on those trips until he moved to a similar job with the Vegetable Growers' Association in San Diego. That was the summer of my sixteenth year and I was told to catch a Greyhound and join him. The expectation now seemed to be that in my tenth year, I should learn enough about the business to provide some assistance. Were this the intent, the knowledge would have had to come by osmosis because the intervening years had done little towards improving it. My contribution was limited to answering the office phone when he was out and sharing the driving on long trips.

It was while I was at the wheel between San Diego and Los Angeles that I remember Pop breaking the comfortable silence we shared. "See those pine trees?" he'd asked. I glanced to my left where strange, twisted trees rose precariously from jagged slopes overlooking the sea. The incompatibility between these rocky cliffs and the trees were obvious. The land had no want for this intrusive growth and offered neither footing nor spaces to be found year-round. My contribution was limited to answering the office phone when he was out and sharing the driving on long trips.

"Don't know."
"There is a long pause. When he spoke again, his voice is reflective. "Maybe, the birds. Birds will know if they have food. And then they have to shift to second and then into low before reaching the crest. It is here that everything changes. The arrow-straight uphill climb rolls into a curve. My fingers sharpen against the ocean floor below. Atop, and seemingly at the edge of the world, one gazes out at a spectacular sweep of land, sea and sky. Magnificent as it is, it is a view upon which the driver does not focus. Far beyond the low, corrugated guard rail that marks the turn, one can see a frightening drop of several thousand feet to the bottom of a narrowing cove where the wash from the ocean gleams mirror-black against reddish sands. I negotiate the curve and, as we begin the descent, shift back into high. The car following the gravitational change, picks up momentum and I take the hint I'd thought about so often: clutch and shift into neutral. Unhindered by gear change, the car quickly picks up speed as it plunges down the long incline towards the endless stretch of ocean shimmering far below."

"Wa-ho-o!" It is Cubby shouting. There are accompanying howls from those in the back. Unexpectedly, Cubby reaches across me and pulls my arm. The steering wheel is beginning to labor and I have to shift into third to make way for the car behind."

"Sixty... sixty-five... seventy," Cubby is shouting. I nervously glance for the road to the speedometer and read: ten-four; thirty; forty-four; forty-eight. Cubby says, "Keep on, keep on."

"I looked over at Pop. He was smiling."

"There is a long pause. When he spoke again, his voice is reflective. "Maybe, the birds. Birds will know if they have food. And then they have to shift to second and then into low before reaching the crest. It is here that everything changes. The arrow-straight uphill climb rolls into a curve. My fingers sharpen against the ocean floor below. Atop, and seemingly at the edge of the world, one gazes out at a spectacular sweep of land, sea and sky. Magnificent as it is, it is a view upon which the driver does not focus. Far beyond the low, corrugated guard rail that marks the turn, one can see a frightening drop of several thousand feet to the bottom of a narrowing cove where the wash from the ocean gleams mirror-black against reddish sands. I negotiate the curve and, as we begin the descent, shift back into high. The car following the gravitational change, picks up momentum and I take the hint I'd thought about so often: clutch and shift into neutral. Unhindered by gear change, the car quickly picks up speed as it plunges down the long incline towards the endless stretch of ocean shimmering far below."

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"I looked over at Pop. He was smiling."

"Wait!" Cubby shouts. "Go! Di-e-go!" is Cage's accompaniment. Karl is grinning. Hunching his shoulders slightly, he peeks towards the pear in lean on the Ford's fender, giggling. "Boy! Was that nifty!"

"It is a long, steep grade and I've learned the need to floor the accelerator as I approach it. Halfway up the engine begins to labor and I have to shift into third to make way for the car behind."

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"I looked over at Pop. He was smiling."

Never will I recapture the sheer exuberance of that moment. We had come hurtling from the sky (remember the first, frightening drop on the old Ocean Park roller coaster) and landed safely on this deserted, idyllic beach. We burst free of the car, adrenaline pumping, pulse racing. The sun warms, the breeze and the engine roars back in life and I begin to breathe again. Seconds later we are at the bottom of the grade. Drawn by the excitement of the moment, seduced by the sparkle of the sea, I cross over the highway onto the asphalt strip that leads to the beach.
Terry said and walked out the door. Continued from Page B-9

Mitsuko's in the hospital right now, with a gash on her head as big as the palm of people tangled in brown grass in the wind. Scattered debris and dust filled the air. In the distance, large red flags with a black emblem were being waved back and forth.

Terry's face was flushed, and his whole body throbbed. He loved this. He had power over all of them. He could shape their thinking, whether they knew it or not. For my next and last song, he increased, "I wanted to do a new song just for you."

"I love you, Terry." A blond teenager screamed near the stage, before being subdued by a security guard.

"It's called 'Processed Bride.' And it's dedicated to a friend, a special person in the hospital." The crowd roared again.

A spray of blue lights showered Terry as he picked up his guitar.

Processed bride, processed bride
Why you come so far
Processed bride, processed bride
Looking for some love

The land is full of strangers
Sooner she's slave of the nation
The land is full of promises
No where to be found

Processed bride, processed bride
Why you come so far
Processed bride, processed bride
Looking for some love

Your U.S. man never smiles
No one knows what you're thinking
Look at the bathroom mirror
Wonder who that is

Tears and sweat were spilling from Terry's face. The people were on their feet, closely pressing against the stage. Out of the corner of his eye, Terry saw a flash of red.

He raised his guitar. "Thank you. Thank you again. And God bless. He ran off stage, followed by the rest of the band. "Tonight," "great night," "good song," Terry heard the words, but only saw Mitsuko in his mind. Suddenly Saul stepped in front of him. "It's that lady again. She got backstage, and she's with some guy."


"I have to go," Terry said to his father. "Don't, Don't." Barbara was sobbing.

"It's okay, Mom. I think I know the costs."

When Terry ran on stage, the crowd exploded like a giant firecracker. Maybe he could stay here in L.A. for a while. At least until Mitsuko got better. Terry picked up his guitar and faced the crowd. The red flags in the distance were closer now, much closer. As Terry started to sing, the flags unfurled in the wind. The lights above the stadium illuminated flares through the flags, spreading a deep red glow into the faces in the crowd. Terry sang louder. He wasn't scared. After all, this was his home.
sink, then sits back down. "The one with the hips is yours. I'll take the one with the cats. I don't know why I took the one with the cats. I had them littleesties." Hank twists the cap off the bottle of Crown and offers a chance for a smell. "It was definitely the martinis," says Susan. "Hey, remember when we first met. You were working as a hostess for that goof-ball Japanese restaurant." Susan laughs as Hank splashes a quarter cup for her and himself. "I couldn't believe those sushi guys wearing those yellow hats and cowboy boots, and thatconfederate flag," he says. "I swear, remember the stuffed snakes and the buffalo head? I'm surprised they didn't start whistling Dixie." "Yeah, it was a bit much." "I mean, give me a break. America is great and everything, but come on. Whatever happened to pride in your heritage and all that. Those sushi guys looked like they came out of L'il beer commercial. The only thing missing was Rodney Dangerfield saying 'Sayonara.' " "Come on Hank. You're being a bit sensitive, aren't you? 'Sensitive?' Why should being Japanese take a back seat to being American? I don't like seeing all those Japanese jokes. Did you see the new line of Japanese joke books? It's like the cool thing to do. And what's worse is those Japanese suckers who don't care." Susan rolls her eyes back into her head. "Hank, you're falling behind." "Okay, so I'm sensitive. But it's healthy. It keeps the blood circulating and my grey matter active."

Hank cocks his head back, taking the last cup for her and himself. "Oh, I understand what you're saying. I just think you're a bit extreme." "Sensitive, okay, but the last thing I am is extreme." "Then why are we drinking on the bathroom floor?" "So I'm a little extreme. It's good to be extreme now and then. It keeps you young and rehabilitates any grey matter that may have been fog during the '50s. "If you have to rehabilitate anything, the '50s were too good to you, so stop making me jealous." "Okay." "Hey. All of a sudden, I remember all those big dinners they had when the last bunch of pre-War World War Iseis passed away. And the Hiroshima walk on Washington after we dropped the bomb. Too bad about Nisei Week, but there's Asian Week. "I'm not talking about those things. I'm talking about how people just point to Japanese food or buildings or gardens and say that's what being Japanese is about. It's sick." "But sweetheart, we're in America." "What does that have anything to do with being Japanese American?" "It's just that times change and so do people." "You know what I hate about you? You're so middle of the road." "I'm Japanese. I can't help it." Hank laughs and looks at his watch. "Rats. It's 12.01. We missed New Year's." "Well, you can still kiss me just the same." Hank bends down to put his cup on the floor. He kisses her full on the lips. "Happy Year 2000." "You too. Oh, and honey?" "Yes." "Don't get mad." "On New Years. No way." "Your mole is showing."}

**RETURN OF MOMOTARO**

Continued from Page B-5

place in the balanced world. Gambatte!" With that, Momotaro gave everyone white scarfs to wrap around their necks, which the dog and monkey and pheasant slowly put on with great reservation. The pheasant took off first and flew over the valley and began to attack the heads of the Ogres, better known as CEO's. From the air he dropped lawsuits and leaflets and launched non-violent protests that exploded into full-fledged lawsuits. The Ogres countered with their crack troops called public relations specialists. They refused to take heed of the pheasant's attacks and shouted back their battle cry: "Profits, profits, the profits shall inherit the earth!"

Meanwhile, the monkey slipped into the fort and opened the gate. He also attacked the Ogres where it hurt the most, in their pocketbooks. The monkey ran shouting, "Demanding money! Pay your grocer, whatever happened to those juicy peaches?" Hit 'em with your dollars, make a point. "We have to recover our profits! Ask your grocer, whatever happened to those juicy peaches!"

Momotaro stepped onto the battleground and raised his sword. He pointed it to the gods of morality and said, "By the power in this sword, stop his violence. We farmers of the world appeal to your moral convictions and sense of justice. "We do not come here to conquer. We come only to educate you and carve a niche in the marketplace. We seek a right and just home for our produce. If you do not believe in the dignity of our art and profession, then you may destroy us now."

"But that, he laid down his sword and motioned to the dog to hold onto his peaches and the monkey to cease attacking the pocketbooks and the pheasant to drop the lawsuits. From high above, the single beam of light shot out of the clouds. It struck the Ogres and their color changed from green and instead became a rainbow. The Ogres themselves began shaking and a cloud of dust engulfed them. They began to crumble and a panic swept through them like Black Monday.

From the heavens a voice called forth, "Momotaro, you family farmers will have a place on earth. Farming is not just a business, food is more than a commodity. Thank you, Momotaro, for reminding us of this."

But the treasures of gold and silver and lottery tickets came raining down upon all of them. They quickly gathered them up and returned to Momotaro's home. They would be millionaires. The treasures were shared with the world and Momotaro wanted to repay his parents for all the love they had given him.

But when he entered his house, he found a message on the telephone answering machine. His father and mother said: "Momotaro, we have heard of your great victory over the Ogres. We are indeed very proud of you and your treasures."

"But that, a message came through on Momotaro's cell phone. You are an old man. You know what they say, 'You can't take it with you.' We have taken a turn-around bus trip to Reno and for next weekend we have an overnighter for Vegas. We'll talk when we get home."

Momotaro smiled and laughed with his newfound friends, the spotted dog, monkey and pheasant.

**TUG OF A JAPANESE**

**Bird Pines**

Continued from Page B-48

laughing, giving 'em a hug. This time we all laugh. We are on the downhill side, heading home, and the engine no longer labors. (Epilogue: With the exception of Cubby— who, in 1943, volunteered out of Poston to show up in Shelby all gung ho, go for broke and every bit a dumbassed rookie eager for the piece of shrapnel that would find his gut— that was the last time I saw any of the old gang. The following Wednesday, I went to San Francisco where I was hired as a reporter by an ethnic newspaper. I passed by Torey Pines and that virginal beach on three more visits to San Diego. The first to pick up clothes...
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A CHRISTMAS PRAYER
from the New Mexico JACL Chapter
Heavenly Father, we call you by many names, The Enlightened
One, Allah, Jesus. During this holy season we thank
you for all the
gifts you have given us, for our brothers and sisters who are white,
black, brown, red and yellow, many of whom were compassionate
and understanding
in
our
times
of travail.

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

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HAPPY NEW YEAR
A Serpent Lurks in the Island Paradise

State Capitol, Honolulu. Though only 23 percent of the population, the Nikkei hold 40 percent of the elective offices.

By Allan Beekman
(Photos of Hawaii by Author)

My view of what the situation of the Nikkei of Hawaii may be in the year 2000 is conditioned by a residence of more than a half-century in Honolulu, the capital of the islands, and my observation of them throughout this period. I have seen them go from the bottom to the top of the social and economic heap, in many cases in a single generation. So in my prognostications I concede their drive to succeed and balance it against the forces I see that oppose it.

Fifty years ago the chief industry of Hawaii was sugar; the social system of the islands derived from it. The planters needed labor to cultivate the plantations and had sought it abroad, importing it from China, Korea, the Philippines, Portugal and Japan. The planters strove to keep labor from uniting for more pay and better working conditions by playing the national groups against each other.

In order to communicate easily with the residents, the newcomer, then as now, needed to spend time and effort learning the thieves' cant of official Hawaii. The aboriginal tongue was in decline, but it had bequeathed words to daily speech that still find currency. Thus, the Caucasians, except those of Portuguese ancestry, were known as haoles. The aborigines classified themselves as Hawaiians and were so classified by the haoles, though most aborigines had become Hawaiian only after being subjugated by Kamehameha, chief of the island of Hawaii, beginning in 1795. A person of undiluted aboriginal ancestry was classified as "pure Hawaiian," the diluted as "part Hawaiian." By implication this classification made all others "no-part Hawaiian," even though locally born and bred. The haole too were thus stigmatized, but in control of the educational system and organs of propaganda. They bore the stigma with fortitude—swaggered it off—by comparing their status with that of their underlings.

Nikkei Listed 'Japanese'

Even the locally-born Nikkei, for instance, were registered in the public schools as of Japanese nationality. Consequently, they were not only no-part Hawaiian but identified as if of foreign nationality. This is in contrast to the haoles, whose Americanism was unquestioned despite what they had done to Hawaii.

The effectiveness of the local indoctrination was such that no evidence exists of a Nikkei ever protesting the stigmatization despite the hardship it brought him or her.

When Japan invaded China in July 1937, community resentment against the Nikkei spilled over into help-wanted ads in the classified section of the English language dailies, stipulating "No Japanese need apply."

The rejection reached a crescendo when Japan attacked Pearl Harbor. A movement arose to segregate and intern the Nikkei on the island of Molokai where, in the words of Frank Knox, secretary of the Navy, "they can be made to work for their living and produce much of their own food."

Hatred of the Nikkei was fostered by news of Japanese atrocities in the war zones carried side by side with news of the local Japanese. This encouraged evasiveness among the Nikkei; some solved the problem, at least to their own satisfaction, by identifying the enemy as Japs—100 million of them—a disinherit branch of the Japanese living in...
Nikkei Better Off

The Nikkei bore the affronts and discrimination with dignity. And since most were barred from earning the flood of war-money that flowed in Hawaii, many contended themselves with jobs in the private sector or with furthering their educations so that when peace broke out, and those who had used war for income were dropped from the payrolls, the Nikkei were better established in the community than they had been in the first days. 

Many of the returning Nikkei veterans, having performed with distinction in the armed services, took advantage of the GI Bill of Rights to get a higher education that probably they never would have had beyond their reach. They quickly ascended into the professions and other places of social status and influence. Other Nikkei went into business or government service. Success being the norm, they became an economic factor to be reckoned with.

Money talks. The community adjusted to the new Nikkei language of affluence. Nikkei salesmen came into demand. The pendulum swung so much in the favor of the Nikkei that in the '50s, the help-wanted ads tended to stipulate "Japanese preferred." A haole applying for a job might be told with a sneer, "We hire only Japanese." The prospect of foreigners displacing Americans in a community at least technically American raised such indignation that the legislature was constrained to pass legislation prohibiting Nikkei in a community. It at least technically American in the sense that Nikkei were excluded from voting, the Nikkei held 40% of the elective offices. This though they constituted only 23% of the population and though the political fervor of the '50s has subsided somewhat. And not only are most of these Nikkei office holders married to Nikkei, which, in a way, increases their political influence, so are the Nikkei office holders. These include the present governor, John D. Waihee III, and the mayor of Honolulu, the boundaries of which encompass the entire island of Oahu, likewise, the mayor of the island of Maui.

Postwar Rise of Tourism

A peculiarity of the postwar economy has been the shift from sugar as the main industry. Before the war, tourists tended to be wealthy mainlanders who arrived by ship. The postwar shift to air travel has brought hordes of middle-income tourists. The affluent, postwar society of Japan, especially with the appreciation of its yen against the dollar, has brought great numbers from Japan. The Japanese tourist comes well supplied with money and with the custom of being expected to distribute gifts when returning home. He spends four times as much as the tourist from the mainland.

Some local Nikkei, with varying degrees of qualification for the post, serve as tour drivers for these Japanese tourists, or work in positions where they can capitalize on this lucrative market. Among the tourists have been Japanese entrepreneurs who have found in Hawaii a means of using their surplus dollars. Real estate prices are high here by mainland standards but low by the standards of Tokyo. Consequently, the Japanese have bought up golf courses and hotels and invested in various businesses.

Senator Spark M. Matsunaga
but elected its own legislature, city and county officers. Beginning in the '50s, a few Nikkei were elected to office. However, with the Issei barred from citizenship and the ballot, and the locally-born just beginning to come of age, the Nikkei were considered a negligible political factor. During the war, all Nikkei stopped seeking political office for fear of exacerbating the rampant anti-Japanese sentiment. For some time afterwards, they were represented by only a single member in the Legislature.

Determined to alter this situation, the returning Nikkei veterans became active in the Democratic party. In the Democratic revolution of 1954, the Democrats seized control of the legislature for the first time in 54 years. 

Statehood was granted Hawaii in 1959, and with the right to full representation in Congress and the right to elect the governor. In due time the bugaboo of those opposing statehood came to pass: a "Japanese" governor presided over the Capitol. The two senators from Hawaii are Nikkei and so is one of the two members of the House of Representatives.

If we exclude the Office of Hawaiian Affairs, in the election of whose officers those identified as American of Japanese Ancestry are barred from voting, the Nikkei hold 40% of the elective offices. This though they constitute only 23% of the population and though the political fervor of the '50s has subsided somewhat. And not only are most of these Nikkei office holders married to Nikkei, which, in a way, increases their political influence, so are the Nikkei office holders. These include the present governor, John D. Waihee III, and the mayor of Honolulu, the boundaries of which encompass the entire island of Oahu, likewise, the mayor of the island of Maui.

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Honolulu Mayor Frank Fasi and his wife leave Kawaiahao Church following services preliminary to a tree-lighting ceremony, Dec. 12, 1985.

Senator Daniel K. Inouye

Ala Moana Shopping Center

One of the most striking signs of this Japanese investment to the average resident is the Ala Moana Shopping Center, which just about everyone in Honolulu uses. Ala Moana (Ocean Street) was built on what in early postwar days were still duck ponds and dumping grounds. It is today among the 50 largest shopping centers in the country and the largest open mall shopping center. It comprises 50 acres, with 1,500,000 square feet gross leasable area and 180 stores. It opened in 1959 and has more visitors than Disneyland—over 37 million a year. Here the local residents mingle with swarms of tourists.

In 1983, the Japanese firm of Daiei Hawaii Investments purchased 60% of the shopping center. Equitable Life Assurance owns the other 40%. Outwardly there has been no great change since Daiei took over the center except for the increased number of Japanese tourists that might have come about anyway. But the informed take notice of the growing influence of Japan in Hawaii and the increased prestige of the Japanese language, no longer the speech of an unfranchised laboring class but of powerful financial tycoons.

The influence of the Japanese language is not only apparent in the speech of the visiting Japanese and those who reside here but in the store windows of the more enterprising merchants who inform the shoppers that Japanese in some words is "a must." And it is not only the spoken language that is apparent, but the written too, which will probably cut a greater figure.

Probably it is much cheaper to publish Japanese works in Hawaii than in Japan. Consequently, among the Japanese industries springing up here, we may expect publishing to take a preeminent place, which will mean more persons coming from Japan to share in this industry and more prestige for the Japanese language.

Local Nikkei Posture

Where do the local Nikkei who insist on being identified as Japanese fit into this picture? When the war ended, many had flocked to join such organizations as the Honolulu [r. Japanese Chamber of Commerce (Nihonjin Shoko Kaigisho). One wonders if they could have foreseen this situation.

Most of the Issei have passed from the scene. The Nisei, too, tend to be elderly. The newcomer Japanese [shin-Issei] tends to be a highly educated person who would probably define a Japanese as one who speaks Japanese as his mother tongue, reads and writes it with facility, is steeped in Japanese culture and conversant with the literature, the arts, history and geography of the country and is
The AJAs in the 21st Century

By Barry Saiki

In about a dozen years, the 20th century will ultimately end, leaving behind a brilliant and creative record. Humanity will also inherit a frightening future, as long as the threat of nuclear war remains unresolved.

Clearly, the 20th century has seen the greatest progress in all scientific and technological fields; for, it fostered and widely dispersed the fruits of evolutionary advances in many areas of human endeavors. It brought the family autos, refrigerators, air conditioners, new construction materials; new serums, biotics, laser surgery and improved health care; diodes, transistors, semiconductors, word processors and computers; airplanes, helicopters, jets, international airlines, satellites andurgy, exploration; video, fiber optics, faxes, copies and robotics.

It also harnessed the atom and hydrogen energies and created missiles and nuclear waste disposal remains in limbo even as we produce more radioactive wastes. Can atomic wastes be neutralized by new concepts in applied nuclear physics? Surely, the scientists who find the means to neutralize the deadly half lives will earn Nobel prizes, along with the successful researchers in cancer and AIDS.

Amidst the profusion of facts, activities, events and key achievements of the 20th century, the cosmos of the Nikkei society is seen, but a small iota. It is important only to those of us who are directly or somewhat involved. The 20th century happened to be the time frame of the AJAs in the United States.

It started humbly with the gradual inflow of Japanese immigrants to Hawaii and the West Coast until the total stop in 1924. The 1920s and 1930s saw the growth of Nisei culture in the Nihonmachi and the farming areas.

That culture was both American and Japanese, with the ethnicity being largely calculated results of the anti-Orientalism bred by various groups. The legalities of the exclusion period, have produced cheaper energy reducing the use of fossil fuels, the problem of nuclear waste disposal remains in limbo even as we produce more radioactive wastes. Can atomic wastes be neutralized by new concepts in applied nuclear physics? Surely, the scientists who find the means to neutralize the deadly half lives will earn Nobel prizes, along with the successful researchers in cancer and AIDS.

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That culture was both American and Japanese, with the ethnicity being largely molded by the racial bias that pervaded the coastal states. In Hawaii, it was the vested land interests that inhibited the faster development of economic and political strength.

World War 2 and the evacuation were the calculated results of the anti-Orientalism bred and nurtured on the West Coast by various self-seeking groups. The trials of the war years were redressed by those who bided patiently for the restitution of their constitutional rights, by Nisei soldiers who fought in both Europe and the Pacific, by individuals who continued the legalities of the evacuation, by Tule Lake dissidents who felt disinherted on moral and other grounds and by those who resettled in the Midwest and East in order to build new futures in the United States.

In the postwar 1950s and 1960s, as the fences of the enclaves were removed, there came the era of emancipation, with the elimination of restrictions on residences, marriages, citizenships and job opportunities. It took the full 20 years of these decades to cast off the last vestiges of anti-alien laws and covenants, with the last being removed during the civil rights period of the 1960s.

The 1970s and 1980s brought the fulfillment of middle class living. The Sansei and Yonsei came of age, largely unaffected by the earlier years of prejudice. The once inviolate taboos of intermarriage were breached, as more than 50 per cent of the Nikkei married Americans of other ethnic stock. The war brides were the first echelons. Less concerned or conscious of their ethnic backgrounds, these later generations have moved into the typical American life stream. As we go into the 1990s and the 21st century, some may be concerned about the future of the AJAs. Objectively, the melting of the Nikkei into the American melting pot is an inevitable outcome.

Some JACLers may fear that the AJAs will disappear as an identifiable group in the 21st century and that the organization will only be retained by those who maintain ethnic marriages, Japanese family names and cultural interests, to include traditional arts, crafts and sports. After all, the fourth and fifth generations have become fully American and tend to form their concepts of Japan from the U.S. news reports and articles, which are scanty and often misinformed.

Will this mean the end of JACL and the Pacific Citizen? Or is there a continuing need for these to serve as instruments to surveil and to protect the rights of the ethnically identified Japanese Americans?

The answer is absolutely yes. While those who are interested in JACL for its present programs and activities may decrease, the basic needs for both will continue to exist. That is, as long as the seeds of discrimination remain entrenched in the minds of some bigoted sectors of the American public.

The 1980 census revealed that there were more than 700,000 persons of Japanese ethnic descent. These include an estimated 200,000 newly immigrated Japanese: the war brides, the quota immigrants, the commercial and student entrants and expatriates. While it took three generations for the prewar Nikkei to become classified as full-fledged Americans, the newcomers can be assimilated within their lifetimes in the less discriminatory environment of today. Yet, these Nikkei need the JACL even more than the prewar descendants.

Once redress has been successfully concluded, the JACL and Pacific Citizen should consider expanding their horizons into two areas: the enhancement of U.S.-Japan relations and building a viable cooperation with other Asian minorities which are faced with the same problems caused by ethnicity.

As long as the Nikkei and the Asians retain semblances of their racial origin in appearance and in names, there will recur the question of discrimination. In this respect, all Asians are no different than the Jews, who remain organized and ready to challenge biases of racial discrimination.

Without a reputable organization to represent the interest of the minorities, the voice of the individual can carry no weight in terms of legislative and political actions.

The Dream

I helped my naked and scarred mother into the tepid bath of water.

Her limbs weak; a skin skeleton; muscle and breasts hung like string out dough on racks. Legs bloated with fluid. Her once aromatic hair dyed dead to uphold a pretense of youth. Sears of past operations stitched her body with an abstract of pain and long standing suffering.

I called her "okiyakusan" as she had called me while washing her child. We laughed. She playfully splashed me. I scrubbed her back noting the pronounced widow's curve of age.

Gravity pulled her down toward the elements of her beginnings.

She looked at me with empty mucus webbed eyes and in a moment of clarity told me of her dream.

"I was a little girl sleeping in a field of wind and grass near Genyo, above the stream where little sister drowned so many years ago. I could smell mandarin oranges, so sweet. The rain woke me gently, like okasan's soft voice.

My eyes opened slowly. I could see. I could see right across the field, through the mountains across the field, through the mountains and beyond.

But then I awoke. I am still blind."

I held her tight and I felt her spirit crying.

She's gone now. Bathing is no longer love or care. I cannot see as clearly as my mother, but I do pray that dreams can come true.

Dreams can come true.

-T. Wada

April, 1985.

Pacific Citizen is well named and should become the key media that upholds the rights of all minority groups from the pacific areas. The JACL in turn should seek firmer coordination with other Asian minorities, be they interested groups or individuals. Only then, can the heritage of the Nikkei in the 20th century continue to blossom on into the 21st century.

Barry Saiki, a retired army officer, works for a public relations firm in Las Vegas. He was one of the early editors of the camp newspaper in Rohwer, Arkansas and hails from Stockton, California.

loyal to the institutions of Japan, including the emperor. Such a definition renders ludicrous the identifications of the local Nikkei as Japanese.

But it, on the one hand, the Nikkei who identify themselves with Japan, and on the other hand, some individual, an object of ridicule to the informed, they become an object of obloquy to the uninformed. To the uninformed, the Japanese seemed fairly harmless when they toiled as unskilled laborers on the plantations. The situation is completely different when they are running the government, presiding over the courts and buying up choice property. The anguish caused by this situation, which the carefully controlled press occasionally permits to find expression in its letters to the editor column, need not cause rejoicing. As one Nikkei remarked, “We seem to have replaced the haoles as whipping boy.”

Nikkei Situation Worsening

The haoles are blamed for the ills that beset the community, and for at least some of which he is responsible, he could bear up under the flagellation. Now that his despicable no-part Hawaiian status is exposed to the scrutiny of the world he may be relieved to shift much of the blame to the Nikkei.

The Nikkei is in a much worse situation. Truly the horizons of at least some have widened from education in the mainland and tours abroad. The more progressive have come to realize that the problems of the mainland Nikkei concern them too.

But when I hear one remark on the ignorance of the mainlander who, on being told he is being addressed by a Japanese, comments the speaker on her command of English, I am reminded of the small boy observing an older brother on parade and crying out, “Look, they are all out of step but bother!”

And when one gleefully remarks that the haoles are jealous, as many of them are, I reflect on how much harm the jealous can cause.

Jealousy Gone Wrong

I am reminded of a humble German soldier who before WW2 lived in the List Regiment barracks in Munich, occupied with a make-work project inspecting gas masks to keep himself from starving. He was an ignorant man who had served all through the war and never risen above the rank of corporal. He had seen Jews, and persons he fancied as Jews, in positions of power and was jealous. His name was Adolf Hitler. The time would come when he would be able to give expression to his jealousy with terrible consequences to those who had provoked it.

We live in a nationalistic, xenophobic world. Within our own nation, we must live in harmony. We cannot do so by identifying ourselves as of foreign nationality and flaunting that identification on every possible occasion.

When I speculate on what may be the situation of the Nikkei in Hawaii in the year 2000, my pessimism is only leavened by the hope that some charismatic character may arise among them to lead them out of the wilderness.

Allan Beekman, author of Hawaiian Tales and The Nihai Incident, has contributed to the P.C. holiday issue since the 1940s. He also supplies the P.C. with news from Hawaii.

Without P.C., the organization would find it substantially more difficult to maintain membership.

What should be the future of P.C.? What will it be five years from now?

There are several possible courses. One is to change Pacific Citizen from a newspaper that tries to be of interest to all Japanese Americans, which it is now, and make it a smaller and less expensive membership publication. But this flies in the face of the fact that P.C. is an incentive for joining JACL.

Another course is to go national with JACL dues, which include a P.C. subscription, to the point where enough funds can be provided to meet the deficits in P.C.’s budget. However, consider that many members find JACL’s dues structure to be excessively high already.

What is the solution? There is only one: To make Pacific Citizen such a vital, interesting, indispensable publication that no Japanese American would want to be without it. Only then does it have a chance to become self-sustaining. But that is easier said than done, and reaching that high plateau will be expensive in the end.

Before the next five years are up, JACL’s membership must determine what it wants to do with its publication, the medium that holds its membership together. The P.C. dilemma has been with the organization for at least three decades. We’ve blundered along without settling anything, and perhaps the solution is simply more of the same.

Nothing, however, in my experience suggests a viable solution will be reached by 1992.

Let me conclude with at least one happy thought. I believe that in the next five years JACL’s membership will become more confident of the goals it aspires to, more sure of itself, more assertive and less defensive, more productive. It will be a leaner, more agile, more effective organization. Of one thing I am confident: For the span of the next five years, and probably for many more after that, it will continue to be a necessary organization.

(EditText: This article is adapted from the keynote address delivered by Bill Hosokawa at the Tri-District JACL convention in Denver on Aug. 6, 1987.)
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A Bigger Church
Shiori Sugawara
Grade 5

"I think that the Maryknoll Church will be bigger than the one now. Maybe the priest would wear the vestments only on Lent. Maybe there would be more than 3 altar boys. And maybe the school will be up to high school level."

A Cleaner World
Kullen Ozaki
Grade 5

"In the future at Maryknoll, I think it will be a much cleaner, safer place. On field trips, the school bus can warp to any planet we want. Instead of papers, it will be computers; we can store erasers, pens, etc. . . . "The teachers will be robots and store everything that humans know.""

All Would Have Homes
Masateru Chae
Grade 6

"I think the future will really be different from now. The people will probably live on different planets. And they would wear clothes that could make them float or fly through the air. The cars would probably hover or fly through the air, and they would probably go over 500 miles per hour. The schools would probably be on all one planet and the kids would probably have to travel over a million miles every day to go to school. . . . The people would care more about everything that happens in the universe. And in the future there would be no more starving people and all would have homes, food, clothing and a family to go to."
What Do the Kids Think?

Robots as Teachers
Yukiyo Nakada
Grade 5

"In school, the teachers will be robots. There will be no computers because the computers will teach you things and talk to you. The students won't have to bring anything with them. The robot teachers will supply many things for you."

"About 400 years from now...we might have inventions that could stop earthquakes. They would have something that could attract or collect the energy of force under the earth, in the faults."

No Earthquakes
Akie Fukinbara
Grade 6

"When the 21st century comes, we will have changes. The cars will levitate in the air. The teachers will be robots. A house will have in its backyard a tennis court, swimming pool and a deck...if you get tired of swimming then you could press a button and then the pool will disappear and up come a tennis court.

"If you cannot get anyone to play with, then you can get a robot to play with you."

Robots for Friends
Stedman Ng
Grade 4

Church as Palaces?
Christine Flandes
(Teramoto)
Grade 6

"In a 1,000 years, the church might look like a palace. Inside might have a statue of Mary and God. I think the church would be one family. There will be many priests, bishops, and deacons...there might even be Japanese priests. Maybe there would be all kinds of priests of every country. There might not just be one kind of nationality."

Maryknoll as Toy Store
Takuma Wakisugi
Grade 5

"In the future, I think the school will be old and rusty and dirty. And maybe the cars will be different and the teachers will already be gone...Maybe the place where the school was will turn into a market or toy store, and the toys and food might be different from now."

An Easier Place
Daniel Oyama
Grade 5

"I think most of today's problems will be solved. All the war weapons will be destroyed. People will find cures for diseases like AIDS. All the countries will be peaceful by sharing things. The smog will be gone because of new kinds of cars that do not produce smoke. All the races of people would be equal. People will not pay to get things. They would go in a shop and get things free. Maybe the poor will have shelter and food. Perhaps nobody will be killed."

A Peaceful Place?
Daniel Mukai
Grade 6

Cure for AIDS
Yukari Yamane
Grade 6

"Today, there is a very scary disease called AIDS. Everyday there are maybe more and more AIDS patients. So in a few more years people with AIDS may increase to more than 40,000 people..."But maybe in around ten years or more, there may be a cure. Perhaps a cure that won't hurt. A cure that you won't feel but is very effective. The technology today is growing, so in the future maybe a lazer goes right through you and cleans your blood. Or maybe you may be getting a shot and there is a medicine that runs through you and mixes with your blood and cleans it."

"In the future, I think the school will be old and rusty and dirty. And maybe the cars will be different and the teachers will already be gone...Maybe the place where the school was will turn into a market or toy store, and the toys and food might be different from now."

No Diseases or War
Kenji Mukai
Grade 4

"In the future, the teachers will be robots. There will be no computers because the computers will teach you things and talk to you. The students won't have to bring anything with them. The robot teachers will supply many things for you...."

"About 400 years from now...we might have inventions that could stop earthquakes. They would have something that could attract or collect the energy of force under the earth, in the faults."

Good Grades Rewarded
Sandra Koike
Grade 6

"I think in the future you get good grades, you will either get a car, $1,000 or $100. When you get good grades for three years, you will get the double amount that you get for a year.

"I think when the students sell chocolate bars, they will be $5 each and the size will be 5 inches big. The prize will be, for first place, a trip to Moonaloa. It is a place on the moon just like Disneyland. Second prize will be a machine gun and third prize will be an automatic air conditioner. Fourth prize will win a trip to Venus. Fifth prize will be a flying motorcycle."
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Sec. A—58 Pacific Citizen Holiday Issue: Dec. 19-25, 1987
Sand Castle of Dreams

By Ken Mochizuki

The lonely resort community of Cannon Beach earned its living from the couples who visited; they held hands and strolled along the wide sandy sidewalks, getting to know each other and getting to know each other all over again. I would give her the best and that meant the most luxurious motel room we could find. It stood isolated atop a hill, with a trail leading directly to the beach. The new complex smelled of freshly cut wood. Inside our room, a sliding glass door faced the ocean, providing us with a picture window sunset.

When we preferred a roomful of life instead of a world of day. Noon became morning and lunch turned into brunch. She and I went through every art gallery and shop in Cannon Beach. That was a year ago. We had not looked dishevelled, no matter how the hair arranged itself on her head. She smiled and took my hand. "This isn't the time and place to talk about this, is it?" she said, pointing to a man-made reef further down the beach and resuming her cheerful stance, as if the conversation about her leaving never took place. "Let's go over there.

The embankment jutted into the water, waves rolling past it on both sides. We scrambled up the piled rock and walked over broken logs strewn across the top, balancing ourselves on them like we were a tightrope act. We left a trail leading directly to the beach. I held her closer and watched her than in listening to what she said. I was surprised that I acquired the same confirmation.

"What?" she said, looking down at the sand. "What do you mean, 'become'?" I asked. "I'm gonna go through with it," she said. "I'm going to do it."

"Why can't you do it here?" I asked. "Take a break, take a vacation, but you don't have to stay somewhere else to do it.

"I've never been on my own and I've always depended on other people," she said, gazing back out at sea. "I wanna become stronger.

"What do you mean, 'become'? You have everything here. And because you got it all means that you are.

"No, I don't have everything," she calmly said. "People don't know my job... it's all I've ever done since school. Sure, it makes a lot of money and people are gonna think I'm crazy to quit it, but I gotta be more than just doing that."

I tried to conceal my desperation. "C'mon, just tell me or anybody what you want us to do for you."

"It's nothing that anybody can do for me. It's just something that I gotta do..."

A preview of the future ran through my mind. I would be sitting at the bar alone and hoping to get lucky, hoping to meet someone like her again; going to the movies and hoping nobody would see me alone; reading the Sunday paper on a Saturday night.

"I'll do this," she said, "I can settle down and decide what I wanna do. Then, I wouldn't mind falling in love with somebody."

I tried to pinpoint where I had gone wrong and where I didn't give or provide enough. I searched through all the dates and dinners and movies and our first time out and the nights we made love.

"Let's face it," she said, "us Sansei... we're too soft."

I realized what she knew, but I didn't feel it like she did. I came with the tide: a voice from another land pulling her way past the horizon. This beckoning installed in her a yearning to return to the soil that nurtured her roots.

Trying to throttle all emotion, I said, "How much longer do we have?"

She smiled and took my hand. "This isn't the time and place to talk about this, is it?" She said, looking at the picture that would be all that I would have left of her—a photograph on my wall and my only link to what was.

We got down off the rocks and walked again along the beach. I held her closer and glanced back. A wisp of fog had floated in, enshrouding the embankment. We left a trail of footprints in the sand that grew longer, until our spot, that rocky mound, disappeared in the distance.

That was a year ago.

The rain had stopped and wet sand caked on my sneakers. The clouds parted a bit and sunlight peeked through glimpses of gold over the ocean. I found that embankment again and it hadn't changed. The surf continuously and with vigor washed up at sea. We sat next to her.

"Th is... we're..." she said, looking down at the sand. "Th is isn't..." she said, looking up at me. "...we Sansei..." she said, looking at me with a smile. "...we're too soft."

I turned and faced her. "What for?"

"It's just something I need to do now," she said, looking down at the sand. "I just have to get it out of me."

"Why can't you do it here?" I asked. "Take a break, take a vacation, but you don't have to stay somewhere else to do it."

"I've never been on my own and I've always depended on other people," she said, gazing back out at sea. "I wanna become stronger.

"What do you mean, 'become'? You have
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<table>
<thead>
<tr>
<th>Month</th>
<th>Departure Dates</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>April</td>
<td>21-28</td>
<td>$564</td>
</tr>
<tr>
<td>London, England, Germany, Switzerland, Austria, Italy, Morocco, France</td>
<td>7 nights with meals and tours</td>
<td>$564</td>
</tr>
<tr>
<td>June 23</td>
<td>Portland, Oregon, Canada, Alaska, Japan, Hawaii</td>
<td>$564</td>
</tr>
<tr>
<td>Alaska Holiday Cruise</td>
<td>12 nights</td>
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<tr>
<td>Sept 25</td>
<td>San Francisco, Canada, Alaska, Japan, Hawaii, Los Angeles</td>
<td>$564</td>
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<tr>
<td>Oct 16</td>
<td>Portland, Oregon, Canada, Alaska, Japan, Hawaii, Los Angeles</td>
<td>$564</td>
</tr>
<tr>
<td>Nov 28</td>
<td>San Francisco, Canada, Alaska, Japan, Hawaii, Los Angeles</td>
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Pacific Citizen Holiday Issue: Dec. 10-25, 1987 Iss. A-41
EDUCATION

Continued from Page A-27

Vietnamese, who began joining our school population about seven years ago, have now doubled our way of life and are attending universities. By 2000, their children will be ready for college.

Along with the students in the classroom, more mothers will be the mothers in the work force. Asian American women in the past may have been found in the daycare centers/schools, where more mothers will be in the work force. Asian American women in the past may have been found in the daycare centers/schools, where classrooms, more mothers will be in the work force.

John, who attended the 1986 Total conference, has now written a book that explores the reasons for the growing popularity of the conference and the impact it has had on the field of education. John's book, titled "The Future of Education," examines the trends that are shaping the future of education and provides a roadmap for educators and policymakers to navigate the challenges and opportunities ahead.

However, educators who have watched and evaluated Japanese schools will point out that Japan's educational methodology results in obedient, fact-fed students who are often restricted in creativity and free expression. Japanese education relies on structure, rote and the exam system, factors which work well for its society. Teamwork and the group are more important than individual creativity. This idea is well suited for building automobiles, but in education it does not necessarily provide fertile ground for innovation and creativity.

Long Range Problems

Even by 2000, education will not have solved certain long-existing problems. There will still be a percentage for whom the education system will prove inadequate. As a matter of speculation, one would imagine a slightly higher illiteracy rate in the U.S. in 2000 than in 1987 because of the overuse of television sets and VCRs. With a substantial reliance on audio-visual stimuli for learning, and with less reliance on print material, malapropisms, misunderstandings and shallowness of comprehension might become a way of life for a small percentage of our student population. Attention span might dwindle to the 10 or 15 minute intervals to which TV viewers have become accustomed.

However, education in 2000 will continue to realize the changes, adapt to the changes, and incorporate whatever techniques, technology or style is necessary to educate the majority of our children well. With Aristotle, education was outdoor and peripatetic. It may be that again in 2000 A.D...

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