Holiday Issue 1995

Hapa Generations

Faces of the Future
Provocative subjects, articulate voices and skilled writers are presented in this year's Pacific Citizen Holiday Issue.

PC's theme, “Hapa Generations,” is a forum for timely, fascinating and insightful thoughts by a number of individuals who have given us much to think about as we turn the corner into the next millennium. On PC’s cover are indeed the “Faces of the Future,” and we must acknowledge and reflect upon the political, social and economic issues that will affect these generations to come. For the Holiday Issue, these people were willing to share their personal thoughts about growing up, living and experiencing life from a multicultural perspective—sometimes seemingly a disadvantage but in the long view an advantage of richness—family, traditions, diversity.

Special thanks must be given to Kelly Wicker of the Olympia Chapter of JACL, who greatly assisted PC in this project. Leading off with PC’s “Hapa Generations” theme is David Mura, author of Turning Japanese. David allowed PC to publish an excerpt from his new book, Where the Body Meets Memory: An Odyssey of Race, Sensuality & Identity.

Complementing the “Hapa Generations” theme, PC also offers “Articles from Academia.” A number of distinguished professors from universities around the country were asked to write about their areas of interest. Participating are Lawrence Okamura of the University of Missouri; Maria Root of the University of Washington; Midori Yamano­chi Rynn of the University of Scranton; Lane Hirabayashi of the University of Colorado; and Stewart David Ikeda of the University of Wisconsin.

These scholars have something to say about society—ours and the broader national and global communities. While they reflect upon themselves as articulate and sensitive voices that will carry us into the future where a changing landscape portends increasing diversity of people and thought—and with it—uncertainty. While the JA community will need its political leaders, it will also need a foundation, a philosophical path, a roadmap to the future.

A gain, we must thank all the JACL volunteers at the chapter level who solicit the ads which support PC and this Holiday Issue. In many chapters, this is an enormous task. The chapter leaders of the PC Holiday Issue project are listed on the next page under “PC’s People Who Count.” They do and we appreciate them. We must also thank the PC staff and part-time employees who endure a non-stop, marathon schedule to publish this issue. After Thanksgiving until the middle of December work flows from 7:30 a.m. to 10 p.m., with varying shifts.

This year, the staff and part-time workers organized themselves as a changing landscape, a roadmap to the future, a changing landscape. We must also thank the JACL volunteers at the December 1995 Holiday Issue. In addition to all, we must thank the Editorial Board.

Japanese American Citizens League

Founded in 1929, JACL is the nation’s oldest and largest Asian American and human rights organization with 25,000 membership base; JACL has 12 chapters nationwide, five regional offices, three district offices, a Washington, D.C., office and a national headquarters in San Francisco. JACL exists to ensure, and uphold the human and civil rights of Japanese Americans and all Americans while preserving our cultural heritage and values.

JACL NATIONAL BOARD
President: Dennis Yashima
VP, General Operations: Jim Miyahara
VP, Public Affairs: Sansei Services: Larry Iwamura
VP, Planning & Development: Rodney Shima
VP/Membership Services: Victor Okazaki
Secretary/Treasurer: Jonathan Koji
National Youth/Student Council: Kim Nishibori
National Youth/Student Council Representative: Ken Yasuda
Pacific Citizens Editorial Board Chair: Mac Tobin
Legal Counsel: Tom Hirao

District Government:
Alan Nishi, NCWNP
Travis Nishi, OCCD
David Kawamoto, PSW
Terence Yamada, FSN
Yasuo Ishida, IDC
Emile Kamurna, MFCO
David Hayashi, MDC (Governor Caucus Chair)
Thomas Y. Komeito, IDC

JACL STAFF
National Headquarters:
Isamu National Director: Kureh Masutani
Business Manager: Clyde Ikemoto
Membership Director: Yasunori Kamegoma
Administrative Assistant/Program Coordinator: Stephanie Bob
Bookkeeper: Tanimoto Kaneko
Regional Offices:
Central California District
Pacific Tel, Director
Northern District
BB Yoshino, Director
Northern California Western Nevada-Pacific District
Patty Wada, Director
Pacific Northwest District
Kip Tokuda, Interns Director
Pacific Southwest District
San Diego, Assistant Director
Washington, D.C., Office
Leigh Ann Miyahara, Counselor

PC CREW—Working on this year’s Holiday Issue were, from left, top row, Last Miyamoto, Etsu Tegi, Yosuke Murakami and Brian Tanaka. Second row, from left: Mariget Brunswick, Teru Inui, Penny Ting and Pang Ting. Third row, from left, Chris Benton, Richard Suwana and Harry Honda. Not shown: Carol Tanaka, Gayle Jue, Tim Yamamoto and John Okabe.
B18 Creating a positive image ... by Midori Yamanouchi Rynn

B21 Hiroshima Reverie ... by Sandra Mikesell Buscher

B25 What happened to tolerance? ... by Patricia Ikeda Carper

B30 The Oral History: A treasure for tomorrow ... by Ike Hatchimonji

B32 Chiune Sugihara: The Good Samaritan ... by Graham J. Dickson

B40 Culture, coming of age ... by Mae Adams Owada

B47 Seeking validation through self-definition ... by Hisami Yoshida

B50 B Twice the cultural enrichment ... by J. Reiko Callner

B56 Cartoon ... Gwen Muranaka

A34 MIS: The untold stories ... by Harry Honda

A44 Mixed blessings ... by Sandra Mikesell Buscher

A47 A growing appreciation ... by Kelly Wicker

A50 Teaching teachers ... by Mace Ishida

A16 Preserving PC's heritage ... by Mae Takahashi

A8 Celebrating freedom ... by Denny Yasuhara

A10 My hapa daughter, Hollywood and the past ... by David Mura

A14 Making history ... by Stewart David Ikeda

A15 Who were the Japanese Americans ... by Lawrence Okumura

A18 Ethnicity: Please check one ... by Valerie Nao Yoshimura

A22 Adversity, again ... by Bill Hosokawa

A23 Coping with and managing change ... by Paul M. Shinkawa

A26 Viewpoint: Why Japanese Americans must support affirmative action ... by Rita Takahashi

B1 Cartoon... Pete Hironaka

B2 Coming to grips ... by C. Nozomi Ikuta

B6 A Bill of Rights for asserting a multicultural Identity ... by Maria P. R. Post

B10 JAICL: What to do, where to go ... by Randy Shibata

B12 A proud blend ... by Kim Yukiko Ponthier

B19 Preserving P.C.'s heritage ... by Mae Takahashi

B52 Creating a positive image ... by Midori Yamanouchi Rynn

B61 Hiroshima Reverie ... by Sandra Mikesell Buscher

B65 What happened to tolerance? ... by Patricia Ikeda Carper

B70 The Oral History: A treasure for tomorrow ... by Ike Hatchimonji

B72 Chiune Sugihara: The Good Samaritan ... by Graham J. Dickson

B78 Teaching as mastery and mystery ... by Lane Hirabayashi

B84 Culture, coming of age ... by Mae Adams Owada

B91 Seeking validation through self-definition ... by Hisami Yoshida

B94 B Twice the cultural enrichment ... by J. Reiko Callner

B98 Cartoon ... Gwen Muranaka

A34 MIS: The untold stories ... by Harry Honda

A44 Mixed blessings ... by Sandra Mikesell Buscher

A47 A growing appreciation ... by Kelly Wicker

A50 Teaching teachers ... by Mace Ishida
December brings memories of family traditions and holidays past. Maybe that's why I've been reflecting on the Pacific Citizen's years of service to Japanese Americans. No other publication has so thoroughly chronicled the accomplishments, travails, and opinions of Japanese Americans over the years.

The PC began in San Francisco in 1929 as a monthly paper. In 1942 the paper moved to Salt Lake City and began publishing weekly editions. That year, Bill Hosokawa, the author of Niels, began writing his weekly column which still appears in the PC. During World War II, the PC was the only nationally circulated English-language newspaper for Japanese Americans. Readers referred to the PC as "a letter from home" because it reported on people's comings and goings. Along with other news, the PC kept track of Japanese Americans when they entered and left internment camps and published weekly lists of war casualties from the 442nd Infantry in Europe.

Immediately after the war, the Japanese American Citizens League launched its 10-point legislative program. Among other things, JACL fought for repeal of the Japanese Exclusion Act of 1924 and to allow the Issei to become United States citizens. Immediately after the war, the Japanese Exclusion Act imposed tragic hardships on American GIs who married in Japan. They were prohibited from bringing their brides to the United States. The PC continued to cover that story until JACL obtained a waiver that let American GIs bring their wives home.

Finally, in 1952, JACL succeeded in passing the Walter-McCarran bill which repealed the Japanese Exclusion Act and enabled the Issei to become naturalized citizens. The PC also covered JACL's success in getting the government to settle evacuation claims and compensate Japanese Americans who lost property during the war. Throughout the 1940s, JACL fought discriminatory practices like housing covenants that restricted where Japanese Americans could live. The PC publicized these efforts and followed JACL's lawsuit to repeal the Alien Land Law of 1913 which prohibited Japanese from owning land. The case went all the way to the Supreme Court and in 1948, the Court ruled in JACL's favor. After winning this legal battle, JACL successfully spearheaded a referendum to expunge the Alien Land Law from the books.

In 1952, the PC moved to Los Angeles and Harry Honda began his distinguished career as PC Editor. During the 1950s and 1960s, the PC covered JACL's campaign to eliminate the highly derogatory term "Jap" from the public's vocabulary. The PC also followed JACL's requests that television stations cut back on showing low-budget anti-Niels films which had been produced during the war years.

During the 1970s, the PC reported on JACL's efforts to repeal the federal Emergency Detention Act, a law that allowed the government to establish internment centers during national emergencies. At that time, the focus was on Arabian oil and politics in the Middle East, but JACL took this human rights issue on and won. Throughout the 1970s and 1980s, JACL and the PC encouraged Nikkei to run for public office. These were the years when JACL began focusing on affirmative action, civil liberties, and human rights. The PC covered one of JACL's most significant achievements: passage of the federal redress bill in 1988.

After forty plus years, the government was required to compensate victims of Executive Order 9066. This order had required Japanese Americans living in California, Oregon, and Washington to leave their homes during the War. Some people voluntarily moved, but implementation of the order created much confusion, the government soon began evacuating Japanese Americans to internment camps. The PC publicized JACL's success in getting the redress bill passed. The bill required the government to locate and give each internment camp survivor $20,000 in compensation and an apology. Unfortunately, two-thirds of those entitled to redress were no longer alive.

Which brings us to the present decade. Those of us who are growing older thank the optimist who made the case for converting to a "bigger" type in 1990. This change made the PC easier to read but resulted in 12% less reading matter. For the past several years, the PC has kept us informed of JACL's financial situation and declining membership. For more than 60 years, the PC has been a vital part of our lives, a priceless heirloom that could never be replaced. As you prepare your New Year's resolutions for 1996, think about how much the PC means to the Japanese American community. Perhaps you will join me in making support for--and preservation of--the PC, one of your New Year's resolutions.
Celebrating freedom: 50 years after

By DENNY T. YASUHARA
JACL national president

From a speech to the New York Chapter, JACL, Nov. 8, 1995

Today, Asian Pacific American communities, Japanese Americans, and to some degree the Jewish communities, stand at the crossroads of their destinies in America. This is attributed to an alarming increase in anti-Semitic and anti-Japanese violence that is sweeping across America, the erosion of hard-fought civil rights gains, and legislation undermining opportunities APAs now enjoy. These threats are all to us. Your great-grandparents, grandparents and parents have left you a legacy that is priceless. They came to this country penniless and with a dream. Most never reached their goals of wealth and position. Instead, they had you. They struggled. They were discriminated against. They were interned. They went to war to defend a country that disowned them, and then they came home and rebuilt their lives from the ashes they had left behind. It is this legacy that they have left their children, their grandchildren, and their great-grandchildren. They persevered even when it seemed hopeless, but they left us with only the things that really matter: their genes, their dignity and their will to persevere. That is also what Jewish grandparents and parents have left their children. Neither were “hot-house flowers” that wilt at the first cold day. Day after day, year after year, they bloomed, no matter what the circumstances. That is our heritage, that is our legacy, as it is theirs and JACL’s. It is not the numbers of us nor the money that will determine our fate and our future. It will be the quality of our heritage. Is our memory so short and our comfort so dear that we have forgotten the history of our own immigration to America? Who were targeted as “aliens ineligible for citizenship”? Can we not see the parallel between the Asian immigrant today and our parents, grandparents and great-grandparents so many years ago? Can we not see in O.J.’s Legal Pad, in the voice of a LAPD labor chief saying, “Take it to those Jews” while President Clinton stood silently, by a New York senator’s racial comments, and the anti-Semitic and anti-Asian graffiti found everywhere—all of these done with impunity? That these are not just images of America today, but images of America 60 and 70 years ago? The foundations of violence and inferiority tomorrow are built upon the slurs, graffiti, and laws of today. Does this do? What does this say to the Asian countries from which they come? It maintains the proportion of Asian Pacific Americans at about 2 percent—no matter that those immigrants bring talent and a rich diversity to our country—so they, the powers to be, can keep us in our place at the bottom of the political ladder in terms of numbers and, therefore, in terms of power and influence in America? Yet, why is diversity important in leadership of countries? It insures that diverse views are brought to the decision-making process. Would Japan’s decisions have been the same had there been 55 percent Asian in their leadership? Would America’s and Germany’s? I submit to you that these decisions would have been different. Diversity and its meaning to many today are not popular, but it is crucial to good decision making, no matter at what levels those decisions are made.

We can fight for affirmative action, and equitable changes in welfare and immigration law, but these will be short-term benefits unless we change the attitudes of the generations that follow. This can only be done by systematically incorporating tolerance, harmony and cultural understanding as a basic course in our schools, along with math, science, language arts and social studies. Ninety percent of our problems in employment and conflicts between nations lies in their failure to get along and be understanding and tolerant of one another.

These are your challenges to your future and, in a very real sense America’s, because we cannot maintain our preeminent position in the world of nations if we continue to discriminate against Asians and other ethnicities. The Nisei are now in the twilight of their lives. Despite our struggles, despite our victories, despite our dedication to America, we are leaving you a nation divided and backsliding on its commitment to some of its people. You must not acquiesce. You must not succumb to your fears and your differences. If you are to be the masters of your destiny. And you must be, if you are to be truly free—and your nation’s future may well depend upon how well you succeed.

SUNOCO

Best Wishes for a Happy Holiday Season

Doris & Henry Kumaida
12551 Semora St., Cerritos, CA 90701

Happy Holidays!
The MIKAMIS
Don, Corey, Kyle & Kevin
Costa Mesa, California

Season’s Greetings
Clarence & Helen Nishizui
921 Rasche Circle Fullerton, CA 92635

Season’s Greetings
Howard and Amy Mass

SEASONS GREETINGS from SUNOCO JACL 995 Board and Officers

President
Dennis Kim

Season’s Greetings....
DR. & MRS. ITARU ISHIDA
5464 E. 4th St.
Long Beach, CA 90814

Happy Holidays!

RITA BOAKEN

Season’s Greetings
SAM & EVELYN OI

SBD GROUP, INC.
A MULTI-DIMENSIONAL INTERNATIONAL REAL ESTATE COMPANY ENGAGED IN...

DEVELOPMENT:
From site analysis to land use processing, a hands-on approach ensures that each project complies with stringent standards of excellence without the time consuming responsibilities of management but with the added safety of portfolio diversification

ACQUISITION:
SBD group and its affiliated companies contain team members that can accomplish all the due diligence and investigate items necessary to locate and complete a successful real estate transactions

ASSET MANAGEMENT:
In order to preserve and safeguard such a portfolio and to enhance the value of properties, experts in marketing, lease negotiations, revenue analysis, budgeting, expense control and collections provide these necessary services.

901 Civic Center Drive, Suite 300, Santa Ana, CA 92703
(714) 953-4111
FAX (714) 835-3669

A8—Pacific Citizen Holiday Issue, December, 1995
Christmas
Ken, Betty, Reid & RON,
Season's Greetings
MIKE, MARIAN, GLEN,
The KUBOTA's
JUSTIN AND MELISSA
KIM,
JAPANESE RESTAURANT
Yamashiro
FROM:
JOHN YOKOYAMA
MORINISHI
722 E. WHITTLER BLVD.
LA HABRA, CA 90631
(310) 681-8662

Cl M~”1.
2:00
10:00
FR IDA Y
10 :00
9: 0 0

Happy New Year!
TODAI RESTAURANT
TorrANCE
1925 W. CARSON ST.
TORRANCE, CA 90710
TEL: (310) 787-1632 FAX: (310) 787-1634
HUNTINGON BEACH
17041 BEACH BL. Pad A
HUNTINGTON BEACH, CA 92649
TEL: (714) 375-0390 FAX: (714) 375-0392
STUDIO CITY
11239 VENTURA BL. #218
STUDIO CITY, CA 91604
TEL: (818) 762-8311 FAX: (818) 762-8425

Season's Greetsing
The KUBOTA's
MIKE, MARIC, GLEN,
KIM, CARL & JULIE
JOHN & CAROL YOKOYAMA
Ron, Carleen, Leanna,
JU N I AND MELISSA
MORINISHI

Merry Christmas
FROM:
Ken, Betty, Reid & Elliot
Yamashiro

HOLIDAY GREETINGS
Gerald and Kathy Tanaka
and Justin
Anahim, CA 92801

Season's Greetings
Kenneth & Dorothy IKEMOTO
Kary, Klete & Teiko
12447 E. Andy St., Cerritos, CA 90701

Happy Holidays
THE FUSATO FAMILY
CERRITOS, CA 90703

Happy New Year!
HAPPY NEW YEAR
Judge & Mrs.
Richard Hanki
Rick & Mimi & Lyn

Holiday Wishes
Asao & Kyoko
KUSANO
& Family
4766 W. Olive Ave.
Fullerton, CA 92833

Season's Greetings...

Koji and Margaret
KONISHI
13202 Alcara St.
CERRITOS, CA 90703

Merry Christmas
HOLIDAY GREETINGS
Gerald and Kathy Tanaka
and Justin
Anahim, CA 92801

Season's Greetings
Kenneth & Dorothy IKEMOTO
Kary, Klete & Teiko
12447 E. Andy St., Cerritos, CA 90701

Happy Holidays
THE FUSATO FAMILY
CERRITOS, CA 90703

Happy New Year!
TODAI RESTAURANT
TorrANCE
1925 W. CARSON ST.
TORRANCE, CA 90710
TEL: (310) 787-1632 FAX: (310) 787-1634
HUNTINGON BEACH
17041 BEACH BL. Pad A
HUNTINGTON BEACH, CA 92649
TEL: (714) 375-0390 FAX: (714) 375-0392
STUDIO CITY
11239 VENTURA BL. #218
STUDIO CITY, CA 91604
TEL: (818) 762-8311 FAX: (818) 762-8425

Season's Greetsing
The KUBOTA's
MIKE, MARIC, GLEN,
KIM, CARL & JULIE
JOHN & CAROL YOKOYAMA
Ron, Carleen, Leanna,
JU N I AND MELISSA
MORINISHI

Merry Christmas
FROM:
Ken, Betty, Reid & Elliot
Yamashiro

HOLIDAY GREETINGS
Gerald and Kathy Tanaka
and Justin
Anahim, CA 92801

Season's Greetings
Kenneth & Dorothy IKEMOTO
Kary, Klete & Teiko
12447 E. Andy St., Cerritos, CA 90701

Happy Holidays
THE FUSATO FAMILY
CERRITOS, CA 90703

Happy New Year!
HAPPY NEW YEAR
Judge & Mrs.
Richard Hanki
Rick & Mimi & Lyn

Holiday Wishes
Asao & Kyoko
KUSANO
& Family
4766 W. Olive Ave.
Fullerton, CA 92833

Season's Greetings...

Koji and Margaret
KONISHI
13202 Alcara St.
CERRITOS, CA 90703

Season's Greetings
Joe & Janet
OKIMOTO
Bellflower, CA 90706

A Professional
Portrait Isn't
Expensive...
It's Priceless!

Greetings
GLENN
AND
LEZLIE
YATA

Pacifie Citizen Holiday Issue, December, 1995—49

Happy New Year!
HAPPY NEW YEAR
Judge & Mrs.
Richard Hanki
Rick & Mimi & Lyn

Holiday Wishes
Asao & Kyoko
KUSANO
& Family
4766 W. Olive Ave.
Fullerton, CA 92833

Season's Greetings...

Koji and Margaret
KONISHI
13202 Alcara St.
CERRITOS, CA 90703

Season's Greetings
Joe & Janet
OKIMOTO
Bellflower, CA 90706

A Professional
Portrait Isn't
Expensive...
It's Priceless!

Greetings
GLENN
AND
LEZLIE
YATA

Pacifie Citizen Holiday Issue, December, 1995—49

Happy New Year!
HAPPY NEW YEAR
Judge & Mrs.
Richard Hanki
Rick & Mimi & Lyn

Holiday Wishes
Asao & Kyoko
KUSANO
& Family
4766 W. Olive Ave.
Fullerton, CA 92833

Season's Greetings...

Koji and Margaret
KONISHI
13202 Alcara St.
CERRITOS, CA 90703

Season's Greetings
Joe & Janet
OKIMOTO
Bellflower, CA 90706

A Professional
Portrait Isn't
Expensive...
It's Priceless!

Greetings
GLENN
AND
LEZLIE
YATA

Pacifie Citizen Holiday Issue, December, 1995—49

Happy New Year!
HAPPY NEW YEAR
Judge & Mrs.
Richard Hanki
Rick & Mimi & Lyn

Holiday Wishes
Asao & Kyoko
KUSANO
& Family
4766 W. Olive Ave.
Fullerton, CA 92833

Season's Greetings...

Koji and Margaret
KONISHI
13202 Alcara St.
CERRITOS, CA 90703

Season's Greetings
Joe & Janet
OKIMOTO
Bellflower, CA 90706

A Professional
Portrait Isn't
Expensive...
It's Priceless!

Greetings
GLENN
AND
LEZLIE
YATA

Pacifie Citizen Holiday Issue, December, 1995—49

Happy New Year!
HAPPY NEW YEAR
Judge & Mrs.
Richard Hanki
Rick & Mimi & Lyn

Holiday Wishes
Asao & Kyoko
KUSANO
& Family
4766 W. Olive Ave.
Fullerton, CA 92833

Season's Greetings...

Koji and Margaret
KONISHI
13202 Alcara St.
CERRITOS, CA 90703

Season's Greetings
Joe & Janet
OKIMOTO
Bellflower, CA 90706

A Professional
Portrait Isn't
Expensive...
It's Priceless!

Greetings
GLENN
AND
LEZLIE
YATA

Pacifie Citizen Holiday Issue, December, 1995—49
I am a Sansei writer who has written both a memoir and two books of poetry. Much of my writing explores the complexities of the Japanese American experience and identity, exploring the implications not only for myself, but for my children too. One night a few years ago, I was working on a poem about my daughter, trying to capture the essence of her life and the past—my father and mother, the internment camps, my grandparents. In the poem I pictured myself serving my sushiyaki, a dish I showered as a child, and her shouting for more rice, branching her hand (a word for chopsticks which I never used as a child, and only began to use after my trip to Japan). As I described her running through the garden, scattering petals, squashing tomatoes, I suddenly thought of how someone someday will call her a “gook,” that I knew this with more certainty than I knew she'd find happiness in love.

My wife Susie is three quarters WASP, one quarter Austrian Hungarian Jew; we've been together for more than twenty years. Later, I talked to her about moving from the Twin Cities where we live out to the West Coast or Hawaii, to a place where there would be more Asian Americans. Sammy, I said, would meet more children there like her (in Hawaii, almost half the children are hapa—the Hawaiian term for mixed race; she'd be the norm not the minority). I spoke of the need to spend more time living in an Asian American community. My writing comes out of that community, is addressed to that community. I can't tell its stories if I'm not a part of it.

As talked about moving, Susie started to feel uneasy. “I'm afraid you'll cross this bridge and take Sam with you, and leave me here,” she said.

“But I've lived all my life on your side of the bridge. At most social gatherings, I'm constantly the only person of color in the room. What's wrong with living awhile on my side of the bridge? What keeps you from crossing?”

Susie, a pediatric oncologist, works with families of all colors. Still, having a hybrid daughter has changed her experience. When Sam was younger and Susie took her to the grocery store, someone would always come up and say, “Oh, she's such a beautiful little girl. Where did you get her?” This happened so often, Susie swore she was going to teach Sam to say, “Fuck you, my genes came all the way over on the Mayflower, thank you.”

These incidents marked one of the first times Susie experienced something negative over race that I haven't. When I'm with Sam, no one asks me where she came from. For Susie, the encounters were a challenge to her position as Sam's biological mother, a negation of an arduous pregnancy and the labor of birth and motherhood. For me, they stilled an old wound. Those who mistake Sam for an adopted child can't picture a white woman married to an Asian man.

I'm speaking on multiculturalism at a conference for high school teachers. It's a speech I gave frequently, half on the psychological barriers to dealing with racism, half on the various stages of my Japanese American identity. At the end of the speech I ask for questions.

“You've talked about how your parents didn't teach you much about Japanese culture, says one of the teachers. “How are you going to change that for your children?”

I hear this question almost every time I speak.

“I'm trying to do things differently. I read them Japanese fairy tales, show them Japanese art, they've got some videos of Japanese folk tales, like Momotaro. I'd like them to live a while in Japan. But it isn't easy. As a parent now, I realize how hard it would have been for my parents to teach me about Japanese culture, given the cultural climate around us. And I probably would have hated it if they had tried to send me to Japanese school.”

This answer usually suffices. But then I add: “What seems more important to me than teaching my children about Japanese culture, is to teach them about what it means to be a Japanese American and a person of color in this country.”

I don't let out, though, my misgivings towards the initial question, however sincere. I feel audiences often ask me about Japanese culture because haiku or The Tale of Genji aren't as threatening to our images of America as the history of Japanese America. Those traditional cultural artifacts go down easier than the internment camps, the Asian exclusion laws or the racial stereotypes perpetuated by our media.

What can I teach my daughter of the past? My Japanese American identity comes from my own experience, something I know. But I am still trying to understand that experience. I am still struggling to find languages to talk about the issues of race. It's simpler to pretend multiculturalism means teaching her kanji and how to conjugate Japanese verbs.

I know every day my daughter will be exposed to images which tell her that Asian bodies are marginalized—the women are exotic or sensual or submissive; the men are houseboys or Chinatown punks, kung fu warriors or Japanese businessmen, robot-like and powerful or robot-like and comic. I know that she will face constant pressures to forget she is part Japanese American, to assume a basically white middle class identity. When she reaches adolescence there will be powerful messages for her to conform to an unconscion norm, to disassociate herself from the children of recent Asian immigrants. She may find herself wanting to assume a privilege and status which comes from not calling attention to her identity, or from not playing into the stereotype that makes Asian women seem so desirable to certain white men. And I know I will have no power over these forces.

The difficulties are caused by more than
a lack of knowledge, there's the powerful wish not to know, to remain silent. How, for instance, can I talk to my daughter about sexuality and race? My own experience is so filled with shame and regret, so filled with incendence I would rather not discuss, it seems much easier to opt for silence. Should I tell her of how, when I look at her mother, I know my desires for her cannot be separated from the way the culture has inculcated me with standards of white beauty? Should I tell her of my own desires for a "hallucinatory whiteness," of how such a desire fueled in my twenties a rampant promiscuity and addiction to pornography, to the "beautiful" bodies of white women? These elements of my story are all too much to expect her to take in. They should not even be written down. They should be kept hidden, unspoken. Better to claim the forces that shaped me do not exist.

In the end, what I want to give to my daughter are not my answers, but the courage to ask her own questions and to keep asking them, no matter how confusing, frightening or threatening they may be. I keep reminding myself that there is too much to know, too many questions I can't solve. All I can give her are the tools to find her own answers.

In her autobiography, the daughter of Marlene Dietrich writes that one day in 1942, a few months after Pearl Harbor, the lawns and gardens in Hollywood began to wilt and fester, and the intricate symmetry brought to them by the Japanese gardeners was no more. This vanishing seemed mysterious to her, she knew nothing about the internment camps. Afterwards, the Japanese gardeners were replaced by Mexican gardeners but the landscaping was not the same. It was for her the end of an era of magic in childhood, in Hollywood. I see this child, lonely, forlorn, less lovely than her mother, standing at the verandah out back, saddened like the little girl in Hopkins' poem over "Goldengrove unleeving," mourning "the things of man" and the mortality of Hollywood and herself. I see her quickly turning the page to some other more glamorous matter. History is a matter of perspective. There are at least as many tales as there are participants. Some do the telling, some the listening, some hold center stage, some are walk-ons or stagehands behind the wings or, like the kurokata in Kabuki or Noh, blackhooded figures without faces, whom no one is to notice or acknowledge.

Fifty years after the camps, Susie and I come out of a darkened theater where, in Rising Sun, Wesley Snipes and Sean Connery have just been chased through Los Angeles by Japanese thugs. Snipes eases to a corner, calls out the homeboys, who recognize him as a former high school basketball star from the 'hood. A few frames later, the Japanese thugs are surrounded by black faces and chanting in their accent. The audience cheers. The white cop Connery, sitting with Snipes, isn't nearly the enemy that the Japanese are.

Michael Crichton and this movie would have us believe the Japanese are buying up America, worming their way into our economy with their robot-like precision and amoral cunning; they are behind the scenes controlling the politicians and business people, the police, even the universities. They accuse Americans of racism to thwart any attempt to stop them. They cheat at business, blackmail, murder, and expect not to be caught or called to account because they are the superior race, they are Japanese.

Such portrayals work like shell games or three card monte; they divert our critical attention from the workings of our own economy and government. Of course, American business people never engage in such dubious practices, just as Americans never take over property and resources elsewhere in the globe. It's the Japanese who are running this country into the ground, not Americans.

Susie and I went to see Rising Sun in Cape Cod, where we vacation every year with my in-laws. After the movie, on the drive home, she waited apprehensively. Often, after films with racist stereotypes of Asians or Asian Americans, I begin to bubble up wave after wave of anger and disgust, resentment and analysis, a rolling ride of emotions that will strike at the nearest target, which is often her: Rambo, SweeT Sixteen, Year of the Dragon, Showdown in Little Tokyo, it's a familiar list to many Asian Americans.

"It was better than the book in certain ways, but it was still awful," I tell her.

"That's all?" "You're expecting something more?" "Yes. Usually after films like this you go ballistic. And you hated the book."

"I don't know. These days I just feel less inclination to go around picketing and yelling and screaming. It takes too much energy, and where does it get you? I'd rather just write about it."

I pull the car in the driveway of our cottage, shut off the engine. "Actually, I'd rather not have to write about it. And I'm angry about that, as much as the movie itself. I feel I always end up focusing on what whites are doing, they're setting the agenda. That's one reason why protest art is so boring after a while, even if I do it myself, even if I do think it's necessary. It's just responding to stupidity and ignorance, the callousness of people with power."

"You're just getting old," Susie says.

"Old and mellow." The next day at the Cape, Susie's sister Annie and her husband Frank told us they fell asleep during Rising Sun. They
preferred Clint Eastwood's In the Line of Fire.

"There just wasn't anything happening in Rising Sun," said Frank. "The book was more interesting."

I thought for a moment about saying something, but didn't. I'm on vacation, I said to myself. Frank's on vacation. We're all on vacation. This is family. I don't want to get up on a soapbox. I'd rather hit the beach and look for shells with Samantha.

In Minnesota, where I've lived for some twenty years, I'm sometimes perceived as a hard-liner about issues of race, quick to anger, part of the PC crowd. One critic has written, "To white liberals other than his wife, he is unforgiving." This is not, of course, how I see myself. Though I may be fueled by a certain moral earnestness, I'm much less rigid than the caricatures created by conservative critics. I may sometimes think I ought to be on unthinking vigilance, but that's hardly the way I live my life or want to live my life. There are times I just need to let go, to let things rest.

And yet, even as I chose to say nothing to my brother-in-law, images in Rising Sun began to crop up in my mind. When I visit my parents in the suburbs of Chicago, it's often in the summer. I walk in, I'm greeted by modest hugs, and we go to the living room to talk. In years past, our talk was usually about my brother in LA and his newest girlfriend, his searches to get a film script produced or to make it as a rock and roll star; it was about my sister in Boston and her poor paying job at a public relations firm, her newest boyfriend, or my other sister's search for a new job. Rarely does the conversation float to my writing, a silence which is both comforting and discomfiting. I look out the back window at the immaculate lawn, and beyond to the golf course where men in plaid pants and white shirts stroll off into the early evening sun, irons flashing in their hands, their bags trailing behind them, a world made more silent and peaceful by the seamless seal of the glass. I listen to the air conditioner's hum and long for the hot and sticky summer air, the city streets my parents escaped from years ago.

And if I search in this image of my parents for a story? There seems to be none. Their calm suburban world is without history. Time is refused admittance at the entrance to this sub-division.

See MURA/page A13
We Are Responsive

TOKAI BANK OF CALIFORNIA
MEMBER FDIC

300 South Grand Avenue, Los Angeles, California 90071 • (213) 972-0200

ASAHI BANK OF CALIFORNIA

635 West 7th St., Los Angeles, CA 90017 • (213) 626-6266

Union Bank

H. Harry Kitagawa
Vice President/Manager
Orange Office
500 South Main Street
Orange, CA 92668-4598
P.O. Box 1057
Orange, CA 92668-1057
(714) 567-5591 / Fax: (714) 567-5577

Mitsuko (Mitsy) Werden
Vice President / Manager
Cerritos Center
18616 South Grindley Road
Artesia, CA 90701-5409
(310) 924-8817 / Fax: (310) 924-5598

Sanwa Bank California
MEMBER FDIC

A FULL SERVICE BANK

Over 100 Offices to Serve You
1-800-23-SANWA

Season's Greetings

Sumitomo Bank
Member FDIC

LOBBY HOURS:
Monday - Thursday... 9:30 - 4:00
Friday...... 10:00 - 6:00

Kevin T. Fukuchi
Account Officer

5471 Orangethorpe Avenue, La Palma, CA 90623 (714) 523-9090

Happy Holidays

Harvey & Parmelee
CERTIFIED PUBLIC ACCOUNTANTS

7239 SOUTH WASHINGTON AVE.
P.O. BOX 348, WHITTIER, CALIFORNIA 90608
(213) 698-9991

MITSUHIKO (MITSY) WERDEN
Vice President / Manager

Mitsuko (Mitsy) Werden

H & P

MICHAEL E. PARMELEE
WAYNE L. HARVEY
RICHARD SCRIVANCH

Pacific Citizen Holiday Issue, December, 1995
Stewart David Ikeda is a writer. His upcoming first novel, *What the Scarecrow Sold*, details the lives of a relocated Nisei hero during World War II and five generations of his family up to the present day; it will be published by Harper Collins’ Regan Books in May 1996. His fiction, poetry, and essays have appeared in such places as *Poughkeepsie*. *Glimmer Train Stories*, *Story*, and the *Anthology, Voices of the X/led: Lives In Ikeda*. His life out east.

It is among my most difficult and urgent tasks as a teacher to convince students that there is no perspective worthy of expressing, of sharing—whoever and wherever they are. Each term, I also ask them, “Who can write this literature?” Overwhelmingly, the initial answer is: an Asian American. A real one. In the Midwest, however, just what comprises a “real” Asian American becomes cloudy. Over a few decades, a perceived regional bigotry has developed in our field, wherein “real” has come to seem synonymous with “West Coast-Pacific.” Many of these same Midwestern students—whether Yonsei, Hmong, Latino, Korean—report they’d grown up in a vacuum of people “like themselves” and so had only found an “Asian American identity” in college. Like me, they never quite felt Asian enough. “I’m your typical banana,” one wrote, by way of introducing himself. Again, I know how he feels. A product of mostly WASP/Japanese heritage, I grew up in suburban Philadelphia where my grandparents relocated and stayed after the war—so what did I know of Japanese American *Where* was the *nibonmacht* that offered me an “authentic” inherited culture? Where could I find those cultural tokens available to my California kin—the bookstores carrying the Momotaro comic, the confectioner’s selling the doughy manju, the bustling street where the people young or old, ugly or beautiful looked like Nekid? For so many of us Asian Americans outside the West Coast, the only Little Tokyo or Chinatown, etc., was our own living room.

The ethnic literature course can provide a safe space vital to a writer’s exploration of cultural identity, but it can and ultimately must do more: encourage and empower students to communicate those identities, feelings, and histories. To this end, my students create and critique original stories, and study writing technique. Yet, many classes do this, and for a time, I had to wonder how my course was different—what justified its quirky title? First, there are many practical questions of particular (not exclusive) interest to our writers in the 90s, when *Publisher’s Weekly* reports that the industry is “Committed to Diversity” and “Looking for Amy [Tan].” What does it mean for our writers that Asian American is, as one editor put it to me, “a Flavor of the-Month”? Or that signing with an Asian American literary agent or publishing imprint may seem to some not a hard-won prerogative, but a political responsibility? Or that it’s left to Robert Butler to tell (albeit artfully) the story of Vietnamese immigrants in Louisiana, when support for young Vietnamese American writers is sparse? And how might one’s book be marketed? As a quaint confessional? A piece of mysterious, other-worldly exoticism? A political manifesto? What misunderstandings might we anticipate and what special understandings might we impart to mainstream critics and readers?

Our young writers face some new creative challenges, too. Some technical hurdles aside, including unexploited strategies for portraying bilingual characters and juggling exposition for a diverse readership largely unfamiliar with the story’s background. Asian American literature has as often not focused on immigrant experience, and so has also long been rooted in an oral tradition, which presents certain challenges, especially if research extends across language and less concrete boundaries. How do we start dating barrier our hyper-awareness of our work’s political import, no matter what our intentions may be. Yes, we may write against stereotypes, or challenge misconceptions of our culture or history, but this at times threatens to overwhelm the creative impulse. Students may enter my class like rabid wolves, still feeling raw, betrayed, after taking introductory lessons in “the tale of the [political] losers.” Sometimes their poems are pamphlets, or written for a quizzical society with fulfills, characters caricatures of victim-heroes. They may feel obligated to create “positive representations” of Asians at all costs—even if they dehumanize their heroes in the process. Yet finally, specificity and point-of-view are the powerful and limiting tools of the writers’ craft—our success depends upon detailing personal, not collective, cultures. Critiquing these angry or aching students’ stories in class, I must gently say, “Yes, I see Japanese America in this story, but I don’t see a Japanese American.”
Who were the Japanese Americans?

By Lawrence Okamura

D uring his tour of the underworld, Aeneas, a Trojan prince, foresees the glorious future of his descendants, the Roman people, whose founder he is destined to become (Vergil, Aeneid, Book VI). At the premiere recitation of Book VI, held at the Roman emperor's court, the audience included some whose ancestors had been non-Romans. Once upon a time, those ancestors may have had (in current terminology) "hyphenated" identities: "Santo-Romans," "Bruscan-Romans." Their descendants, however, were now simply "Romans."

I often wonder whether any Roman listeners, moved by Vergil's majestic historical allusions, ever asked what it had been like to be a Sabine or Bruscan. Did the listeners celebrate their ancestors' assimilation? Did they feel nostalgia for any lost traditions? So thorough was "Romanization" that historians today know little about the indigenous, non-Roman cultures of ancient Italy.

Similarly, questions arise today when one reflects on America in the 21st century. Opinion makers are finding—with optimism or anxiety—that America has become a multicultural, multiracial nation. In fact, ethnic mixing has been going on for at least a century, and it is likely to continue indefinitely. Although the black-white polarity dominates public discussion, Americans are in fact gradually becoming varied shades of brown. Where will Japanese Americans, as a group or as individuals, fit within this spectrum?

If present trends continue, Japanese Americans will merge with other ethnic groups, losing their Japanese-ness during the next century. The eventual loss of their cultural and physical characteristics will necessarily result from several factors: the end of migration from Japan to America; out-marriages of Japanese Americans; small sizes of Japanese American families; and the gradual loosening of cultural ties between Japan and the Japanese Americans. It is not far-fetched to imagine a distant future when a novelist, celebrating the construction of an America where ethnic differences have blurred, will strain to recall a transitional period when "hyphenated" Americans still existed. The question is not so much "Will it happen?" as "When" the cultural and physical blend will be completed. It will depend on the outcome of daily choices made by millions of Japanese Americans.

Sano, Yonsei, and Gosi will ask and will act on questions like, "Where do I come from?" "What makes me Japanese?" "What, if anything, of my Japanese-ness do I maintain, cultivate, or jeerish?" Sano and later generations have inherited something priceless: the privilege of taking for granted the "American" half of "Japanese American."

Nisei soldiers, through their heroism in Europe and the Pacific during World War II, decisively vindicated the patriotism of all Japanese Americans. Paradoxically, the Nisei, by fighting for Japan's imperial army, essentially among the Sansei (at least temporarily) their Japanese cultural identity. The problem now is to define the Japanese half.

Anyone who grew up in postwar Hawai'i knew instinctively what it meant to be Japanese. Nisei parents labored to preserve Japanese culture. They sent their children to private Japanese-language schools, staffed by very young or very old teachers from Japan. After regular schools were out, Nisei boys and girls went to Nihon Gakko. The principal would line the children in rows and columns, then signal for them to chant the recit beginning, "Mazu, kohro... wa... ichi... ni..." "The supreme virtue is filial piety..." The children then marched in orderly file to their dark classrooms. "Off the boat— instructors—as they were unkinked called—taught out of shiny books printed on sturdy paper; the exemplary Japanese shown in them resembled paintings of youthful sainst in Catholic Churches. Nisei children, to be sure, gave headaches to these underpaid teachers. When a stem teacher bore down on the chalkboard to demonstrate the correct stroke of a kana, the chalk inevitably snapped, provoking tiers, especially from the boys. This was very un-Japanese. You could always count on an exasperated teacher to scold: "You don't have the true Japanese spirit; you are too Americanized!"

And yet a dedicated Japanese teacher could work miracles. A young "off-the-boat" breezy confused kid for memorizing kana—radicals so unlocking the meanings of hundreds of Sino-Japanese characters. Another, with rapid expression, retold and explained lines from Basho's Oku no Hosokan. Three hundred years magically dropped away and the poet's journey became as immediate, clean, and fresh as the snows he traversed, which we in Hawai'i had never seen. At such transcendent moments, even the most stubbornly Americanized Sansei caught a glimpse of Nihong's beauty.

Besides Japanese schools, movies were a powerful vehicle for transmitting Japanese culture (not always, alas, in a refined, elevated kind). The 1950s and 1960s were a golden age of studio like Shochiku, Toei, and Daiei. These studios cranked out films on monthly (if it seemed) schedules. You could always see new films on the theater that showed edge and nothing else. Nisei and Sansei viewers, staid in daily life, dubbed tear-filled eyes while watching haka-monogatari, films about the ideal Japanese mother: selfless, quietly suffering, devoted to husband and, especially, children. She was a human analogue of the divine Avalokitesvara/Kwanon, the goddess of mercy, truly a master dolorosa.

More even encouraging were the jidai-geki, historical films, mostly about samurai. (Their nickname, chubanbo, belongs in any future Japanese American Cultural Literacy. Such a guide should also include shinken ga nai, Chushingura, banjata, "Go for broke," yamaburi, and the indispensable hibachi) Hanie boys cheered John Wayne. Sansei boys countered with Nakamura/Kinnosuke. Nakamura looked like an adolescent but he spoke with a sonorous, kohaku trained voice, instead of six shooters, he used the nato-ryu (double-sword technique) in lethal dance-steps to slash down hordes of murderous attackers. While the chubanbo (excluding those of Kurosawa Akira) were completely innocent of artistic merit, they revealed alternative models of masculinity to young Sansei.

Earlier pleasures reinforced the Japanese-ness conveyed by Nihon Gakko and films. On warm summer nights, you could attend bon-festivals at several Buddhist temples. Pastel-colored chochin glanced against the black Pacific sky. Hawaii's clado men, women, and children performed traditional odori from Japanese, respectively, gracefully circling a platform. High upon it, musicians sang, played flutes, and beat drums; music so sweet and so pulsating would certainly reach the ears of the honored dead. Sights and sounds blended with voluptuous scents and tastes: while watching the dancers, you could munch on monzukuri (a.k.a. "gummy-sacks" on the mainland) and teriyaki-flavored hibachi. On national occasions, being Japanese American was not a cultural affiliation; it was a gut feeling.

These windows to Japanese culture, however, began to close in the 1960s. In Hawai'i, independent Japanese-language schools became defunct. The Japanese film studios worried about the proliferation of TV; they tried to hold ground by producing ever-sleeker chubanbo, but this embarrassed and finally alienated the overseas Nisei. In Hawai'i, theaters specializing in ever smaller out of business. Japanese foods still excite the taste buds, but they must now compete against the speed, uniformity, and low prices of Big Macs. Few Sansei, and even fewer Yonsei, celebrate a traditional New Year, whose rituals included pounding rice into mochi; O-sekai was food preparation, family gathering, and a ritual marking the transition of cultural losses are taking place in Hawai'i, where traditional Japanese customs were most deeply imbedded, those losses must be even greater on the mainland, where Japanese Americans form a smaller percentage of the population.

Only time will tell whether these cultural losses are a matter of regret, or...
Americans and between Asian- and non-Asian remain bate differences both among Asian Indeed, the surging economies and unlikely to disappear in the near future. different racial and cultural types! much more slowly will Americanization cultures (as far as we know) sharply the original Romans; nor were their "Romanization" and the assimilated, "unhyphenated" Romans in a wholly-American identity. They will perhaps Americanize personal identities. They will perhaps with which to weave their indifferent. Future generations of "Americanization" and keep and how to keep it. Some traditional institutions retain value; they have sunk deep roots into Japanese (and even earlier, into Chinese and Korean) culture because they maximized one's chances for survival and because they enhanced life. The most obvious of these is the family, which from time immemorial has supported individuals against the imperial State and Society. Another inheritance from ancient China is the reverence for learning, especially the written word as source of intellect, aesthetics, and morality. Yet another pattern inherited from China is li (proper conduct, courtesy) coupled with jen (humanity), whose concomitants are "face saving" (newly redescribed as "sensitivity") and the talent for reducing conflicts and for building consensus. All of these are principles of East Asian culture; they conflict, admittedly, with powerful trends radical individualism, political correctness, and self-assertion. Sansui and later generations should try to harmonize the best of Sino-Japanese and of western liberal cultures, for they are legitimate heirs of both.

By far the most fundamental element of Japanese culture is language, especially the written language. Few, however, in the fast-track American economy of the 1990s can spare time to learn hiragana and katakana, nor to mention kanji. The undaunted should try Roy Andrew Miller's A Japanese Reader (1962), which begins with hiragana and ends with selections from Tanizaki Jun'ichiro's novel, The Maloked Sisters. At very least, Japanese Americans should explore their cultural past through books in English. The literature, fortunately, is huge and easily accessible. A good starting point is the elegant classic by Sir George Sansom: Japan: A Short Cultural History (1962). Pride of place as the first novel written by any woman, and Japan's literary master-piece, is Lady Murasaki Shikibu's The Tale of Genji (see the Modern Library translation by Arthur Waley). The Meiji Restoration transformed feudal Japan into an industrial power, industrialization, however, brought misery to farmers, many of whom came east to secure a livelihood. E. H. Norman, Origins of the Modern Japanese State (1975), shows the big picture, unvarnished. The recent histories of Japanese Americans have inspired eloquent chroniclers: Bill Hosokawa, Thirty-Five Years in the Praying Mantis (1978) and Niire, rev. ed. (1992); Roger Daniels, The Politics of Prejudice (1962); Peter Irons, Justice at War (1985) and Justice Delayed (1989); Lyn Cross, Honor by Fire: Japanese Americans at War in Europe and the Pacific (1994). Jeannie Wakatsuki Houston's Farewell to Manzanar represents a special category of readings: the growing number of memoirs about the internment camps. Grete Ehrlich has written movingly about Japanese on both sides of the Pacific. "The Bridge to Heaven" in her collection, Islands, the Universe, Home (1991) and the novel, Heart Mountain (1988). Among excellent works by the Sanoes are Cynthia Kadohata's The Floating World (1989) and David Mura's Turning Japanese (1991). We can hope that in the distant future, the Gosei and Rokusei, completely "American," will pause to remember their Japanese American ancestors, whose lives embraced, besides the mundane, much that was vibrant, inspiring, and even noble.
Chan is as in a recent review of Jessica look to us as educators rather than artists process, however, such from traditional college curricula. In the debunk rationalizations Hong Kingston and Frank readers have flfed off some shots, too: "American experience."

"We sell-out, blazing 1974 anthology over what is subfield in colleges also produced a sociological. critical subfield with its own criteria for judging the merit of canon can tend to a traditional caution-it can raise fiercely rigid standards for the writer must painfully break with the young artists battle-stereotypes and groused by equally troublesome (Continued from page A 14) descriptions of it in forging my own? In my work, for example, I wanted to explore how early anti-Asian sentiment in America led to internment, internment to hyper-assimilation, and that to the creation of an explosion of Nikkei "marrying our" resulting in a vas bapsa subculture—resulting in me. Upon reading my novel, a West Coast friend remarked that the story seemed an "artificial" Japanese American tale (though it's at least typical to me, and perhaps to many Nisei who were relocated eastward and stayed). Finally, I took this remark as a positive one, and I hope that my story is useful brick for building that broader perspective. My book cannot be about internment I cannot claim the authority of personal experience on the subject. Yet, the story of internment is not only about what was done to Japanese Americans, but also what we did and will do as a result. In the traditional sense of history, the internment saga ended with repatriation—perhaps that's where it ended for many beei and Nisei. If all history is modern history, though, it's up to Sansei and Yorose to write the critiques and the sequels, our relations to other groups and to our children, our notions of identity, beauty, civil rights, what it means to be American, what it means to be mixed—all make us central players in that history. It may take more than a semester to convince some of my students that their own stories, obsessions, and dreams may similarly be of value—that they can contribute to our understanding of modern history and cultures. Creative writing gives them an outlet to explore the future in very specific, detailed ways. As in the experience of writing a portrait: painting, students write learn that characteristic, conflict, and culture are all multifaceted phenomena whose meanings depend on the duration, vantage point, and light of the watching. They learn that there is no all-encompassing Asian American Experience, but that they can contribute to the kaleidoscope comprising many important experiences—as many as people can record or imagine and tell. If we view Asian Americanism in this light, then no longer will the Korean adoptee raised in the white Midwestern suburb believe that his is not an authentic, interesting, or even important experience shared by many Asian Americans.

Finally, it is necessary that we encourage a vital, growing literature of ethnicity because of its capacity for intimate, precise, and accessible communication. It's not only important for us Asian Americans to express ourselves, but for
Hapa baoe, you know da idee?  
I grew up embracing this term *hapa*, oblivious to any negative connotations it might carry. It is a term of endearment for me, expressing my particular existence as half-Irish, half-Japanese. 

**NAME:** Valerie Nao Yoshimura  
**BORN:** Chicago  
**BACKGROUND:** Japanese, Irish  
**EDUCATION:** B.A. French and sociology, University of Santa Ypsilanti, Mich.  
**JACL:** Detroit Chapter president.  

**Profile**  
**NAME:** Valerie Nao Yoshimura  
**BORN:** Chicago  
**BACKGROUND:** Japanese, Irish  
**RESIDENCE:** Ypsilanti, Mich.  
**EDUCATION:** Graduate student, specializing in 17th-century French literature, University of Michigan, Ann Arbor; B.A., French and sociology, University of California, Santa Barbara  
**JACL:** Detroit Chapter president.  

My mom is a white American mother from Chicago, my Hawaiian-born Japanese American father, my hapa brother who looks just like me. A blend, a beautiful blend, with qualities from both sides: Japanese hair and Irish freckles, Japanese eyes and Irish smiles, Japanese honor and Irish assertiveness.

In many ways, I think my brother and I are early generation *hapa*. Now, *hapa* children are everywhere, beautiful—and I can always spot them. But when we were growing up, there weren’t too many of us. Childhood was a mix of my parents’ Japanese and Caucasian friends, my Swedish/Irish older siblings, my Chinese/Japanese bapa cousin, and my white school and neighborhood. I had to resist grade school taunts of “Chinese, Japanese, dirty knees…” but generally passed for white. In high school, there were suddenly more of us; our *hapa* friends included blends of Chinese/Puerto Rican and Filipino/Polish, all striking. In addition to *hapa*, nicknames for our bicultural background include “banana” and “Twinkle”: yellow on the outside, white on the inside.

My mother still laughs as she recalls my response upon learning I have Japanese blood in my veins. I asked why all of daddy’s friends looked funny, and had eyes that curved down. “That’s because they’re Japanese,” Mom explained. “Your dad is Japanese.” He is? I asked, astonished. “And you’re half-Japanese.” I am? I replied, shocked: it was the first of many times I would have to negotiate my own biases.

Although they don’t talk about it often, my parents suffered—and continue to suffer—discrimination as an interracial couple. And I have learned the difficult truth that racism is expressed in many subtle ways, and from all sides—sometimes, even, from myself.

I clearly remember one afternoon my dad and I were in a Japanese restaurant for lunch. Our waitress was a beautiful young *hapa* woman. We chatted about being *hapa*, as I looked past her at an interracial couple dining, I thought: “Gee, they look funny.” I quickly realized my error: my parents look just like them. They were, in fact, the parents of the *hapa* waitress with whom I had identified: how curious to feel such bonding with her, yet shock at her interracial parents who so resembled my own.

The experience made me realize the irrationality of racism: seeing another interracial couple as funny challenged me to evaluate whether my family is funny, too: of course not. Neither, then, is theirs. Being *hapa* challenges racism precisely because it is a physical and cultural blending of what is often believed unblendable.

Yet here I am. I have, admittedly, embraced my Japanese heritage more than my Irish: perhaps because of the interment; perhaps because there are more family members on Dad’s side; perhaps because I do prefer rice to potatoes.

During high school, I volunteered at Chicago’s Japanese American Service Committee Blood Drives; secretly, I loved the chance to eat sushi. JACL was fighting hard for Redress, and I was increasingly aware of the injustices of the camps, the Chicago community which formed from them, and the reluctance of many to discuss the war. New Year’s Day feasts, JASC Market Days, shopping at the Japanese grocery, visits to family in Hawaii: together, my family and the community taught me what it means to be Japanese American. I know, in particular, our culinary flavors and textures: *unagi* sauce, *saimin*, beef teriyaki, and—

**ways** that can reach into the cultural legacy and aesthetic of Japanese America and share it with other communities: visually-oriented, museum-style exhibits offer an exciting step in this direction. We are in a critical time. The *hapa* generation is growing older, and someday all those who were interned will no longer be able to share their story personally. We must preserve it.

For the more multiracial our children become, the more conscious we will be that people are people, that love transcends race, and that racism is taught.”
SEASON'S GREETINGS

HOLIDAY GREETINGS & THANKS FROM THE JAPANESE AMERICAN NATIONAL MUSEUM

In 1996, the Japanese American National Museum will break ground on its Phase II 80,000-square-foot pavilion, a new structure adjacent to its historic site which will provide vital space for exhibitions, educational and public programs, a national research archive, a National Resource Center and storage for the Museum’s growing collections.

Previously, the Museum has established itself as a private nonprofit national institution dedicated to preserving and telling the story of Japanese Americans as an integral part of U.S. history. Continuing in that mission in 1995, the Museum opened new exhibitions ("Fighting for Tomorrow"), developed cross-cultural projects ("Witness: Our Brothers’ Keepers", "Finding Family Stories"), continued its National Partnership Program ("The Kona Coffee Story") and traveled exhibits nationally and internationally ("The View from Within" in New York, "A Half Century of Hope and Suffering" in Japan). It also continued to develop its National School Curriculum.

Highlighting the year was the "National Salute to Japanese American Veterans" sponsored by the Museum and held on Nov. 8 at the Los Angeles Convention Center with over 5,000 veterans, dignitaries, volunteers and supporters participating. The Museum’s Annual Fall Dinner preceded the event with a sellout crowd of 2,500 guests, providing the funding along with the 4th National Invitation Golf Tournament for this once and a lifetime Salute as well as other Museum projects.

Under the theme, "Keep the Heritage Alive", the Museum continues on its Phase II Campaign, which will ensure that there is a permanent center for Japanese American heritage and a legacy for the future. Your support is essential to reaching this goal.

JAPANESE AMERICAN NATIONAL MUSEUM
369 E. First Street, Los Angeles, California 90012
213/625-0414 - 800/GO1-JANM - 213/625-1770 Fax

PEACE ON EARTH

PACIFIC CITIZEN HOLIDAY ISSUE, DECEMBER, 1995
Season's Greetings

Zari's Delicacies
Lunch Meats, Cheese, Salads, Sandwiches & Wines
1244 Solano Ave.
Albany, CA 94706
525-5405

Peace and Unity in '96
George & Bess Yasukochi
Val Yasukochi & Jim Duff

Happy Holidays

Doctors Sarver & Yokoi
OPTOMETRIS
2nd & Durant Ave., Berkeley, CA 94704

Scott K. Yokoi, O. D.

Best Holiday Wishes!
Doug, Debra, Lindsay & Scott KAGAWA
Albany, CA 94706

Season's Greetings

SAM UCHIUMI
1434 Hopkins St.
Berkeley, CA 94702

Harold & Nobu MURAI
1909 Downey Place
El Cerrito, CA 94530

HOLIDAY BEST WISHES
John & Jane OKUTSU
2159 Acton St.
Berkeley, CA 94702

Season's Greetings

RICHARD'S JEWELERS
1272 Solano Ave.
Albany, CA 94706
(510) 524-6860

Japanese Dishware
Engraving, 18K Gold Jewelry
Diamond Rings, Seiko
RICHARD AND CHRISTINE YAMASHIRO

Season's Greetings

Roland and Mae KADONAGA
2157 Ransome Ave.
Oakland, CA 94601

Tom & Mami Ito
1640 Fairmont Blvd.
Berkeley, CA 94702-1424

Holiday Best Wishes
Kiyosaki & Tomoko HAMAMOTO
1907 Carleton St.
Berkeley, CA 94704

Holiday Best Wishes
Satoke and Jim FURUICHI
1233 Cornell Ave.
Berkeley, CA 94702

Season's Greetings

BERKELEY NIKKEI SENIORS
BERKELEY JACL DROP-IN CENTER
Year Round
Senior Programs 2nd & 4th Saturdays 10 a.m.-2 p.m.
North Berkeley St. Center
1961 Heald M. L. King Way

Season's Greetings

Ramon • Japanese Cuisine • Sushi
Katanaya-Ramen Japanese Restaurant
10440 San Pablo Avenue
(510) 527-1578

Closed on Monday
Tuesday - Thursday, 4-2 Saturday
11:30 am - 2:30 pm 5:00 pm - 9:30 pm
Friday & Sunday
11:30 am- 2:30 pm 5:00 pm - 10:00 pm

James Chooi - Owner

Season's Best Wishes
Mark A. Fujikawa, OD
Stephen R. Chun, OD, FAAO
Jane S. Ogawa, OD

Berkeley Optometric Group

CONTACT LENS, PEDIATRIC AND GERIATRIC OPTOMETRY
SPORTS AND OCCUPATIONAL VISION

2414 Shattuck Ave., Berkeley, CA 94704
(510) 843-1228

Season's Greetings

Sumitomo Bank

ALBANY OFFICE, MANAGER
AMELIA CHELEW
1451 Solano Ave., Albany, CA 94706
(510) 527-8141
Once a semester, after background research and discussions, all my students must write an epistolary story set within an internment camp. Interestingly, I find that it’s often the white students who produce the most compelling, complex, and well-rounded characters; perhaps they feel more inspired because they are challenged to stretch further. I suspect that many white students—atracted to our living, breathing literature—initially pay their way in wish guilt to become honorary yellows. I understand this because part of me—half, if you like—is also harbors white guilt, and its resentful flip-side. However, the time is approaching for white to be a color and not, as a number of my shy students have suspected, a vacuity of culture and color in relation to the Mosaic’s varied ideas. If Americans do not irreversibly backslide—politically, socially, economically—our nation will look very different in the next century, and these students must one day forge new American identities, too. I believe it is partly my responsibility to guide them.

“All history is modern history” ultimately means that recapturing the past and lives and views of African Americans is directly relevant to the histories we are all, wherever we are, making today. I cannot think of a greater service we Nikkei and other Americans could provide creative young people than to empower them with a sense of their own value and integrity, to help them use history to seek their own America, to tell its stories, and doing so, to project and participate in its future. How I look forward to seeing them grow, and to finding out what will happen to us next.

Happy Holidays!
Japanese American Services of the East Bay
A social service agency for seniors
2126 Channing Way
Berkeley, California 94704
(510) 848-3560

Shig Mizuki
Oakland, CA

Demichi and Yo Hiraoka and family
2138 Stuart Street
Berkeley, CA 94704

Neal, KG, Kal OUIE
Berkeley, CA

Best Wishes
THE KONOS
GORDON, JUDY, BRANDON & JULIE

Virginia HOTTA & Family
El Cerrito, CA

Eugene Tomine
Sharron Sue
Moraga, California

Best Wishes for a Healthy & Prosperous New Year

Dave Fujikawa
849 University Ave., Berkeley, CA 94710
(510) 841-9099

Certified Services: Auto Care, Tune-ups, Brakes, Alignment, Air Conditioning, Independent Dealer Marketing, Union 76 Products

Miyazawa FAMILY
Shojiro, S. Patricia, Rose & Ellis
Berkeley, California

Joyous Holiday Season
Paul & Aiko TAKATA
1604 California St
Berkeley, CA 94703

Guatemala "Unocal"
841-8801
2000 Kittredge (AT MULHA)
Berkeley, CA 94704

Steve Takakuwa
Fidelity Insurance Svce
#20 Tunnel Road
Berkeley, CA 94705
Ph: 510-548-9200
FAX: 510-548-6145
Res: 510-236-5719

Thank You
Our Chapter greatly appreciates the continued financial support from individuals and businesses in our efforts for providing many services and programs for the youth, adults, and seniors in the Berkeley, Albany and Oakland communities. May we encourage our members to patronize the advertisers whenever possible and reciprocate your support of their businesses.

We wish all of you a most joyous Holiday and a prosperous New Year.
1995 Cabinet
Co-President: Neal Oya
Co-President: Dr. Jane Ogawa
Vice President: Dr. Scott Yokoi
Vice President: Dr. Mark Fujikawa
Treasurer: Tak Shimizu
Secretary: Kati Taniwaki

Sharron Suet

HAPPY HOLIDAYS!
KEN & ANNE SANO
Hayward, California

Season's Greetings
Ron, Carol, Renee, Roger TANAKA
Lafayette, California

Best Wishes
Jim and Jane' NISHI

HAPPY HOLIDAYS!
Robert & Keiko SUGIMOTO
3023 Shattuck Ave.
Berkeley, CA 94705

If You're Upset with Your Terminal Company Call...
AN-OTHER TERMITE COMPANY
510-233-5220

Best Wishes

Happy Holidays

Best Wishes

Pacific Citizen Holiday Issue, December, 1995—A21
Adversity, again

JACL at the crossroads . . . It's a familiar refrain. The author—who knows the organization better than most—sees a pattern in the ups and downs. Historically, adversity has been met and overcome . . . Can it happen again?

By BILL HOSOKAWA

Adversity: noun. A condition of suffering, destitution or affliction, a stroke of ill fortune, a calamitous or disastrous experience.

Without adversity, it is likely the Japanese American Citizens League never would have been born. It was conceived to overcome adversity. It grew in adversity. It was not always successful in overcoming adversity, but somehow it not only survived but became stronger. Yet, the record shows that after problems are resolved and times become easier, it falters. It seems to need adversity to function.

Today, JACL is mired in adversity once again. The rank and file, divided in its judgment about what JACL has done or hasn't done, and what it should or should not be doing, its finances are in disarray. Membership is off. The leadership has been so busy trying to restore order that the organization has drifted. The outlook is far from bright.

Are these symptoms of a fatal illness? Has JACL outlived its usefulness? Have the interests, the thinking, the concerns of Japanese Americans become so diverse that there is no place now in Nikkei society for JACL?

Not necessarily. That is the answer to each of these questions. When one examines its history, one finds JACL has a way of overcoming its problems, no matter how difficult, and making itself useful once again.

Let us go back to JACL's origins, the decade of the Twenties. The Nisei as a generation were barely out of diapers but its oldest members were already aware of their problems. They were Americans but were faced by the burden of being seen as aliens—disliked aliens—in their native land. The doors to social and economic opportunity were closed to them because of race. The call to become good Americans was a mockery. Overcoming historical discrimination was a daunting challenge but JACL leaders took it on, as much for the youngsters approaching adulthood as for themselves.

Two major obstacles blocked the way. The first was the purifying economic depression with widespread unemployment following the stock market crash of 1929. Even if there had been no racial bias there were few jobs to be found. The second was National Association of JACLs who talked about national politics and policy and Constitutional rights failed to stir much interest among youths whose primary concern seemed to be sports and dances. Although its motto was "Security Through Unity," JACL was a disorganized federation of small local chapters when the Pacific war broke out in December of 1941. It was ill-prepared to meet the challenge of overcoming the resulting hysterical hostility toward Japanese Americans and their Issei parents. Only three months earlier JACL had hired its first full-time employee in 26-year-old Mike Masocka. His assignment was to make JACL a functioning organization, rally the membership and tell the story of Japanese Americans. It was a case of too little, too late.

Perseveringly enough the prospect of being evacuated from their homes moved thousands of Nisei to join JACL for the first time. In early 1942 membership climbed to more than 20,000. But there was nothing JACL could do to overcome the kind of ignorant antagonism displayed by among others, California's then attorney general Earl Warren. Appearing as an expert witness before the Tolani Congressional committee, he warned that the absence of subversive activity among Japanese Americans before and after Pearl Harbor was a sign they would demonstrate once more in the event of war.

Once its finances were restored, its leadership reorganized, and its membership climbed, JACL was powerless to resist the Army acting under presidential order.

JACL did the only thing it could do during the disgraceful violation of Constitutional protections. To encourage mass resistance was to invite even harsher treatment and risk bloodshed. It urged Japanese Americans to cooperate with their government in a time of national peril in anticipation of redress when the crisis was ended. The JACL office was moved to Salt Lake City to continue its work of assisting Japanese Americans, to keep in touch with federal authorities and carry on a public relations campaign.

Once the shock of being dispossessed by one's own government wore off the inevitable search for scapegoats began. JACL was faulted for not having resisted the evacuation and accused of selling out their people. Some dissidents beat up leaders, simply enough to be hospitalized when the organization appealed to the government for the right to serve in the armed forces. At Manzanar some 65 pro-JACLers had to be sent secretly to a camp in Death Valley for their protection.

The Evacuation had dissolved West Coast Japanese American communities and JACL chapters with them. The number of chapters plunged from 65 to 10, the survivors being mostly in the Intermountain area, and the membership from 20,000 to 1,700. About a hundred of them signed up for the "Back a Month Club," sending whatever they could to keep JACL operating. Some of the contributions from members being paid $12 or $16 a month in the camps were as little as 25 cents, enough to buy eight stamps with a penny left over.

This undoubtedly was the lowest point in JACL's history. Yet it had enough strength and vision left at war's end to adopt a far-reaching legislative agenda at its first postwar convention held in Denver in early 1946. Mike Masocka, back at work as Washington representative after serving with the Nisei 422nd Regimental Combat Team in Europe, was assigned to direct the effort. He took on, realizing full well that its realization would be an impossible dream without the record of Japanese American sacrifices in the camps and on the battlefield.

Through the courts and JACL's legislative lobby, law after law discriminating against "aliens ineligible for citizenship"—a transparent euphemism for Issei—was eliminated. Even a small measure of monetary redress was achieved by Congressional passage of the "pots and pans" claims act for a fraction of the material losses in the Evacuation.

The ultimate triumph was the sweeping Walter-McCarran Act which Congress passed in 1952. For the first time in the nation's history race was removed as a qualification under immigration and naturalization laws, giving equal standing under the law to all Asians including, of course, the Issei. Within a few years some 46,000 resident Japanese aliens on the mainland
A n interesting and perhaps valuable lesson for JACL is the recent resignation of Kwesi Mume as president and CEO of the National Association for the Advancement of Colored People (NAACP). An older, larger but equally troubled civil rights organization, the NAACP has struggled through internal controversy over the past few years brought about in part by its failure to recognize the need to adjust to change. In observing the changes and the resistance to changes at the NAACP one inevitably draws uncomfortable parallels with which we have recently tried to deal. All of it is summable in a one-word concept: CHANGE.

CHANGE has been the subject of several hundred feet of shelf space in self-help and business management books. Dealing with, adjusting to, or causing CHANGE has become something which almost every one in every facet of life, government and business has become acutely aware.

CHANGE has been the subject of several hundred feet of shelf space in self-help and business management books. Dealing with, adjusting to, or causing CHANGE has become something which almost everyone in every facet of life, government and business has become acutely aware.

By PAUL M. SHINKAWA

Coping with and managing CHANGE

The NAACP's solution to the changes in their community and our society is a bold step in what was once an unheard of direction. It represents a change of leaders without a major change in structure. Only time will show whether it is also represents a change in strategy or direction. Regardless, the NAACP has my heartfelt and best wishes for success.

Closer to home, we should also begin to look farther into the future of JACL to see how we want to deal with changes in our membership, our constituency (which unfortunately is not the same group) and our mission as a civil rights organization. After a full year of intense turmoil JACL appears to be on the road to a future, something which until recently was itself in doubt. Now we should be putting an effort into deciding what that future should be and making it happen.

A painful part of planning for the future is analyzing what went wrong in the past in order to address the changes necessary to move forward. It seems that our membership and constituency have both changed in directions which are divergent and with which the JACL's leaders and members have not been able to adequately reconcile. Our past problems should be addressed, not so much in order to shut the barn doors after horses have left but to assure the members and constituents that once we have the horses back in the barn, they will stay.

We should also examine whether or not the structure of JACL is compatible today with the increased specialized knowledge needed to run an organization. For example, it might be more prudent to separate the program and spending functions of the organization from the fund raising and fund management functions by separating the governing Board into two boards with mutually exclusive powers. Another suggestion circulating is that a separate organization be formed just to manage the money and isolate it from legal liabilities. There has also been some discussion on the value of re-incorporating JACL in another state with more business-friendly laws (which non-profit organizations also benefit from) in order to protect the now considerable financial endowments from lawsuits.

Another area which should be examined is the method by which we select and support our leadership. Today, the most rudimentary local organizations have obligatory training and orientation for board members so that they will fully understand their legal and moral responsibilities. Such orientations must go beyond team-building exercises and deal with the complex ethical and fiduciary responsibilities which come with Board membership. Membership on a non-profit board should be viewed as a service and an obligation before honor and prestige. There is too much at stake to let vanity and other personal shortcomings be the limiting factor in the future of JACL.

Money is also a pressing issue. The principal source of money has always been membership. Even though lip service has been given for many years to the necessity for diversification of funding sources, little has been done. A wealth of issue-related non-profit grants exist for funding programs, but JACL has never demonstrated the commitment to pursue those funds. As a result, that money goes elsewhere. Of even more urgency is the increasingly common attitude among grassroots members that they are sending a message to JACL leaders by withholding their financial support until JACL makes the changes necessary to satisfy their own ideas of obligation and service. The message has been clear and I believe, received loudly and clearly. It is time now to open those channels again and renew memberships, PC subscriptions and advertising. We are rapidly approaching the time at which changes cannot be made successfully without increasing the flow of money. Money is now the instrument of change.

My final area of concern in planning for the future is the nature of our biennial meeting, the National Convention. With so much on the table and so little time to address everyone's concerns, the Convention has taken a turn in the opposite direction by affording less of an opportunity to discuss and resolve issues. The personalities involved in elections dominate the business while vital information is controlled and issues such as membership communications and basic finances are dealt with in back rooms or as afterthoughts to a dinner and dance. A Convention should have adequate time to address JACL business and everyone at a Convention representing a chapter should tend to that business first. The culture of service and obligation cannot be exemplified in a leadership without a constituency also demanding it.

There are certainly many more suggestions circulating which deserve consideration and discussion, but my purpose is not to fully list all of the possibilities. Instead, I hope that the members of JACL will recognize that the future of the organization is largely in their hands, take responsibility for planning the future, and exercise the responsibility for funding it. There is not very much time left to ensure that JACL will have a productive future. 1996 may well be the year that determines what that future will be and how long it will be. To paraphrase a popular saying, "CHANGE HAPPENS". We have to be able to adapt and we cannot adapt without adequate money, planning and execution.
Season's Greetings

TAKARA SAKE USA

1619 University Ave., Berkeley, California 94703

Peace and Joy

This Land is Your Land

Mary and Lewis Suzuki
2240 Grant St., Berkeley, CA 94703

I want to thank everyone for your thoughtfulness and kindness throughout the past year.

Bea Kono

Season's Best Wishes

KATHLEEN & DANIEL DATE

Berkeley, California

Bill and Tomi IINO
1611 Franklin St., Berkeley, CA 94702

Holiday Greetings to All

Ken, Ann, Sean & Lee

YABUSAKI

Albany, California

Peace

MORI FAMILY

Kenji, Toho, Laura, Kaz

1433 PORTLAND AVE., ALBANY, CA 94706

Happy Holidays

Joan, Chris & Chip

EMERSON

Berkeley, California

Holiday Greetings

Hideo & Mieko
tasca

El Cerrito, CA 94530

2554 Martin Luther King Jr. Way
Berkeley, California 94704

(510) 848-2724

Campus Motel
BERKELEY'S FINEST

"JUST FIVE BLOCKS FROM UC"
1891 University Ave., Berkeley, CA 94709
(510) 841-3844

Season's Greetings

HIRO FUJII

381 61st St.
Oakland, CA 94618

The Nippon Company
Specializing in Oriental Foods

Tom, Richard, Robert Ho

1426 Minnesota Street
San Francisco, CA 94107
Phone: (415) 640-1444
Happiness and Good Cheer

Gordon Y. Yamamoto
ATTORNEY AT LAW

6215 N. Fresno St., Suite 106
Fresno, CA 93710
(209) 435-8863

8 California St., 8th Floor
San Francisco, CA 94111
(415) 434-7000

May all your wishes come true in the New Year!

Happy Holidays and Best Wishes

TORAO (PAT)
NEISHI FAMILY
OAKLAND, CALIFORNIA

HAPPY HOLIDAYS

Seigo & Hatsue Ouye
522 North St.
Oakland, CA 94609

Christmas Blessings to All
Rev. and Mrs.
Lester E. Suzuki
1400 Cedar St.
Berkeley, CA 94702

Best Wishes for a
Happy New Year

Helen C. & Hiro SATO
Oakland, CA

Season's Greetings

Charles H & Kimiko KANEKO
1843 Virginia Street
Berkeley, CA 94707

HAPPY HOLIDAYS

Roy H. & Kimiko MATSUMOTO
1536 Hearst Ave.
Berkeley, CA 94703

HAPPY HOLIDAYS

MIYO NAKANO
BERKELEY, CA 94702

Season's Greetings

John and Tsune NAKAYAMA
Berkeley, California

Happy Holidays

Jean Y. Kita
1452 Axtin Street
Berkeley, CA 94702

Best Wishes to All
Yoshinori & Edna TANADA
Oakland, California

Season's Greetings

ike & Rurie NAKAMURA
465 La Corsa Circle
WALNUT CREEK, CA 94596

Best Wishes for a
Happy New Year

Joe & Margaret Ouye
1047 Cragmont Ave.
Berkeley, CA 94708

Season's Greetings

Tory and
Norji
YOKOMIZO

Holiday Best Wishes

Haruki and Shizu KUROIWA
2712 San Mateo Street
Richmond, CA 94804

Happy Holidays

George and Lily KAGAWA
1612 Buena Ave.
Berkeley, CA 94702

Season's Greetings

Pablo Avo.

Akemashite Omedeto!
Happy New Year

TOKYO FISH MARKET
220-22 San Pablo Ave., Berkeley, CA 94706, (510) 524-7243

oriental art
custom framing
2318 shattuck
berkeley, ca 94704
(510) 541-0665
Why Japanese Americans must support affirmative action

By RITA TAKAHASHI

Japanese Americans must be concerned about and supportive of affirmative action because it involves issues that reach to the core of our democratic existence. It involves principles of equity, justice, and fairness. As originally conceived, affirmative action was to promote greater equality of opportunity by expanding access and increasing inclusiveness. President Lyndon B. Johnson, in his June 4, 1965, commencement address at Howard University, stated the reasons behind the original affirmative action policy. In his address which he gave a few months before he signed Executive Order 11246, President Johnson said that, "equality as a fact and equality as a result" have not been achieved. Further, he said, "The purpose of affirmative action is to give our nation a way to finally address the systemic exclusion of individuals of talent, on the basis of their gender or race, from opportunities to develop, perform, achieve and contribute. Affirmative action is an effort to develop a systematic approach to open the doors... to qualified individuals who happen to be members of groups that have experienced longstanding and persistent discrimination." (New York Times, July 20, 1995, p. A9)

History of discrimination

Since persons of Japanese ancestry arrived in the United States, they have been subjected to disparate treatment based on skin color and heritage. Various forms of discrimination were manifested on all levels of interpersonal interactions—from individual, to group, to institutional. Witness, for example, the number of hate crimes that are directed against persons of Japanese ancestry (or those that the perpetrator assumes to be of Japanese ancestry), and note the number of employment discrimination cases that have arisen.

The mass exclusion and incarceration of Japanese Americans is an example of how the U.S. Government instituted discriminatory policies that were directed specifically at persons of Japanese ancestry. The basis for the decision was skin color and heritage, not individual character, merit, or principles on which the incarceration was only one among many local, state, and federal policies that were passed specifically to exclude Japanese and Asian Americans. Others included alien land laws that barred purchase of land and, immigration laws that excluded Japanese Americans from becoming naturalized U.S. citizens.

Disparities and distinctions

To now say that we can and will operate as a colorblind society is to ignore current reality and years of experiences that reveal the contrary. The U.S. has not ever been a colorblind society. Its history is filled with evidence that at all levels—individual, group, organizational and institutional—the U.S. has not operated on a colorblind basis. Cornell West's book title, "Race Matters," succinctly communicates what history has shown to be true. People make distinctions based on skin color, and these distinctions empower or disadvantage people in making processes and choices that are made, whether conscious or unconscious.

Chang-Lin Tien, Chancellor of the University of California, Berkeley, says that as he gets older, he becomes more sensitive to "the centrality of race in American society." In his words, "The issue surrounding it [race] never goes away. They remain under the surface for a period of time, but inevitably, it seems the melting pot boils over." (New York Times, February 15, 1995, p. A11)

Disparate treatment, on the basis of skin color and ethnic/cultural background, is as persistent as it is pervasive. In her majority opinion (Adarand v. Pena (1995), Supreme Court Justice Sandra Day O'Connor said, "The unhappy persistence of both the practice and the lingering effects of racial discrimination against minority groups in this country is an unfortunate reality, and government is not disqualified from acting in response to it." (New York Times, June 24, 1995, p. A8). In filing her dissenting opinion in the same case, Justice John Paul Stevens (joined by Justice Ruth Bader Ginsburg) argued.

"Invidious discrimination is an engine of oppression, subjugating a disfavored group to enhance or maintain the power of the majority. Remedial race-based preferences reflect the opposite impulse: a desire to foster equality in society. No sensible conception of the Government's constitutional obligation to 'govern impartially' should ignore this distinction." (New York Times, June 13, 1995, p. A8)

Affirmative action is not the ineffective evil monster of a concept that some have made it out to be. In reality, affirmative action has come to mean and to represent many things to different people. Few democratic-minded persons would refuse the underlying principles upon which this policy issue lies, because it reaches the core upon which our democratic foundation rests.

Equality of opportunity and equal access

Equality of opportunity and equal access are sought under affirmative action policy. They are also key civil rights and constitutional foundation areas that must be improved upon, sought, and preserved. Despite stated democratic ideals of equal opportunity, the same simply does not exist. Disparate decisions on the basis of ethnicity, culture, and color continue to be made, sometimes consciously and at other times unconsciously.

Supreme Court Justice Ruth Bader Ginsburg, in her dissenting opinion in Adarand Constructors v. Pena, said:

"Discrimination's lingering effects — reflective of a system of racial caste only recently ended—are evident in our work places, markets, and neighborhoods. Job applicants with identical resumes, qualifications and interview styles still experience different receptions, depending on their race... Bias, conscious and unconscious, reflecting traditional and unexamined habits of thought, keeps up barriers that must come down if equal opportunity and non-discrimination are ever genuinely to become this country's law of practice. Given this history and its practical consequences, Congress surely can conclude that a carefully designed affirmative action program may help to realize, finally, the equal protection of the laws the Fourteenth Amendment has promised since 1868." (New York Times, June 13, 1995, p. A8)

According to Equal Employment Opportunity Commissioner (EEOC), Mary Francis Berry, to throw out affirmative action would amount to... casting aside a major tool for overcoming the perpetuation of invidious discrimination." Further, she suggests that "Those who want to eradicate group remedies should first eradicate group discrimination." (Emerg: May 1995, 6(7), p. 36)

System of preferences

Giving consideration, attention, and preferences to various populations is and has been a way of life since the inception of this country. Therefore, giving the same treatment to historically disadvantaged, under-served and under-represented populations is not a deviation from existing practice. In fact, it is consistent with current and historical practice.

Formally, veterans and athletes, for
Little Tokyo Service Center
244 S. San Pedro St., Room 411
Los Angeles, CA 90012 • (213) 687-3729
Legal, family, & individual counseling, immigration, welfare, escort, translation information and referral services

CONT. LICENSE 440640
(213) 283-9018

AKI PLUMBING SHOP
THREE GENERATIONS SINCE 1922
SALES SERVICE INSTALLATION
DENIS NAGAHIRO
777 JUNIPERO SERRA DR.
SAN PEDRO, CA 90732
SAN GABRIEL, CA 91776

Season’s Greetings
FROM BOARD OF DIRECTORS
Okura Mental Health Leadership Foundation
K. PATRICK OKURA, M.A., President
6303 Friendship Ct.
OFF: (213) 530-0945
Fax: (213) 538-0522

SEASON’S GREETINGS
DAN K. LIM
SHIPLEY E. OMAHA
340 E. 2nd St., #301
Los Angeles, CA 90012
(213) 623-4729

JACI / California Blue Shield Group Health Trust
HEALTH ADMINISTRATOR: John Yauhoto, Chair; Dr. Jim Yamauchi, v-Chair; Nao Nakahara, Exec. Douglaa Urciu, Jim Yamaoto, Jordan Nakato, George Yamaoto, View Nakahara, Betty Oka, Dr. Richard Sando, James Delano
ADMINISTRATOR: Frances Nakamura Office: 403-760-5121
F circulation: 213-623-1276

1995
THIS IS OUR ONE THOUSAND
AND NINETY-FIFTH
CHRISTMAS
BUT ONLY THE
92nd
FOR US AT
THE RAFTU SHIMPO
MAY WE WISH YOU ALL A VERY
MERRY CHRISTMAS
259 SOUTH LOS ANGELES ST
LOS ANGELES, CA 90012
213 629 2231
FAX 213 687 0737

Joy and Peace

BUDDHIST CHURCHES OF AMERICA
NATIONAL HEADQUARTERS
1710 OCTAVIA STREET
SAN FRANCISCO, CALIF. 94109

THE OLIVERs
Seniors - Juniors
Midgets - Tigers
Cubs - Mustangs
Broncos - Beavers
Junior Girls
Founded 1917/Nellie Grace Oliver

HAPPY HOLIDAYS

Mickey Seki & Son
Japanese Restaurant
(213) 680-3729

SEASON’S GREETINGS
HAPPY HOLIDAYS

F. L. "PERRY" WUKI

SEASON’S GREETINGS
DAN K. LIM

SEASON’S GREETINGS
WINTER ONE MILLION

SEASON’S GREETINGS
WINTER ONE MILLION
It was at this juncture that K. Patrick Okura, a psychologist at Boys’ Town, Neb., who had been a JACL leader in prewar Los Angeles, was elected national president. From his position in the Midwest, Okura’s perception of what was happening to the country differed from that of many faithful JACL old timers. The book JACL in Quest of Justice, a history of the organization, says:

“Much to the consternation of some old conservatives the National JACL under Okura’s leadership moved sharply from the middle road on civil rights issues to a strong advocacy role. In the summer of 1965 Martin Luther King, Jr., was organizing his Washington demonstration for black rights. Manzack in Washington, Mas Satow (the national director) in San Francisco and Okura in Omaha agreed JACL should participate. But they also knew there would be opposition from the membership.”

Okura called a special JACL board meeting in Omaha—to get away from the West Coast influence, he admitted later. He got the board’s approval and he and some 30 members of JACL took part in Dr. King’s demonstration.

“There were a number of older Nisei who were proud that we had pulled ourselves up by our bootstraps following the Evacuation,” Okura explained later. “In that short period we were able to gain social and economic status far beyond what we had prior to the Evacuation. It was the feeling of the great majority of our chapter leaders that what the blacks did was their business, their problem and that they should improve their lot in the same way we had and we shouldn’t get involved in the civil rights movement. I was convinced that after the way we had been discriminated against we should take a leadership role in the whole area of civil rights. What we did was the only action we could take as Americans.”

Okura was defeated when he ran for a second term. But by the time 40-year-old Jerry Enomoto, a pendolista, was elected in 1966, membership views had changed somewhat. His relative youth and profession gave him a special rapport with Sanei and younger Nisei. After he was elected to a second term he wrote:

“JACL is becoming a little ‘relevant’ as a human relations type organization. The 20th Biennial Convention in San Jose sounded a louder than usual note of involvement and progress in the civil rights area. Some of the Junior JACLers are found in the most militant factions of college dissidents. Whether we agree with their views or not, it may pay off to remember that, in a very real sense, we are paying the price for years of failing to care enough to set certain wrongs right in America. Youth is impatient and will often sneer at our insistence upon respect for law and order when they see evidence that a similar insistence upon justice is missing.”

JACL still was trying to come to terms with itself when the repercussion from a
JACL members but others, with ideas different from successor he automatically professional or incompetent, he choice in Washington. in his appearance before “progressive”

ern California Washington representative. who had tried to keep JACL had the blessing of declared he would not

In a quarter century in the on an even keel as its powerful post. He was to destroy it. moved quickly to tackle

r4.30-pac:flc

Ushio,

Gardena, CA

18527

G r d a n a , CA 90248 (310) 327-7790

Season's Greetings

Intermountain District Council

DISTRICT OFFICERS

Governor ............................................ Yo Yoko
1st Vice Governor .................................... Rick Endo
2nd Vice Governor .................................... Roy Grant
Treasurer ............................................... Selchi Hayashida
Post Governor ....................................... Jeff Itami

CHAPTER PRESIDENTS

Boise Valley ............................................. Ed Hirohara
Idaho Falls ............................................. Tom Ogawa
Mt. Oympus ........................................... Reid Takeda
Pocatello/Blackfoot JACL ....................... Ron Endo
Salt Lake JACL ....................................... Tony Nogata
Snake River JACL ................................. Ted Takatori
Wasatch Front North ............................. George Sugihara

IDC COMMITTEE CHAIRPERSONS

Pacific Citizen Board .............................. Yo Yoko
IDC Historian/Secretary ......................... Alice Kaki
1000 Club ............................................. Rick Endo

ADVERSITY

(Continued from page A28)

series of events threatened to destroy it.

First was the not unanticipated decision by Mike Masao to terminate his contract with JACL as its Washington representative. In a quarter century in the job he had made it a powerful post. He was “Mr. JACL,” who more often than the elected president seemed to speak for the organization. He had the complete support of older JACL members but others, particularly young Southern California activists, considered him outdated and wanted to put a “progressive” of their choice in Washington. David Ushio, chosen to succeed Masao, was not to their liking. As Masao’s handpicked successor he automatically had the blessing of Masao’s supporters and the hostility of detractors. Ushio was a take-charge, self-starting type who moved quickly to tackle any job that seemed to need doing. He had barely settled into his Washington post when Masao Satow, who had tried to keep JACL on an even keel as its post when Masao had declared he would not

As his way, Ushio was frank and outspoken in his appearance before the personnel committee. During a discussion on what he would do if staff employees were unprofessional or incompetent, he declared he would not hesitate to fire them. When word of his reply was leaked, some of his enemies distorted it to say that Ushio had declared the people running JACL’s Los Angeles office were unprofessional and should be fired. Virtually all members of the Southern California staff then announced they would resign if Ushio were hired. When the National Council voted by an overwhelming margin to hire Ushio, five members of the Los Angeles staff quit, leaving the office manager in charge. Did this foreshadow another walkout several decades later when the headquarters staff resigned in protest against a downsizing order? JACL headquarters under the popular Mas Satow had been run almost like a family operation. Ushio quickly modernized the routine. He also set out to give JACL higher visibility in the wider community, taking a strong advocacy position on human rights as well as other issues, appearing at conferences outside Japanese American circles, circulating the media.

The book JACL in Quest of Justice asks: “Was Ushio reflecting views of JACL’s rank and file? Or was he leading and shaping opinion?” He knew, of course, that the elected leadership set League policy and the paid staff implemented it. Sometimes he walked a tightrope. He was too aggressive to wait long for direction, impatient with the slow process of the leadership seeking a consensus. He was by nature inclined to want to show the way and expect the League to follow.” When Ushio issued a statement assailing President Ford for pardoning Richard Nixon, he was chided by JACL’s president elect, Shigeki Sugiyama who said, “My feeling was that JACL should concentrate on developing more cohesion among Japanese Americans, developing pride in their heritage, seeking out those things that would serve community needs. On some issues I got the feeling JACL was following other minorities just because they were molding the ideology of the times regardless of whether it was relevant to, or served the direct interests of, Japanese Americans. Certainly JACL needed to work with other organizations, but I felt its primary concern was its own constituency and its own community.”

Matters came to a head in the spring of 1975 when the Pacific Southwest District Council, expressing dissatisfaction with the Ushio-Sugiyama leadership, passed a resolution to impeach Sugiyama. The vote was 14 chapters for impeachment, 5 abstentions, 7 chapters not present, and one chapter split its vote. The grounds for impeachment proceedings were vague, but many adamantly privately that while the action was directed against Sugiyama the real target was Ushio who could not be impeached and most likely could withstand an effort to fire him.

Sugiyama, who lived in Washington, got the news in a strange way. Nearly two weeks after impeachment proceedings were voted, he read about it when Pacific Citizen was delivered by second class mail. Sugiyama was justifiably baffled. Aside from general charges of misconduct no specific accusations had been made.

A month later the Pacific Southwest District Council had second thoughts and voted 15 to 9 to rescind the impeachment resolution but requested a hearing for its concerns. Despite the Pacific Southwest’s backpedaling the controversy threatened to become a regional issue within JACL, with Northern and Central California districts condemning the attack and the Midwest Council siding with Southern California. Predictably the hearing focused on Ushio’s performance. He was criticized “for certain shortcomings and deficiencies” but the A month Board was also censured for failing to give Ushio the necessary guidance.

The handwriting on the wall was clear. A few months later Ushio resigned to take a job in Jimmy Carter’s presidential campaign. It took JACL 13 months to hire a successor, Karl Nobeysaki.

The year was 1977 and after the long period of internal turmoil JACL was ready to listen to renewed proposals for “reformations” from the federal government for the injustice and material losses of the Evacuation. Even while the Evacuation was under way there had been talk of seeking compensation for material losses. The subject came up again in the first
whose family had been badly victimized by the evacuation, worked tirelessly to move JACL into action. When he died, Dr. Clifford Uyeda took on the task.

By the time JACL held its convention in Salt Lake City in 1978, it was ready to act. The bickering of the previous decade was put aside as once more JACL united to achieve a common goal. So much of JACL's time and energy were concentrated on this campaign that many members, particularly those who were luke warm toward what came to be called Redress, expressed concern that other JACL responsibilities would be neglected. The immense, heartwarming victory of the 10 year-long Redress campaign is too recent to require recounting here. It is enough to remember that Congress and President Reagan apologized on behalf of the American people for the injustice of the evacuation and distributed $20,000 to each of the surviving victims.

In the Redress campaign JACL had triumphed again, over adversity. But now that impossible goal has been achieved, it is not incorrect to say JACL has entered another period of adversity. The concern of those who feared JACL would suffer as the aftermath of the intense and single-minded Redress effort have come to pass. Only now is order being restored to a headquarters where the staff, left largely without direction, went off on its own. Reorganization necessitated by financial problems, whose full extent is still unknown, led to a near-total headquarters staff walkout. Lawsuits are under way and dirty linen is flapping in the wind as a courageous president, Danny Yasuhara, and his cabinet struggle to set a new course.

Should we fear for the future of JACL? There remains much to be concerned about and as the saying goes, it is not out of the woods. But JACL's history shows it has a way of overcoming adversity. And history has a way of repeating itself.
ACTION
(Continued from page 26)
example, are given special points and consideration. Informally—and
often times unknown to many, preferences are
given because of connec-
tions and established privileges. According to
Deval Patrick, Assistant
U.S. Attorney General for Civil
Rights, “Everybody gets help. That’s the way
of the world. Affirmative
action is only about giving
that break to people who didn’t—and don’t—tend
to get that break—women and
minorities. That’s all it is.” (Los Angeles Times,
March 25, 1995, p. A28)

Need to support
affirmative action
Affirmative action is a
positive concept and
notion that is consistent
with the U.S. Constitution.
However, full and proper
implementation of affirm-
ative action policies and
programs have not been
achieved because sufficient
commitment to the
concept has not been
realized. As a result,
much time, effort, and
resources have not been
directed to realize the full
potential of affirmative
action. Despite problems
with implementation
and institutionalization, there
have been significant gains,
as recent studies have
revealed. But affirmative
action is literally in its
infancy because for years it
remained dormant and/or
ignored. Some problems
are arose because of a lack
of consciousness about its
meaning and definition, as
well as the means for
implementation. Incremental
and Band-Aid type of efforts
may have been instituted,
but a systematically
planned operation has never
been achieved. As a result,
implementation has been
inconsistent and sporadic.
To scrap policies and
programs that pro-
 mote equity, justice,
and fairness, before fully
exploring its merits and
devoting sufficient time
that enhancement and
diverse space is
acceptable. that enhance and broaden
gains, that many have been
remained dormant
because for years it
remained dormant
and/or ignored. Some
problems are arose
because of a lack
of consciousness about its
meaning and definition, as
well as the means for
implementation. Incremental
and Band-Aid type of efforts
may have been instituted,
but a systematically
planned operation has never
been achieved. As a result,
implementation has been
inconsistent and sporadic.
To scrap policies and
programs that pro-
 mote equity, justice,
and fairness, before fully
exploring its merits and
devoting sufficient time
of affirmative action
we must work to affirm
the merits of affirmative
action. We must work to ensure
that sufficient resources
are allocated so that it can
be effectively and fully
explored. We must not
stand by silently, as
a significant social and civil
rights agenda is under
attack, and while our civil
rights and democratic
foundations are being
eroded under us. We must
stand firm as we work for
greater justice. Let us not
let our civil rights efforts
and legislative successes go
down the tubes. We must
be proactive in advocating
for policies and programs
that promote greater
resources to its
implementation is not
acceptable. As Japanese Americans,
we must work to affirm
the merits of affirmative
action. We must work to ensure
that sufficient resources
are allocated so that it can
be effectively and fully
explored. We must not
stand by silently, as
a significant social and civil
rights agenda is under
attack, and while our civil
rights and democratic
foundations are being
eroded under us. We must
stand firm as we work for
greater justice. Let us not
let our civil rights efforts
and legislative successes go
down the tubes. We must
be proactive in advocating
for policies and programs
that promote greater
resources to its
implementation is not
acceptable. As Japanese Americans,
BEST WISHES
Helen Aihara
KITAIJI
469 Cabrillo St. - Salinas, CA 93906

Happy Holidays
Paul T & Sumi
ICHIUJI
17 San Marcos Ct
Salinas, CA 93901

Dust-Go

Dust-Go is an
organic chemical agent
for DUST CONTROL

B-D ENTERPRISES
P.O. Box 688
Salinas, CA 93901
(408) 663-2605

CALL BILL DICKENS

Happy Holidays
Larry S. & Charlotte
HIRAHARA
749 College Drive - Salinas, CA 93901
Season's Greetings
from

Steinbeck Printing Co.
Bob, Carolyn & Samantha Couch
250 Abbott St. Suite C
Salinas, CA 93901
(408) 757-4657 Fax (408) 757-7133

HAPPY HOLIDAYS
Shiro/Mitzi
HIGASHI
12235 Ticino Circle
Salinas, CA 93906-1224
(408) 449-5003

Season's Greetings
Masu Abe

IWAMOTO FARMS
P.O. Box 3611
Salinas, CA 93912
(408) 449-8701

YAMATO CEMETERY
Salinas, California
FOR INFORMATION, CONTACT
Salinas Valley JACL, Inc.
Masu Abe
George Tanimura
Harry Sakasegawa

THE PROFESSIONALS
Serving the Japanese American Community in Salinas Valley

Attorney:
Bob T. Uemura
Certified Public Accountant:
Douglas Hayashi

Dentists:
John Hirasuna
Malcolm D. Lowe
Stuart H. Osaki

Doctor:
Jon Kitaji

Pharmacists:
Akira Aoyama
James Eitoku
Jane Eitoku

Optometrist:
Larry Umetani

THE PROFESSIONALS
Serving the Japanese American Community in Salinas Valley

Attorney:
Bob T. Uemura
Certified Public Accountant:
Douglas Hayashi

Dentists:
John Hirasuna
Malcolm D. Lowe
Stuart H. Osaki

Doctor:
Jon Kitaji

Pharmacists:
Akira Aoyama
James Eitoku
Jane Eitoku

Optometrist:
Larry Umetani

THE PROFESSIONALS
Serving the Japanese American Community in Salinas Valley

Attorney:
Bob T. Uemura
Certified Public Accountant:
Douglas Hayashi

Dentists:
John Hirasuna
Malcolm D. Lowe
Stuart H. Osaki

Doctor:
Jon Kitaji

Pharmacists:
Akira Aoyama
James Eitoku
Jane Eitoku

Optometrist:
Larry Umetani

YAMATO CEMETERY
Salinas, California
FOR INFORMATION, CONTACT
Salinas Valley JACL, Inc.
Masu Abe
George Tanimura
Harry Sakasegawa

THE PROFESSIONALS
Serving the Japanese American Community in Salinas Valley

Attorney:
Bob T. Uemura
Certified Public Accountant:
Douglas Hayashi

Dentists:
John Hirasuna
Malcolm D. Lowe
Stuart H. Osaki

Doctor:
Jon Kitaji

Pharmacists:
Akira Aoyama
James Eitoku
Jane Eitoku

Optometrist:
Larry Umetani

YAMATO CEMETERY
Salinas, California
FOR INFORMATION, CONTACT
Salinas Valley JACL, Inc.
Masu Abe
George Tanimura
Harry Sakasegawa

THE PROFESSIONALS
Serving the Japanese American Community in Salinas Valley

Attorney:
Bob T. Uemura
Certified Public Accountant:
Douglas Hayashi

Dentists:
John Hirasuna
Malcolm D. Lowe
Stuart H. Osaki

Doctor:
Jon Kitaji

Pharmacists:
Akira Aoyama
James Eitoku
Jane Eitoku

Optometrist:
Larry Umetani

YAMATO CEMETERY
Salinas, California
FOR INFORMATION, CONTACT
Salinas Valley JACL, Inc.
Masu Abe
George Tanimura
Harry Sakasegawa

THE PROFESSIONALS
Serving the Japanese American Community in Salinas Valley

Attorney:
Bob T. Uemura
Certified Public Accountant:
Douglas Hayashi

Dentists:
John Hirasuna
Malcolm D. Lowe
Stuart H. Osaki

Doctor:
Jon Kitaji

Pharmacists:
Akira Aoyama
James Eitoku
Jane Eitoku

Optometrist:
Larry Umetani
The Untold Stories

The exploits of the 442nd, the 100th, and the 522nd military outfits have been well documented in the past but not so the role and accomplishments of the Military Intelligence Service (MIS). The Nikkei of the MIS have held back their stories until recently at a convention in Seattle in September of this year... Here, then, are the fascinating highlights of some of them...

Nikkei called to duty in war crimes trials

18 panelists at the MIS Northwest Seattle reunion recount role as interpreters at the 1946 tribunals

By HARRY HONDA
PC editor emeritus

The 1946 War Crimes Trials in Tokyo were moments in Japanese history that seldom appear in print, but Ken Alba of Colorado Springs, Colo., a chief investigator assigned to the trials, related to a crowd of MIS-ers at the Seattle reunion that these were indeed dramatic and emotional times.

The speakers were introduced by Peter Okada on the presentation of "MIS of the past," Kazuo Watanabe on "MIS History," and Roy Inui on "MIS present and future." Dr. James I. Doi, retired dean of education, University of Washington, chaired the program.

Inside Sugamo Prison—Keeping 24-hour surveillance of the Class A prisoners are the American MPs, seen down the hall outside their quarters. The grill provides an overhead view of the cells below.

The legal basis for the trials rested with the Geneva Conventions of 1929, the Cairo Conference Agreements of 1943, the 1945 Potsdam Declaration, Japan's Surrender Documents, and the SCAP (Supreme Commander for the Allied Powers) directives, regulations and War Crimes Proclamation.

There were three classes of defendants:
Class A: Those who had planned, initiated or waged war in violation of international treaties.
Class B: Individuals who had violated "the laws and customs of war." 
Class C: Those who had carried out the tortures and killings ordered by their supervisors.

Soon after the end of WWII action in the Pacific theater, Gen. Douglas MacArthur ordered Gen. Tomoyuki Yamashita and Gen. Masaharu Homma be tried in Manila, Philippines, as war criminals. Among other charges, Yamashita was accused by Rear Admiral Ishibashi of wanton destruction and civilian atrocities in Manila; Homma for command responsibility of subordinates as related to the Bataan death march. Both generals were judged guilty and sentenced to death. Yamashita was tried before a military commission of five U.S. generals, none of whom had either combat or legal experience, as noted in A. Frank Reel's The Case of General Yamashita (1949).

Seventy others were sentenced to death by the U.S. military tribunals. The Philippine government also tried and convicted 135 and executed 17.

Many MIS graduates were employed at the Manila trials as court interpreters and translators. Among them were Tad Ichinokuchi and Sho Ando who served with the U.S. defense councils for Yamashita and Homma, respectively. The Pacific War and Peace (1991), co-edited by Clifford Uyeda and Barry K. Sato, contains photos and descriptions of the first day of court.

In Tokyo, the Class A court, formally called the International Military Tribunal for the Far East (IMTFE), was made up of American military personnel and four Japanese judges.

By HARRY HONDA
PC editor emeritus

Seattle—Phil Ishio, of Washington, D.C., chair of the 1992 MIS-Capital reunion, described his three-and-half years at the highly sensitive PACMIBS (Pacific Military Intelligence Research Section) Camp Ritchie, Md., which was formed in 1944. His report, covering the "non-combat" phase of military intelligence, revealed that his MIS team was open to the public during the holiday season.

HARRY FUKUHARA
Discussed Occupation period

was the first group of Japanese Americans to work inside the Pentagon. One job was to read into English the names of 40,000 active duty Japanese officers. "And to be correct, Japanese names can be the hardest to read," he pointed out.

Comprised of 50 specialists, many from Britain and Canada, PACMIBS veteran Roger Ohara of Ethelcoke, Ont., was the lone Canadian Nisei at this reunion, the section coordinated the MIS-efforts of all theaters. They tediously translated chemical and ordnance documents (the latter revealing where ammunition dump locations were, to become immediate targets), were located, intercepted Japanese diplomatic messages from Admiral Oshuma, whom he knew Hitler well, and kept minute track of Japanese military inroads on mainland China.

Tom Sakamoto of San Jose spoke of the 1945 Japanese surrender ceremonies aboard the battleship Missouri. Sakamoto, Naboru Yoshimura of San Francisco and Jiro Yokumura of Lihue, Kauai, Hawaii, were the three MIS Nisei present that morning in Tokyo Bay. When they returned to the 50th anniversary event at Bremerton, Wash., Sakamoto said the Missouri "looked much smaller after 50 years."

Postwar MIS story

The "History of MIS" related by five panelists, covered: the operation of the language school, by pioneer instructor Shigeya Kihara of Monterey, the Occupation, by Harry Fukuhara of San Jose; Japanese population by Spady Kyomuro of Spokane, Wash., MIS in Korea, by Paul Hidashi of Seattle; and the Defense Language Institute at Presidio of Monterey by Dr. James C. McNaughton, command historian.

The postwar Japanese population

Of the postwar Japanese population and MIS, Kiyomura's story begins in a POW camp in Hollandia in 1944.

Hosea Kihara
Instructor at language school

Secret, non-combat MIS and Occupation phases revealed

PHASES/page A39

See PHASES/page A39

A34—Pacific Citizen Holiday Issue, December, 1995
Ni-Ichi-Ni Jiken: Case of the Seven Dwarfs

Until the CIC was called, the Tokyo police were stymied

Seven members of the Japan Communist Party (JCP) were meeting in a Tokyo area home on December 2, 1951. Acting on a tip from a confidential informant, Tokyo police swept into the house and arrested them on the charge of espionage against the Allied Forces. The war in Korea was still on. Americans and our Allied Powers were deploying men to South Korea to combat the invading North Koreans, who were being backed by the People's Republic of China and Soviet Russia.

Incriminating evidence found at the scene included maps showing the location of key U.S. bases in Japan. Moreover, information supplied to the Tokyo police revealed that a Communist bigwig would join the seven at the house.

The Japanese authorities were unable to finish their interrogation and investigation within the time frame specified by government rules for such cases. In desperation, they consulted with local U.S. Occupation officials. The result: the responsibility to continue the case was transferred to the Americans.

The 441st CIC (Counter Intelligence Corps) Detachment, Tokyo Office, received the assignment. The office selected CIC linguists with extensive interrogation experience to team with their Japanese counterparts who had been on the case since the arrest. On the CIC team were the late Makoto (Mac) Okumura, Noby Yoshimura of San Francisco, and myself. In command of this section was Lester Dalrymple.

After weeks of intensive investigation, the case was ready for presentation to the U.S. Provost court on a single charge of

The MIS in the Korean War

By HARRY HONDA
PC editor emeritus

Paul Hosoda of Bellevue, Wash., remembers the changes which had taken place in the military services between WWII and the Korean War. A 442nd RGTC officer, he was reactivated for the Korean war, Homosoda is today commander of the Seattle Nisei Veterans Committee.

One immediate observation was the increased number of Nisei officers in military intelligence (MI). "There were many Nisei company grade officers and in the upper third of the enlisted ranks . . . [as well as] in many of the [other] branches of the armed forces," Hosoda recalled that most Nisei linguists in WWII were in the lower third of the enlisted ranks. "Can anyone tell me how many Nisei master and technical sergeants there were among the 6,000 MI servicemen during the war in the Pacific Theater?"

"I like to believe that efforts, ability and proven loyalty of the Nisei in WWII in both the European and Pacific theaters were finally recognized. Nisei serving under commanders who did not hold grudges or were not prejudiced received the opportunity to show their ability and earned promotions," Hosoda added.

Another change in the Korean War was that "interrogators were not directed to go out and capture prisoners, etc." A separate MI team was composed of POW interrogators and translators and was assigned down to the regimental level. When front-line combat units captured prisoners or documents, the local commander was provided a copy of the information extracted by the POW interrogators or translators. It was passed on immediately to higher headquarters.

Nisei intelligence personnel had to

The non-Nikkei of the MIS

Careers of non-Nikkei MISers

SEATTLE—One of the highlights of the Sept. 9 MIS-NW reunion was provided by two non-Nikkei MIS veterans. Allen H. Meyer and John Rappin presented.

ALLEN MEYER
Discusses distinguished roster

Fascinating stories of the approximately 600 non-Nikkei who graduated from the WWII Japanese language programs at the Presidio of San Francisco, Camp Savage and Fort Snelling.

A few thousand more received limited training in the language at ASTP (Army Specialized Training Programs), military government and the Signal Corps. MISLS Academic Director John Ato, Dr. Joseph Yamasaki and Col. Karl Rasmussen did not consider them sufficiently advanced to qualify for Camp Savage or Fort Snelling, ex-MISer Meyer of Chicago explained.

The pioneer non-Nikkei MISer was John Burden, a plantation physician in Hawaii before the war. He was noted for having praised the loyalty of the Nisei with whom he worked—at a time when the War Department was uncertain of the sensitive uses to which the skills of Nisei and Kibei could be applied," Meyer said. Burden was honored at the MIS 50th Anniversary reunion in Honolulu in 1993 for his leadership of language teams early in the war.

Meyer's paper on the non-Nikkei MIS personnel explored their postwar days, some being gleaned from Who's Who in America:

Herb Pusin, professor-author in Nikko on Japan who taught at Washington and Columbia, Phil Fosie, who had joined the Washington Post in 1956 as foreign editor and was later promoted to

JOHN RAPPIN
Translating Japanese documents

SEATTLE—Non-Nikkei veteran John Rappin spotlighted his days as an Army lieutenant at the Navy's "Washington Document Section" at the NKY Bldg.

Another change in the Korean War was that "interrogators were not directed to go out and capture prisoners, etc." A separate MI team was composed of POW interrogators and translators and was assigned down to the regimental level. When front-line combat units captured prisoners or documents, the local commander was provided a copy of the information extracted by the POW interrogators or translators. It was passed on immediately to higher headquarters.

Nisei intelligence personnel had to

Non-Nikkei vets enrich history

D.C., he explained.

Another duty of the Washington Document Section was to gather evidence for war crime trials. Teams of one officer and three Nisei enlisted men were dispatched to find material. Often they were met with the words "zembu yakemashita (all burned up)." But persistence paid off and the needed documents were secured.

Imperial Palace grounds

Another time, Rappin was ordered to pick up the original Declaration of War signed by the Emperor. "This was good duty," Rappin remembered. "How many GIs got the chance to go into the Imperial Palace grounds?" Accompanied by a British naval officer, Rappin did all the talking.

"We had to go to the Diet Building in our Jeep and get the man who knew where it was at the Privy Council vault. "The first person we saw was the Emperor's official calligrapher, who was painstakingly writing perfect kanji with his brush. He demurred about turning over the document.

"I told the British officer in uncharacteristically terse language that we wanted it NOW. We couldn't go back and tell Colonel Bethune (our boss), 'They didn't want to give it to us.' The British officer said we should be more polite, but I repeated what I said and they complied.

"There were no lights in the vault, so we used our flashlights. We entered the vault and found the right crate, which was

See MEYER/page A42

See RAPPIN/page A42

Pacific Citizen Holiday Issue, December, 1995—A35
### Season's Greetings

**Oscar & Sunako ITANI**  
370 Rico St. - Salinas, CA 93907-1401

**Fred K. OSHIMA**  
625-1 Carmelita Drive  
Salinas, CA 93901

**Ken Wallace**  
KENNEDY MEMORIAL, INC.  
722 Abbott Street  
Salinas, CA 93901  
(408) 424-6751

**Leland Vosti**  
Gonzales  
Machine & Forge, Inc.  
Fabrication  
Machine Work  
Welding  
28521 Gonzalez River Rd.  
Gonzales, California 93926

**Joy and Peace**  
The Uni-Kool Co.  
P.O. Box 3140 - 710 W. Market St.  
Salinas, CA 93902  
TELEPHONES 424-4813  •  424-4811  •  424-4814

---

### Associated Tagline, Inc.

Liquid & Dry Fertilizers  
Greenhouse Supplies  
Tag Line Nursery Products  
Over 50 Years of Service  
(408) 422-6452  •  (408) 722-5181

---

### Vegetable Growers Supply Co.

WILLIAM LOCKE, Mgr  
CARIONS-CRATES-SHIPPED SUPPLIES  
MAIN OFFICE: SALINAS, CALIF.  
BRANCHES:  
Colf: Salinas, El Centro, Huen, Guadalupe, Oxnard, Arizona, Yuma

---

### LaceY Automotive Parts Co.

ROBERT B. CHAPMAN  
MAIN OFFICE  
514 WOOL STREET  
SALINAS, CALIFORNIA 93901  
(408) 424-5014

---

### Season's Greetings

**Best Wishes to All**  
A & O Clinic Pharmacy  
Corner of E. Romie Lane and Las Palos  
610 E. Romie Lane, Salinas, CA 93901  
(408) 758-0976  
AKIRA AOYAMA, Pharmacist

---

### Easton Enterprises

Shari Higashi  
Ken Higashi  
674 Ranchview Lane  
Salinas, CA 93905  
(408) 424-2843

---

### Cypress Packaging & Supply Corp.

WOOD, FILMS, PAPER PRODUCTS  
& FLORAL SUPPLIES  
Phone: (408) 633-2476  
P.O. Box 1095 - 1050 Tembladera St.  
Castroville, California 95012

---

### Remember:

**HAPPY HOLIDAYS**

**Sak's Fabrics & Machines**  
Max Salinas  
914 S. Main St.  
Salinas, CA 93901  
(408) 422-5014

---

**Paradise Tractor Co.**  
"YOUR JOHN DEERE DEALER"  
SALINAS  
424-8038  •  DICK RATHBUN  •  JIM PARSONS

---

### Insurancel Center of Salinas

FRANK H. STONE  
CO-OWNER  
HARRY B. BOA  
BROKER  
TELEPHONE: (408) 424-8491  
838 SOUTH MAIN STREET  
SALINAS, CALIFORNIA 93902

---

### Joy & Happiness to All

**Rodeo Bowling Lanes**  
285 E. Alisal St.  
Salinas, CA 93901  
Phone: 424-7676

---

### Pringle Tractor Co.

---

---
SEASON’S GREETINGS!

TULARE COUNTY JACL
Season’s Greetings and Best Wishes
United Market, Inc.
1665 E. El Monte Way / 1010 N. Alta Ave.
Dinuba, CA 93618

BRET T. NORTINGTON
PRESIDENT
BRET’S AUTO CENTER
1500 W. El Monte Way
Dinuba, CA 93618

GREATER LOS ANGELES JAPANESE AMERICAN CITIZENS LEAGUE
SINGLES CHAPTER
1995 EXECUTIVE BOARD
President.............................Miyako Kadogawa
1st Vice President: Programs........Bebe Roschke
2nd Vice President: Membership......Louise Sakamoto
Membership.....................Dan Kawamori
Recording Secretary................(Pro Tem) Sue Ota
Newsletter Editor................Bea Fujimoto
Treasurer.............................Janet Okubo
Publicity-Historian................Misa Yoshioka
Insurance Commissioner.........Herb Fukuda

BOARD MEMBERS
Janet Araki.............................Nori Imagawa
Ted Kunitsugu.........................Aki Murakami
Herb Murayama......................Sue Ota
Emi Sakamoto.........................Terry Takoda
Terry Yoshimura Murakami

**** SEASONS GREETINGS ****

MARYSVILLE CHAPTER JACL
1996

Pictorial History Exhibit
“THE ROAD NOT FORGOTTEN”
The journey of Japanese descendants in Butte, Colusa, Sutter and Yuba Counties (1889-1995)
May 3, 1996 through August 31, 1996
Community Memorial Museum
1333 Butte House Road
Yuba City, CA 95993

Happy Holidays!
DINUBA LUMBER CO.
441 W Tulare St
Dinuba, CA 93618
Tel 591-4469

Let it snow!

Pacific Citizen Holiday Issue, December, 1995 – 81
Coming to grips

The process of assimilation and acculturation is not always easy or true. The author talks about her own odyssey as well as those facing the Japanese American community.

BY C. NOZOMI IKUTA

SUCCESS? I was ten in 1945, twenty years after the War. Twenty-two years after my aunts and uncles packed up everything (again) and left Camp in Poston for freedom and a new life in Cleveland. They couldn't go back to their home and farm and what used to be Japanese community in California. But the Government let them come here.

Just be good Americans, dress nice, don't rock the boat and leave a good tip or maybe they won't serve you. Get on their feet. But the Government let them come here in 1965. They had seven kids—big ones sitting on the curb. My Mom said (in your heart, I'm white) to leave camp while the war was still in process. We had just experienced the enemy. Let's not think so much about race. We had just experienced the enemy.

I was only ten. The war had ended twenty years before. Ten years before I was born. In 1945, I was ten. Mr. Graves' house, our house, all the houses on our street, bought with Uncle Sam's help—the war heroes' reward. Mr. Graves was drunk a lot. They had seven kids: little ones with dirty faces, big ones sitting on the curb (like garbage bags, my Mom said)—the war heroes' reward.

I never heard them when they said chin chong chihman. I never felt it when they pushed me down. The tears weren't hot on my cheeks. Sticks and stones can break your bones but names will never hurt you. There was just something in my eye. Skin and hair don't matter, anyway. It's what's in your heart that counts. In my heart, I'm an American. (But blond hair would help.) I am not the enemy. I am NOT a Jap. I am an American. I AM AN AMERICAN! See? I say the Pledge. I fly the flag. I don't have an accent. I think American. I feel American. I look American (well, almost). I want to look American. My kids will almost look American. Their kids will look All-American. In my heart, I'm white like the other kids; like the other war heroes' kids. I was with some friends once joked about 'single bunnies' and everyone laughed so I laughed too. Maybe they'll forget. I'm the enemy. Skin and hair they'll forget. I don't look like them.

Let's not think so much about race. People accept me. They don't even think of me as Japanese. Native Americans, 400 years of slavery (in the case of African Americans), 100 years of military invasion and occupation (in the case of Hawaiians and Puerto Ricans). But there are some commonalities, which have caused me to reflect on our possible relevance for the Nikkei community.

I learned how the dominant society has forced minority groups to assimilate by destroying their languages and cultures. For example, the U.S. suppressed the languages of Hawaiians, Puerto Ricans, and Native Americans after taking over their lands. Native American and Kanaka Maoli children were beaten for speaking their languages. Puerto Rican students were taught in English—a language foreign to their teachers as well as themselves—and all had to study history and traditions (such as the Pilgrims and Santa Claus) which were foreign to them.

Learning about the ways other peoples' languages and cultures were suppressed gave me insight into my difficulties learning Nihongo. I have always been good at learning languages—I easily picked up Spanish, German, and classical Greek. But Japanese has been a far greater challenge. I think this due to several factors. First, I felt that it should come naturally—I treated the other languages like real academic subjects... while expecting to have some sort of generic advantage in learning Japanese. (I didn't!) Second, I was more self-conscious about the (gaping) imperfections in my accent in Japanese than when learning the other languages. And third (and most funda-

Profile: C. NOZOMI IKUTA

BORN: Cleveland, Ohio
FAMILY: Husband, James Watson; children, Peter, 10, Hannah, 7.
RESIDENCE: Cleveland, Ohio
OCCUPATION: Minister, United Church of Christ.

The nail that sticks up must be hammered down.
—traditional Japanese saying.
mentally), trying to learn Japanese felt somehow more dangerous, more threatening—as if it would undermine the acceptance I had gained by speaking perfect native English. After all, it was the Japanese speakers who were among the first to be rounded up and interrogated by the FBI during the war. Learning about the suppression of other peoples’ languages helped me understand the ways in which, for the Nikkei community as a whole, Nikkei was unlearning the identity of the war. But also I learned of these other peoples’ will to preserve language and culture. Despite the outlawing of English for 50 years in Puerto Rico, Puerto Ricans obviously have retained Spanish as their primary language. Despite the outlawing of the Hawaiian language and Hawaiian names until recent times, the people are learning it again—and reclaiming their Hawaiian names. And languages such as Lakota are making a comeback on the reservations. My decision to reclaim my Japanese name was largely inspired by the courage and tenacity I witnessed among the Kanaka Maoli, Puerto Rican, Native American, and African American peoples in their struggle for dignity and identity. And I still haven’t given up on trying to learn Nihongo.

- I learned that assimilation—some call it coercive assimilation—also involved the physical relocation of other peoples. Dillon S. Myer, who was head of the War Relocation Authority which uprooted us—first, to concentration camps, and second, to the Eastern states—later became head of the Bureau of Indian Affairs, where he was in charge of the termination of tribes and relocating them to cities, away from their reservations. His goal was to help Native Americans give up their “outmoded” ways and to become “civilized Americans.” And African American and Latino communities and communal identity are being weakened by government policies which break up barrios and ghettos, dispersing people of color into the dominant society.

- I learned how assimilation, by making us identify with white society, divides us from other communities of color. Of course, the stories and histories of people of color are much harder to learn in public schools or the popular media than the stories and histories about white people. (We were all raised, after all, on the story of the European “discovery” and “civilizing” of America, from Columbus to the Pilgrims and the “pioneers.”) And regardless of how we might feel about Pearl Harbor, it occurs to few of us to ask how Hawai‘i came to be “American territory” when it was attacked 54 years ago. Learning the stories of other people of color has helped me understand some of the tensions in our relationships with them, as well as with other Asians. For example, unlike African American, Nikkei today are rarely stopped by police without cause, nor followed by security guards in stores—thus making us interpret many racial questions (the O.J. Simpson verdict and the Million Man March being two possible examples) more as whites do. What roles have we our lighter skin and historically-assimilated culture played in our relative financial and professional successes? How have our assimilation and role as “model minorities” undermined the efforts of other communities of color to press for real racial justice? How often have we chosen acceptance by white society at the expense of relationships with other communities of color? For example, in places where we do have some political power, have we used it to support poor communities, such as the Kanaka Maoli in Hawai‘i or the Mexicans in California? How do we feel about more recently-arrived Asian immigrants? Given that it was white society, not people of color, who enacted the anti-Asian laws and policies we suffered, why are we generally so much more eager to relate to whites than to other people of color? Can we really come to terms with our identity as people of color while distancing ourselves from other communities?

In short, I have come to believe that assimilation is not an “equal opportunity” process. It does not mean the forging of a people, and to forge stronger relationships with other communities of color. It means the building of a people, and to forge stronger relationships with other communities of color.

My fervently hope that we can find ways to reclaim our culture and our history, to become more consciously self-affirming as a people, and to forge stronger relationships with other communities of color. In so doing, I believe that we will contribute to the creation of a society which is truly one of “justice and liberty for all.”
Happy Holidays!

Sam & Diana Kodama
Clayton, Kevin & Stacy
6183 N. 11th St.
Fresno, Calif. 93710

Happy Holidays!

Shinnos Oomotof
DAY AND HIRO
KUSAKAI
4962 W Fe Ave.
Fresno, CA 93722

Happy Holidays!

Willy & Lily Suda
5421 E. Harvard Ave.
Fresno, CA 93703

Season's Greetings

Bob & Cassie Tsubota
147 W Dovewood Lane
Fresno, CA 93704

Akamashita Omotesato
KURATA'S AUTOMOTIVE SERVICE
1413 Kern St., Fresno, CA 93706
(209) 264-2045
Cheryl & Dave Kurata

Seasons Greetings

FRESNO CHAPTER JACL

Season's Greetings

KAZATO, Faye M
1312 E Atkin Way, 93704

SEASON'S GREETINGS

FRESNO JACL
All Addresses: FRESNO, CA
HASEGAWA, Helen .......... 6068 E Herston, 93727
KAZATO, Faye M .......... 1312 E Atkin Way, 93704
KUBOTA, Mofune ........ 4860 E Lone #228, 93727
TAKETOMO, Emiko .... 2158 W Rue St Michel, 93711

Season's Greetings

Fresno Muffler Service
2115 W 9th Street at Divisadero
Fresno, Calif. 93721
Telephone: 286-7076

Mas Yamamoto

Season's Greetings from

Alex, Roberta, Russell & Alison
ARAKI

NISEI BARBER SHOP
Phone 237-1392
JIM TSUDA
1427 Kern St.
Fresno, Calif. 93706

Season's Greetings from

The Beerman Family
Rick, Cheryl, Jessica & Johanna

Season's Greetings

BRANT AND DEVIN
440 W. Shaw Ave.
Fresno, Calif. 93704

Season's Greetings

SUSHI BOY
5096 N. West Ave
Fresno, CA 93711
431-2625

Dr. Frederick H.
Kubota
BRENT AND DEVIN
440 W. Shaw Ave.
Fresno, Calif. 93704

Season's Greetings

Ted M. Nakata, D.D.S., M.S.
DIPLOMATE
American Board of Periodontology
RECONSTRUCTIVE PERIODONTICS
DENTAL IMPLANTS
TELEPHONE (209) 234-9896
FAX (209) 234-8747

Larry and Lorrie Yamada
1421 Kern Street
Fresno, California 93706
(209) 266-5480 • 1-800-633-5885

Season's Greetings

HAPPY HOLIDAYS FROM
JIN & TOMIKO
ISHIKAWA
5349 E. Jefferson
Fresno, CA 93725

HOLIDAY BEST WISHES

Dr. and Mrs.
Richard Asami
ERIC, TARA and JILL
1625 W. Euclid
Fresno, Calif. 93711

Happy Holidays from

FROM

Jun Enkoji
and staff

Fresno Office
710 East Shaw Avenue,
Fresno, CA, 93710
(209)225-2200 Fax (209)225-1082

Best Wishes

From

Shaw & Marks Office
Sunnyside Office

Sumitomo Bank of California
Member FDIC

B4-Pacific Citizen Holiday Issue, December, 1995
Season's Greetings

Fresno, California

New Year's Wishes

Fresno, CA 93701

Happy Holidays

Fresno, CA 93720

RENE W. KAZATO, M.D.
and
Carolyn Sakuye, M.D.

1360 E Herndon Ave #301
Fresno, CA 93720

Season's Greetings

Ernest W. Kazato, M.D.

and

Carolyn Sakuye, M.D.

1360 E Herndon Ave #301
Fresno, CA 93720

Season's Greetings

Lisle
Funeral Home
John L. Lindsey, Mgr.
1605 E Street
Fresno, CA 93721
266-0666

Tokio Sukiyaki
Gordon, George Iwahashi
and Family
543 E St, Fresno, CA 93706
Phone: 266-5329

Happy Holidays

Dean Witter Reynolds, Inc.
Mary & Ray

Urushima
Jiro, Junichi, Ushi & Ken
Carrigan

Season's Greetings

ROBERT ISHIKAWA

Lynne, Drew, Travis and Zack

Season's Greetings

TOMODACHI
JAPANESE RESTAURANT
5730 N. First Street at Ballard Hoover Market Place
(209) 447-9066
Dine In or Take Out
Business Hours
Mon.-Sat. 11 am-9 pm
Closed Sundays

Season's Greetings

Franklin, Lucia
Galvin and Margaret NG
Fresno, CA

Year End Greetings

Olive Veterinary Hospital
Ott H. & Nancy Sada
Michael Iwaki & Deborah RN
4677 E Olive, Fresno, CA 93702

Happy Holidays

George & Doris Nii

1174 W. Morris
Fresno, CA 93711

Season's Greetings

Kent, Joyce,
Kent Jr & Toshia Ann Yamaguchi

Toko Sukiyaki
Gordon, George Iwahashi
and Family
543 E St, Fresno, CA 93706
Phone: 266-5329

Season's Greetings

Ray & Grace Arifuku

Season's Greetings

Enrico Caruso's

Season's Greetings

AKIRA YOKOMI

Fresno, CA 93706

Sheridan & Glenn Hamamoto
Owners
5102 W West Ave. • Fresno, CA 93711
(209) 432-2484 • FAX (209) 432-7658

OUR FAMOUS
CHINESE MONGOL
Serve Yourself—
Eat All YouWant
Bangkok Facilities

Season's Greetings

Japanese Kitchen International, Inc.

Taco Ishihara

Clown's Closet
A Children's Chasing Scene
Gordon & Susan Hayashi
7721 N. San Jose
Fresno, CA 93720
(209) 411-2756

Best Wishes for the New Year

TARO "KAT" KATAGIRI
CLU, ChFC, CFP, MSFS

Sun Life Of Canada
524 S. Clovis Avenue • Suite M
Fresno, California 93727
(209) 453-1708

PACIFIC CITIZEN HOLIDAY ISSUE, DECEMBER, 1995—B5
Bill of Rights
for Asserting a Multiracial Identity

By MARIA P.P. ROOT


A countines number of times I have fragmented and fractionalized myself in order to make the "other" more comfortable in deciphering my behavior, my words, my loyalties, my choice of friends, my appearance, my parents, etc. And given my multietnic history, it was hard to keep track of all the fractions to make them add up to one whole. It took me over 20 years to realize that fragmenting myself seldom served a purpose other than to preserve the delusions this country has created around race. Reciting the fractions to the "other" was the ultimate act of buying into the mechanics of racism in this country. Once I realized this, I could ask myself other questions. How exactly does a person be one fourth, one eighth or one half something? To fragment myself and others, "she is one half Chinese and one half white," or "he is one quarter Native, one quarter African American, and one half Spanish" was to unquestioningly be deployed to operate the machines that disenfranchised my family, my friends, and others I was yet to meet.

At some deep psychological level, the mechanics of oppression derive from insecurities. Nowhere are the mechanics of our oppressive legacy of race relations played out more clearly than in the case of multiracial people, for example, multiracial Asian Americans. Ethnic authenticity and loyalty are frequently put to the test, which serves to distance the young person from feeling welcomed to the community. Often times, a personal history of a multiracial Japanese, Filipino, Chinese, Korean, or Vietnamese American will reveal that a hesitance to be involved with the Asian American community is a defense against getting rejected. And at the same time, it is a basic need of human beings to belong to a group. Thus, people rejected from one group may try belonging in another one.

The "Bill of Rights" proposed in this article developed in the historical context of three interacting factors and the social forces which enable them: 1) a critical number of multiracial persons of age and in positions to give voice to concerns and injustices, 2) a biracial baby boom; and, 3) a continued social movement to dismantle racism. The affirmation of rights below reflect resistance, revolution, and ultimately change of a racial system that has weakened the social, moral, and spiritual fiber of this country. This article offers a set of affirmations or "rights" as reminders to break the spell of the delusion that creates race to the detriment of us all.

Resistance

Resistance is a political act. It is also a nonviolent strategy for change with a status quo that perpetuates race wars and violates civil rights. To resist means that one does not accept the belief system, the data as it is presented, or the rationalizations used to perpetuate the status quo around race relations. In fact, the final test case that overturned all remaining state laws against interracial marriage in 1967 (Loving v. Virginia) came about because two individuals, Mildred Loving and Perry Loving, resisted the laws prohibiting interracial marriage. Subsequently, the Supreme Court invoked an interpretation of the 14th Amendment to repeal these laws because they interfered with a basic civil liberty in this country, the pursuit of happiness. Resistance also means refusing to fragment, marginalize, or disconnect ourselves from people and from ourselves. This is accomplished by refusal to uncritically apply to others the very concepts that have made some of us casualties of race wars. Four assertions listed below embody this resistance.

I Have The Right Not To Be Responsible for People's Discomfort With My Physical Ambiguity

The physical ambiguity or mistaken identification made of many multiracial persons clearly challenges the notion of "pure race." The physical look of some racially mixed people are catalysts for psychological change in how race is understood and employed. For example, many Eurasians are misidentified as Latino or Native American. Some terms, such as "exotic," to refer to the physical appearance of the multiracial person, may be used as tools to reduce discomfort. Unfortunately, this term declares social distance between people in the guise of something special or positive being offered.

I Have The Right Not To Justify My Existence In This World

Questions such as "What are you?" "How did your parents meet?" and "Are your parents married?" indicate the stereotypes that comprise the schema by which the "other" attempts to make meaning of the multiracial person's existence. The multiracial person may learn to cope with these questions by asking the questioner why they want to know or how this information will be useful, or simply refuse to answer.

I Have The Right Not To Keep The Races Separate Within Me

The original racial system has been transformed and embedded into our country's political system by both the oppressors and the oppressed leaving no room to acknowledge self-identified multiracial persons. Resistance means asking yourself the questions, "Do I want to fit into a system that does not accommodate my reality?" "What would I be fitting into?" "What is the price?" "Will I have to be less than a whole person?" Multiracial people have a place and purpose at this point in history to cross the borders built and maintained by delusion by creating emotional/psychic earthquakes in the social systems.
As one unquestioningly accepts these tests, begging for acceptance, he or she is a prisoner of the system; he or she is one unquestioningly accepts these choices. Choice is frightening for some—

as one unquestioningly accepts these tests, begging for acceptance, he or she remains a prisoner of the system; belonging remains fragile. The existence of multiracial individuals requires that the common definition of ethnicity be revised. Specifically, race must not be synonymous with it. We must also challenge the notion that multiracial persons will be the harbingers of doom to ethnic solidarity or ethnic multiracial persons. The second set of four assertions further challenges the social construction of race in relationships.

I HAVE THE RIGHT To Identify Myself Differently Than Strangers Expect Me To Identify

Asserting this right meets with tremendous social resistance in the form of comments such as, "You can't be" or "You don't look..." This declaration indicates that the classification schema of the reactor has been challenged. The declaration also exposes the rules that this person follows. More and more people took this tack in the 1990 U.S. Census question about race. Almost a quarter of a million people wrote in a multiracial identifier.

I HAVE THE RIGHT To Identify Myself Differently Than My Parents Identify Me

Parents are not usually aware of the identity tasks their multiracial children face unless, they too, are multiracial. Parents often will racially identify a child in a manner which is totally at variance with the child's self-identification. This is due to the child's supposed "confusion" of the terms that we use to refer to ourselves, New terms such as Afro-American are entering vocabularies. Old terms such as American are being redefined to cut across ethnic and racial heritages and national boundaries.

I HAVE THE RIGHT To Create A Vocabulary To Communicate About Being Multiracial

Society's vocabulary around race relations, the experience of being racialized, and the attempt to break free from concepts embedded in vocabulary require some new vocabulary. It is important to think about the meaning and origin of the terms that we use to refer to ourselves. New terms such as Afro-American are entering vocabularies. Old terms such as American are being redefined to cut across ethnic and racial heritages and national boundaries.

I HAVE THE RIGHT To Change My Identity Over My Lifetime

Identity is dynamic on the surface, while the core maintains some constancy. It is shaped by interpersonal, global, and spiritual experiences that are personally interpreted. This interpretation, however, is guided by cultural values. Thus, it is possible to change one's identity over a lifetime as part of the process of clarifying or declaring who one is. It is an extended notion of situational ethnicity.

Revolution

Everyone who enters into a interracial relationship or is born into a multicultural heritage is conscripted into a quiet "revolution." Persons who voluntarily cross the border are often viewed in such strong terms as "race traitors," a sure sign that one has unwittingly created an emotional/psychic earthquake with emotional reverberations. She or he has refused to engage in a "naturally arranged marriage." One's resistance suggests another reality exists. This suggests choice. Choice is frightening for some—

as one unquestioningly accepts these tests, begging for acceptance, he or she remains a prisoner of the system; belonging remains fragile. The existence of multiracial individuals requires that the common definition of ethnicity be revised. Specifically, race must not be synonymous with it. We must also challenge the notion that multiracial persons will be the harbingers of doom to ethnic solidarity or ethnic multiracial persons. The second set of four assertions further challenges the social construction of race in relationships.

I HAVE THE RIGHT To Identify Myself Differently Than Strangers Expect Me To Identify

Asserting this right meets with tremendous social resistance in the form of comments such as, "You can't be" or "You don't look..." This declaration indicates that the classification schema of the reactor has been challenged. The declaration also exposes the rules that this person follows. More and more people took this tack in the 1990 U.S. Census question about race. Almost a quarter of a million people wrote in a multiracial identifier.

I HAVE THE RIGHT To Identify Myself Differently Than My Parents Identify Me

Parents are not usually aware of the identity tasks their multiracial children face unless, they too, are multiracial. Parents often will racially identify a child in a manner which is totally at variance with the child's self-identification. This is due to the child's supposed "confusion" of the terms that we use to refer to ourselves, New terms such as Afro-American are entering vocabularies. Old terms such as American are being redefined to cut across ethnic and racial heritages and national boundaries.

I HAVE THE RIGHT To Create A Vocabulary To Communicate About Being Multiracial

Society's vocabulary around race relations, the experience of being racialized, and the attempt to break free from concepts embedded in vocabulary require some new vocabulary. It is important to think about the meaning and origin of the terms that we use to refer to ourselves. New terms such as Afro-American are entering vocabularies. Old terms such as American are being redefined to cut across ethnic and racial heritages and national boundaries.

I HAVE THE RIGHT To Change My Identity Over My Lifetime

Identity is dynamic on the surface, while the core maintains some constancy. It is shaped by interpersonal, global, and spiritual experiences that are personally interpreted. This interpretation, however, is guided by cultural values. Thus, it is possible to change one's identity over a lifetime as part of the process of clarifying or declaring who one is. It is an extended notion of situational ethnicity.

Revolution

Everyone who enters into a interracial relationship or is born into a multicultural heritage is conscripted into a quiet "revolution." Persons who voluntarily cross the border are often viewed in such strong terms as "race traitors," a sure sign that one has unwittingly created an emotional/psychic earthquake with emotional reverberations. She or he has refused to engage in a "naturally arranged marriage." One's resistance suggests another reality exists. This suggests choice. Choice is frightening for some—
A

nearly everyone who has followed the organization over the last few years will agree that JACL has been on quite a roller coaster ride. We are now recovering from the mistakes of the past and in many cases from an internecine configuration. What do we do now?

First, we must accept the diversity of our community. Historically, diversity is not a core value of our community. As children we were taught to not rock the boat, and that the nail that got hit was the one that stuck out. Therefore, the Issei and Nisei generations grew up in an environment where persons looked the same, thought the same, acted the same, etc. Persons not willing to conform were at best ignored, and at worst ostracized. My Nisei father has told me that he had difficulty being accepted by other members of the Japanese American Community in Gallup, N.M., when he was a young man. This may have been due to the fact that my father liked to ride around on his Harley Davidson motorcycle in a JA version of James Dean or Marlon Brando. When he was in the 442nd RCT during the war, he was an outsider, being from neither Hawaii nor the West Coast. But over the past 20 years, we became more. More than 50 percent of the Samesi out-married. But many were slow to accept this new diversity, and some are still slow to accept it. Even today, non-JA spouses of JAs are often given less than cordial treatment at some JA activities. Some would argue that our communities break up. But there is evidence that this need not be so.

The Buddhist Churches of America are experiencing a growth in membership, because they have accepted a multicultural community. In New Mexico, more multicultural people are joining our chapter because it means culture. Other chapter members have told me that cultural identity is paramount, even if it is only a factor in a person's ethnic makeup, and that many of JACL's traditional functions of political lobbying are irrelevant. Therefore, we must go beyond developing a sensitivity to multicultural persons. We must develop programs that meet their needs and encourage these individuals to be champions in our

By RANDOLPH SHIBATA

JACL, vice president, planning and development

By the board

JACL:
What to do, where to go?

Nisei and Nisei persons were at best ignored, and at worst ostracized.
But diversity has other facets. Many in our community have difficulty in accepting divergent viewpoints. Instead, too many persons apply some sort of litmus test to other members of the community, as if disagreement with a position disqualifies a person as a member of the community and of JACL.

At times this refusal to accept diversity can be especially amusing. JACLers who are Republicans or vote Republican talk about their party affiliation in hushed tones, as if their political leanings might ostracize them from other JACLers.

Unfortunately, more often than not, the refusal to accept diversity is divisive. Some interpret disagreement with one's position as a personal insult. Others think that dissenters are the "bad guys," the enemy. It is my hope that the members of the 442nd, the JACLers during the World War II, and the individuals like the Heart Mountain Resisters, may somehow reach an understanding in front of their Creator, as they are likely to reach an understanding in this world. It is my hope that we will stop applying a litmus test when it comes to issues such as welfare reform, immigration and affirmative action. We must agree to disagree.

If we want to survive, we must understand that JACL does not stand for the Japanese American Civil Liberties Union or the Japanese American Conservatives League. We must accept all viewpoints, including those of dissent. Second, we must tailor our programs to fit the changing needs and values of our community, as members mature in life.

My uncle, lifetime JACLer Charles Matsubara, told me, when I was a lad, that one ought to join JACL out of a sense of giri, or duty. Quite frankly, I probably joined JACL because of this reason. But for most people today, giri is a concept that is dead, a concept associated with a time long past, and a concept that is irrelevant for today.

But as late as 1992, and perhaps even today, some in JACL still advocated marketing the organization on the basis of giri. While it is romantic to think of John Kennedy's speech in which he asked people to ask what they could do for their country, and where we asked what one could do for JACL, we must pragmatically answer the question, "What can JACL do for me?" This is the real world of today. The passage of the 1924 Alien Exclusion Act continues to have an impact on our community. Because of the fact that immigration was shut off in 1924, we have a clamped age distribution. One effect of this age distribution is that the needs of the community will change as it matures, and old programs may become irrelevant. We are different from the Boy Scouts or AAP. In those organizations, as people matriculate out of their system, other individuals enter their system. Therefore, many of their programs can remain the same, as a new set of users will take the place of the old users. In JACL, our programs will have to change to fit the needs of a maturing community. The programs of today, if unchanged, will not have any users for tomorrow because there are none. For Sansei, it may mean that for the next 10 years their personal focus may be on the needs of their adolescent and college age children and concerns about care for their elderly parents. This focus will shift as they prepare themselves for their own retirement and their own grandchildren. JACL will have to take the changing focus of our society into account.

See JACL/page B13
A proud blend...

Mary has known my mom’s family for decades. The first time she saw my daughter she said to my mother, “Gee, Dorothy, that Japanese blood is getting thin.” My daughter has green eyes and light brown curly hair. Mary has seen the full range of Japanese in the four living generations in our family. The “traditional” Japanese: my grandparennts who were raised in Japan and brought with them all the old ways and still speak mostly only Japanese to each other. The “Americanized” Japanese: my mom and her brothers and sisters who grew up in the 1950’s and speak little or no Japanese. The ‘Aha’ crowd: myself, brother and cousins who all have Japanese middle names. And finally, my own children who are a blend of Japanese, French, Salvadoran, Irish and German. My husband is French and Salvadoran and also has green eyes. Our home is filled with things from both our families, and the heritage of both sides is being taught to our children... everything from our ancestors to the food we eat (one night we will have arrow con pollo and frises, the next night it’s tenpura chicken and sashimi.)

By KIM YUKI PONTHIER

My grandfather’s layered poems hang proudly on our wall. My recipe box is a virtual treasure chest of recipes from my grandmother, dishes we have loved for generations. One room in our house is decorated Japanese style with tatami mats, shoji screens, palmtrees and the like. To this day I do not like to go to someone’s home empty-handed, a trait instilled by my grandparents and mother which is being passed on to our children. So as my husband and I raise our three children, Michelle, Gabrielle and Daniel, the Japanese blood may be thin physically, but the Japanese heart and culture and heritage will remain strong.

San Francisco

Peace and Good Will to All

From the Physicians of San Francisco/Bay Area

Yasuko Fukuda, MD, Pediatrician 3905 Sacramento St. 752-9038
Dean R. Hiraibayashi, MD, Ophthalmologist 291 Geary St, Suite 700 362-3364
Clyde Ikeda, MD, Plastic & Reconstructive Surgery 1199 Bush St, Suite 610 775-1199
William Kiyashiki, MD, Pediatrician 3905 Sacramento St. 752-9038
Richard J. Moore, MD, Internist 3838 California St. #116 387-8800
Rodney Onachi, MD, Neurology 400 Panama Ave, Suite 540 665-3400
Michael Toriumi, DPM, Podiatrist 2477 Chestnut St. 921-1922
I. Jack Tengi, MD, Cardiologist, Int. Med. 2100 Webster St., Suite 518 923-3075
Himeo Tsuno, MD, Pediatrician 2107 Van Ness Ave. 776-5295
John L. Umemoto, MD, Internal Medicine 1674 Post St., Suite 3 931-5182
Kenneth S. Yamamoto, MD, Otorhino, Int. Med. 2645 Ocean Ave. 337-2121

From the Dentists of San Francisco/Bay Area

Louis B. Fleming Jr., DDS One Daniel Burnham Ct, Suite 390-C 922-6588
Robert Fujii, DDS 450 Sutter St., #1512 391-6660
Hajime Hamaguchi, DDS 3633 California St. 751-1110
Lee Hata, DDS 5277 College Ave., #106, Oakland (510) 653-7012
James T. Hayashi, DDS 291 Geary 986-0382
Bruce T. Higa, DDS, Periodontist 776-2585
Diane M. Hiura, DDS 500 Spruce #203 752-5244
Brion A. Hu, DDS 291 Geary St. 986-0382
Harold Inokazu, DDS, Periodontist 2305 Van Ness Ave. 776-2010
Cynthia A. Kami, DDS 3633 California St. 751-1110
Saburo Kami, DDS 3633 California St. 751-1110
James Kohayashi, DDS 318 Diablo Rd., Danville (510) 920-1221
James Kobayashi, DDS 450 Sutter St., Suite 1512 989-3322
Robert Koshiyama, DDS, Endodontist 450 Sutter St., Suite 2203 956-6050
Yumi M. Matsumura, DDS 403 - 25th Ave., Suite A 387-8600
Craig D. Mukai, DDS, Periodontist 450 Sutter St., Suite 2329 397-4095
Lawrence H. “Chip” Nakamura, DDS 1622 Post St. 567-5200
Yoichi Nakashima, DDS 3400 California St., Suite 302 567-1532
Gary G. Nomura, DDS 4411 Geary Blvd., Suite 302 752-8585
Harry T. Nomura, DDS 4411 Geary Blvd., Suite 302 752-8585
Donald H. Oga, DDS 490 Post St., Suite 711 421-1323
Tats Oogawa, DDS 180 Montgomery St., Ste. 2440 398-1110
Dennis D. Shinbori, DDS 1708 Sutter St., Suite 201 563-2000
Shig Shinohara, DDS 490 Post St., Suite 711 421-1323
Masao Sugiyama, DDS 2211 Post St., Suite 202 567-3470
Jerry H. Watanabe, DDS, Orthodontist 291 Geary St. 986-0382
Theodore T. Uemoto, DDS 1622 Post St. 563-5800

...and the Optometrists of San Francisco/Bay Area

Hiura, Hiura & Mark, ODs 1418 Polk St. 776-2352
Lloyd Shinkin, OD 414 Clement St. 668-4233

T. OKAMOTO & CO.

ALLEN M. OKAMOTO

Takeko Okamoto
Emiko Tom
Derroll W. Gee
Vita Rodriguez
H. Kurashishi
Ikuko Kinoshita

1832 Buchanan St., No. 202
San Francisco, CA 94115
(415) 931-6290

SEASON'S BEST WISHES

JIM'S DRUGS

1743 Buchanan Mall
San Francisco, CA 94115

Japanese Art Supply
Hand Made Papers
Ornament Books & Papers
Tel (415) 921-7100
Fax (415) 921-2023

JAPAN CENTER
22 PEACE PLAZA
SAN FRANCISCO, CALIF. 94115
TEL. 921-5633

Real Estate
Sales, Rentals
Property Management

Insurance
Home, Auto
Business

Diane T. Gotanda

T. OKAMOTO & CO.

1832 Buchanan St., No. 202
San Francisco, CA 94115
(415) 931-6290
their community into account in developing programs.

For example, families whose children are in process of entering the secondary school system may have little interest in developing cultural diversity programs for children K through 8, and may be more concerned about problems in college admissions standards. While those families may find some mild interest in developing programs for K through 8, the lack of a vested interest may mean that they will have higher priorities for spending their discretionary income.

The clumped age distribution also has implications for fund development and membership size. As people mature both chronologically, and economically, their reasons for contributing to organizations change. According to the book Changing Demographics—Fund Raising in the 1990s, people starting out in life (sustainers) are not reliable givers to nonprofits, but their contribution patterns change as they mature economically, socially and emotionally. Eventually many reach the status of achievers, who make up the bulk of large givers, and give to all kinds of nonprofits. Due to our unique age distribution, we may have a period where many will become an achiever. As the achievers mature into old age, they become survivors, who contribute primarily to religious organizations and have less discretionary income due to retirement and increased health care needs. Therefore JACL can expect to have a continuing cycle of feast and famine when it comes to funding.

Third, JACL must change its focus from running a National Movement to that of strengthening the Local Organizations. What is JACL? We can view ourselves as an organization of independent organizations which occasionally work together for a common purpose (confederation structure). In a confederation, the programs of the local chapters take priority over the National Programs. The alternative is to look at JACL as a National Organization with affiliated chapters where the program of the National Organization takes priority over local programs (federal structure). It is my observation that most chapters would agree with the confederation structure and oppose the federal structure or the other.

R

The foreseeable future the federal structure may not even be practicable. There are some non-profits which do have the second structure, where the programs of the National Organization take some precedence over the local programs. For example, the United Cerebral Palsy Associations (UCPA) require affiliates to sign a charter and abide by the program of the UCPA. Many organizations are willing to sign the charter and pay significant annual dues, i.e., $10- or $20,000 or more a year, to the organization. However, UCPA provides access to corporate sponsorship funds to those local affiliates.

In many cases, the corporate funds pay for a substantial portion of the local program. These funds normally exceed the dues paid to UCPA.

We have also got to accept the fact that Redress may be the last issue that JACL will fight that had a National focus. From now on, our battles will be localized conflicts that are not remedied by National action. What will be needed are activists and organizers at the chapter level who can deal with the majority of advocacy issues that JACL will face.

Many of you are familiar with the 1994 Edison Utra awardee, my good friend Glenda Joeeof Houston. She is a shining example of what one highly skilled and motivated individual can do at a local level.
(Continued from page B13)

level. We need to train a battalion of individuals to operate like Glenda Joe. It may be the time to redeploy our assets from the Washington, D.C., office to a training program that will help individuals in chapters handle a multitude of issues with a multitude of approaches. I believe that 100 to 300 JACL members could be given a high-intensity course on dealing with local issues. A course could be given at national conventions using JACL members who have various professional expertise in dealing with potential problems.

For example, we have members who are in law enforcement who could teach activists about working with law enforcement. Another member is a psychologist who might be able to discuss dealing with victims of hate crimes. Still another member is a judge who hears employment discrimination complaints. We have the talent in our midst. Let us use that talent to form an elite corps of activists who can handle the majority of local problems using the training that JACL could provide.

The key to survival of JACL as a national organization will be the ability of the national organization to add value to the lives of the local members and value to the operations of the individual chapters. The big question is, what cost-effective services can we offer members and chapters? JACL will never be able to be a direct service provider on an extensive scale. To do so would be prohibitively expensive. What the national organization can do is to offer training, for example as described above, to chapters and individuals, provide information resources, and networking.

N ational conventions and bi-district and tri-district conferences are opportunities for training potential chapter leaders and community organizers. I dare to say that the potential for training at these meetings has not been considered. Throughout JACL’s 66 year history, the organization has fought many battles, worked for the passage of legislation, conducted travel programs, worked with the media, etc. Our experiences as a national organization and as an association of local organizations could be documented to serve as a resource for historians, chapters, the legal profession and the media. In addition, JACL has formed an extensive network of organizations and individuals. This could be useful for example in the case of a legal proceeding where someone may need an expert witness. Our network may have access to certain individuals who could provide that expertise.

Fourth, we need to start using good business practices. Some will say that we are not a business, and I somewhat agree.

See JACL/page B15
JACL (Continued from page B14)

The purpose of a business is to bring wealth to its owners. A non-profit organization reinvests those profits into its programs, but otherwise, the same business principles apply. Implementation of the Campbell Report recommendations and the latest Audit Report recommendations are a good first step to bring fiscal accountability to JACL. At the San Jose national convention, delegates should address the issue as they relate to the Asian American community. We will simply need to make the necessary changes.

We must be very careful about whom we select as leaders. Too often officers are selected because they are popular. Too little attention is paid to their qualifications as they relate to the job. When this happens, we all suffer.

We must improve our budgeting process. Take a look at any JACL budget now or from the past or from the ancient past. Development of a budget is based on the worthiness of the program. The organization must budget for the future. We must improve our budgeting process. Take a look at any JACL budget now or from the past or from the ancient past. Development of a budget is based on the worthiness of the program. The organization must budget for the future.
and work chapter activities from advocacy to put backs to cultural fairs to fund-raisers and keep this organization moving ... to chapter officers who keep their chapters healthy and their members happy ... to the editors of the chapter newsletters who are the voice of their chapters and at times their communities ... to all those long-time members of JACL who have not realized they were at the forefront of this organization and are the heart, body and soul of JACL. In these troubled times you have stood by us and are truly gifts of the human spirit. It is my hope that we will truly deserve your loyalty in the coming years. Thank you.

Happy Holidays.
Creating a positive image

By MIDORI YAMANOUCHI RYNN

Midori Yamanouchi Rynn is a professor of sociology and anthropology at the University of Scranton, Scranton, Pa. She earned her B.A. degree from Sophia University, Tokyo, an M.A. and her Ph.D. from Michigan State University. In addition, she has an MALS from the University of Michigan. She was the recipient of the 1987 Distinguished Sociologist Award from the Pennsylvania Sociological Society, and has been active with the Global Awareness Society International, the International Society for Comparative Study of Civilizations. One of her proudest accomplishments was helping Tokyo Kasel University and Cedar Crest College of Allentown, Pa., establish an exchange program. Currently, the distinguished professor is translating a book, Kike Wadatsumi no Koe, (a collection of letters, notes, etc., from the late Japanese college students in WWII) into English. While she has published numerous articles and presented many scholarly papers internationally, she considers herself primarily a college professor “helping students to reach their goals by providing the best knowledge available.”

I was a brief encounter. The Middle State Accreditation Team was visiting the local college where I serve as a trustee. I rushed upstairs to join them for lunch. As we were walking into the board room for lunch, a gentleman who turned out to be the chairman of the team smiled and said konnichiwa to me. Somewhat startled, I smiled back and said, “Where did you learn...?” “Do You know that there is a museum in New Jersey donated by Japanese Americans?” I hesitated for a moment, as my brain computer was running, “Oh, that’s right. There were many Japanese Americans in the concentration camp.” “I did not complete the sentence. With a laughing voice, he interrupted her “Oh, please don’t use that term.” Before he finished his last word, I quickly replaced my last word, “mean, internment camps.” We laughed together. “There was an American company with a factory there, and the company was able to convince the (U.S.) government to have those in the camps to work in the factory.”... “and that factory was outside the camps... and those interned were able to come to the factory to work. Of course, they must have been more appreciative.” I finished the sentence for him. It turned out that he had conducted research, interviewing those interned Japanese Americans.

Then, I proceeded to make a statement that could easily be a faux pas: “If the government was to intern any racial or ethnic group, it was the safest group, wasn’t it?” As I said it, I thought, “Oh, no, I am getting overdetermined with this fine gentleman.” But his smile never waned. He took over the conversation without a moment of hesitation and said as if in agreement, “Do you know that every one of them had an American first name?” Most certainly, he and I are on the same wave length, for I know exactly what he meant by what he said.

This was perhaps the most interesting conversation I have ever had with anyone in my forty years in the U.S. But why was this so remarkable and heart warming? It was not the nature of the conversation but the quality of communication that was so remarkable. Deep inside my heart, I felt a genuine friendship and goodwill, perhaps more than I have ever had with anyone in a long time, especially with someone I have just met professionally. It was not the content but the quality of communication that was so remarkable. It was the most efficient conversation one could have: absolutely no words were wasted. That is, the answers were not given as such but contained in the next statements: both of us understood what the other person was saying, simply together in our thoughts, and no explanation nor statement of agreement was necessary. I said to myself, this sort of conversation could not be expected to take place except among two people who know each other very well or who share a common background.

A few months passed, but I still think very fondly of this fleeting yet most genuine and heart-warming conversation, and I keep analyzing my reaction. Why can’t we always have such a harmonious talk with everyone— at least with more people? I also wonder if the conversation took place some time ago, say prior to about ten years ago, would I be so impressed? Until then, I look for granted others’ acceptance of me as just another person. Perhaps I was so impressed by him because very recently I saw unpublished research findings on social distance reprinted in a textbook, along with the well known older research findings in which, through the years, the position of the Japanese was moving in a predictable way: the ranking in 1920 was 23rd of 30 for Japanese (and 24th for Japanese Americans), dropped naturally to the bottom during the WWII, but moved back to the 26th in 1956 and one rank higher in 1966 and also 1977. But in the above mentioned “unpublished” study of 1991, the Japanese were placed next to the last. The Japanese Americans, listed this time as “Japanese (U.S.))” however, managed to do a little better, at 24th. Among American minority groups, Japanese Americans and Jews have been long considered to be the two model minority groups, i.e., they work very hard and cause very little, if any, trouble for the society. Why then, are the Japanese not well accepted? This leaves us with a very uncomfortable question.

We know that the psychological cost of giving up one’s cultural heritage in exchange for social acceptance is too high for any ethnic/racial minority group whose physical appearance is different from the dominant group. Yet, the Japanese in the U.S. chose to assimilate socially more than any other group. I personally think that was a wise choice.

When I first came to Tampa, Fla., in 1951 as a student and met many Americans who had actually fought in WWII against the Japanese, I was rather surprised by their lack of hostility. Perhaps it was coated with the victor’s benevolence and pride. America was a very confident country. In addition, I also met many who took part in the Allied occupation of Japan: they seem to have developed a real liking for Japan and its people. Then, there were some missionaries who had spent some time in Japan. Their attitudes so very impressed me. I returned to the U.S. as a graduate student in 1956 and lived in places where there were not many other Japanese around me. The friendship, and most of all, the sense of genuine humanity that I felt from the ordinary Americans deepened my...
respect for Americans. America, then, was a very secure and confident country and her people were filled with optimism. Occasionally, though, I did meet some people known as „Jap-haters” who had fought Japan during the war. It found it to be easy to convert them to accept me and even like me well once they came to know me. For my part, I wanted to be a bridge between Japan and the U.S. I wanted Americans whom I met to understand that we are just like them. I wanted to erase from their minds the stereotyped image of the Japanese, i.e., „sneaky—don’t forget Pearl Harbor.” So then, the question we could raise is: Why is the older generation, even those who fought Japan at the enemy, less prejudiced or unreasonable compared to the younger generation, especially the „me” generation? The answer may lie in the fact that the former is a generation of secure people, representing the confident America, whereas the latter is a rather insecure generation. In other words, the subtle increase in the anti-Japanese attitude today may be due to the change and other extreme groups advocating limited to the Japanese and Japanese Americans but also true for other minority groups. The phenomenon of blusted administration in American colleges and universities today demonstrates the „mediocrization” of America. In other words, this is not the hurdle of all the Japanese in America who are able, doing our best, and maintaining a sense of integrity. Yet, what are we—a competent, conscientious and quiet minority—to do?

As far as personal experience is concerned, individually, many of us have a great success in dealing with Americans in spite of the racial adversity, by working hard, excelling in whatever task we might do, conducting ourselves in the most responsible manner and maintaining integrity, etc., i.e., proving that we are just as good as the rest. While many of us ran away from suburban homes, away from their own children, what they ought to do for the sake of their children and grandchildren. For that reason, when I come across those who make a living trading with the Japanese, and to a certain extent with the Japanese Americans with whom they have absolutely no problem communicating? How about those people who make a living working for Japanese manufacturers in America? And how about those who make a living trading with the Japanese companies? But, does it have anything to do with the recent rise in Japan-bashing by American mass media and also by politicians? Or is this research itself valid?

As a distinguished anthropologist once said, for a smooth and successful transmission of culture from one generation to another, it is imperative that every young person in the society has at least one person, a parent or of that generation, who beholds the culture and passes it on. This is the problem. That is, the timing of the many historical developments in the U.S. created a serious problem for all of us. America getting out of the depression, WWII and the influence that followed, the unprecedented expansion of scientific knowledge which, in turn, pushed the equally unprecedented technological advancement—which intimidated many of the older generation, including and most significantly the young parents, especially those mothers staying home in their suburban homes, away from their own mothers, with Dr. Spock’s book as the child-rearing bible. The most damaging impact was that they lost confidence in themselves as to what they ought to be teaching their children and also failed to lead their children, and became conveniently permissive parents. Ironically, they could even tell themselves to feel good for being such understanding and kind parents. It is this tolerance of unacceptable behavior that is a latent cause for many of the ills of today’s America. After all, whatever is tolerated will occur more frequently. When selfishness is condoned and there is no high standard, those who are superbly qualified may not be fully appreciated, or worse, even perceived as a threat by some colleagues, thus rejected because of the latter’s insecurity. The phenomenon of blusted administration in American colleges and universities today demonstrates the „mediocrization” of America. In other words, this is not the hurdle of all the Japanese in America who are able, doing our best, and maintaining a sense of integrity. Yet, what are we—a competent, conscientious and quiet minority—to do?

Reflecting on ourselves, though, we cannot negate another contributing factor for the less than most favorable attitudes demonstrated by Americans nowadays. Japan’s apparent economic success, unfortunately, enabled many Japanese, particularly ignorant care-free youth, to come to the U.S. with a conveniently erroneous understanding that all of America is like California where everything and anything goes. They are... different from the young Japanese students who came to the U.S. in post WWII years who were fully aware of the fact that they represented Japan and that one by one could change the host country’s attitude. In other words, some unhinging visitors from Japan today are doing incalculable damage. Is it too much to ask them to conduct themselves with the full awareness of how their behavior affects others? What can we do to stop them from behaving so ignorantly, carelessly, and inconsiderately? I used to consciously refrain from not expressing my negative feelings even when someone offended, because I did not want to create even a tiny bit of anti-Japanese feelings among those around me. I always knew that any of my students whom I was able to touch develop a positive feeling for Japan and the Japanese, and this would be lasting. It would be great if, one by one, everyone I came in contact with would get rid of their prejudices. It was for this reason I felt so wonderful about having received a professional award, elected as an officer of professional organizations, or the editor of this or that journal. Perhaps no one would remember my name for long, but I will remember that there was a very competent Japanese woman that would be just great.

The recent mood of the United States toward Japan and the Japanese cannot be said to be as satisfactory. For that reason, when I come across someone, like the gentleman I mentioned earlier, I feel so hopeful. It is unbelievable how much joy I felt, almost enough to restore my faith in people. I often tell my students that „You will be living in this world for the next 100 years or so. You have to do something to improve it. I should not worry about it for myself, for I’ll long be gone.” They laugh. They know that I am like a grandmother surrogate, wanting nothing from them. I simply enjoy being able to contribute toward their effort to move on from here to there, where they want to go. I have long given up changing a society. I simply want to influence those around us one by one by trying to improve their lives even though that might almost be at the subconscious level. With them, I even completely forget that I am different because they treat me that way. Their warm and genuine smiles, “thank-you, and hugs do not belie. Am I too much of an optimist? So long as I encounter wonderful people as I mentioned in the beginning, I have to believe in the goodness of people and that a better world is ahead of us. And any individual effort is worthwhile.

Warmest Wishes from the Holiday Issue staff of Pacific Citizen

Chris Benton  
Margot Brunswick  
Harry Honda  
Teru Imai  
Gayle Jue

Lani Miyamoto  
Gwen Muranaka  
John Okabe  
Richard Suenaga  
Brian Tanaka

Carol Tanaka  
Eva Lau Ting  
Kerry Ting  
Pang Ting  
Tim Yamamoto

B20—Pacific Citizen Holiday Issue, December, 1995
I was August 6, 1995—the 50th anniversary of the bombing of Hiroshima—and I was present for the memorial services at the Peace Park in Hiroshima. I was there as an American who had lost relatives in the bombing, not as a casual observer. It was one of the most powerful experiences of my life.

There were many things I had found confusing as I grew up Sansei in America in the aftermath of World War II. For me, the most difficult thing was that my grandparents had come to America from Hiroshima a few years prior to the war. I had no way to reconcile history and my family heritage.

As the Issei in my family started passing away one by one, I felt a great yearning inside of me. "Please don't let their suffering have been in vain. Please don't let their words fade away with time. Please don't let their hopes be in vain. Please don't let their dreams be in vain. Please don't let their loving hearts be in vain.

I cried tears of joy at the Peace Park when I was proud to be with them. Sharing took place on many levels. Language exchanges occurred constantly, during meals or daily commutes, whenever a Japanese host student or American guest asked, "How do you say...?" Concerns and ideas about peace, the environment, and hunger were the main topics during conference work sessions. On the personal level, our host families not only took us into their homes, but also took us into their families as well.

The students of Hiroshima Jogakuen High School, the conference host school located within a 20-minute walk of the Peace Park, shared their history with us. About 400 students and teachers from Hiroshima Jogakuen had died in the bombing. Our first full day in Hiroshima, the students took us on a walking tour of the Peace Park, explaining all of the many monuments.

At the end of that tour, I presented the 1,000 paper cranes (senbazuru), that had been folded by Connecticut schoolchildren, at the base of the Children's Monument, with the following words: "I present these 1,000 paper cranes from the Children of Connecticut, on behalf of the Children of America, to the Children of Japan. Our voices join in unison with yours—This is our cry. This is our prayer. Peace in the world.

On the last official day of the Peace Conference, the students of Hiroshima Jogakuen held a party for all of the conference participants. There was an origami craft booth, as well as calligraphy. Several students dressed in kimono led us in a Bon Odori dance while two students played the taiko drum. We were served tea in a tea ceremony. During an open microphone session, the American students did a version of the song, "Twist and Shout."

Then it was August 6th. A sense of deep respect permeated the crowd of 50,000 people at the morning memorial service. When speakers addressed the "bereaved families of victims," I realized they were speaking to me. The minute of silence at the Peace Park Monument with the Peace Park logo was a moment of silence at the end of that tour. I was proud to be with them.

As the Issei in my family started passing away one by one, I felt a great yearning inside of me. "Please don't let their suffering have been in vain. Please don't let their words fade away with time. Please don't let their hopes be in vain. Please don't let their dreams be in vain. Please don't let their loving hearts be in vain.

I cried tears of joy at the Peace Park when I was proud to be with them. Sharing took place on many levels. Language exchanges occurred constantly, during meals or daily commutes, whenever a Japanese host student or American guest asked, "How do you say...?" Concerns and ideas about peace, the environment, and hunger were the main topics during conference work sessions. On the personal level, our host families not only took us into their homes, but also took us into their families as well.

The students of Hiroshima Jogakuen High School, the conference host school located within a 20-minute walk of the Peace Park, shared their history with us. About 400 students and teachers from Hiroshima Jogakuen had died in the bombing. Our first full day in Hiroshima, the students took us on a walking tour of the Peace Park, explaining all of the many monuments.

At the end of that tour, I presented the 1,000 paper cranes (senbazuru), that had been folded by Connecticut schoolchildren, at the base of the Children's Monument, with the following words: "I present these 1,000 paper cranes from the Children of Connecticut, on behalf of the Children of America, to the Children of Japan. Our voices join in unison with yours—This is our cry. This is our prayer. Peace in the world.

On the last official day of the Peace Conference, the students of Hiroshima Jogakuen held a party for all of the conference participants. There was an origami craft booth, as well as calligraphy. Several students dressed in kimono led us in a Bon Odori dance while two students played the taiko drum. We were served tea in a tea ceremony. During an open microphone session, the American students did a version of the song, "Twist and Shout."

Then it was August 6th. A sense of deep respect permeated the crowd of 50,000 people at the morning memorial service. When speakers addressed the "bereaved families of victims," I realized they were speaking to me. The minute of silence at the Peace Park Monument with the Peace Park logo was a moment of silence at the end of that tour. I was proud to be with them.

As the Issei in my family started passing away one by one, I felt a great yearning inside of me. "Please don't let their suffering have been in vain. Please don't let their words fade away with time. Please don't let their hopes be in vain. Please don't let their dreams be in vain. Please don't let their loving hearts be in vain.

I cried tears of joy at the Peace Park when I was proud to be with them. Sharing took place on many levels. Language exchanges occurred constantly, during meals or daily commutes, whenever a Japanese host student or American guest asked, "How do you say...?" Concerns and ideas about peace, the environment, and hunger were the main topics during conference work sessions. On the personal level, our host families not only took us into their homes, but also took us into their families as well.

The students of Hiroshima Jogakuen High School, the conference host school located within a 20-minute walk of the Peace Park, shared their history with us. About 400 students and teachers from Hiroshima Jogakuen had died in the bombing. Our first full day in Hiroshima, the students took us on a walking tour of the Peace Park, explaining all of the many monuments.

At the end of that tour, I presented the 1,000 paper cranes (senbazuru), that had been folded by Connecticut schoolchildren, at the base of the Children's Monument, with the following words: "I present these 1,000 paper cranes from the Children of Connecticut, on behalf of the Children of America, to the Children of Japan. Our voices join in unison with yours—This is our cry. This is our prayer. Peace in the world.

On the last official day of the Peace Conference, the students of Hiroshima Jogakuen held a party for all of the conference participants. There was an origami craft booth, as well as calligraphy. Several students dressed in kimono led us in a Bon Odori dance while two students played the taiko drum. We were served tea in a tea ceremony. During an open microphone session, the American students did a version of the song, "Twist and Shout."

Then it was August 6th. A sense of deep respect permeated the crowd of 50,000 people at the morning memorial service. When speakers addressed the "bereaved families of victims," I realized they were speaking to me. The minute of silence at the Peace Park Monument with the Peace Park logo was a moment of silence at the end of that tour. I was proud to be with them. 
Merry Christmas

WAYNE T. OTA, M.B.A
CERTIFIED PUBLIC ACCOUNTANT

76 E. Shaw, Suite 202
Fresno, CA 93710
(209) 226-4634
FAX (209) 226-4177

CAL’S VILLAGE PHARMACY

CAL & CHARLENE NISHINAKA
1225 Rose Ave.
Selma, CA 93662
(209) 896-8600

Dr. Larry M. Tsutsui
Chiropractic Orthopedic Group of Fresno
467 S. Sixth Street
Fresno, CA 93726
Telephone: (209) 226-3400
Fax: (209) 226-3963

YANO CHIROPRACTIC CENTER

3400 McCall Ave., Suite 112
Selma, CA 93662
(209) 896-5240

GLENN NAKAMICHI

NAKAMICHI

Photography

PORTRAIT - WEDDING - COMMERCIAL
3400 McCall Ave., Suite 112
Selma, CA 93662 • (209) 896-5240

Selma Clinical Lab
Thomas & Alyce KOKKA
1141 Rose Ave.
Selma, CA 93662

Season’s Greetings

SEASON’S GREETINGS

TOTAL ASSURANCE

Aden Alexander
FARM, LIFE, BUSINESS, AUTO & HOME

2133 High Street, Suite E, Selma, CA 93662
(209) 896-8880
From Fresno: 834-5318

Season’s Greetings

PAGE FUNERAL CHAPEL

The Page Family: George, Ella
ARRANTS and MCCALL
SELMA, CALIF. • (209) 896-3240

Selma Office
2110 High Street
Selma, California 93662
209.896.6900

Season’s Greetings

Selma Nursery

—SINCE 1939—
FOR FARM-HOME-GARDEN

1515 Front St., Selma, CA 93662 • (209) 896-2237
Steve Abe C.C.N., Jeff Abe, C.C.N.
State Contractor Lic. #10340

MADERA FORD-MERCURY

200 Madera Ave, at Freeway 99, Madera, California 93637
Madera 674-0771
Fresno 264-9723

EmKO SCIENTIFIC

Scientific and Laboratory Products and Equipment
Consultation Services
International Inquiry Welcome

6300 East Lane Avenue
Fresno, California 93727
Certified MBIE
Ph/Fax (209) 432-0320

Legendary Integrity . . . Since 1956

Others Talk
Swanson Fahrney Delivers!

• In Selma
Freeway 99 at Floral
896-4121
• Fresno
834-5391

132—Pacific Citizen Holiday Issue, December, 1995
When she heard they had much it

8:15 a.m. was profound.

and with their daughters who are my age. I had the opportunity to tell them how relatives who had survived the bombing,

I ate lunch that day with two of my

I was proud of them, that they never gave

survived.

The Lantern Ceremony that evening was so peaceful. It was a very special time in the Peace Park. People of all ages, from infants to the elderly, came to enjoy the beauty and the quietude. Lanterns were dedicated and launched from sunset until late at night. People sat along the river and watched the many-colored lanterns choose their way. Some lanterns seemed to linger close to shore, as if hesitant to leave. Others plunged forward into the main current, quickly moving downstream. My host student Tomoe and I wondered if that is how it is with souls, that some linger while others plunge forward. It was a time of meditation and prayer. I came home inspired by the people of Hiroshima. They rebuilt their city and their lives. Both as individuals and as a city, they inherently carry the message of peace. I am proud that my family is from Hiroshima.
What happened to tolerance?

By PATRICIA IKEDA CARPER

Many people have talked about this irrational behavior shocking, but what reason do we do about it? Many Americans in other countries view America as an out-of-control society. Foreigners have seen the civil rights riffs, assassinations of public figures, children divorcing their parents, the gunfire in public situations, and domestic violence in the U.S. How can a country so rich in natural and human resources with so much financial and technical wealth resort to such primal methods of solving its differences?

Events, such as the Los Angeles riots, the murder of parents by their own sons, the killing of doctors at abortion clinics, the rise of radical hate groups bent on cleansing the government and eradicating ethnic and religious minorities, are examples of intolerant emotions gone wild. Just this past year we have witnessed two incidents that appear to be domestic terrorism, in the Oklahoma City bombing and the Phoenix train derailment. The pendulum seems to swing wider and wider as opinion escalates from reaction to over-reaction, and tolerance gives way to violence. Where once debated, although heatedly, opinions now are expressed in overemotional, forceful acts, and tolerance has given way to

...TOLERANCE/ (page 77)
Season's Greetings to the San Mateo Nikkei Community

Another year has come and gone, and we sincerely appreciate your generous support, friendship, and contributions of time and money. We have some new programs planned for 1996, and we look forward to your participation. We encourage you to attend any of our monthly board meetings which are held the 3rd Wednesday of every month at the Community Center.

Best Wishes for a Happy and Prosperous New Year. Please join us in making 1996 a superlative year for the San Mateo Chapter and its membership.

SAN MATEO JACL

Karyl Matsumoto • Allen Sakamoto Co-Presidents

Season's Greetings from the San Mateo JACL Chapter

1995 Board of Directors

Karyl Matsumoto President (first half)
Allen Sakamoto President (second half)
Margaret Abe Membership Chair
Hiro Arima Treasurer
Naomi Partridge Rec. Secretary
Lady Kitamura-Timmer Corr. Secretary
Ted Yamagishi Director Programs
Craig Ichii Director
George Ikuta Director
Mary Jo Kubota Director
Tad Masaoka Director
Catherine Motoyama Director
Steve Okamoto Director
Gene Rolf Director
Ron Shimamoto Director
April Smith Director
Ernie Takahashi Director
Niles Tanakasuto Director
Bo Yoshimura Director
Grayce Kato Newsletter
TOLERANCE

Continued from page 75

hatred. It's an extreme abuse of freedom!

We really need to get a grip. Because of America's image of freedom, some citizens feel they have the right to challenge others' viewpoints literally to death. When lives are the price paid to prove another person's point, something is drastically wrong!

Being free in this country must mean respecting differences of opinions and regenerating a certain amount of tolerance for diversity, but not tolerating reckless violence as a solution to overwrought emotions. The next time poor drivers, taxes, cranky kids or any other situation or combination of situations jumps up and down on your last nerve, take some time off to reflect on what you do have. You are able to have a car, have a job and have a family. If you can't think of anything you do have, then volunteer at a hospice center for AIDS and cancer patients, an agency that helps mentally- and physically-challenged children, or work with the abandoned elderly.

We Americans have done a great job of being state-of-the-art in technology; now we need to look at some of our own social problems. Otherwise, we stand to lose that freedom we now take for granted.

(Continued From page 75)

Being free in this country must mean respecting differences of opinions and regenerating a certain amount of tolerance for diversity, but not tolerating reckless violence as a solution to overwrought emotions.
THE ORAL HISTORY: A treasure for tomorrow

BY IKE HATCHIMONJI

An excerpt taken from the oral history of an 85-year-old woman of Japanese ancestry describes her horror when she and her family boarded a train on their way to being forcibly interned in a U.S. concentration camp during World War II.

She said, "American soldiers—pointing bayonets at us. I felt like (saying)—why do you do that to us? We're helpless. Me, a woman of 30 with two children carrying teddy bears. My husband said, 'I never thought I would have to put you through this.'” (From the oral history of Mrs. Amy Kakimoto of Santa Barbara on 10/19/95)

The foregoing, first-hand account describes an experience of Mrs. Kakimoto, an Issei, which is just one of many in her life history that has not only been preserved for all of her descendants but also comes a part of her written family heritage.

Her desire to leave a recorded history along with a written transcript is based on her understanding of the importance of an oral biography to those whom she leaves behind and the reality of her age and remaining years.

Beyond the recounting of her individual history, she tells of her early years in Japan then life in the U.S., and the people in her life—parents, brothers, sisters, cousins, husband's family and many others. Rather than an objective and unbiased account of her life in a dull and uninteresting way, she reveals engaging feelings and recollections of people and experiences in a personal and absorbing manner as well as a special wisdom and perception that comes with maturity and age.

The Importance of Oral Histories—The Greatest Gift One Can Leave

Regrettably, the recording of life histories of most of the Issei is sadly lacking due to part in cultural factors in which the Issei were reserved in talking about their lives, especially their times of trouble and struggle while making a living and raising their families. Drawing attention to one's hardships was characterized not done in the Japan of the Issei. In America, they silently and uncomplainingly endured the hardships and pain, shrugged their shoulders and said to themselves, "It couldn't be helped."

Nevertheless, we have much to admire in our pioneer Issei parents and the heritage they left us. Despite all that was against them, they succeeded and left a proud generation of Americans of Japanese ancestry to carry on after them. But wouldn't their life histories have been better preserved if they were put on paper so we could better remember them? Didn't we miss some beautiful stories about their lives? Were there some good messages they could have left us and our children?

Then as Nisei, we ask: What else besides our recollections of their grandparent's could we leave behind for our children and their children? Isn't it part of our obligation to them to enrich their heritage with our personal histories? What better way can the recollections of our lives remain after we're gone?

Jewish History and Heritage

In the recorded history of the Jewish people, it is the Bible that recorded the verbal tradition on paper that has been passed down through the centuries that becomes the basis of their ancient heritage today. Native American traditions pass on to their young their history, mostly through story telling, thereby keeping alive their long and often persecuted past.

So, all of us, no matter who we are, have something of value to offer to future generations. It is our way of safeguarding the important information we want to pass on which becomes a personal, intimate gift for those we leave behind. It could be the greatest gift we could leave.

Oral Histories and Your Heritage—It Starts With You

With maturity and age, we contemplate what our lives have meant. We feel we've done well with our families, our achievements and life's work. While we think back over our experiences spanning the years—our childhood years, growing up together, parents were with us, our families' and then our children, a story begins to emerge. That is your life history, and for everyone, it is a history worth preserving.

Therefore, the telling of your personal history or narrative becomes important enough to be a written, recorded, or oral history. While we have the opportunity to prepare our histories as we would like to be remembered, the time to act is now.

Heritage and examining the past becomes popular

The information passed on by the histories of those who have passed on strengthens and sustains our heritage as a people far greater than by any other means. To link the past to the Sansei and Yonsei children, it is our re-mentioned of their Issei grandparents that is passed on through the valuable tradition of oral histories. If one is preparing a family tree, for example, the history of members of the tree, besides just being names, means much more if there is a story about each individual.

Increasingly, families are becoming interested in other examinations of their past through research into genealogies, family trees, and such family records as the Japanese keiko-tohon which can reveal names of ancestors going back many generations. These records are fairly easy to obtain by writing the city hall of the town in which either of the Issei parents were born. With modern technological advances in computers and electronics such as scanners and computer programs, the information collection, recording and management of data has been greatly simplified.

The concentration camp experience

The Japanese American internment story would make an excellent example of a part of the lives of most Nisei to be included in an oral history because of its importance in our cultural heritage and as a turning point in the lives of many. It was a devastating period for all, especially the Issei parents which future generations should learn about.

The effects of those dark years are still felt by many today, some of whom are reluctant to talk about it. Understandable as that may be, it is considered best to

See HISTORIES page B44
A piece of paper slips out of a frightened man's hand and floats on a gust of wind over water where it is about to fall and be lost. Instead, the breeze tosses the document back to land at the feet of a rabbi who picks it up and is thereby permitted to pass through a gate into freedom and to life. The paper had Chiune Sugihara's signature on it.

In the face of monstrous destruction, fear and hatred, a man, with the encouragement of his family, reached out beyond himself to touch the lives of thousands with his signature. He saved their lives and thereby assured the lives of their children through generations so that they shall one day be as numerous as the stars. It is said that to save one life is to save the whole universe. Sugihara saved thousands.

As a young man, Sugihara was inclined to strike out on his own rather than remain within the boundaries that had been set for him. When despite his father's wishes he decided not to go to medical school, he simply signed his name to the entrance exam and submitted a blank form at the end of the examination.

Having entered Waseda University to study English, he paid his own way with odd jobs as a tutor and longshoreman. On seeing an advertisement in a newspaper about foreign study in preparation for foreign service with the Japanese Foreign Ministry, he passed a rigorous examination which enabled him to travel to China where he studied Russian and converted to Eastern Orthodoxy.

As a graduate, he took a job in Japanese-occupied Manchuria where he distinguished himself by his ability to negotiate with the Soviets. Yet, he resigned in reaction to the cruelty of the Japanese occupation.

Sugihara was stationed in Kaunas, Lithuania, in the summer of 1940. As the Battle of Britain was being waged, he was to observe and report on the activities of the Germans and the Russians. As the only Japanese official in Lithuania, he was confronted with thousands of desperate Jews fleeing certain death. This deeply troubled and worried him and he asked his family what he should do. They all agreed that he should help. Sugihara contacted Tokyo three times for permission to grant transit visas for Jews. Three times Sugihara's request was denied. So he went ahead and began writing visas. When the official forms ran out, he hand wrote them. When his arms ached, his wife massaged them. When he ran out of time he began signing his name to blank pages asking people to fill in the rest. Not only did he provide visas, he also persuaded Soviet authorities to permit the evacuees to travel across 6,000 miles of Russian territory on the trans-Siberian Railway. They spent a few months in Kobe and were permitted by the Japanese to find safe harbor in Shanghai under Japanese protection for the duration of the war.

Sugihara stood at a gateway when all other gates were closed. In shepherding through as many as he could, he violated sharply defined boundaries. These people were gypsies—outsiders. They were being hunted down by a nation that was a few signatures short of a formal alliance with Japan. No one else would take these Jews, not even the Americans.

Why did he do it? He once replied that he believed his loyalty was not to the Japanese foreign ministry but to the Emperor and that if the Emperor had the opportunity to look into the eyes, the Emperor himself would have invited them to escape through Japan and to live. Perhaps, but such a thing could never have happened in reality. He told his wife: "I may have to disobey the government, but if I don't I would be disobeying God." In his one written discussion of his motives he speaks in the abstract about "human justice and love of mankind." This commitment was not asked or expected of him. He was specifically told not to grant visas. Sugihara and his family did not profit by his actions and, like the good Samaritan after his good deed, Sugihara quietly went on about his life.

There are those who would diminish Sugihara's achievement by saying he did not suffer a martyrdom for it. At the time, the Sugihara story was a personal disaster—a flagrant violation of orders by his
superiors for no "good" reason, an unnecessary risk to his immediate family and the ruination of his career in the foreign ministry. At the end of the war, the Sugihara's themselves were incarcerated in Rumania by the Soviets for a period of 21 months, and within three months of his return to Japan Sugihara was dismissed by the foreign ministry. Thereafter, he lived an obscure life in Japan and worked for many years in Russia as an importer. He was not forgotten and is remembered by a large and growing family who accept him as one of their own. It is estimated that there are now at least 40,000 among the survivors, their children and their children's children today.

Because of Sugihara's right action, those who would have vanished from the earth and those who would never have been are here today. Because a modest civil servant believed that the world should be a certain way, he made it a reality. That is at least as remarkable as if the Emperor had done so himself.

You can count the number of people who are known to have acted this way on one hand. One, Aristides de Sousa Mendes, a Portuguese consul general in Bordeaux, managed to issue 10,000 transit visas. Sousa Mendes was dismissed from the Portuguese foreign service and died an impoverished man with 13 children. American consular officials in neutral countries obeyed the instructions of the Assistant Secretary of State not to issue any such visas. There are further connections that were being made. While all this was happening in Europe and the Far East, Japanese-Americans were being herded into camps in an atmosphere of racist fears and hostility. Yet, young Japanese Americans chose to commit themselves to military service for the very country that had segregated them. Those men also refused to accept the boundaries that had set them apart. As the war was coming to its end in Europe, some of them, as battle-seasoned and highly decorated soldiers, entered the gates of Buchenwald as liberators. It is embarrassing for a Japanese family to go about speaking of its good deeds. It is a transgression of boundaries of one's and others' outer and inner, face and heart that are fundamental to Japanese culture. Yet, in retelling the story of Sugihara, his wife Yukiko and his son Hiroki strengthen the bonds forged by Chiune Sugihara to a family that numbers in the thousands.

Sugihara lived out the parable of the good Samaritan. The context of that parable, as told in Luke, is in response to a question posed by a lawyer: "Who is my neighbor?" As the question was asked, it was a test of the boundary of obligations to others. The answer was given that the issue is not who is a neighbor, but rather, how one responds to a person in need—any person. "Neighbor" includes galil and goyim—all people.

For further reading

Season's Greetings
Richmond, CA 94803

May you enjoy a happy holiday season and a healthy and prosperous New Year. May your increased involvement in the community bring forth the changes you desire the most. Thank you for all your past support and involvement.

ROBERT J. CAMPBELL
Member, California Legislature
11th Assembly District
815 Estudillo St.
Martinez, CA 94553

Happy Holidays
David and Carol
MacDiarmid
Richmond, CA 94801

Season's Greetings
Yoshiharu & Tomoyo
KAMIO
Richmond, CA 94805

Happy Holidays
Best Wishes
from
SAKURA-KAI
ADVISORY BOARD
West Contra Costa County Japanese Senior Citizens Center
Thank you for your
CONTINUED SUPPORT

Please come sample
America's best-selling
SAKE!
Tasting Room
Open every day from 12 noon - 6 P.M.
Delicious plum wines also available. Located next to Berkeley's famed Fourth Street Shopping District.

Sho Chiku Bai
"Such a good buy!"
Bring this ad to our Tasting Room
and receive a complimentary
porcelain sake set from Takara.

TAKARA SAKE USA INC.
701 ADDISON ST., BERKELEY, CALIFORNIA 94710 (510) 540-2350

Season's Greetings to All
Jack and Fukuyo
Hamahashi
Richmond, CA 94803

Season's Greetings for the Holidays
Dr. Art Chen & Peggy Saika
Oakland, CA 94602

Season's Greetings for the Holidays
ED and EVE NAKANO
EL CERRITO, CA 94530

Season's Greetings to all
Our Friends
Yoshirō and Julia
TOKIWA
RICHMOND, CA

Season's Greetings From
The Yamamoto's
Howard, Mitzi, Kyle and Ryan

Season's Greetings
MERIKO
MAIDA
Richmond, CA 94806

Season's Greetings to All Our Friends
Jun & Taye Honda
Palo Alto, CA 94304

Season's Greetings to All
William and Dennis
TSURUMOTO
Richmond, CA 94804

Peace on Earth
MALIKO
RESTAURANT
Dinner 5-10 p.m. Daily • Closed Wednesday
1629 San Pablo Ave., Berkeley, CA 94702
525-1575

May your heart be warm and
your heart filled with joy and peace.

Pacific Citizen Holiday Issue, December, 1995—B35
Season's Greetings for the Holidays
KEN & TOMI NAWATA
EL CERRITO, CA 94530

Joseph N. Togba Jr., M.D.
A Professional Corporation

Aesthetic and Reconstructive Surgery

3300 Webster Street, Suite 1101
Oakland, California 94609
(510) 763-7415

Season's Greetings
Dr. Kazuysuki, Soyo, Irene
Caroline, Richard & Hiroshi
Takaboshi
El Cerrito, CA 94530

Season's Greetings to All Our Friends...
Ben & Fumiko Takeshita
Richmond, CA 94805

Luncheon-Dinner Banquet capacity 130

HUNAN VILLA

Season's Greetings
Harold and Chiharu Yamanoa
El Cerrito, CA 94530

Season's Greetings
Nobuyoshi & Marie Sase
El Cerrito, CA 94530

Season's Greetings
Yas, Margaret, Joan and Kathy Aoki
El Cerrito, CA 94530

Happy New Year
Kaz and Hannah Yoshii
El Cerrito, CA 94530

AMERICAN SAVINGS BANK

Mesa El-Zah Branch Sales Manager
Assistant Vice President
(510) 215-4845
Fax (510) 215-4848

Season's Greetings
Mike & Kazuko Iwahashi
El Cerrito, CA 94530

Season's Greetings
John & Memie Hirase
Richmond, CA 94803

Season's Greetings
Joe & Theresa Narasawa
Heracles, CA 94607

Season's Greetings
Our JAAC Friends
Sudi and Tom Kawaguchi
Richmond, CA 94803

SPECIAL OFFER $20 (reg. $27.00)

DUE PROCESS

AMERICANS OF JAPANESE ANCESTRY and the UNITED STATES CONSTITUTION

DUE PROCESS:
No. of copies _ @ $20 (SPECIAL OFFER) Total $ _

Limited Edition
A chronology of Japanese American history with emphasis on World War II experience.

Season's Greetings
Natsuko & Jerry
IREI
Richmond, CA 94805

Holiday Greetings
Ernest and Chizu Iiyama
El Cerrito, CA 94530

Peace and Good Will

Bill and May Hirase
El Cerrito, CA 94530

JAPANESE AMERICAN SOCIETY HISTORICAL NATIONAL

NJAHS Holiday Gift Package

Now for a limited time during this holiday season, you can purchase both
the Teacher's Guide and the 1996 calendar for only $15, plus postage and handling.

Teacher's Guide: The Bill of Rights and the Japanese American World War II Experience (Revised)
An important guide on the Bill of Rights and the eviction and internment of Japanese Americans during World War II. Includes historical overview, important dates and lesson plans for Grades 4-12. Published by NJAHS and the San Francisco Unified School District. Great for educators, guest speakers, or concerned parents!

The 1996 NJAHS Calendar
Latent August: The Legacy of Hiroshima and Nagasaki

National Japanese American Historical Society

I wish to order _ set(s) of Teacher's Guide(s) and calendar(s) at $15.00 each. Special Note: Postage and Handling ($3.50 each set) (Single copies: Booklet $10; Calendar $10) Total

Name
Address
City/State/Zip

Please make check payable to: NJAHS (National Japanese American Historical Society) 1855 Folsom Street, Suite 161, San Francisco, CA 94115-4233 (415) 431-3007

B36—Pacific Citizen Holiday Issue, December, 1995
We gratefully acknowledge the splendid response to our request for advertisements in this Holiday Issue. May we earnestly encourage our members to reciprocate by supporting these friends of our chapter.

May Christmas and a Happy New Year!

Happy Holidays
Sachi & Robert YAMADA
El Cerrito, CA 94530

---

Happy Holidays
from

Happy Holidays


SUMITOS

---

WINTER HOLIDAY HOURS

---

Mary Christmas from

THE MICHIGAN WOLVERINES!

---

HAPPY HOLIDAYS

---

DETROIT JACL

---

HAPPY HOLIDAYS

---

SINT HUGUENOT HOMESTEAD

---

HAPPY HOLIDAYS

---

SOUTHERN HIGHLANDS

---

HAPPY HOLIDAYS

---

THE SOUTHERN HIGHLANDS

---

HAPPY HOLIDAYS

---

PACIFIC CITIZEN HOLIDAY ISSUE, December, 1995—B37
Lane Ryo Hirabayashi was born in Seattle, Wash., as were both his parents, Jim Hirabayashi, a Nisei, and Joanne Vanderburg Hirabayashi, a fourth generation Norwegian American. Lane Hirabayashi is presently associate professor of Asian American Studies and anthropology at the University of Colorado, Boulder, where he is a core faculty member in the Center for Studies of Ethnicity and Race in America. In 1996, Hirabayashi will be a visiting scholar at the Asian American Studies Center, UCLA, where he will hold an endowed chair in Japanese American Studies.

As a faculty member, my most important daily work at the university is with my students. I teach a great deal of time and energy on teaching and try to offer my students the best perspectives, skills, and analytical tools at my command. Nonetheless, teaching is not an easy job, and I often wonder to what extent I succeed at it. Sometimes students are very critical about my efforts in the classroom, and the experience is always humbling. I try, however, to take negative feedback about my teaching as a sign that I must study more—I must try harder to convey the importance of mastery, as I envision it—and a sign that the art of teaching always bears an element of mystery.

What I am most interested in, but not always certain of how to accomplish as a teacher, is facilitating a sense of mastery in my students. By “mastery,” I mean I want my students to cultivate: first, the ability to order their thoughts, writing, and discourse clearly, second, the ability to determine their goals, and to be efficacious in bringing them to fruition; and third, a sense of responsibility, involving the “ownership” of their ideas, relationships, and actions.

Because my classes are largely a matter of Asian American and Ethnic Studies courses, my Japanese and Japanese American heritages have been a profound source of inspiration in terms of my teaching. In fact, I continually draw upon the lessons I’ve learned from the study of my own family history, and the Asian American, Third World, and Euro-American ethnic experiences, in order to generate the best work I can offer. How and why did this commitment evolve?

It was my experience as a teaching assistant in Asian American Studies while I was in graduate school that drew me into the field, and how this developed was completely unexpected.

I had entered the Ph.D. program in anthropology at the University of California, Berkeley, in the mid-1970s with a strong interest in Latin American and urban studies. Between 1975 and 1979, I carried out over two years of field work in Mexico, primarily among Zapotec migrants in Mexico City.

This research provided the basis for a dissertation as well as a number of research articles and a book, Cultural Capital: Mountain Zapotec Migrant Associations in Mexico City (University of Arizona Press, 1995). But ironically, Latin American studies have never been at the heart of my teaching efforts.

This is largely because in 1979, when I returned from Mexico to Berkeley and started to write my dissertation, Professor Ronald Takaki gave me a call and invited me to be a teaching assistant for his “Introduction to Asian American History” course.

It was while working as a T.A. for Ron and his colleagues at Berkeley that I first began to realize how the fields of Asian American and Ethnic Studies might allow me to integrate my training in the social sciences with two ongoing concerns: my interest in working with a range of grassroots, community-based organizations in Asian American communities; and the continuing exploration of my identity as a Japanese American who always had strong ties to the Japanese American side of the family, but who grew up in Marin County, California, largely isolated from other Asian Americans. As importantly, I came to realize that I could best resolve the ethical and political dilemmas that fieldwork in Mexico had raised by rethinking the epistemological foundations of the social sciences from the critical standpoint of Ethnic Studies.

I also came to realize that the multi-cultural experiences that my parents afforded me through family life and travel would allow me to frame insights I could offer to Asian American students about living in a society that remains plagued by inequities based on, among other things, racialization, as well as what I wanted to communicate to Euro-Americans in regard to the Asian American experience.

After finishing my Ph.D. at Berkeley in 1981, I accepted a postdoctoral fellowship at the Asian American Studies Center, UCLA. There, and also at the campuses of California State University Long Beach, the University of California at Santa Barbara, and San Francisco State University, I began teaching efforts.

I also began to realize that the multi-cultural experiences that my parents afforded me through family life and travel would allow me to frame insights I could offer to Asian American students about living in a society that remains plagued by inequities based on, among other things, racialization. . .

I also began to realize that the multi-cultural experiences that my parents afforded me through family life and travel would allow me to frame insights I could offer to Asian American students about living in a society that remains plagued by inequities based on, among other things, racialization.
New York Chapter tours historic Japanese-style house

By MARI MATSUMOTO
New York Chapter, JACL

On Oct. 15, 1995, a group of 14 New York Chapter JACL members took a trip to Shofu-Den, a Japanese-style house in Monticello, N.Y. A Japanese house in upstate New York? Is this for real? It is. Thanks to the efforts of the Japanese Heritage Foundation in New York City, Shofu-Den (literally meaning “palace of pines and maples”) stands majestically in New York City’s environs. Shofu-Den was the Japanese Pavilion for the 1933 World’s Fair in St. Louis. Modeled on Shi-Shin-Den in the Imperial Palace in Kyoto, Shofu-Den was exhibited by the Japanese government as an introduction to Japanese culture and also as a way to elicit American friendship and support during the Russo-Japanese War.

The walls and ceilings in the main rooms of the building are covered with paintings and art objects in the buildings were selected for their beauty. At least 20 acres of the 100-acre estate are laid out in native plants and shrubs. The complex also boasts one of the largest and best collections of antique lanterns and other stone carvings. After a successful exhibition at the World’s Fair, the Japanese government awarded the house to Dr. Jokichi Takamine, a leader in building U.S.-Japan relations. Dr. Takamine (1854-1922) was a prominent Japanese scientist who lived in New York for much of his professional life. His achievements in science include the development of Takadiastase, a digestive enzyme, and the isolation of adrenalin in crystalline form. In addition to his scientific achievements, Dr. Takamine was instrumental in Tokyo’s historic donation of 3,000 cherry trees to Washington, D.C. Dr. Takamine moved Shofu-Den to Monticello, N.Y. (about three hours from New York City) and used it as a summer home. With his wife Caroline, he hosted leading industrialists, politicians, writers and artists. After the death of Dr. Takamine in 1922, Shofu-Den was passed down to his children. His second son, Ebeniser, was the first Japanese to become an American citizen in Berkeley, Calif. MARIKO MATSUMOTO

Best of HIRONAKA—1995

Arizona (University of Arizona Press, 1995), is a perfect example of this synergism. Thus, the source point I find myself returning to for inspiration about teaching, again and again, is my family, my community, and my heritage. To sit on both my father’s side and my mother’s side of the family there is a strong belief in the virtues of education; there were and are a surprising number of teachers and educators in our family, on both sides of the family, teaching is seen as service that one can provide to one’s community, engagement with community, in turn, is seen as a tangible way to understand the larger society and the world, to learn what changes are needed, and to work with others in order to achieve needed change.

On this basis, what I hope to inspire in my students is a desire for knowledge and for skills that will help them maximize their ability to become self-directed, self-motivated, reflective learners. I also assert that for many students today, including Japanese American students, an understanding of the Asian, Black, Chicano, and American Indian experiences in the U.S. provides many examples and many lessons that are still pertinent to their lives.

Thus, the source point I find myself returning to for inspiration about teaching, again and again, is my family, my community, and my heritage.
Ooji-chan, Oji-chan, call two little kids. You would expect an oriental-looking man to respond, "Hat, over here!" But instead, a blond-haired, blue-eyed grandpa-looking man comes around the corner.

Usually I don't give it a second thought but every now and then I stop and notice the dichotomy and enjoy a smile about our mixed-up family. Not mixed-up in an unhealthy sense—just, culturally speaking, a little different.

I'm half-Caucasian and half-Japanese. My dad is the blond-haired, blue-eyed Oji-chan, a farm boy from Idaho. My mom is ocho-chan, a Tokyo city girl who met my dad at a small Quaker college in Oregon.

My parents married when there were still laws against certain kinds of mixed marriages. There was one tense moment when they went to get their marriage license, as Idaho prohibited marriages of Caucasians to certain "South Pacific Islanders." Since the office decided that Japanese didn't fit into that category, my parents, filled with relief, got their license.

My dad's family was supportive of my parents' marriage, but my grandad had one concern. "Have you thought about your children? Will they have any problems?" He was worried about how the world might view me and my two sisters.

Luckily, I can say that we grew up without a single negative incident related to our being hapa. In fact, the first—and one of the very few times—I was even aware that we were a "little different" was in grade school.

First of all, I actually don't look very hapa myself, having taken after my father. I even have green eyes. In any case, one
of my second-grade classmates just couldn't believe my mom was Japanese. Not until I invited her to my house and she met my mom did she finally believe me.

As I was growing up, I was lucky enough to be immersed in many things Japanese. This was probably due to the fact that my mom was directly from Japan, and also because our family lived in Tokyo for one year when I was nine years old. My dad was collecting Japanese folktales and also because our family lived in a Japanese grade school. Along with my memories of Japan, Japanese foods, Japanese customs and Japanese. This was probably due to the fact that my mom was directly from Japan.

When it came time for dreaming of marriage myself, I thought of handsome Caucasian faces. Instead, I met a Japanese Sansei from Denver and now here I am with two happy children of my own! Twenty-five years after my parents' marriage, no one gave it a second thought when we went to get our license, and no one voiced any concerns for our two children. For me, it's been relatively easy to try to impart our Japanese heritage to our children. My husband and I actually met in Japan during college, so that was fortunate, but for many of our parents continue to actively nurture our Japanese selves. We both think of shoes off in our house, we both hate to wear to New Year's or Bon Odori, and we both wish we could have an authentic Japanese indoor ofuro (bath) in our home. Also, in many ways, both of our parents and grandparents actually still continue to actively nurture our Japanese selves.

My parents returned to live in Japan, and my husband's parents now live near us, because the reason our children call their father's family grandpa.” Between my family's background and my husband's family background, which included the incident camp, our children were born into a pretty full range of American-Japanese experiences. In fact, it will be difficult for them to miss it!

Joining our JACL was also one more way for us to help our children identify with their Japanese background. As progress has been made on such issues as acceptance of interracial marriages, I feel one of our challenges now has to do with how can we continue to nurture our Japanese heritage, especially as we intermarry. As we get further away from the Issei who came to America, how do we prevent the dilution of our unique culture? I support JACL’s efforts to address this issue. And, I especially love our JACL potlucks. They're very nurturing to our bodies and souls!
March Lane Podiatry
Podiatric Medicine & Surgery of the Foot & Ankle
Dennis Yabumoto, D.P.M.  Katherine Yung, D.P.M.
1410 Grant Canal Blvd., Ste 2
Stockton, CA 95207
(209) 952-1612

Tom K. Horita
First Vice President, Investments
DEAN WITTER REYNOLDS INC.
2121 W. March Lane, Stockton, CA 95207
(209) 478-2230

Happy Holidays

AUTOPIX OF STOCKTON
JAPANESE CAR SPECIALIST
Robby Lender
Scott Lender
Owners
7374 Murray Dr.
Stockton, California 95210

SHO MI
JAPANESE CUISINE
419 Lincoln Center
Stockton, CA 95207
(209) 951-3525

STOCKTON AUTO ALARM WITHIN
TAPE TOWN
AUTORAD/SECURITY ALARMS
6030 Pacific Ave., Stockton, CA 95207
PHONE: 477-5865, 477-5925
LARRY OTA

SEASON’S GREETINGS
TABUCHI-AGARI INVESTMENTS
— M. TABUCHI COMPANY
— BERG’S CLOTHIERS
— GEORGE TABUCHI
— JUN AGARI

Season’s Greetings
PACIFIC AVE. BOWL
32 Fully-Automatic A/M Lanes
Automatic Scoring in Color
Supervised Nursery / Coffee Shop / Cocktail Lounge
9939 Pacific Ave.
Stockton, CA 95207 - (209) 477-0267
"WHERE THE BOWLER IS KING"
—Home of Port Stockton Bowl Tournament—

贺正
GLOBAL AUTO PARTS
Hitoshi Sugawara
Bonnie Sugawara
4751 Pacific Avenue
Stockton, CA 95207
(209) 951-3761

Telephone: (209) 464-0341
ASHI-YA
Dishware & Gifts / Fresh Fish / Japanese Groceries
233 E Alpine St, Stockton, CA 95204
Sam & Jean Nisuka, Junie Sollinger

When you want the very best...Let our 17 years of experience work for you.

PS: Come by for Redend of Valentine’s Day and I know a quicky in the back for you.

De Panita Catering
3641 N. Doherty, Stockton
Phone: 946-1496  FAX: 946-1497

Best Wishes
LOST WAYS FOR ALL OCCASIONS

Star Fish Market
Wholesale & Retail Fish
Specializing in Oriental Foods
HARRY SASAKI
(209) 466-7344
320 South El Dorado St., Stockton, CA 95203

SAVE-MART
STOCKTON
3310 EAST MAIN
1536 WATERLOO RD.
Nakashima/Ishida

Season’s Greetings

Dan Higashi Produce Inc.
1548 E. Channel
Stockton, CA 95205

Holiday Greetings

Sam Lung Laundry
Quality Cleaning & Laundry
742 E. Main Street
Stockton 465-5196

YONEDA’S
Japanese Restaurant

OMEDETO GOZAIMASU

SUMIDEN WIRE PRODUCTS CORP.
1412 El Pinal Dr., Stockton, CA 95205

Sompan Chinese Smorgy
120 E. Market St.
Stockton, CA 95202-3207

SONG
Hay

Simpo Chinese Smorgy
120 E. Market St.
Stockton, CA 95202-3207

Chinese Cuisine — Cocktails
6518 Pacific Ave.
Stockton, CA 95207
Phone: (209) 474-3307
Across from Meadow’s Camera

Complete Auto Repairing • Official Smog Control
Hank’s Auto Repair
Hank Shinmoto, Proprietor
511 N. American, Stockton, CA 95202
(209) 464-9283

Season’s Greetings

HAMAMOTO’S BODY SHOP
108 W. Hazelton Ave., Stockton, CA 95203
Phone: 483-1498

B42—Pacific Citizen Holiday Issue, December, 1995
Southeast Chapter discusses mixed race, culture issues

By JANICE "SAM" SEARS
Southeast Chapter, JACL

The panel discussion at the recent meet­
ing of the Southeast Chapter of the Japa­
nese American Citizens League was as di­
verse as the issues—Margaret Tokunaga,
ang American mother from
sippi; Bill Sakamoto White, an Asian, Anglo­
lived in the
racial backgrounds, and hope for the
banker who lived five years in Japan.

Moore, an Asian, African, American and
multiculturalism, intermarriage, mixed
racial people have great potential for
bridge builders. Member Glenn Nomura said that the
Nikkei community is at a transitional gen­
eration stage because of the large percent­
age of intermarriage. He said race serves
no real purpose and that "America is the
race," and each one of us could check a
multiracial box. The reality of everyday life
is no matter what box an Asian
or she is still perceived as different from the
dominant power structure, he said.

Peter son agreed, saying, "White means
normal. It's the yardstick—how you are measured." Tokunaga gave hope to the group that through intermarriage, people might be able to get past the issue of race.

It was pointed out that the JACL, with its
mission of sharing the Japanese-American experience, education, cultural awareness, and support of human rights for all, would be a forum for growth beyond issues of race.

Nomura said that he was proud to be
both Japanese and American. Unfor­
tunately, he has not been part of "the
club," but "in America there is enough room to join another club."
HOLIDAY GREETINGS

Thank you for your support of the Japanese American Historical Plaza in Portland, and the book "Touching the Stones" with your tax deductible contributions.

Oregon Nikkei Endowment Inc.
P.O. Box 358, Portland, OR 97208

DANCES OF JAPAN
CLASSICAL AND FOLK TEACHER - PERFORMER

Sahommi Tachibana
7425 S.W. Canyon Dr.
Portland, OR 97225
(503) 297-7582

SEASON'S GREETINGS
And a World of Thanks for your Friendship and Goodwill

Portland: 223-6245
Nationwide: 1-800-777-2018

We know the way around the world.
I guess I think the question (of understanding and appreciating your Japanese or Asian cultural background) is pretty silly. It presupposes I have a choice in the matter. Being Japanese American isn't any more of a choice than being African American or Latino or Native American. And the fact that I'm half Japanese rather than all Japanese doesn't make it any more of a choice. One of the things that has always astounded me in listening to people talk is the notion that because some of us aren't full blood we don't have as much of an investment in our culture and history. I've known African Americans who looked white; I've known red-headed Latins and blond, blue-eyed Native Americans. This is an acceptable part of most American cultures, this being of mixed racial backgrounds.

Being Japanese American is just who and what I am. The history and culture are important to me because it shapes me; it defines my relationship to the rest of the world, it defines my perceptions. The most important part of being mixed blood to me has been what other people define as marginalization. Existing between worlds in a manner that's more profound than for full bloods. And that part has to do with acceptance. Full bloods are reluctant to bestow as much validation on mixed bloods (this is not something that's peculiar to our group, but seems to be rather widely practiced) and the Euro-Americans tend to give us more validation, but certainly not full validation. So we end up with these choices, redefine who we are, allow Euro-Americans to define who we are and reject a part of ourselves, or allow full blood Japanese Americans to define who we are and still reject a part of ourselves. And that's why it's been so important to me, being mixed blood. It's allowed me a somewhat unique sense of self-definition.

My children are one-quarter Japanese, but they perceive themselves as Japanese Americans, just as the government would have perceived them if they had been alive in 1942. And I guess that's another reason why I believe it's important to pass on culture and history—it enables us to survive, and in the best of times, it enables us to thrive.
Season’s Greetings from

THE CHICAGO JACL BOARD
OFFICERS

Joy Yamagshi
Rensato Inouye
President
V.P. Human Rights
Geoffrey Tan
V.P. Programs
William Mukai
V.P. Finance
Yoshiho Sugano
V.P. Membership
Donna Ogura
V.P. Public Relations
David Igniss
Secretary

BOARD MEMBERS

Cynthia Takayoshi Acosta
Kathryn Ibara
Patricia Adachi
Marie Inouye
Jack Kobumoto
Helen Sugino
Shoji Wada
Dwight Sore

COMMITTEE CHAIRS

Patti Adachi
JAC/CD Editor
Chie Tamori
Building Committee
Shig Wada
Legacy Fund Committee

Chicago JACL
All Addresses in Chicago, IL unless otherwise noted.

ACCT.
James C. Crystall & Clifford J.
1341 N. Dearborn 8064

ADACHI, Patty & Emi
1341 W. End Boulevard 8066

BENJAMIN, Michael
1671 N. Cermak Rd. 60612

FUCHS, George
231 E. 95th St. 60619

HARADA, Michael & Miya
3137 S. Ellis Ave. 60608

Hibi, Dale Boy
1710 W. Van Buren St. 60620

HIBINO, Sue & Kenneth
1108 W. Superior St. 60607

IGASHI, David K
3130 S. California Ave. 60607

KANNO, Koji
1123 Church St. 60610

KUSUGA, Shuji
1345 W. Gage Blvd. 60620

KYOYAMA, Bum
1134 N. Wabash Ave. 60604

MIDORI, Dr. Hidetoshi
1345 W. Roosevelt Rd. 60604

OSAKA, Shigeru
1121 S. 15th St. 60607

SAGA, Francine T.
1124 N. Greenview Ave. 60610

SAKAMOTO, David
1334 W. Roosevelt Rd. 60606

SAKUYA, Koichi
1210 N. Clybourn Ave. 60610

SAKURAI, Don N
1334 W. Roosevelt Rd. 60606

SUMIDA, Francis S.
1120 S. 15th St. 60607

SUTOKA, Michiko
1124 N. Greenview Ave. 60610

TANAKA, Keiko
1124 N. Greenview Ave. 60610

TANEMURA, Patrick
1124 N. Greenview Ave. 60610

TERAI, Masako
1124 N. Greenview Ave. 60610

Umeda, Shigeko
1124 N. Greenview Ave. 60610

WAKATOH, Yoneko
1124 N. Greenview Ave. 60610

WAKSTROM, Linda
1124 N. Greenview Ave. 60610

YAMASHITA, Arakawa
1124 N. Greenview Ave. 60610

YASUZUMI, Shoichi
1124 N. Greenview Ave. 60610

YOKOYAMA, Toshihito
1124 N. Greenview Ave. 60610

YOKOYAMA, Yoko
1124 N. Greenview Ave. 60610

YOSHIOKA, Toru
1124 N. Greenview Ave. 60610

SEASON’S GREETINGS

From the Members of Chicago Nisei Post 1183
The American Legion

Commander
Ken Penn
1st Vice Commander
Americo Bugliani
2nd Vice Commander
Mak Fukuda
Adjutant
Jim Kawakami
Finance
Bill T. Okamura
Chaplain
Ron Morimoto
Service
Tom Kaira
Judge Advocate
Allen Meyer
Sgt. at Arms
Sats Tanakatsu
Historian
Jim Hachiya

HAPPY HOLIDAYS

BARRY-REGENCY
Quality Dry Cleaners

SASAKI FAMILY

3000 Broadway • Chicago, Ill. 60657
Phone: 348-5510

SEASON’S GREETINGS!

Celebrating 50 Years In The Community!

WE'RE HERE FOR YOU!

Better Rates
Insured Savings

Chicago JACL Federal Credit Union
5415 N. Clark St.
Chicago, IL 60640
(312) 728-7171

BARRY REGENCY
Quality Dry Cleaners

SASAKI FAMILY

3000 Broadway • Chicago, Ill. 60657
Phone: 348-5510

SEASON’S GREETINGS!

Celebrating 50 Years In The Community!

WE'RE HERE FOR YOU!

Better Rates
Insured Savings

Chicago JACL Federal Credit Union
5415 N. Clark St.
Chicago, IL 60640
(312) 728-7171
Profile
NAME: J. Reiko Callner
BORN: Lafayette, Ind.
BACKGROUND: Japanese/Lithuanian American
RESIDENCE: Lacey, Wash.
OCCUPATION: Municipal prosecuting attorney
EDUCATION: B.A., Oberlin College; some graduate study in Japanese history, University of Hawaii; juris doctor, University of Washington, Seattle.
JACL: Olympia Chapter board.

M y mother is Nisei, born in California, the youngest of six children. My father is a third generation Jewish Lithuanian American. They met in college. During my childhood, my father was a professor of art, and the director of an American art school in Rome, Italy. We were an American family overseas, and many of my early experiences about being different were being American in a foreign country, rather than an emphasis on racial identity.

Although we did not live with them, the Japanese side of my family was an important part of my life growing up. Holidays memories were made partly of food, of course, and Christmas meant a huge roast beef, hashimii, and Grandma's most mouthwatering delicious shrimp tempura.

I was very proud of the festively colored kimono that was mine as a child, and proud of the large samurai sword collection amassed by my grandfather.

Grandma knew a traditional song for every occasion, and was well versed in Japanese poetry and literature. I regret not speaking Japanese, because I understand from my other relatives that she would recite a verse that would aptly fit a mood or occasion.

In this country, to most people, I think that I look Asian. It has always been easier to be half Japanese than to be half Jewish. There is not so great an issue internally, with Japanese culture, as to whether I really belong—with a little effort to understand our culture and traditions, it is a comfortable fit. I have the same pride in Jewish tradition, and sense of comfort and ancestral resonance when participating in a ceremony or celebration, as that afforded by my Japanese side. I lived in Hawaii for a while, and there I was told I looked more white (although people there are certainly used to bapan). My life is enriched by the strength and depth of the cultures from which my families hail. The continuity and meaning of these traditions connect me more closely to history. I feel I have an advantage, in this respect, over my American friends who are only dimly acquainted with their ancestral traditions, whose roots lie in the shallow historical soil of our young American culture.

I don't deride this country—I believe we have the best form of government this world has seen, and our national ideals are dear to me. Yet, the melting pot can cook up a flavorless stew, and for some, being American makes one subject to malaise or alienation. I've been involved, on and off, in JACL activities since I was in high school, at least in part because of the opportunity it gives me to learn of and share a precious portion of my heritage. Participating both emotionally and intellectually in two strongly-defined traditions has made me resolve in the belief that derision and antagonism born of stereotypical intolerance is poisonous, and that these gaps can and must be bridged.

Season's Greetings from San Jose JACL
Host of the 1996 JACL National Convention August 6-11, 1996

1996 Officers
Co-Presidents
Carl Fujii
Mark Kobayashi
Bill Fuji
Aiko Nakahara
Board of Directors
Mark Kobayashi
Administration
Aiko Nakahara
Susan Nakamura
Jeff Yoshikawa
Kaz Uyesugi
Karen Shiraki
Adela Hirose
Karl Kinaga
Wayne Tanda
Caroline Omura
Wade Katsutoyoshi
Curt Matsushima
Bill Fujii
Helen Mineta
Wayne Mitsu­naga
Kati Hironaka
Art Honda
Helen Mineta
Kaz Uyesugi
Adel­a Hirose
Aiko Nakahara
Delphine
Meredith Nishida
Kaz Uyesugi
Adela Hirose
Kaz Uyesugi
Adela Hirose
Bill Fujii
Aiko Nakahara
San Jose JACL
565 N. Fifth Street, San Jose, CA 95112, Phone: (408) 295-1250, FAX: (408) 295-1291
Olympia continues strong chapter work

By KELLY WICKER

In 1995, the Olympia Chapter of the Japanese American Citizens League continued to combine work in the community with social activities.

Monthly potlucks featuring foods at its finest and events such as Bon Odori grow each year in size and popularity in the Olympia, Wash., region. Hundreds enjoyed the dancing and taiko drummers, and sent off paper lanterns as dusk set in. Members also participated in the Olympia Cultural Festival by showing off the fine calligraphy and Senryu poems of Master Sato and his Senryu Club members.

The chapter also sent speakers to various schools to talk about internment and life in Japan. In April members attended a dinner for a group of junior high school students who were about to embark on a trip to Japan for a cultural exchange program. A chapter speaker helped with hints on how to prepare for the trip of their lifetime. In the civil rights area, chapter members talked about diversity and affirmative action at several events including a rally sponsored by Hands Off Washington, a group defending the rights of gays and lesbians. The Olympia Chapter continues its strong support of the PNW District. Nancy Wicker, treasurer; Kelly Wicker, youth representative; and Aaron Owada, legal counsel, have agreed to retain their district positions, and Chen Howe was recently elected as the PNW district secretary.

In June we honored our high school graduates; in May we had our annual auction; and in October we honored the new Consul General from Japan.

SEASONS GREETINGS from the CENTRAL CALIFORNIA DISTRICT COUNCIL

CLOVIS, DELANO, FOWLER, FRESNO, LIVINGSTON-MERced, PATTERN, KEEDLEY, SANGER, SELMA, TULARE COUNTY

Regional Office
1713 Tulare St. #133
Fresno, CA 93721
209/486.6815
Patricia Tsai, Regional Director

Mayors from Olympia, Turlock, and Lacey were also on hand to welcome the new consult. New board members and officers will be installed at the year-end chapter party. The chapter especially thanks John Liddell, who honored as president for several years.
HOLIDAY BEST WISHES

BRUCE TOKUMOTO, C.D.T.

Champion Orthodontic Laboratory
451 West Gonzales, Suite 325
Oxnard, California 93030
(805) 485-0602

MICHINORI TAO, D.C.
PRACTICE OF CHIROPRACTIC

Mondays, Wednesdays & Fridays
3645 S. Saviers, Suite 5
Oxnard
(805) 485-6357

Tuesdays & Thursdays
3801 E. Las Posas, Suite 114, Camarillo
(805) 482-0723

EDWIN M.H. PARK D.D.S.
A Professional Corporation

95 North Reino Road
NEWBURY PARK PLAZA
Newbury Park, CA 91320
(805) 498-6644

ONSHIROYAMA, O.D.
3160 TELEGRAPH ROAD
SUITE #101
VENTURA, CA 93003
(805) 650-9322
(805) 650-6566 FAX

SEASON'S GREETINGS

GARY & NANCY BARBER VENTURA

Como: Is. Island Bikes

245 E. TELEGRAPH RD.
OXNARD, CA 93030

(805) 483-2477
(805) 483-8254

FAK

BEVERLY B. KAROS

SEASON'S GREETINGS

KAZUFUMI OKAMURA
KIN OKAMURA

FLOWER STAND

1401 E. LA LUNITA AVENUE • SANTA BARBARA, CA 93110
(805) 981-7777
Fax: (805) 981-7780

SEASON'S BEST WISHES

K. Okamura Flowers, Inc.

Flower Stand • Shippers

18814 E. TELEGRAPH RD.
SANTA PAULA, CA 93060
(805) 525-9268

VIBUNLMAYEDACUTFLOWERCO.

3220 ETTING ROAD • OXNARD, CA 93036
(805) 488-0813

SEASON'S GREETINGS

MAYEDA CUT FLOWER CO.

3220 Ettting Road
Oxnard, CA 93036
(805) 488-1538

SEASON'S GREETINGS

MIMAKI FAMILY
BRYAN & GEORGE MIMAKI
AND LORI KAMEI

SEASON'S GREETINGS

TROPHIES, ETC.
Signs Banners Ad Specialties
805-485-4121 FAX 805-482-5762
636 N. Las Posas Road
Camarillo, CA 93010

(805) 382-7401

SEASON'S GREETINGS

YAMAGUCHI'S
FLOWER STAND

18814 E. TELEGRAPH RD.
SANTA PAULA, CA 93060
(805) 525-9268

SEASON'S GREETINGS

MICH & HELEN (KIMURA) YAMAMOTO
977 La Vue St.
Santa Paula, CA.

SEASON'S GREETINGS

HENRY & LILLIE NAGAWA
18102 E. TELEGRAPH RD.
SANTA PAULA, CA 93060

HAPPY HOLIDAYS
AND THANK YOU
TO OUR ADVERTISERS WHO SUPPORTED
OUR 5TH ANNUAL JAPANESE CULTURAL FESTIVAL
ON OCTOBER 1, 1995 AT THE CAMARILLO COMMUNITY CENTER
THANKS TO YOU, IT WAS A GREAT SUCCESS!
SEE YOU AT OUR 1996 FESTIVAL!
PEKING INN
ELEGANT BANQUET ROOMS
Famous Peking Cuisine
(805) 987-8188
7 DAYS A WEEK
11:30 AM TO 9:30 PM
FRI. & SAT. 11:30 AM TO 10 PM
SUN. OPEN 4:30 PM
LUNCH & DINNER SPECIALS
ALSO A COMPLETE MENU TO SELECT FROM BANQUET FACILITIES
Passo Camarillo Shopping Center
333 N. LANTANA STREET
Camarillo, CA 93010

China Square
M.F.S.-E. Chinese Restaurants
Traditional & Modern Cuisine
Tony Lin
(805) 988-1922
141 W. GONZALES RD.
Oxnard, CA 93030
(Corner Square Shopping Center)

Tokyo Sukiyaki Japanese Restaurant
1333 W. Gonzales Rd.
Camarillo, CA 93010

Season's Greetings
VENTURA COUNTY CHAPTER MEMBERS & FRIENDS
Camarillo
Mom & Cherry Abe
Robert & Dianna
Akashi
Bob & Margaret
Arinura
Jim Arinura
Keith & Sharon Harada
& Family
Frank & Betty Hiji
Hisao & Hisako Hiji
Robert & Harriet Hiji
John & Julie Hiroshi
Francis & Aster
Ikezoe
Alko & King
Bill & Marian Kita
Tom & Florence
Kitabayashi
Dale S. Kunitomi
George H. Nitta
Noby F. Reidell
Yoshi & Mary Sakazaki
Kiyoshi & Mary Tsuji
Dorene & Jim Tsukida
Yas & Claudia Umeda
Toyo Umeda
Ojai
Tom & Michiko Tagami
& Family
Oxnard
Henry & Anne Asaoka
Winkle & Alan Fordney
Ulie Fujita
Taro & Tetsue Inouye
Helen K. Inouye
Harry & Janet Kajihara
Katherine Kanamori
Yori Kanamori
George & Gladys
Kohatsu
Chikio & Bill
Loughman & Family
Shig Maeno
Yuzo & Gene
Matsutsubu
Charles & Ray Mayeda
Tad & Mutsumi
Nakashima
Mizuki Mitsuye Ogata
Mr. & Mrs. Tom A.
Sugino
Dr. Tom & Shizuko
Taketa
George & Elaine
Takeyasu
Henry & Mickey
Tanaka
Harry & Aiko Tsutsumi
Guy V. Ureta, Esq.
P.E.
Akira & Anna Yatabe
Somis
Jinobu & Frances
Nishimori
Minobu & Chiyoko
Nishimori
Tsuana & Kenneth
Tsubota
Anne Masako Chilcott
Thousand Oaks/
Newbury Park
Lou, Ruby, Michelle,
Melissa Inouye-
Tabone
Roy & Emiko Kodama
Edwin Miyasaka &
Family
Ken & Lily Sugino
Roy & Ruby Sumino
Ryo Watanabe Family
Rose Yoko
Ventura
Mitsuko Kohatsu
Fred & Jane Yasukochi

Ventura County
Season's Greetings
David, Carol
& James
FUJITA
Season's Greetings
Noriyoshi
& Mae
MORIWAKI

Masa Sushi
OMEDETO GOZAIMASU
Best Sushi Bar in Camarillo!
Come Join Our Friendly Atmosphere.
SAKE, IMPORTED / DOMESTIC BEER SERVED.
(CLOSED TUESDAY)
Lunch: Mon-Fri 11 to 2, & Dinner: Mon-Sat 5 to 10:00
Sun 4:30 to 9

20% OFF
Your Total Bill
Lunch Or Dinner
Dine In or Carry Out
Please Mention Coupon when ordering
4409 A. E. Pleasant Valley Rd., Camarillo • 987-6463
Open Monday-Saturday, Closed Sundays

Yasubay's
Japanese Restaurant
MOON G. GONG
AT 5 POINTS IN THE BRIOLI CENTER
1219 A. S. SAVERS ROAD
OXNARD, CALIF 93030

SUSHI BAR • COCKTAILS • BOAT DINNER • SHABU-SHABU
SUKIYAKI COOKED AT YOUR TABLE!

Hiyama Japanese Restaurant
• SUSHI BAR • COCKTAILS
• BOAT DINNER • SHABU-SHABU
• SUKIYAKI COOKED AT YOUR TABLE!

Hiroyu Sushi
Sushi
Tonyaki Beef & Chicken
Tempanura

Hiro Sushi
804 Wagon Wheel Road
Oxnard, California 93030
485-9898

Buena Floral Farms, Inc.
12738 W. Telegraph Road • Santa Paula, CA 93060
(805) 525-6001 • FAX (805) 525-6559

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU

SUSHI BAR • KABAYAKI • SUKIYAKI • SHABU-SHABU
Season's Greetings

EASTERN DISTRICT COUNCIL
SOUTHEAST • NEW YORK • PHILADELPHIA
SEABROOK • WASHINGTON D.C.
1995 - 1997 OFFICERS
Governor: Tom Komatani (New York)
Vice Governor: Janice "Sam" Sears (Southeast)
Ron Uba (New York)
Ellen Nakamura (Seabrook)
Lilly A. Okura (Washington D.C.)
Hiroshi Uyehara (Philadelphia)
Treasurer: George Higuchi (Philadelphia)

Season's Greetings from

LAS VEGAS CHAPTER

1995 CHAPTER PRESIDENTS
A.P.A.N. ... John Chiba
API LAMIDA ... Moy Yamamoto
ARIBOA ... LeRoy Sakoda
CARSON ... Joe Sakamoto
DOWNTOWN LA ... George Nta
EAST LA ... John Shiba
GARDENA VALLEY ... Ikuo Kadogawa
GREATER LA ... Myo Nakamura
GREATER PASADENA ... Bob Uchida
HIGH DESERT ... Vicky Tomokawa
HOLLYWOOD ... Heiko Tabata
L.A.S. VEGAS ... Ed Nakayama
MAHNO/SCAN ... Horace Nagata
NORTH SAN DIEGO ... Thomas Sanoh
ORANGE COUNTY ... Carlym Hama
PASADENA ... moo Senzaki
PROGRESSIVE WESBIDE ... Rudo Hishida
RIVERSIDE ... Beverly Ikeda
SAN DIEGO ... John Kurita
SAN FRANCISCO VALLEY ... Koji Nishiyama
SAN GABRIEL VALLEY ... Ieji Uchiyama
SAN LUIS OBISPO ... Leslie Hata
SANTA MARIA ... Jack Hidamaya
SEALCOVE ... Deniiee Kim
SOUTH BAY ... Minor Watanabe/Keomi
ROMANACE ... Roy Nakano
VENCE-CULVER ... Son Shigemichi
VENICE ... Harry Kato
WEST LA ... George Komaki
WILSHIRE ... Roy Nakano

1995 JACL OFFICERS FOR 1995
PRESIDENT: Dr. Edgar Wakahama
VICE-PRESIDENT: Dean Kajita, Jr.
RECORDING SECRETARY: Dr. Carol Suzuki
CORR. SECRETARY: Betty Aikins
TREASURER: CLARA HAMASAKI
BOARD OF DIRECTORS (2 year term)
BIL ENDOW, VERNON HEARN,
DON FRAKER, FRED FUROMOTO,
GEORGE PECK, SHEA FUROMOTO,
NORMA WAGONER, YAMAISHITA
APPOINTED POSITIONS

MEMBERSHIP: BILL ENDOW & CHICHI GOTO
HISTORIAN: CHICHI GOTO
REFRESHMENTS: ALICE DELANEY
COMMUNITY ACTIVITIES: LILIAN MOCHIZUKI
NEWSLETTER: AIKA & FRED FUROMOTO
ROSTER LABELS: HANA & FRED FUROMOTO
JACL TELEPHONE NUMBER: 702-352-4443

Season's Greetings from

Pacific Southwest District Council

1995-1997 EXECUTIVE OFFICERS
Governor: David Kawamoto (San Diego)
Vice Governor: Ron Osajima (SELANOCO)
Secretary: Karen Jane Shiba (SELANOCO)

BOARD MEMBERS
Mark Greenblatt ... Venice Culver
Linda Hara ... Marina SCAN
Christine Ishida ... Greater L.A. Singles
Gary Maldonado ... APAN
Wayne Nagato ... Marina SCAN
John Salto ... East L.A.
Hiromi Smith ... SELANOCO
Terry Terauchi ... Gardena Valley
Moy Yamamoto ... API LAMIDA

Past Governor: Carol Kawamoto

PSW REGIONAL OFFICE
244 So. San Pedro St., #507, Los Angeles, California 90012
Carol Salto, Administrative Assistant
Tel: (213) 620-4471

B56—Pacific Citizen Holiday Issue, December, 1995
CRIMES
Continued from page A34
11 justices of the Allied Nations: Sir William Webb, Australia (president of the tribunal); I. Zaravanov, USSR; Mei Ju-Suo, China; B.V.A. Rilling, Netherlands; Harvey Northcroft, New Zealand; Edward McDougall, Canada; Lord Patrick, Britain; Henri Bernard, France; M.G. Cramer, USA; Radhabhopal Pal, India; and Delfin Jaramilla, Philippines.

The Tokyo court was convened on May 3, 1946, at the former Japanese War Ministry Building at Ichigaya. The courtroom had 1,000 seats including 600 in the balcony for spectators. The trials continued for two-and-a-half years, and court transcripts totaled 50,000 pages at adjournment.

The Tokyo trials originally involved 28 political and military leaders of prewar and wartime Japan. Two defendants, Admiral Osami Nagano and diplomat Yosuke Matsukawa, died during the trial. Shumei Okawa was declared mentally unfit for trial. One civilian, Koki Horiga, and six generals led by wartime premier Hideki Tojo were sentenced to death.

Of Tojo, MIS veteran Sobei Yamate of Honolulu is quoted, "I still remember telling General Tojo not to commit suicide because the Colonel would hold me responsible. Don't worry Sergeant. I won't commit suicide," Tojo said. He also said that he would take full responsibility for the war. The upcoming war crimes trials, he declared, was one of victory over loser." —Secret Valor (1993).

Sixteen individuals ranging from field officers to civilians were sentenced to life imprisonment and two career diplomats were sentenced to prison terms: Shigenori Togo, 20 years; Mamoru Shigemitsu, who had signed the surrender documents aboard the battleship Missouri, 7 years. Aiba noted Pal of India was the sole dissenter, finding all defendants innocent of all counts.

SCAP delegated Category B and C trials to the U.S. 8th Army; they were held in five courtrooms at the former Yokohama District Court Building in downtown Tokyo from late 1945 through October 1949.

The majority of these cases originated from incidents arising within the 85 POW camps in Japan, from Hokkaido to Kyushu, which housed approximately 33,000 Allied prisoners, and involved mistreatment, abuse, deaths of prisoners, lack of proper medical care and facilities, and misuse of Red Cross supplies.

There were also cases involving mistreatment, execution and medical experiments conducted on captured Allied flyers by the Kempeitai (military police) in Japan and elsewhere. Two of the most publicized cases were the dissection at the Kyushu Imperial University of captured B-29 airmen under direction of the Imperial Japanese Western Army Headquarters; and execution after interrogation of three downed U.S. airmen by Japanese naval personnel at Ishigaki Island of the Ryukyu chain.

Hundreds of MIS and ATIS (Allied Translator and Interpreter Section) personnel, foreign nationals and other Japanese linguists worked at the trials as interpreters, translators, investigators and language officers. All investigators and interpreters at Yokohama were MISLS (Military Intelligence Service Language School) graduates. The Japan Bar Association provided Japanese lawyers.

The Yokohama trials resulted in 854 being sentenced to various prison terms; 51 were executed and 15 acquitted.

In addition to the trials at Yokohama, "B" and "C" trials were being held by the U.S. military commissions at Manila, Shanghai, Kwajalein and Guam. The Allied nations were also holding trials of their own throughout the entire Southwest Pacific region at 40 locations at such places as Singapore, Morotai, Rabaul, Hollandia and Batavia and the Asian continent from Rangoon, Kuala Lumpur, Saigon, Hong Kong, at ten sites in Nationalist China, and by Russia at Khabarovsk.

The most serious cases tried by the Russians were the numerous bacteriological warfare experiments, using poisonous serums on POWs, by the 100th and 731st Medical Detachments of the Japanese Kwangtung Army in Harbin, Manchuria. From 1945 through 1949, the Allies convicted 3,126 Japanese as war criminals, including 954 who were tried and executed in the Southwest Pacific and mainland Asia.

Aiba acknowledged Seattle MISer George Koshi’s difficult defense task at the Yokohama trials. He was the only Japanese-speaking attorney among the 20 participating at the trials. Investigators included Shigeo Morisao, Takashi Matsui, the late Jim Fukuda and Joe Watanakumast.

MIS instructor George K. Koshi, who chaired the reunion steering committee, served on the defense team at the Eighth Army Headquarters Judge Advocate General’s Office by virtue of his law degree and peacetime practice in Denver. After the trials, he joined the SCAP legal section in the reformation of Japan’s legal and judicial system. (Stanley Falk, Warren Tsusinde, American Patrons (1995)).

Court language monitors at the Tokyo trials saw the court interpreters and could temporarily halt proceedings with a switch from within their soundproof booths to correct interpretations, which flowed to the earphones of every seat in the courtroom. The language monitors were all former MISLS personnel and instructors. They were led by MIS Camp Savage instructors Dave Imai, Shio Onodera and Arthur Misaki.

Joe Harrington, in his Yankee Samurai (1979), called the monitors "referees," as the best interpreters available. This was a must, since some of Japan’s best bilingual newsmen were covering the trial. The Nisei monitors worked in three shifts for both prosecution and defense teams.

The Occupation’s most important priority was to mete justice to those who had mistreated Allied POWs. To accomplish this, "suspected war criminals had to be ascertained, apprehended, imprisoned, investigated, prosecuted, defended and sentenced." All of these difficult phases would have been near-impossible to accomplish efficiently had it not been for the outstanding work of the MIS language specialists.

Among the references, Aiba added: The Other Nuremberg, Arnold Brickmann, POWS of the Japanese, Garvan Davis, Victor Justice, NITEP, Richard Minear, Crimes of War, Richard Falk and 2, War Without Mercy, John Dower, and Cavendish’s Illustrated Encyclopedia of WWII.
MIS's seven years of Occupation

MIS' Norcal president Harry Fukuhara said of the seven-year period of Occupation in Japan from 1945 to 1952, "The MIS role aided in the rapid recovery of Japan, laid the groundwork for the bilateral U.S.-Japan relationship and helped Japan to be re-accepted into the family of nations."

Kan Tagami, who served as General MacArthur's language adviser for over four years, met with Emperor Hirohito on MacArthur's behalf at the Imperial Palace in a secret one-on-one session. "Never before or since has anyone, Japanese or otherwise, had direct access to the Emperor of Japan," Fukuhara acknowledged.

Other Nisei officers assigned as Strategic Bombing Survey Teams, CID (criminal investigations detachments), special intelligence teams, and repatriation teams at all major ports. Of the Kibei linguists who also assumed key roles, Fukuhara emphasized that the Kibei, having lived in Japan, with their knowledge of the culture and the Japanese way of thinking, "greatly assisted the MIS's language institute at Presidio San Francisco, where as many as 20,000 volunteers in Vietnamese were graduated and, because of the Gulf War aftermath, Arabic linguists are still in demand."

Although the student-teacher ratio was 10-1 a decade ago, McNaughton noted computers, TV and films have changed half of the instructors in Russian—a language that was added in 1946 and its faculty expanded with the Cold War—have been laid off. FBI agents and astronauts had also studied Russian at DLI and a group from the Russian class was just graduated to check out USSR's nuclear sites, he stated. DLI currently conducts classes in 20 languages.

We are carrying on the traditions of the Yankee Samurai," he asserted.

Season's Greetings

George Hansen

P.O. Box 264
2185 Rossford Way
Salinas, CA 93902

BUS: (408) 753-9849
FAX: (408) 679-0605
MOBILE: (408) 671-6322
Salinas Valley

Season's Greetings and Best Wishes

SVC
Southern Vacuum Cooling
California Office
15750 Horizon Way
Salinas, California 93907
(408) 754-1547

Salinas Valley

COASTAL FORD TRACTOR
AGCO ALLIS
Francis "Sonny" Rianda
General Manager
(408) 757-4101
1080 Harkins Rd.
Salinas, CA 93901
6440 Chestnut St.
Gilroy, CA 95020
117 N. Second St.
King City CA 95020

John T Hirasuna DDS Inc.
General Dentistry
1045 Los Palos Drive
Salinas, CA 93901
(408) 758-3319

Ronald C. & Alice Beck
905 Sierra Dr.
Salinas, CA 93901

Happy Holidays!
Ted T. & Edith (Yonekura) Ikemoto
1118 San Fernando Dr.
Salinas, CA 93901-3010

Robert & Mary Okä
27 O'Connor Circle - Salinas, CA 93906

Season's Greetings
Charles &
Fumiko Tanumura
607 Loma Vista
Salinas, CA 93901-1508

Asunio Incorporated
Architecture Engineering Construction
Thank You for Selecting
Asunio Incorporated for the Construction of the
BUDDHIST TEMPLE GYMNASIUM
(408) 633-3371
Castroville, CA - License #682308

Season's Greetings from

Dole VEGETABLES
Salinas, California

Season's Best Wishes

B&T
Brandon & Tilds
ACCOUNTANTS / CORPORATION
Since 1964

MIS DIVISION
1188 Padre Drive
Salinas, CA 93901
(408) 758-4481

SALINAS OFFICE
1188 Padre Drive
Salinas, CA 93901
(408) 758-4481

Robert T. Itani
54 Normandy Way
Salinas, CA 93906-1547

Holiday Cheer
Robert T. Itani
Salinas, CA 93901
(408) 758-4444; Salinas
(408) 373-5555; Monterey
(800) 821-3620

Fumiko Urabe
150 Kern St. Sp #03
Salinas,
CA 93905-2031

Season's Greetings from the
THE NUNES COMPANY, INC.
P.O.BOX 673 - SALINAS, CA 93902
TEL. : (408) 629-5508 TLX: (408)757-3069

GREEN'S
CAMERAS • VIDEO
1 Hour Color Photo Processing - Salinas B & W

A40 - Pacific Citizen Holiday Issue, December, 1995
CASE

(Continued from page A35)

espionage—which turned out to be the final major case before the Peace Treaty that ended WWII for Japan.

The trial began on Feb. 18, 1952. As the prosecution summoned each CIC linguist to the stand, a reporter from the official JCP newspaper Akahata ('Red Flag') observed the hearings, made sketches of the trial and even of the CIC linguists. As the trial continued, I received threatening telephone calls in Japanese at my home and was authorized to draw a weapon to protect myself and family. Fortunately, the threat did not materialize.

The trial continued with five defense attorneys concentrating on technicalities as their main hope: challenging members of the court for prejudice, questioning the binding on the court of the search warrant that unearthed the damaging evidence, questioning whether the actual search was proper and legal violation of the Japanese constitution, claiming that the search itself was a 'Red Flag'ing of linguists.

The trial continued with live defense attorneys concentrating on technicalities as their main hope: challenging members of the court for prejudice, questioning the binding on the court of the search warrant that unearthed the damaging evidence, questioning whether the actual search was proper and legal violation of the Japanese constitution, claiming that the search itself was a 'Red Flag'ing of linguists.

See CASE/page A42
Meyer,

(Continued from page A35)

professor of history and international studies at the University of Washington; professor George Totten, director of the East Asian Studies Center at the University of Southern California for 24 years; Cornelius Vermue, Boston Museum of Fine Arts curator; and Bob Texor, cultural anthropologist writer and educator at Stanford University.

And besides "Who's Who" Meyer then told of the variety of the careers of fellow non-Nike: NlSers which resulted from their language studies.

- Ed Copeland heads the East Asian Department at the University of Minnesota.
- Grant Goodman still teaches, lectures around the world and writes extensively. He and Carl Lande headed the East Asian program at the University of Kansas.
- Stanley L. Falk, a military history and National Security Affairs specialist, served in GHQ-Tokyo, working with former Japanese army and navy officers on a history of Japan's side of the war.

Some were denied access to military service. Others continued more clandestine careers with the Counter Intelligence Corps, the Criminal Investigation Detachment and the CIA. Such was Max Hugel, described in an interview with the late director of the CIA William J. Casey.

A galaxy at State Department

Others were led to more open careers in the State Department:

- Al Seligman is still involved in diplomatic and economic efforts at the Japan Desk in Washington. Bob Meyers escorted educators after the war. Rick Strun, now on the Georgetown faculty, is frequently sent by the State Department to Japan on political-economic missions. Bob Pearson served 31 years at the State Department.

Ex-MIS men in law


Authors-translators

- Jack Seward is among those who have published extensively on language and culture as well as novels with a Japanese flavor. He has translated a forthcoming PBS special, "Streetcar to Hibibby," about the training of MIS graduates.
- Don Richardson spends much of his time translating ancient Japanese texts. His book, Random Recollections, is based on letters from 1945 MIS graduates.
- Richard McKinnon, the late professor of Japanese and comparative literature, University of Washington, received the Order of the Rising Sun, Gold Rays with Nishu-Bibib in 1989 for his contributions to bilingual culture.
- Herb Passin and Hans Baerwald also were decorated by the Emperor of Japan for promotion of closer relations.
- Leon Hurwitz, the late head of the language program in the U.S. and British Columbia, had written 23 books, many in Japanese, Chinese and Sanskrit.
- The late Bob Brower was department head of Japanese language and Pat East studied Miss's influence on the language.

MacArthur's aide-de-camp

As Gen. MacArthur's deputy, Faubion Bowers was able to overcome the sentiment among high-ranking U.S. officers who wanted to outlaw kabuki as being ultranationalistic.

MIS-training payoffs

Other graduates, George Bungington and Tom Wilds, became professional translators for the Staffing Air Lines in the legal section, an "Wilds as a consultant in the translation field of scientific terms, patents and medicine. Allen Beach and Baldwin Ecker used their language skills to become business consultants in the U.S. and Japan. They were decorated by Chiang Kai-shek for work in China.

Beneficiaries of the GI Bill

Many MISLS graduates did advanced studies to organize language programs at other institutions.

Joe Sutton set up the program at the University of Indiana and went on to become president. Bad Klaus is head of Dow Chemical's Japanese section and is Washington consultant for Mitsubishi Industria. Burke Peterson heads the Japanese office of Vicks in Osaka, lectures at meetings in Osaka-ben (Osaka dialect).

KOREAN

(Continued from page A36)

Rappin,

(Continued from page A36)

nailled shut, we had to dig around the tailheads with our pocket knives. So we retrieved the Declaration of War. Rappin also discovered a role for officers in setting up governments in Washington, Oregon and California after they conquered us. Accompanied by the biggest and toughest-looking Nisei he could find in his section, he raised a secret hovel in Zenko Park to get the documents.

The last task was gathering everything available in the NIKY Building basement about Russia and Siberia. "The Russians were probably doing the same thing as us," he remarked. "Who's Who?" Rappin capitalized the histories of some well-known Nihon MIS veterans.

- Col. John Allred Burden was born and schooled in Tokyo and knew the language well. He turned 100 to join the Army he enlisted in the Reserve. Within the week after Pearl Harbor he was sent to the MISLS, Presidio of San Francisco. He and David Swift and 58 Nisei started the first Japanese language class, which was beseiged (military Japanese) was emphasized. In 1942, he and Tatsuki Miyasaki and the two Kubo brothers, Takashi and Takeo, were sent to Guadalacanal where they demonstrated the importance of language teams in combat zones. Burden was decorated by Chiang Kai-shek for work in China.

- Lt. Lt. Jerome London, with the Eighth Army in the Philippines, called out to Koreans in caves to come out. "The only answer was a hasty 'grande.'" No one was injured, but his team talked 68 Japanese into surrendering.

- William Laffin, with Merrill's Marauders in northern Burma, made a 15-day march over slippery trails through jungle and the Sumon Range, trying to beat the monsoon and surprise the Japanese at Mytyska Airfield. They captured the airfield, but Laffin was killed by strafing Zero planes.

- Dempster Dirks had lived in Japan and was well-versed in Japanese. His great contribution was to break the secret code used by Japanese aircraft.

- Lt. Benjamin Hazard served with the 27th Infantry Division Language in Japan, and also on Leyte. He was charged with the 39th MI detachment in Okinawa with Lt. Joseph Bothwell, where the language team translated a draft grid

KOREAN

(Continued from page A36)

with symbols of Japanese defenses. Both later went to Korea and helped arrange the surrender of the Japanese south of the 38th Parallel.

- George Totten was with the language team in Mentou, south of the Philippines, dropping leaves to convince the Japanese to surrender. He was decorated for his translation for Maj. Gen. Clarence Martin when General Harada surrendered.

His classmates at Ann Arbor

- John McCook became a journalist while at University of Michigan, Ann Arbor.

- John Bornel Correll worked as an interpreter for Japanese business interests and was a hunting and fishing guide.

- Howard "Buzz" Wagner, also born in Japan, remained in the Army, attained the rank of general, and taught English to Japanese executives.

- Tom Reinger had a Japanese gift shop owner in Minneapolis. He learned Nihongo. He served as a translator in Gen. Hodges' headquarters in Korea.

- Dick Kirk knew another, Iza (Izai) before he entered the language school. He served in the Korean War with the Marines up to the evacuation of the Inchon area. They worked with trade fairs around the world, and was interpreter for Washington Gov. Evans.

- George Pratt studied Japanese at Harvard and did investigative work in Osaka during the Occupation.

- Howard Lund, in charge of alien property in Tokyo, found a Japanese government bond of gold and diamonds in the Bank of Japan basement vault. "He ran to his hands through the barrel of diamonds and then continued to ship items to all the U.S. as war reparations. But the Russians complained to Gen. MacArthur and the transfer was stopped.

- Bill Ryan in charge of the motor pool at the NIKY Building, later became Father Ryan, helping to build children's character at his parish school.


Said Rappin, "We finished our 18 months of training and had a choice of being commissioned or going home.

Some were sent home, some small in size and patriotism, stayed in and went overseas. I believe we all agree that it was a great experience."

Japanese are known as the "Case of the Seven Dwarfs." The title came from the popular Snow White and the Seven Dwarfs. The Japanese, however, called the case, "Ni Ichi Ni Jiken," the Two One Two Incident, in reference to the date, written 2/12 in Japanese style.

Koyama was among 1945 MIS graduates to serve in the Southwest Pacific in World War II, was wounded on Leyte in one of the worst actions of the war, hospitalized for a year and discharged with a 40% disability. He returned home to Spokane, Wash., but was recalled to active duty in January, 1947, and came back to Washington for duty in Japan. He later served in Vietnam, and retired in 1970 as a full colonel while teaching at the Army Intelligence School. His final disability adjudication was 100%.
West Los Angeles

Happy Holidays

1996 OFFICERS

President: Jan Mita
Vice-President: Andrew Sato
Secretary: Catherine Tanaka
Treasurer: Victor Abe

MILITARY INTELLIGENCE SERVICE
CLUB OF SOUTHERN CALIFORNIA
1010 EAST TEMPLE STREET. LOS ANGELES, CALIFORNIA 90012

Holiday Greetings from
WLA JAPANESE AMERICAN SENIOR CITIZENS
2110 CORINTH AVE., LOS ANGELES, CA 90025

MARGARET MORIKAWA-DIRECTOR

LUNCH SERVED MON-FRI
AT JAPANESE INSTITUTE

Daily Nonstops
Los Angeles to Tokyo

1-800-2-FLY-ANA
or call your travel consultant

West L.A. Travel presents:

March 14, 1996
Cosmo Bar - Hideto Michigaki
San Jose, Port Yokoano, Sapporo, Hakodate, Lake Toya, Anchorage, Fairbanks, Tokyo, and visits to Tokyo, Hakodate, Sapporo.
March 20, 1996
Novus/Branson Show - Shiki Tabuchi
Cathedral of St. Louis, St. Louis Gateway Arch, The Cloister Queen, Silver Dollar City, Eureka Springs, Rush, Branson, Branson Christmas Show, and visits to Branson, Branson Christmas Show.

China, Hong Kong, Japan

October 2, 1996
Canada & New England
Niagara Falls, Toronto, 100 Islands, Montreal, Home Dome Cathedral, Quebec, City, Lake Winnipesaukee, and visits to Canada, New England.

October 5, 1996
Tennessee, Kentucky, and Branson
Memphis, Beale Street, Branson, Bardstown, Lexington, Opryland USA, Opryland Hotel.

November 4, 1996
Discover South America - Toy Kangari
Santiago, Puerto Varas and the Lake District, Crossing of the Andes, Valparaiso, Bariloche, Buenos Aires, Guayaquil, Bays of the Andes, Rain Forest, Silver Dollar City, Los Angeles.

November 27, 1996
Ozarle/Branson - Shiki Tabuchi
Cathedral of St. Louis, St. Louis Gateway Arch, The Cloister Queen, Silver Dollar City, Eureka Springs, and visits to Branson.

November 30, 1996
Ozarle/Branson - Toys Kangari
Cathedral of St. Louis, St. Louis Gateway Arch, The Cloister Queen, Silver Dollar City, Eureka Springs, Rush, Branson, Branson Christmas Show.

December 14, 1996
Japan: Tokyo, Kyoto, and Hakone
Stay at the Holiday Inn in Tokyo, visit to the Santou, Hakone, and Hakone, and visits to Japan.

Reservations:
(BOO) JAL-FONE (1-800-525-3663)
300 N. Continental Blvd., #400
El Segundo, CA 90245

West Los Angeles

Happy Holidays

A world of peace and joy to you and those you love this holiday season.

Omedetsu Gozaimasu

NTA PACIFIC
NIPPON TRAVEL AGENCY PACIFIC, INC.

GREATER LOS ANGELES OPERATION CENTER
1 Centerpoint Dr., Suite 400
La Palma, CA 90623
TEL: (714) 228-7539 FAX: (714) 228-7546
TOLL FREE 1-800-872-6821

MANAGER: HIROSHI SASAKI
OPERATION MANAGER: SUSAN A. TODORIKI

JAPAN AIRLINES

At the Holiday Season, our thoughts
turn gratefully to those
who have made our progress possible.
It is in this spirit we say...
THANK YOU
AND BEST WISHES
FOR THE HOLIDAYS
AND
A HAPPY NEW YEAR.

FISH & MEAT • BEER & WINE
GRANADA MARKET
SPECIALIZING IN JAPANESE FOOD

RAT MUKAI
1820 Sawtelle Blvd.
West Los Angeles, CA 90025
(310) 479-0931
FAX (310) 479-8564

JAL

China, Hong Kong, Japan

November 4, 1996
China, Hong Kong, Japan
Tour of China, Hong Kong, and Japan.

November 15, 1996
China, Hong Kong, Japan
Tour of China, Hong Kong, Japan.

December 13, 1996
China, Hong Kong, Japan
Tour of China, Hong Kong, Japan.

For Brochures pertaining to other Tours
for Japan, China, and Southeast Asia, please contact West LA Travel (310) 820-5250.

Pacific Citizen Holiday Issue, December, 1995—A43
Mixed blessings

Profile: Sandra Mikessell Buscher

BORN: Kingston, N.Y.
BACKGROUND: Japanese, English, German, Italian.
RESIDENCE: Bethel, Conn.
EDUCATION: University of Colorado at Boulder, B.S., chemical engineering
PROFESSION: piano teacher.
FAMILY: Robert, 8, April, 5, JACLY, New York Chapter.

My name is Sandra Mikessell Buscher. My mother, Vicky Marumoto Mikessell, is Nicei. My father, Robert Mikessell, is part English, German and Italian. I was always very aware of having mixed racial heritage as a young girl. My parents were very concerned about racial prejudice affecting my three siblings and me. But to me, that only meant prejudice for the Japanese part of my heritage.

I was born in Kingston, N.Y. and went through elementary school in Westchester County, N.Y. It was there, in the school library, that I first heard a negative comment about my Caucasian heritage. My older brother and I found ourselves talking to a full-blooded Japanese boy one day. He leaned forward and in an earnestness said, "It's too bad you aren't all Japanese!" He went on to assure us that it was good we had some Japanese heritage, but then stated what a shame it was that we were not "pure Japanese." I was shocked that my Caucasian heritage would be considered negative by anyone! When most people attached a racial identity to me, they viewed me as Asian. Certainly every prejudiced remark made to me up until then was about being Japanese. Movies about World War II were on the television regularly in the 1960s. My bus rides to school were filled with other students pretending to shoot machine guns at me, acting out scenes from those movies. To have a Japanese-American boy comment on my Caucasian heritage was very confusing for me. This is when I realized being a "mix" doesn't just mean being part Japanese. It means being part Japanese and part "something else." Now I realized that individuals in each group might have feelings about their own component of my heritage.

By the time I was in high school, my family had moved to Englewood, Colo. In a school of more than 4,000 students, there were only a couple of dozen non-whites. I started developing some prejudice of my own against the Caucasian students who occasionally made racial remarks to me. Then, near the end of my freshman year, I went on a three-week high school exchange to Hawaii.

In Hawaii, I received some negative comments about being a "hawe"—a "white"—this time I smiled. To face prejudice for being Asian in a mostly Caucasian world one week, and then face prejudice for being Caucasian in a mostly Asian world the next week was a liberating experience for me. It helped me to understand that prejudice is not limited to any one group of people. We are all capable of developing prejudices and acting on them. It forced me to harbor resentments against either group for the occasional remarks I received. I was able to understand prejudice as a human problem.

I have thought of my experience in Hawaii many times through the years. It has helped me remember to walk away from the temptation to stereotype, or lash out at a group, when I am disappointed in individuals. It is probably one of the greatest gifts I have received from my mixed racial heritage.

I was always interested in my Asian background. When I learned that my two Japanese grandparents grew up in Hiroshima prior to immigrating to America, I felt an added responsibility to understand my family background and to share it with others. I recently joined the New York Chapter of JACL. Members helped sponsor my trip to Hiroshima this past August to do further research. I have been making presentations about Hiroshima to community groups.

See BLESSING/page A48
Happy Holidays.

From the bank that works for everyone.

In California, there's one bank where the owner of a small savings account will feel just as welcome as the owner of a large business. We invite you to visit us and experience that welcome for yourself.

Union Bank®
Right people. Right bank.


When I heard that the theme of this year's Pacific Citizen Holiday Issue is hapa, I was very interested because being a hapa has never been an issue for me. Being half Japanese has not created any bad experiences in life for me, I attribute this to my family and friends. I also have a lot of mentors in my family and in JACL who have contributed to me having a better understanding of my Japanese culture and background.

Through this appreciation of my culture I am the person I am today. Looking back, I recall trips to my grandparents' home on Olympia's Oyster Bay. Some of my favorite things to do were to look at old black and white family pictures, eat my grandmother's sushi, read my grandfather's Sentsu poetry, and observe all their trophies from Sesnu tournaments.

But most of all I remember their words of wisdom and life experiences that will be imbedded in mind forever. I see my family's dedication to the JA community through JACL, Nkei jin-ka, Sentsu, etc., and hope that I will be that active when I am their age. Knowing JA history (i.e., immigration, internment, civil rights laws, affirmative action, etc.) is important to me and is something I hope to teach people who do not know the JA experience. Through the JACL Curriculum Guide, chapter workshops or conferences, and local chapter activities, our communities can also learn about and appreciate the JA culture.

When I have a family, I will make sure they are integrated into the JA community through cultural events (Bon Odori, Cherry Blossom, Mochiarts, etc.) and I will teach them both the meaning and importance of their culture as I have been taught. Due to this understanding of my culture and background I have also learned to appreciate other cultures and the sacrifices people have made in the world. I am truly proud of my heritage and will continue to learn.

BLESSING

(Continued from page A45)

groups ever since I returned. This is one way I am sharing my particular heritage with others.

I also conduct a yearly Japanese folklore workshop at the Northeast Music and Dance Festival. It's called "Music for the Paper Crane" in honor of the children of Hiroshima. I began this four years ago as a way to learn more about my Japanese heritage. Preparing for the workshop each year, I find myself discussing songs with my mother and grandmother. Each year I hear new family stories that are prompted by the songs. It has been a wonderful and rewarding experience for me. I also dress in kimono for the workshop, and dress my children in kimono once a year for this occasion.

I have taught piano for seven years now, having previously spent seven years with IBM in technical support. I am currently president of the PTO at my children's elementary school, so I am in constant contact with many children in my town of Bethel, Conn. When students ask me about my heritage, I have the opportunity to tell them that my relatives came from Japan, England, Germany and Italy, but that I am an American.
SEASON'S GREETINGS

JACL
 fremont japanese american citizens league

1995 BOARD OF DIRECTORS

Co-President ........................................................... FRANK NAKASAKO
Co-President, Sr. Advisor, 1000 Club delegate ...................................................... TED INOUYE
Vice Pres. for Membership ........................................................... Alan Mikuni
Vice Pres. for Activities, JASEB Rep ........................................................... Diane Endo
Vice Pres. for Activities ........................................................... Kaz Kawaguchi
Vice Pres. for Activities ........................................................... Michi Handa
Treasurer, Activities ........................................................... Beatrice Toi
Recording Secretary ........................................................... Cindy Stoltz
Historian ........................................................... June Handa
Ex-Officio ........................................................... June Hashimoto
Education/Public Relations ........................................................... Mas Yamasaki
Scholarship ........................................................... Grace Tomita
Blue Shield Insurance ........................................................... Jim Yamaguchi
Newsletter(non-Board) ........................................................... Diane Mikuni

Season's Greetings
from
Sequoia JACL
in the
Heart of Silicon Valley

Southern San Mateo and Northern Santa Clara Counties

Mike Kaku, President
1-408-985-2747

Best wishes to all our friends everywhere

Season's Greetings
Jack & Mieko Ishio
37-28, Kamitakata Ichome, Nakano-ku, Tokyo 164
Tel.: (03) 362-1478

Season's Greetings
Ted Shigeno
President-Japan Chapter
Chairman-USIR Committee, Japan Chapter
1216 Iikeshiki, Hayama, Kanagawa, JAPAN 240-01
Tel: (0648)76-2431 Fax: (0648)76-2432

Pacific Citizen Holiday Issue, December, 1995—A49
Born in Fresno, Calif., and now a resident of Blacklick, Ohio, Mace Ishida has a Ph.D. in educational administration and is an educational consultant. Two years ago, he read about the JACL Education Committee's Curriculum Guide project and decided that this was an important goal. "I wanted to educate people about the Japanese American experience," he said. "It was just something I wanted to do to get involved." As the Midwest educational coordinator for the JACL Education Committee, he has since become one of the organization's most experienced advocates for the project. In the past year-and-a-half, he has made presentations in a dozen schools in Ohio. He is a member of the Dayton Chapter, JACL.

JACL's National Education Committee, led by Teresa Marboro and Sharon Ibhi-Jordan, has written an outstanding Curriculum and Resource Guide for educators titled "The Japanese American Experience: A Lesson in American History." For the past 18 months, I have had the opportunity to conduct seminars for educators and other interested individuals on how to fully utilize the guide in the teaching of the Japanese American experience to students in the classroom. The guide has been extremely well received by educators because it provides a complete teaching unit on the Japanese American experience. The purpose of this article is to share ways in which it can be utilized in seminars as the basis for "teaching teachers" to teach the Japanese American experience. Seminar goals, preliminary activities, the "Historical Overview" and "Learning Activities" sections of the guide, supplemental activities and evaluation methods are described.

Seminar Goals
"The Japanese American Experience, A Lesson in American History. JACL's Curriculum and Resource Guide," was also the title given to teacher seminars. The following goals were formulated for the seminars:

- To share background information on how and why the Japanese American internment occurred.
- To conduct other learning activities which supplement the Curriculum and Resource Guide, including the sharing of classroom personal experiences by individuals interned during WWII.
- To share resources that enhance instruction of lessons on the Japanese American experience.
- Goals should be shared with participants at the outset and reviewed at the conclusion of the seminar using overhead transparencies.

Preliminary activities
A safe and positive learning climate is a prerequisite for participants working together in cooperative learning groups during the seminar. The purpose of preliminary activities is to create such a learning climate, because adults learn better in such an environment. Generally, participants from different schools attend the seminars. A friendly self-introduction by the seminar instructor is recommended as a first preliminary activity. Participants want to know about the presenter's background, connection to the topic, and credibility. The self-introduction should be brief.

Participants then introduce themselves.

Supplementary activities and resources

Personal recollections of internment are the most effective method for enhancing instruction from JACL's Curriculum and Resource Guide. In Ohio, Fred Morikawa, Masao Ino, Dr. Kaz Kimura, Kim Sakada, Pete Hironaka, Kyo Yukawa, Roy and Sue Sugimoto, George and Jean Umemura, Bud Okubo and Ayako Watanabe have been outstanding in sharing personal experiences prior to WWII, during internment, and after internment. Sharing of personal internment experiences serves the following purposes:

- Reinforces lessons from the Curriculum and Resource Guide.
- Personalizes the internment experience for seminar participants.
- Raises numerous questions on Ohio, and the part of participants about internment: How could such an injustice take place? What happened to your possessions? Did anyone or any group defend your constitutional rights? How was life in the internment camps?

Near every teacher has commented that the most valuable part of the seminar was the sharing of personal experiences by individuals who experienced the internment. They should share their name, school district or occupation, teaching responsibility, and why they are attending the seminar. Information shared by each participant helps the seminar facilitator get a "feel" for the group and alter the instructional focus if necessary. For example, if all participants are secondary school teachers emphasis can be placed on secondary level activities from the guide.

After self-introductions, participants should be placed in cooperative learning groups. Four or five individuals per group is ideal. Each group member should share a strength that can be helpful to the team, a favorite movie or song, and why education is enjoyable. Team members discover common ground, as well as those strengths that can be utilized during the remainder of the seminar.

The Curriculum and Resource Guide

See TEACHERS/page A51

Smithsonian exhibit is useful teaching guide


One teacher seminar was supported by the Western Ohio Education Association, and three were co-sponsored by the Dayton & Montgomery County Public Library. Both supporting organizations and members of the Dayton Chapter helped distribute brochures describing the teacher workshops to area schools. Dr. Katayama, a psychology professor at the University of Dayton, talked about the psychological implications of internment, and issues of prejudice, stereotyping and discrimination.

See EXHIBIT/page A58

It is recommended that the perspectives of both men and women be shared, because they are different. The Bridge, by Yoshiko Uchida, provides an excellent resource for elementary teachers to help students understand the evacuation and internment experiences of Japanese Americans during World War II through the eyes of a seven-year-old internee. A lesson plan for The Bridge can be obtained by writing Mace Ishida at the address provided at the end of this article. Jeanne Wakatsuki's and James Houston's novel, Fumiko is
MAKING A POINT—Mace Ishida, Midwest educational coordinator for the JACL Education Committee's Curriculum Guide project, shows photos of the internment experience to interested teachers in the Midwest. The title of the presentation was "The Japanese American Experience: A Lesson in American History." Ishida is one of many JACL members who are approaching schools around the country to guide the Japanese American story in textbooks and classrooms.

TEACHERS

(Continued from page A50)

The "Historical Overview" section of the Curriculum and Resource Guide provides essential background information about the Japanese American experience. It is crucial to cover this section prior to conducting lessons from the "Learning Activities" section of the guide. Moreover, many seminar participants have little or no knowledge of early Asian American experiences in the United States, internment during WWII, violation of constitutional rights, or recommendations of the Commission on Wartime Relocation and Internment of Civilians. Each of these topics is covered in the "Historical Overview" section of the Curriculum and Resource Guide.

Topics from this section are divided so that each learning group reads, discusses, and reports on their assigned topic. The section can be covered quickly and efficiently when portioned into smaller segments. Teachers become active in the learning process through this method of classroom instruction, and they appear to enjoy working together during this portion of the seminar.

Seminar participants, after completing this activity, often comment positively about the high quality and usefulness of the "Historical Overview" section. This method of covering the "Historical Overview" section can also be used with students in the classroom.

The "Learning Activities" section of the Curriculum and Resource Guide contains three elementary and four intermediate-high school teaching lessons. Lesson plan objectives, a description of activities, a listing of required materials such as videos and books, and methods are outlined for each lesson. It is helpful and more meaningful if the required materials are on hand when demonstrating any lesson. For example, Elementary Lesson Three requires Journey to Topaz, by Yoshiko Uchida. The seminar facilitator should have a copy of the book and provide an overview of its contents.

Although lessons are designated Elementary and Intermediate-High School, the elementary lessons can be used at the intermediate-high school level. During seminars conducted to date, Elementary Lesson One, Part I and Part II, 1 to help students become aware of and sensitive to the Japanese American camp experience—have been successfully demonstrated to both elementary and secondary teachers and other adults. Participants write a listing of all possessions. Teachers are then told they are going away from home—not knowing where, the duration, or the conditions. From the listing of possessions, they are told they can take any things wanted and needed as long as they can be carried. Participants then discuss what they would take, how they would feel, and what to do with possessions that could not be carried. After demonstrating Elementary Lesson One, Lessons Two and Three are described verbally.

Lesson Plan II, "Camp and the Constitution," is the Intermediate-High School lesson demonstrated during seminars.

The lesson objective is for students to ascertain what violations of the Bill of Rights were committed with the internment of Japanese Americans, so that they may more clearly value those rights. A copy of the Bill of Rights is distributed to each teacher. Teachers are to explain that a new government has taken over the United States and that only five of the original rights are to be retained. Individually, teachers must reduce the current Bill of Rights from 10 to five. After completing the task individually, each cooperative learning group attempts to reach consensus on the five rights to be retained. Each group reports their Bill of "five" Rights. Teachers more fully understand the Bill of Rights after completing the two tasks.

After reporting their Bill of "five" Rights, each group is asked to identify which of the 10 of the Bill of Rights were violated with the internment of Japanese Americans. Unfinished Business, a video documentary which tells the story of three men (Fred Korematos, Gordon Hirabayashi, and Minoru Yamasaki) who defied Executive Order 9066, can be used as a supplementary teaching tool for this lesson.

Teacher participants and other adults attending seminars have reacted positively to "Camps and the Constitution." Many teachers comment on the importance of understanding the Bill of Rights. Other teachers wonder how the constitutional rights of U.S. citizens could be abridged, and without opposition from other citizens, legislative bodies, the judicial system, or the executive office. "Camps and the Constitution" helps to achieve one of the most important outcomes of the seminar, to educate teachers about the violation of rights guaranteed by the U.S. Constitution; the Constitution must be a working document to protect the rights of all citizens regardless of race, ethnicity, religion, gender, age or lifestyle; such a massive injustice, as happened to permanent Japanese resident aliens and Japanese American citizens during WWII, should not be repeated in the future with any individual or group of citizens or legal aliens.

After the Elementary and Intermediate-High School lessons are demonstrated, each remaining section of the Curriculum and Resource Guide is described verbally. Important dates in the history of Japanese in the United States provide a chronology of events which mark that relationship. A "Selected Book Lists" section is convenient for teachers because books appropriate for elementary, intermediate, and secondary students are recommended.

Evaluation

An evaluation of teacher seminars is recommended. Generally, a written evaluation instrument provides valuable information regarding the overall success of the seminar. A five-point, Likert-type rating scale is employed to answer three evaluation questions, with five the highest rating.

1. Please rate the overall success of the seminar: 2: Excellent; 3: Good; 4: Fair; 5: Poor

2. Please rate the quality of presenters: 2: Excellent; 3: Good; 4: Fair; 5: Poor

3. With additional study of JACL's Curriculum and Resource Guide, I will be able to conduct lessons on the Japanese American experience: 2: Agree; 3: Neutral; 4: Disagree; 5: Strongly disagree

Teachers are also requested to state positive aspects of the seminar, recommendations for improvement, and additional comments.


Resources for informational material on the Internment provides teachers with a listing of JACL national and regional offices, resource agencies, and the permanent Smithsonian Museum exhibit, "A More Perfect Union." Regional resources are also provided so that educators anywhere in the United States can write for additional information and resources to supplement the Curriculum and Resource Guide.

Finally, an appendix contains a glossary, pages from Japanese American Journey: The Story of a People, a book about the Japanese American experience written by Takako Endo, Florence Hongo, Sadao Kinoshita, Katherine Reyes, Donald Sekumura, Rosie Shimomish, and Shirue Yoshina; a copy of the Bill of Rights and a summary of constitutional rights violated; Civilian Exclusion Order No. 5; concentration camps for Japanese Americans during World War II; and various pictures related to the camp experience: Executive Order 9066, President Gerald R. Ford's Proclamation terminating Executive Order 9066, and President George Bush's apology for injustices to Japanese Americans during World War II. The pictures and documents in the appendix can easily be enlarged to make an effective pictorial collage of the Japanese American experience for those teachers and students who may be visual learners.

The National Education Committee of JACL must be commended for writing an outstanding history of the Japanese American experience, providing outstanding lesson plans for elementary intermediateschool teachers, detailing additional resources, books and videos, and for including important pictures and documents of this period in American history: JACL's Curriculum and Resource Guide, The Japanese American Story: A Lesson in American History, should be incorporated into every social studies teacher's curriculum.

See TEACHERS (page A55)
Peace and joy

from the JACL National Staff & Volunteers

Lucy Adachi
Miho Aochi
Jordan Greene
Clyde Izumi
Eunice Kaneko
Hiro Kawata
Mitsue Kuroyama
Karyl Matsumoto
Hisako Minobe
Leigh-Ann Miyasato
Kaye Patterson
Stephanie Roh
Carol Salto
Nobuko Sugal
Kip Tokuda
Patricia Tsai
Patty Wada
Amy Yamashiro
Bill Yoshino
Karen Yoshitomi

May all the seasons in your life be filled with happiness, peace, and prosperity.

Season's Greetings!

Rolling Hills Nursery, Inc.

25633 Crenshaw Blvd., Torrance, CA 90505
(310) 325-8200

Season'sGreetings

George Nakano
Councilman
City of Torrance

Happy Holidays

Gary S. Kuwahara
Board of Education
Torrance Unified School District

Season's Greetings

Torrance Kendo Dojo
Torrance Cultural Arts Center
3330 Civic Center Drive
Torrance, CA 90503
Tuesdays & Fridays, 7:30 PM

Happy Holidays

KUWAHARA CPA
22426 Palos Verdes Boulevard
Torrance, CA 90505
(310) 316-1195

BEST WISHES FOR A PROSPEROUS NEW YEAR.
Season’s Greetings...  
STATE DRUG  
419 Rainier Avenue South  
Seattle, Washington 98114  
(206) 222-6422
**Season's Greetings**

**BEST WISHES**

- Flo & Ben Miyahara
- Stephen K. Oruga
- Omedeto!
- Louise NAKATSUKA
- Bill and Alice HOSOKAWA
- Karen & James NOZAWA
- KEVIN & EMILIE KUTSUMA
- Keiji Chit & "Tosho" Current
- Wayne, Chris, Nicole & Michelle ITANO

**Mile Hi**

- Holiday Greetings
- Season's Greetings
- BEST WISHES
- Holiday Greetings
- Season's Greetings
- Season's Greetings
- Season's Greetings
- Happy Holidays
- Season's Greetings
- Season's Greetings
- Happy Holidays
- Season's Greetings
- Season's Greetings
- Happy Holidays
- Season's Greetings
- Season's Greetings
- Season's Greetings
- Season's Greetings
- Happy Holidays
- Season's Greetings
- Happy Holidays
- Season's Greetings
- Season's Greetings

**Happy Holidays**

- Sakata Farms
- 17999 WELD COUNTY ROAD 4
- BRIGHTON, COLORADO 80601

- 71950 BRIGHTON JAPANESE AMERICAN ASSOCIATION (BJAA)
- Youth & Senior Activities • Civic & Community Functions
- BRIGHTON, CO 80601

- Pacific Citizen Holiday Issue, December, 1995—A55
In this time of Holiday Cheer

WE MUST NEVER FORGET

WORLD WAR II VETERANS MONUMENT

ROGER M. YANAGITA ASSOCIATES, ARCHITECTS

AN AMERICAN STORY

Rising to the Defense of their Country
By the Thousands they came — these young Japanese American Soldiers
from Hawaii, the States, the Concentration Camps —
to fight in Europe and the Pacific during World War II.

Looked upon with Suspicion,
set apart and deprived of their Constitutional Rights,
they nevertheless remained steadfast and served
with Indomitable Spirit and Uncommon Valor,
for theirs was a Fight to prove Loyalty.

This Legacy will serve as a sobering reminder that never again
Shall any group be denied Liberty and the Rights of Citizenship.

An American Story will be inscribed on the monument's face along with other quotes made in reference to these Japanese American soldiers.
The back face of the monument will be the HONOR ROLL of NAMES of "THESE YOUNG JAPANESE AMERICAN SOLDIERS".

We continue to appeal for your help in our search for all names of Japanese American World War II military personnel that served in the European and Pacific Theaters of Operation between the date of Dec. 7, 1941, and Sept. 2, 1945.

JOIN US IN BUILDING THE JAPANESE AMERICAN WORLD WAR II VETERANS MONUMENT

Send Contributions to:
100th/442nd/MIS World War II Memorial Foundation
P.O. Box 2590, Gardena, CA 90247
Office: 1233 W. Gardena Blvd. Suite 205, Gardena, Calif. • Phone: 310/327-4193

A56—Pacific Citizen Holiday Issue, December, 1995
WASHINGTON, D.C. CHAPTER
For Better Americans
In A Greater America
SEASON'S GREETINGS

1995 CHAPTER BOARD OF DIRECTORS

President ........ Clyde Nishimura
Vice President .... Emily Murase
Treasurer .......... Karen Makrueel
Secretary .......... David Sugita
Membership ....... Richard Amano
Legacy Chair ...... K. Patrick Okura

Education Committee ....... Marilyn Schief
Editor, DC News Notes .... Lily Okura
Board Member .......... Susan Hane
Board Member .......... Warren Maruyama
Board Member .......... Yoshi Takeda

WASHINGTON, D.C. JACL

Amato, Richard J. M.  PO Box 7657, Chevy Chase, MD 20813
Aoki, Guri Naka ... 175 Shemy Bay Rd, Fairbanks, AK 99712
Aoki, Yoko Tadao ... 1441 Cherry Ln, Brandon, MS 39042
Hase, Gerald Susan ... 2049 Westchester Dr, Shady Spring, WV 25301
Hashiguchi, Nozomi ... 12712 Redfield Dr, Bethesda, MD 20814
Higashi, Frank June ... 1780 Talbott Apt C, Gaithersburg, MD 20879
Hirao, Tatsuko Maki ... 4633 Randolph St, Nashville, TN 37204
Hosobe, Jack King ... 5508 Westpalm Dr, Chevy Chase, MD 20815
Kiku, Martz J. ... 4444 Woodmeade Rd, Cockeysville, MD 21030
Kimmel, Paul May ... 8817 Connecticut Ave. 5436, Chevy Chase, MD 20815
Nakata, Ali ... 2975 Park Crest Dr, Alexandria, VA 22312
Kokumai, Hond ... 5480 Wisconsin Ave. 8315, Chevy Chase, MD 20815
Koizumi, Tad ... 1968 Blakesly Dr, Fairfax, VA 22032
Kondo, Andrew T ... 410 Corp, Shady Spring, WV 25301
Masanobu, Warren; Karen ChENNlnder, Ha, & Hual ... 1647 Valley View, Takoma Park, MD 20912
Masuko, Eri ... 5405 Lippincott Cir, Chevy Chase, MD 20815
Matsumoto, Paul A. ... 12503 Greenacres Ave, Shady Spring, WV 25301
Mizuno, Clare ... 4707 Wilford Ave, #28, Chevy Chase, MD 20815
Mizuno, Watanabe Tetsuo ... 1233 Winfield Rd, Nashville, TN 37207
Mukakyo, Fumi Yuki ... 2151 Rockland Rd, Vienna, VA 22181
Murakami, Kenichi ... 142 179 S River St, Washington, DC 20006
Nakahara, John / Pamela Scott, & Erin ... 309 Chester Pl, Alexandria, VA 22314
Nakai, Frank / Barbato ... 1227 W James & Mary Dr, Alexandria, VA 22308
Nakayama, Chisho ... 4071 Michigan Dr, Alexandria, VA 22310
Nozomi, Masako ... 21 W Woodmeade Court, Bethesda, MD 20812
Ogita, Tim Inoue ... 1377 W Springfield, VA 22152
Okawa, K. Rei Lynn ... 6305 Friendship Court, Bethesda, MD 20817
Odon, Eugene Victor ... 8551 Kingsley Ave, Bethesda, MD 20814
Schiavo, Donald / Marilyn Nagano ... 4518 White Park Ter, Bethesda, MD 20814
Sugawara, David ... 11540 Park Glenn Pl, SYRCA, Columbia, MD 21044
Suizuki, Nami / Peter Teg & Lisa ... 11825 Short Valley Lane, Gaithersburg, MD 20878
Tada, Marie ... 5823 Pennsylvania Ave NW, Washington, DC 20015
Wakayama, Gayle / Betty Joan ... 5820 West Willow Court, Alexandria, VA 22310
Yamashita, Gerald / Nancy ... 1035.11 Meetinghouse Ct, Vienna, VA 22181
Takada, Gordon / Kyle ... 1915 S Morningside Rd, Arlington, VA 22202

Wisconsin

Season's Greetings, 1995

MICHAEI, YU, JESSICA & MATHEW LUECK
9316 S. DORPMAN LN
FRANKLIN, WI 53132

SEASON'S GREETINGS

From your friends in the Wisconsin JACL

Seniors & Jays

David Suayama .... Chairman
April Gorg .... Vice Chairman
Corrie Shiroko ... Treasurer
Margaret Igoukyo ... Secretary
Renée Murakami .... Membership
Sherry Fujino .... Program
Alan Hida ... Board Member
Ed Jonokuchi ... Board Member
Jim Miyazaki ... Board Member

Jays

Lynn Lueck ... Advisor

SEASON'S GREETINGS

WISCONSIN JACL

All Addresses: MILWAUKEE, WIS 532—
INAI, Hideo ... 2511 E Belleview [11]
ISHI, Sakiko ... 2511 E Belleview [11]
JONODOSHI, Eddie / Nanc ... 302 E 21st St [15]
KATAOKA, Lily ... 2723 N Frederick Ave [11]
KITAMURA, Charles / She ... 4871 N 40 St [9]
MURUGU, Roy / Myoko ... 2242 N 52 St [8]
SHIO, Nonto ... 9711 W Heather Ave [23]

ELSEWHERE IN WISCONSIN

FUJISHIMA, Steve / Sherry silk ... 5393 Meadow Dr, Greendale, WI 53129
HASEGAWA, Andy / Daisuke, Amy ... 9787 N Wales Rd, Greendale, WI 53129
JONODOSHI, Irene / Bridgeford, Gary ... 1547 27th St, Brookfield, WI 53144
MAYESBEA, Andrew / Irene ... 7189 Ashland Ave, S Milwaukee, WI 53217
NAKAMURA, Shig ... PO Box 9237, Madison, WI 53711
SUJAMU, William / Barbara, Wendy, Amy & Scott ... W-154 N 7727 Reade Ln, Menomonee Falls, WI 53051
TAKAYAMA, Karen / Mooshige, Karen ... 6537 Inner Dr, Madison, WI 53706
TAKUYUKI, Chiz / Fumiko ... 3135 Phoenix Ave, Oak Creek, WI 53154
TERUMURA, Ann ... 3644 Meadowbrook Ct, Madison, WI 53705
TOM, Alan / An ... 860 Sky Ridge Dr, Madison, WI 53713
DATE, Lisa Henry & Dr. ... 1316 Tennyson, Almond, WI 54915
KUUG, Yoko ... 98415 Kilby Way, Ann, WI 53801
NARUO, Toda / Sh ... 14018 Fresh Prt Dr, Oakl ... 53135
SHIBAGA, Shin / Catherine ... 880 Appling Cir, Northbrook, IL 60062
WATANABE, George / Eunice ... 607 Prospect Manor, Mt Prospect, IL 60056

SEASON'S GREETINGS

WISCONSIN JACL, 50th Anniversary

Local Chapters and Circles

JACL ARIZONA CHAPTER

1995 BOARD MEMBERS

Doris Asano ... Fumiko Okabayashi
Joseph R. Allman ... Debra Robinson
Kathy Inoshita ... Lee Sakata
Dr. Richard Matsushita ... Marlan Todano Shee
Eugene Nomura ... Fred Takiguchi
Ted Nishioka ... Masako Takiguchi
Seiko Watkins ... Helen Y. Tanita
San Jose to host JACL '96 convention

"For the Sake of the Children," the theme of the 1996 National JACL Biennial Convention to be held in San Jose, Calif., Aug. 6-11, is loosely based on the old Japanese saying, "Kodomo no tame." The convention logo represents JACL's commitment to the future by recognizing that youth and children are the future of the organization. The logo shows five children holding hands, representing JACL's strength in unity. The children are of various ethnic backgrounds, to show the multicultural diversity of the Japanese-American community.

Convention chairperson Tom Shigemasa, who began rallying the San Jose Chapter in 1994 to host the convention, promises that it will be a first-class affair. The convention committee is busy with plans to make this an extra special convention. Among events that they hope are working on are the welcome party to be held at Kelly Park Historical Museum, a Generations '96 Dance to be held just prior to the convention, the awards banquet and the Whing Ding at the Fairmont, a speech contest, a fashion show displaying Japanese American talent, and the final Sayonara Ball.

They have also been busily working on booster activities, such as a tennis tournament, a golf tournament, a bowling fun night, a bridge tournament, and several out-of-town tours.

The San Jose JACL chapter hosted the 20th Biennial Convention in 1968. Karl Kinaga, who was then chapter president, is serving as the 1996 convention advisor. JACLers will see huge changes that have occurred in San Jose since 1968. The area at the time was primarily agriculturally based and was beginning its transformation into the capital of "Silicon Valley." Today the large number of high-technology companies residing in Silicon Valley have attracted people from many different backgrounds.

This diversity has contributed to the success of Silicon Valley and allowed the peaceful intermingling of ethnic and cultural backgrounds.

The 1996 Biennial Convention will be held at the San Jose Fairmont Hotel, whose plush surroundings are a perfect setting for the business sessions and for networking among the various JACL chapters. The Fairmont is conveniently located in downtown San Jose and is close to many local restaurants, the light rail service, and many of the downtown attractions. Also, via the light rail service the Fairmont is just minutes away from San Jose Japantown and the headquarters of the San Jose JACL at the Issei Memorial Building.

JACLers will be able to enjoy foods from different ethnic backgrounds. San Jose is just an hour south of San Francisco and within thirty minutes of the Santa Cruz beaches. It also has many attractions of its own, such as the Children's Discovery Museum, the Tech Museum (a museum of high technology), the San Jose Museum of Art, and the historical museum park. The light rail service can take you easily to destinations such as Great America Amusement Park and Oakridge Shopping Center.

Detroit Chapter celebrates golden anniversary

2-day cultural exhibit at local museum to highlight event

Time to get out your noodle skirts as JACL members in the Great Lake state of Michigan prepare to celebrate the Detroit Chapter's 50th anniversary Feb. 9-12.

To start the golden gala, the Detroit Chapter is sponsoring a first-ever exhibit on the history of Japanese Americans in Michigan, and a two-day cultural event, at the Detroit Historical Museum. The exhibit features a photographic, artifact and oral history display, while the cultural event offers Japanese, tea, ikebana, and dancing. The chapter's Speakers Bureau will also participate, with its Nisei members talking about their internship camp experience.

The exhibit will be on display Friday, Feb. 9, through Monday, Feb. 12, (9:30 a.m.-5:00 p.m.) while the cultural event takes place on Saturday and Sunday, Feb. 10 and 11 (10 a.m.-5:00 p.m.). The Detroit Historical Museum is located at 5601 Woodward Ave., phone 313-833-1805.

To cap the celebration, the Detroit JACL's 50th Anniversary Installation Dinner will take place on Sat., Feb. 17, at the Novi Hilton, Novi, Mich., with actor George Takei as the guest speaker. The exhibit from the historical museum will also be on display at the Novi Hilton during the installation dinner. Tickets are $50 members and $55 non-members. The reservation deadline is Jan. 25. Information: 313-552-7917, 810-456-3099 or 76502-2763@compuserve.com.

The Detroit Chapter is also sponsoring the JACL Midwest Council (MDC) spring meeting on Feb. 16-18 at the Novi Hilton. Chapters represented will include Detroit, Dayton, Cleveland, Chicago, Cincinnati, St. Louis, Wisconsin, Hoosier (Indianapolis), and Twin Cities (Minneapolis/St. Paul). All participants are scheduled to attend the installation dinner as part of the meeting activities.

The JACL Legacy Fund Grant Committee has awarded the chapter a $2,500 grant to assist the historical exhibit and previously awarded a grant of $750 to help fund the Speakers Bureau.

The Detroit Chapter serves the community needs for Japanese and Asian American in metropolitan Detroit and greater Michigan.

Detroit is just an hour south of San Francisco and within thirty minutes of the Santa Cruz beaches. It also has many attractions of its own, such as the Children's Discovery Museum, the Tech Museum (a museum of high technology), the San Jose Museum of Art, and the historical museum park. The light rail service can take you easily to destinations such as Great America Amusement Park and Oakridge Shopping Center.

Resources

(Continued from page A50)

A cultural blossoming

By JONATHAN MAYNARD

Coming from two worlds is important to me to understand and appreciate my Japanese-American background. Japanese Americans have overcome many obstacles in the past 100 years: including anti-immigration laws, internment, and war, which they have overcome, etc. I am appreciative of organizations like the JACL, who provide us with the resources to combat these issues as they arise.

I enjoy learning about my Japanese-American heritage from my mom and friends and look forward to the day that I can pass that along to my children.

Profile: JONATHAN MAYNARD

Born: San Francisco

Background: Japanese/German

Residence: Olympia, Wash.

Occupation: Sales

Education: Computer Programming major

JACL: Olympia Chapter

Detroit is just an hour south of San Francisco and within thirty minutes of the Santa Cruz beaches. It also has many attractions of its own, such as the Children's Discovery Museum, the Tech Museum (a museum of high technology), the San Jose Museum of Art, and the historical museum park. The light rail service can take you easily to destinations such as Great America Amusement Park and Oakridge Shopping Center.

TEACHERS

(Continued from page A55)

Lesson in American History must be shared with as many educators as possible. Many educators, much less students, have little or no knowledge of the Japanese-American internment, the Bill of Rights and Constitution, which must protect all citizens, regardless of race, ethnicity, gender, and age. All citizens should be aware of the Japanese-American experience to safeguard our constitutional rights guaranteed to all Americans.

Finally, a heartfelt thank you to the Nisei and Nisei who have sacrificed so much for those of us in younger generations to have the opportunity to become contributing members of society.
Asian Women Ages 22-33
Sought as egg donors for infertile couples. Extremely rewarding emotionally and financially. It's not just the money, it's the experience. Help a couple’s dream come true.

The egg donor program
As featured on national TV Shelley & Smith, M.A., M.F.C.C.
Call: (213) 933-0414

CLASSIFIED ADS

REAL ESTATE
BEST OF WASHINGTON & DAKO:
Our daily 28-city classifieds can save you 10%-
Privy or large groups. Enjoy gift, sa-
area spots. Near village marks & &age,
920 sq. ft. 8 rooms, 9 sq. 4 front bau.
2534 12th Ave.
Charlestown, W. 02129
(617) 339-8956

EMPLOYMENT
San Tancho - Santiago College in Santa Ana, CA has openings for Assistant Professor/Learning Disabilities Specialist, deadline 11/6/96, salary $31,019-
2 Head Teachers, salary $19,191-$19,780/yr (10
& 5 Teachers, salary $16,403-$17,075/yr (10/month), deadline 11/6/96, Science Labo-
ary Tech/Microbiology, salary $24,081-$31,167/yr, deadline 11/10/96, Assessment Assistant, salary $1,757-$2,246/mo & Ad-
ministrative Secretary, type 50 wpm, take dictation @ 100wpm & proofread ➔ 70%, salary is $2,146-$2,739/mo, deadline is 11/1/96. Contact 714-664-6495 for applications, job announce-
ments & schedule clerical test.

CIRCULATION DEPARTMENT
Pacific Citizen, the Japanese Ameri-
can Citizens League national news-
paper, seeks a part-time (20 hr/wk) person to maintain subscription mailing list. Database entry, verbal and written correspondence skills needed. Work with post office, ven-
dors and provide support for produc-
tion. Type 40 wpm, two years office experience, knowledge of IBM and Macintosh. Withheld. Send cover letter and resume to: Richard Sugiasa
2 Corona Circle, #104
Montebello, CA 91761

SENIOR STAFF ASSOCIATE - CLINICAL SOCIAL WORK
Provides professional expertise on practice and policy issues relevant to clinical social work. Conducts advocacy activities, engages in intra and inter-professional coalition par-
ticipation and networking. Minimum qualifications include MSW plus 5
years post masters social work ex-
perience. Excellent outgoing, pres-
ervation and written communication skills. Part-time position (22.5hrs) with benefits and salary to $27,000. Send resume and cover letter to Employment Specialist, 750
First Street, NE, Suite 700, Wash.,
DC 20002. EOE

PLANNERS—From left, members of the Greater Los
Angeles Singles Chapter, JACL, first row: Betty Oka,
Joy Muraseko, Colleen Ikeye, Joyce Kuruma, co-
chair, and Kay Kishimoto. Second row: Janet Okubo, Irene
Kubo, Naomi Murakami, Meriko Mori, Kei Ishigami
and June Saito. Third row: Miyako Kadogawa, Grace
Masuda, co-chair, Elise Eng, Janice Nii, Dan
Kawamoto, and Steve Eto. Fourth row: Mary Anne
Tanaka, Glee Endo, Terri Takeda, Victor Kato, Moto
Ishibashi, Chester Hashizume, and Jim Shimamoto.

Greater L.A. Chapter hosts successful convention

By MIYAKO KADOGAWA
President, Greater L. A.
Singles Chapter, JACL

The 1995 JACL National
Singles Convention in Costa
Mesa, Calif., was one of the most
successful ever held. This 7th
convention was organized by
the Greater L. A. Singles Chapter,
with the support of several other
single groups including, the
Nisei Singles Club, San Gabriel
Valley Nikkei Singles Group,
Orange County Widowed Group,
and the Orange County Sansei
Singles.

It was led by the able steering
committee headed by Grace
Masuda and Joyce Kuruma.
Grace received the FSW District.
Special Achievement Award.
The challenge was to build a
program to accommodate a wide
range of interest and ages of
attendees.

Convention attendance was
huge and the excellent activities
and programs were well re-
ceived.

The question now is who will
accept the challenge for the next
time? Please feel free to call or fax
questions and comments to
Greater L. A. Singles at 310/559-
4024.

AUTO LOANS

100% FINANCING, UP TO $50,000

St. Louis Chapter 50th Anniversary Inaugural Dinner

St. Louis Chapter is look-
ing for those interested in re-
uniting with our chapter members March 2, 1996. Our 50th Inaugural Dinner will feature a visual jour-
ney of the past and recognition of chapter founders
and presidents. For information about reunion ac-
tivities, contact George
Sakaguchi, 9109 Rustic
woods Dr., St. Louis, MO 63126, tel:(314)842-3138.
IDC elects new officers

The full meeting of the Intermountain District Council was held at Jackpot, Nevada on Nov. 31, 1995. Elections were held and the new slate of officers for the next two years as is follows: Governor: Yas Tokita (Mt. Olympus chapter, Utah) First Vice Governor: Larry Lake (Salt Lake chapter, Utah) Second Vice Governor: Dick Endo (Pocatello-Blackfoot chapter, Idaho) Treasurer: Seiichi Hayashida (Boise Valley, Idaho)

The officers were installed by Denny Yasuhara at a dinner after the meeting. The IDC, under ex-officio Gov. Jeff Iimi, had been committed to raising and donating $2,000 to the National JACL to assist the national organization in meeting its financial commitments for 1995.

In addition, each of the chapters has been committed to increasing its membership by 10% in the next biennium. The IDC welcomed the Wasatch Front North Chapter which has been restructured by Marston Hori and a supporting cast. The chapter has a membership of 26 members and has recently signed up five new members.

Chapter officers are: President: Marion Hori; Treasurer: Min Hamada; Membership Chair, Dick Kishimoto; Secretary: Alicia Hirai and Al Taguchi. The chapter will be meeting in the Ogden Buddhist Church.

San Fernando to host new JACL director

Herbert Yamanishi, the new JACL national director, will keynote the 54th annual installation banquet for the San Fernando Valley Chapter, JACL on Saturday, Jan. 27 at Airtel Plaza Hotel in Van Nuys.

Yamanishi assumes his post Jan. 2, 1996. A Sansei from the Lansing, Michigan area, he brings his social work skills to the 67-year-old national organization. Yamanishi's role as national director will have a direct bearing on the immediate future of the League as it prepares for its biennial convention in August 1996 at San Jose.

Yamanishi's address before the San Fernando Valley Chapter is expected to be among his first at JACL National Director, and he will be speaking to a Chapter that has frequently been involved in the debate on the course of the JACL.

Airtel Plaza Hotel in located at 7277 Valjue Avenue, Van Nuys. Registration begins at 6:00 p.m. with the dinner hour beginning at 7:00 p.m. Event tickets are $25. Reservations can be made by calling Marion Shigekuni (818) 893-1581 or Alice Morita (818) 563-2490.

JACL Administrative Assistant to the National Director

Qualifications: Bachelor's Degree or two-three years experience as an administrative assistant; strong writing and PC skills; and proven interpersonal and organizational skills.

Duties: Responsible for providing administrative secretarial support to the National Director as well as staff support for ongoing programs; coordinate and prepare materials for national board meetings; write press releases, and interface with regional offices on legislative and administrative issues.

Please submit resume to:

Herbert Yamanishi
Japanese American Citizens League
1766 Sutter St., San Francisco, CA, 94115
In memoriam—1995

Since July 3; Dinuba-born, greenhouse
Los Japan ambassador to
years: Japan ('34-'39), Manzanar,
Aug. 4; Fife, Wash.-bom, Boy
known as "national
Chiong, Anna Fumi,
ton Fire Commissioners life member,
Awamura, George
Note: The

295-5204

A

Funakoshi Insurance Agency, Inc.
Suite 300
1818 W

Charlea

In memoriam-1995

Note: The
time while they
were at Post II; Block 15.

Chiang, Anna Fumi, 77; Seattle, May 15; Riverside, Cal-born head librarian for University of Washington geography department, Chicago, became an assistant librarian in
post in 1937 with late husband
Dogen, Yoshio, 73, Tacoma, Wash., Aug.-
In 1982, he was Silver Beaver award winner.

Endo, Haru, 95, Maui, May 19, Los Angeles, since '59, and principal '65-75.

Eto, Rev. Mamoru, Feb. 16;
May 19; Tottori-born So.
in community leader.

Fukumoto, Joe Tadashl, 79, Venice,

Funakoshi Insurance Agency, Inc.
Suite 300
1818 W

The second part of PC’s "In memori-

Shigeo, 80, San Jose, Calif., March
40

Funakoshi Insurance Agency, Inc.
Suite 300
1818 W

Grants

In your business card each issue is 12
per line, three-line minimum,
larger type (12 pt) counts as two lines, logo slots as one as required. If
is not included in the business cards listed in your directory are licensed by

Greater Los Angeles

ASHI TRAVEL

Furniture

Furniture

Bamboo & Lacquer Tours

Four Seasons Tours

Cuba tours

YUKAKO AKERA, O.D.

Optometrist

GARDENS

We invite you to become a member of the JACL, the leading
organization that represents the

The JACL – BLUE SHIELD

the Blue Shield of California Health Plan sponsored by JACL. Applicants
and dependents under age 65 must submit a statement of health acceptable to
Blue Shield before coverage becomes effective. Individual members aged
under Medicare parts A and B, may join the PPO Plan without a health statement.

For More Information, Write Or Call Today:

(415) 931-6633 or (800) 400-6633

Two Blue Shield Health Plans at Special Rates For JACL Members

• Choose either of two health plans: HMO or PPO

This business program is designed to help

• Extensive HMO and PPO physician networks

• Worldwide emergency coverage

For more information or to enroll, call your local Blue Shield of California Health Plan. This program is not available in all areas.

YOKUKA AOKU, O.D.

Medicare Care Provider, Flushing-Japanese
1201 E. 16th St., Los Angeles, CA 90029
(323) 585-0821

Candlewood

For the Best of

Anchorages, Alaska

KOBAYASHI ENTERPRISES

For conductivity of

In the paint

Hottori, Myriie, 89, Santa Maria, March 27,

Endo, Hako, 60, Monrovia, April 1,

Inouye, 74, Los Angeles, Feb. 27; Vashon

articles and chestnut trees on Main and

Matsui, 90, Kona, Hawaii, Nov. 17, '94;

Iseri, Genzo, 74, Los Angeles, March
4.

Yoshio, Yoko, 69, Iowa City, Iowa, Jan. 26;

Mission, 60, Seattle, March 12, during tour in Kunming, China;

Visit to Japan

For More Info/information Write

The JACL BLUE SHIELD

Judy, Hiroshi, 89, Queenwood, Maryland, Feb. 17;

JACL, the largest Asian American organization in North America, represents the

For More Information, Write Or Call Today:

(415) 931-6633 or (800) 400-6633

Two Blue Shield Health Plans at Special Rates For JACL Members

• Choose either of two health plans: HMO or PPO

This business program is designed to help

• Extensive HMO and PPO physician networks

• Worldwide emergency coverage

For more information or to enroll, call your local Blue Shield of California Health Plan. This program is not available in all areas.

YOKUKA AOKU, O.D.

Medicare Care Provider, Flushing-Japanese
1201 E. 16th St., Los Angeles, CA 90029
(323) 585-0821

Candlewood

For the Best of

Anchorages, Alaska

KOBAYASHI ENTERPRISES

For conductivity of

In the paint

Hottori, Myriie, 89, Santa Maria, March 27,

Endo, Hako, 60, Monrovia, April 1,

Inouye, 74, Los Angeles, March
4.

Yoshio, Yoko, 69, Iowa City, Iowa, Jan. 26;

Iseri, Genzo, 74, Los Angeles, March
4.

Yoshio, Yoko, 69, Iowa City, Iowa, Jan. 26;

Iseri, Genzo, 74, Los Angeles, March
4.

JACL, the largest Asian American organization in North America, represents the

For More Information, Write Or Call Today:

(415) 931-6633 or (800) 400-6633

Two Blue Shield Health Plans at Special Rates For JACL Members

• Choose either of two health plans: HMO or PPO

This business program is designed to help

• Extensive HMO and PPO physician networks

• Worldwide emergency coverage

For more information or to enroll, call your local Blue Shield of California Health Plan. This program is not available in all areas.

YOKUKA AOKU, O.D.

Medicare Care Provider, Flushing-Japanese
1201 E. 16th St., Los Angeles, CA 90029
(323) 585-0821

Candlewood

For the Best of

Anchorages, Alaska

KOBAYASHI ENTERPRISES

For conductivity of

In the paint

Hottori, Myriie, 89, Santa Maria, March 27,

Endo, Hako, 60, Monrovia, April 1,

Inouye, 74, Los Angeles, March
4.

Yoshio, Yoko, 69, Iowa City, Iowa, Jan. 26;

Iseri, Genzo, 74, Los Angeles, March
4.

Yoshio, Yoko, 69, Iowa City, Iowa, Jan. 26;

Iseri, Genzo, 74, Los Angeles, March
4.

JACL, the largest Asian American organization in North America, represents the

For More Information, Write Or Call Today:

(415) 931-6633 or (800) 400-6633

Two Blue Shield Health Plans at Special Rates For JACL Members

• Choose either of two health plans: HMO or PPO

This business program is designed to help

• Extensive HMO and PPO physician networks

• Worldwide emergency coverage

For more information or to enroll, call your local Blue Shield of California Health Plan. This program is not available in all areas.

YOKUKA AOKU, O.D.

Medicare Care Provider, Flushing-Japanese
1201 E. 16th St., Los Angeles, CA 90029
(323) 585-0821

Candlewood

For the Best of

Anchorages, Alaska

KOBAYASHI ENTERPRISES

For conductivity of

In the paint

Hottori, Myriie, 89, Santa Maria, March 27,

Endo, Hako, 60, Monrovia, April 1,
SEASON'S GREETINGS

NATIONAL JAPANESE AMERICAN MEMORIAL FOUNDATION

NATIONAL LEADERSHIP

Honorable Robert T. Matsui
U.S. Representative

Honorable Norman Y. Mineta
Senior Vice-President and Managing Director
Lasker/Meadows DDS

Honorable Patty T. Mink
U.S. Representative

Bruce T. Kap
Golden, Calif.

Robert N. Katayama, Esq.
Honolulu, Hawaii

Hidetsu Komura
Honolulu, Hawaii

Yoichi (Koji) Kyowa
Washington, DC

Tomon Miyahara
Seattle, Wash.

Max Gen. James H. Mahayani, Jr.
USAREUR

Raymon S. Masakazu, DDS
Washington, DC

Jim Mori, Esq.
Los Angeles, Calif.

Goro H. Nakamura, Esq.
San Francisco, Calif.

Steve K. Ohara
San Francisco, Calif.

Masato Y. Okada, Ed.D.
Honolulu, Hawaii

Franklin S. Okita, Ph.D.
Honolulu, Hawaii

Honorable Mike Lowey
Governor, Idaho

George R. Amemiya
 former Governor, Hawaii

Moe, Eino Mineta Masakazu

BOARD OF TRUSTEES

William M. Mahatian, Esq.
Chesnav A. Empic
Mike, Calif.

William H., Mar. Matsunaga
Honolulu, Hawaii

Helen S. Macapenga
Seattle, Wash.

Hansu Mike, Watanabe
Tampa, Florida, Calif.

George T. Aihara
Nara, Japan

Rear Admiral Melvin H. Chang, USN (Ret.)

William H. Hirdle
Honolulu, Hawaii

William H. Hirdle

Royce Tate

The Foundation will construct a Memorial honoring the patriotism of all Japanese Americans during World War II. The Memorial will be built on federal land near the Capitol in Washington, D.C. The National Japanese American Memorial Foundation is registered as a non-profit corporation and is recognized by the Internal Revenue Service as a non-profit Section 501(c)(3) organization. Contributions may be directed to the Foundation at 1311 Pennsylvania Avenue, Suite 302, Washington, DC 20004, Telephone: 202-465-0909, Fax: 202-564-0790.

A62—Pacific Citizen Holiday Issue, December, 1995
A time for giving...

In lieu of sending of Holiday Season cards, these JACL members and Pacific Citizen readers are participating in the Holiday Issue Project by sending their greetings to friends in JACL through this special section. The amount of the cost involved in the mailing out of cards is contributed to this JACL/PC project which then turns over this amount as a contribution (less $20 for a Unit-Space on this page) to the JACL Abe & Esther Hagiwara Student Aid Fund or some other JACL/PC fund to be designated by the contributor...If you wish to join them here next year, let us know. We’ll remind you by the first of November.

Pacific Citizen