

PACIFIC CITIZEN

CELEBRATING 91 YEARS

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AN UNEXPECTED HOMECOMING

**Evacuated from Comoros, one
Peace Corps volunteer returns to
life in a very different America.**

Kako Yamada joined in on a spontaneous dance circle to celebrate her finish at the International Women's Day 5K. She didn't imagine that her plans to run again in next year's race would be canceled by the global evacuation. Many plans and dreams were shattered when she was forced to return to the U.S. as a result of the coronavirus pandemic.

PHOTO: COURTESY OF KAKO YAMADA

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**San Jose Holds a Virtual
Pilgrimage to Manzanar
in Light of COVID-19.**

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**Tod Mikuriya: The JA
Father of the Medical
Marijuana Movement**

JACL'S INOUE URGES JUDGE TO FREE DETAINED FAMILIES

By JACL National

In a statement streamed via Facebook Live, JACL Executive Director David Inoue called on Judge James Boasberg on May 20 to release “all families being held in the



JACL Executive Director David Inoue urges Judge James Boasberg to release detained families for health and humanitarian reasons.

PHOTO: JACL

Family Residential Centers on an emergency basis due to the imminent risk of a COVID-19 outbreak.”

Inoue, who was wearing a mask to cover his nose and mouth and holding more than 500 strung-together origami cranes, read the statement on behalf of Tsuru for Solidarity in front of the John Marshall statue near the E. Barrett Prettyman United States Courthouse in Washington, D.C.

Inoue's statement follows.

“I am here today representing Tsuru for Solidarity, a direct action project of Japanese American social justice advocates working to end detention sites and support front-line immigrant and refugee communities that are being targeted by racist, inhumane immigration policies. We stand on the moral authority of Japanese Americans who suffered great injustices in U.S. concentration camps during World War II.

“We are here today in support of the Refugee and Immigrant Center for Education and Legal Services (RAICES), Rapid Defense Network

and ALDEA-The People's Justice Center who have filed the *O.M.G. v. Wolf* case in the U.S. District Court for the District of Columbia seeking to release all families being held in the Family Residential Centers on an emergency basis due to the imminent risk of a COVID-19 outbreak. All three family detention facilities, Berks, Karnes and Dilley, have failed to take adequate measures to protect detained families from COVID-19, and there is no justification for risking these families' health and safety.

“We are appalled by the recently implemented efforts by ICE to bypass requirements of the Flores Settlement and other health and safety requirements by imposing a questionnaire to be signed by detained parents, to be detained indefinitely with their child, or agree to have their child be separated from them and transferred to a ‘sponsor.’

“Over 78 years ago, 120,000 Japanese Americans were unjustly detained and incarcerated under mass living conditions. We suffered

repeated incidences of contagious diseases, separation of families and were forced to sign a double-binding questionnaire to determine who might or might not be released. We are shocked and disheartened to hear that our mass incarceration, later deemed a violation of our constitutional and human rights, is being repeated again.

“We urge Judge James Boasberg who will be hearing the case today to affirm the lessons learned from the historic tragedy of the Japanese American mass incarceration experience and release all families being held in the Family Residential Centers due to imminent risk of a COVID-19 outbreak. It is the just and humane decision to make.”

Following the formal statement, Inoue noted how the present-day incarceration can traumatize those people and their families not just now but also for future generations as well.

The video of Inoue reading the statement can be viewed at tinyurl.com/ycwhd5qn.

SAN JOSE JACL SPONSORS A VIRTUAL PILGRIMAGE TO MANZANAR

By Madison Tamaichi

Change. It's inevitable. As Americans enter into the second month of sheltering-in-place orders, people have learned how to adapt to this “new normal.” Although it seems like a bleak time, it's also a space for creativity and innovation, an opportunity for growth, a chance to learn a new skill, reconnect with old friends or take some time for reflection.

At the San Jose JACL, innovation would prove to be necessary for the chapter's second-annual pilgrimage to Manzanar. With the actual event canceled due to COVID-19, the

chapter's Manzanar committee knew it had to get creative.

The chapter decided on a virtual tour for April 25 when its members found out that Tamiko Thiel and Zara Hashmoud, creators of the “Beyond Manzanar” virtual exhibit, were interested in joining the event.

Ideas started to flow, former incarcerated agreed to participate in a Q & A panel, leaders of the redress movement committed to talk about the fight for redress and reparations and a trainer from the Council of American Islamic Relations, San Francisco Bay Area, chapter agreed to provide bystander training. Another big component was

including small group discussions that consisted of conversations with people of different backgrounds to talk about topics that are relevant to today, as well as to share histories — something that could not be left out because the conversations are always rich and full of different viewpoints. The San Jose JACL decided to separate the speakers and group discussions with a webinar series and smaller Zoom groups, thereby allowing the chapter to extend its program beyond its Silicon Valley roots and include participants from across the country and the world. As a result, the chapter drew more than 600 people throughout the

six-hour event.

Kicking off the program was an art exhibit and a virtual reality tour of Manzanar by Hashmoud and Thiel. The program also included poetry by Sojin Takei, pictures from World War II featuring Thiel's family, as well as a walk through an Iranian garden.

The presentation, both beautiful and haunting, demonstrated the parallels between the Iranian Hostage Crisis and the mass incarceration of Japanese Americans. It was a powerful analogy that set the tone for the rest of the presentations.

Up next were first-person accounts

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'I'm glad to see the Pacific Citizen growing and evolving with its website, and especially LOVE the much easier-to-navigate digital archives. It's a treasure trove for JAs to learn about our community's history, and for scholars and journalists looking to connect the past with the present. Thanks for the improvements, P.C.!'

— Gil Asakawa

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A MOTHER'S TAKE HEALING HEARTBREAK

By Marsha Aizumi

There is a new book out by Glennon Doyle called “Untamed.” In the book, the author says, “The thing that breaks your heart is the very thing you were born to heal. Every world changer’s work begins with a broken heart.” I think this quote is so apropos to two people I interviewed for this month’s column.

Harold and Ellen Kameya are two trailblazers in the Nikkei LGBTQ+ community. Because of them, I am the activist I am today. Their daughter, Valerie, came out as a lesbian in 1988. I told them that was the year Aiden was born, so we have this very special connection.

In the 1980s, there were no visible Nikkei parents of LGBTQ+ children. Harold remembers . . .

“In February of 1988, I was on my computer and read what Valerie had written about a fearful visit to the L.A. Gay and Lesbian Center seeking



The Kameya family: Harold, Ellen, Valerie and Lauren

PHOTO: COURTESY OF THE KAMEYA FAMILY

help. I sat there so devastated that I wept. But it wasn’t until later that summer that I sat down to talk to Valerie and Ellen. I waited because Valerie was away at college, and I didn’t want to worry Ellen. Ellen’s first reaction when Valerie shared that she might be gay or bisexual was, ‘You can’t be gay! There are no gay people in the Japanese community.’ We both wanted her to have the best life possible. How was happiness going to be in Valerie’s future now? Our hearts were broken.”

But Harold and Ellen’s love for Valerie started them on a journey that they did not anticipate. They felt that they would not be accepted at their

church any longer, so they found a new church. They learned later that Valerie’s experience in the church hurt her the most. Their church was a foundational piece in their life for eight years, and now that was gone. . . . Another heartbreak.

Listening to Ellen choked me up when she said, “Harold must have really loved Valerie because he was willing to speak in public.”

Speaking in public is one of most people’s greatest fears, but for Harold, it was even harder. He was a severe stutterer. He had enrolled in Toastmasters and began attending a self-help stuttering group in 1988 for his job. Little did he know this step

to be a better speaker would help him in his future activism, so he could stand up for Valerie and speak out in public about his love and support of her. Harold also shared “being a stutterer made me more empathetic toward LGBTQ+ individuals.”

In 1990, the Kameyas were asked to speak on a panel as parents of a lesbian daughter at an Asian AIDS conference. After they spoke, an Asian gay man came up to them with tears of gratitude streaming down his face. He vulnerably showed the extreme emotional pain that LGBTQ+ individuals were going through.

Harold and Ellen’s visibility and their voices were helping him heal because he knew that there were parents who loved their LGBTQ+ children. And this man made the Kameyas realize their stories could make a difference in the lives of the LGBTQ+ community. That is what has fueled the Kameyas’ activism for over 30 years and helped create the path that so many of us have been able to follow.

Harold talked about how Ellen and he became more visible in the Nikkei and LGBTQ+ Community:

“In 1997, we read articles about the Nakatani family of San Jose, who tragically lost all three of their

sons, two through AIDS and one through an act of gun violence. Their book, ‘Honor Thy Children,’ described their family’s journey, and they were coming to Los Angeles on a book tour. We eagerly awaited their appearance, only to be asked to appear on a panel with the Nakatanis. The thought of being ‘out’ in public was uncomfortable However, we both felt it was time.

“It so happened that the panel with the Nakatanis coincided with our parents being in town for our sons’ graduations from college and law school. The panel also meant that we had to inform our parents about Valerie. When my (Harold’s) parents first arrived from Hawaii, I gave them a quick ‘Homosexuality 101’ talk and invited them to attend the panel. My mother was initially unsure, but after additional sessions on human sexuality, she decided to attend. My mother’s main reaction from the panel was simply her immense relief and pleasure that her son was now able to speak in public.

“Coming out to our parents was a freeing experience. We no longer were hesitant to march in the huge Los Angeles Gay Pride Parade!

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LEGAL-EASE: AN ATTORNEY’S PERSPECTIVE VISITING RELATIVES IN A NURSING HOME

By Judd Matsunaga, Esq.

Are you concerned about a family member at a nursing home? How can you *not* be??? While over one-third of the COVID-19 deaths in California have been residents of long-term care facilities, California has yet to develop a statewide plan to protect residents in these settings two months into this crisis (*source: www.JusticeinAging.org, May 15, 2020*).

Chances are, your resident has now gone months without seeing his/her families and friends. Loneliness has consequences. Under the visitation ban, residents lost the love, companionship, support and care from their loved ones just when they needed it most. The isolation has brought an immense emotional toll on residents and all who care about them. Far too many residents are suffering and dying alone.

Visitation is one of the most important and meaningful rights of long-term care facility residents. Spouses and adult children of residents with dementia often help them manage their days. Families often provide routine, life-sustaining care to residents, such as helping them to eat and drink, change positions, maintain hygiene, get

dressed and exercise.

That’s why both U.S. and California law guarantee very broad access for residents to visit with friends, families and others who provide critical support. However, in response to the COVID-19 pandemic, the federal government and California both suspended residents’ rights to visitors in an effort to prevent the introduction and spread of COVID-19 in long-term care facilities in March.

The visitation bans issued in March were hasty responses to the uncertainty of the time. Now that we have gained more experience and information about COVID-19 and its impact on long-term care, it is time to update visitation restrictions and allow support-person visitors to maximize the welfare of residents. Broad visitation bans are doing more harm than good.

The visitation ban was also not successful in protecting long-term care residents from COVID-19. Thousands of facilities have had outbreaks, many of them massive, and thousands of residents have died. With so many facilities experiencing an outbreak, the visitation ban has diminishing value (*source: California Advocates for Nursing Home Reform, May 4, 2020*).

The complete absence of visitors

has made facilities more susceptible to COVID-19 outbreaks, not less, because there is no one to sound the alarm about the staffing crises, poor infection control practices and neglect that cause them. Locking out visitors has left facilities with no oversight, including those with deplorable histories of abuse and neglect.

Given the failure of the visitation ban to arrest COVID-19 and the growing concern that current policy may be condemning residents to never see their loved ones again, it is time to soften the visitation ban and use an approach that better balances the relevant concerns about residents’ welfare. Warm weather has returned, opening the opportunity for outdoor visits on a facility’s property, such as courtyards, patios or parking lots.

California has already begun restoring partial visitation rights for health-care patients. The Department of Public Health recommends that patients with disabilities be allowed a support person when “medically necessary.” DPH needs to strengthen this guidance. What is “medically necessary”? Does that mean a physician’s order is needed? Why send families after a physician’s order if a facility can nonetheless refuse to abide a DPH “recommendation”?

While these problems are being worked out, here’s something you may find helpful regarding patients at “end-of-life” situations. When the U.S. government barred family members from visiting relatives in nursing homes, it made an exception for certain compassionate cases like end of life. In those cases, visitors will be equipped with personal protective equipment-like masks, and the visit will be limited to a specific room only.

“People want to be close to someone they love who is dying because it’s their last opportunity to say goodbye,” said Michael Shochet, senior cantor at Temple Rodef Shalom in Falls Church, Va. “If they miss that opportunity, they never get it back” (*source: AARP, Navigating New Rules, March 30, 2020*).

Visitors are essential to the mental health of patients who are at an end-of-life stage. For their continued mental health and well being, the Center for Medicare and Medicaid Services recommends that one visitor be allowed to be present with the patient. But the problem is, the CMS has no hard and fast definition — setting off a painful, nationwide debate over the meaning of the phrase.

“This is a very difficult question,” admitted Manuel Eskildsen, a physi-

cian and clinician-educator in the division of geriatrics at UCLA’s David Geffen School of Medicine. “A great amount of literature has been written on this, and even doctors can’t always tell when patients are dying. It’s really hard to tell. It’s human nature that we’re all optimistic, and we tend toward overstating how long someone has to live.”

When asked during a press conference to define “end of life” or “imminent death,” CMS said the agency does not specifically define “end of life” — that should be left up to the facility and the family to decide together. In other words, even in the midst of this terrible crisis, there is no simple answer. In the end, it’s all about trying to make those final days better not just for the person who is dying but also for those who are grieving the loss.

Judd Matsunaga is the founding attorney of Elder Law Services of California, a law firm that specializes in Medi-Cal Planning, Estate Planning and Probate. He can be contacted at (310) 348-2995 or judd@elderlawcalifornia.com. The opinions expressed in this article are the author’s own and do not necessarily reflect the view of the Pacific Citizen or constitute legal or tax advice and should not be treated as such.



FROM THE EXECUTIVE DIRECTOR HISTORY REPEATS ITSELF

By David Inoue,
JACL Executive Director

On May 18, Vincent Chin would have turned 65. Ten days earlier, on May 8, Ahmaud Arbery would have turned 26. One, Asian American, the other, African-American, both men hunted down by two white men and brutally murdered in modern-day lynchings. Chin died at the age of 27, Arbery was 25, barely into adulthood. The symmetry in their killings is frightening and shows that things have not changed in the nearly 38 years that separates their murders, perhaps even going back to the 1871 Chinese Massacre or the first documented lynching in 1835.

Indeed, the past two months have seen the proliferation of the virulent xenophobia and racism against Asian Americans just like what drove Ronald Ebens and Michael Nitz to

kill Vincent Chin.

The 1980s were filled with images of Detroit autoworkers destroying Japanese-made automobiles; now, we see our highest leaders blaming China for anything related to COVID-19.

While China is not without blame, it is not at fault for everything. Just as Ebens and Nitz blamed Chin for the then-trade war with Japan, Asian Americans today are now being blamed for the origination of COVID-19 in China.

Where Chin was misidentified as Japanese, it is just as likely today that someone Japanese might be identified as Chinese and targeted for harassment. What may have seemed like a funny joke before, there are shirts available online that say, "Yes I'm Asian, No I'm not Chinese."

A few years ago, everyone was proclaiming "Je suis Charlie" to stand in solidarity with *Charlie Hebdo*, the French satirical magazine that had been attacked for publishing

offensive content. Today, the Asian American community needs more people standing in solidarity with us to proclaim that they, too, are Chinese American.

Which brings us back to Ahmaud Arbery. If we as Asian Americans seek solidarity from others, we must pursue solidarity with Arbery. And with his name are the names of Breonna Taylor, Michael Brown, Philando Castile, Trayvon Martin and many more. Just as the injustice of Chin's murder brought the Asian American community together, we must recognize the injustice of their deaths and seek justice in response.

We all have our individual experiences of racism, and yet many of the stories are the same as with Chin and Arbery. More importantly, we must see these stories as a part of a shared unfortunate history in our country. Though the arc of the moral universe may bend toward justice, it remains littered with the

shortcomings of our past.

The genocide of Native Americans, slavery, the Chinese Exclusion Act, Jim Crow and, of course, World War II Japanese American incarceration provides a continuous chain of how our country has always sought to oppress minority communities in not-so-subtle ways. The specific target may change, but the intent has remained continuous.

But fighting for justice is not just opposing the obviously immoral. It means advocating for quality publicly provided education for everyone, without regard to one's zip code. It is supporting fair wages for everyone, so that we are not arguing that it is more beneficial to receive unemployment insurance than working a regular workweek. It is not declaring workers to be essential, but not paying an essential wage rate. It is ensuring equal access to quality health care and eliminating health disparities. COVID-19 has ravaged minority communities disproportionately and with dire consequences.

There can be a positive ending.

As noted, the arc does bend toward justice. Japanese Americans demanded and got an apology from our government. It is time that we do the same for other communities that have been ravaged by past policies. If we can achieve redress, we can also provide reparations.

Theologian James Cone said, "People hear other stories about Jesus that enable them to move beyond the privateness of their own stories." We need to hear these other communities' stories as Asian Americans to move beyond our individual experiences and recognize the greater truths of oppression in this country.

It is only in working together that we will achieve equality and equity for all. The systematic racism against any one of us is part of a whole system opposed to and dividing us all. When we say we want to "Stop Repeating History," it is the entirety of our nation's history that carries the scars of racism, and it must all be stopped.

David Inoue is executive director of the JACL. He is based in the organization's Washington, D.C., office.



REFLECTIONS NO MORE GAMAN!

By Ron Kuramoto,
President, JACL-Wisconsin Chapter

Our JACL-Wisconsin chapter recently received an email stating (in part): "I am a third-generation Japanese American (living) here in Los Angeles. . . . I don't agree with your rebuke of Supreme Court Justice Wisconsin, Rebecca Bradley. I completely agree with her that our current stay-at-home order is 'the very definition of tyranny.' And I have compared it with the incarceration of my mother, and others, at Manzanar during WWII.

. . . I feel so badly for [my mother] because I thought she had been through the worst already in her life. The Great Depression and WWII incarceration. But now the lockdown by our government — local Mayor (Eric) Garcetti, state Gov. (Gavin) Newsom and President (Donald) Trump."

As a Sansei whose parents, grandparents and other relatives were imprisoned at Manzanar and Gila River, I find it personally offensive that Wisconsin Supreme Court Justice Rebecca Bradley would choose to equate Wisconsin's public-health emergency order to the forcible

relocation and imprisonment of over 120,000 Americans of Japanese descent.

Recently, the Wisconsin State Supreme Court in a 5-4 decision struck down Wisconsin Gov. Tony Evers' order to keep nonessential businesses closed for a limited amount of time during the continuing COVID-19 pandemic crisis — an order provided for under Wisconsin state law and legal precedent in cases of health and natural disasters.

In oral arguments before the final decision, Justice Bradley stated that: "In the *Korematsu* decision, where the [U.S. Supreme Court] said that the need for action was great and time was short and that justified, and I'm quoting, 'assembling together and placing under guard all those of Japanese ancestry' in assembly centers during World War II. . . . Could the Secretary (Wisconsin

Acting Secretary of Health) under this broad delegation of legislative power or legislative-like power order people out of their homes into centers where they are properly social distancing in order to combat the pandemic?" She further went on to suggest that Wisconsin's shelter-at-home order is "the very definition of tyranny."

Bradley's comparison distorts my family's history and promotes a lie to Wisconsin citizens. We are not divided. We are ALL suffering from the effects of this pandemic. Some of us have lost loved ones or watched friends suffer through painful infections without being able to help. Many of us have seen our bank accounts suffer and don't know when our next paycheck is coming.

The difference is this: Under the "Safer at Home" policy, our elected Wisconsin governor is acting within

established rules and precedent and with the concurrence of our best medical professionals to keep us all safe.

"Safer at Home" is temporary and evolving. It is limited to weeks, not years. The intent of "Safer at Home" is not to divide us, but to unite us in fighting this disease. That is just not the same as the government agents coming to our homes, confiscating our belongings and forcibly removing us forever to desolate prison camps because of our Japanese ancestry.

Bradley's distorted comparison of my parents' and Japanese Americans' history to temporary shelter-in-place recommendations made for public safety is irresponsible and divisive. The Wisconsin Supreme Court's destruction of "Safer at Home," a policy put in place by a duly elected governor, is the true definition of tyranny. ■

PILGRIMAGE » continued from page 2

from former incarcerated Koichi Nishimura, Marge Taniwaki, Christine Umeda, Marielle Tsukamoto and Tom Oshidari, co-president of the San Jose JACL. They spoke about the hardships of living in camp, and while some did not have personal memories, most told of their parents and how talking and recounting the trials of incarceration were almost impossible for the Issei.

Nishimura told a heartbreaking story of his grandmother, who said that she ". . . no longer had her dignity, and that no one could ever give that back"; tragically, she passed away before reparations were handed out.

The redress movement was another topic that was addressed by Susan Hayase and Tom Izu, who spoke about how the first pilgrimage to Manzanar and Tule Lake helped catalyze the grassroots organization of the reparations movement.

Sharing a video of Sue Tokushige's 1980 testimony before Congress, the pilgrims saw first-hand the aftermath of incarceration in the Nisei generation. Tomio Hayase-Izu, Susan and Tom's son, then gave participants ideas to think about for today. He spoke about House Resolution 40, a slavery reparations bill for African-Americans. He emphasized that

Japanese Americans need to advocate for other communities as well.

Courtney Mangus rounded out the program with a thorough training on how to be good bystanders in the community and what to do in the event of seeing someone being harassed. Mangus also highlighted the importance of putting the target first and letting him/her decide how to react to the situation.

Following a dinner break, about 100 participants took part in small group discussions to summarize what they had learned during the webinar. Bringing up various topics of justice and solidarity, a superstar team of facilitators from across the West Coast helped the chapter wrap

up the day.

The San Jose JACL was blown away by the sheer amount of people that attended. The chapter is extremely pleased that it was able to create something fresh and new during this difficult and challenging time. Although Americans are separated by the six-foot distance rule, people can still come together

and bring solidarity to the Japanese American community and beyond.

NOTE: The San Jose JACL would like to acknowledge special appreciation to Melanie Shojinaga, Madison Tamaichi and Susan Yuen for rising to the challenge of revamping the initial Manzanar Pilgrimage into this special, highly successful virtual experience.

"Beyond Manzanar"
virtual exhibit
by Tamiko Thiel and Zara Hashmoud

PHOTO: COURTESY OF
SAN JOSE JACL



REOPENING: IT'S BACK TO BUSINESS, BUT NOT BUSINESS AS USUAL

By Associated Press

NEW YORK — This is what “normal” will look like for the foreseeable future. In Connecticut, restaurants are reopening with outdoor-only dining and tables 6 feet (2 meters) apart. In Beverly Hills, Calif., the rich and glamorous are doing their shopping from the curb along Rodeo Drive. And preschools around the U.S. plan to turn social distancing into an arts-and-crafts project by teaching kids how to “create their own space” with things like yarn and masking tape.

As the U.S. and other countries loosen their coronavirus restrictions, it's back to business, but not business as usual. In fact, it is becoming all too clear that without a vaccine against the scourge, the disruptions could be long-lasting and the economy won't be bouncing right back.

In Italy, where good food is an essential part of life, once-packed restaurants and cafes are facing a huge financial hit as they reopen with strict social-distancing rules after a 10-week shutdown.

Experts warned that as many as one-third of the country's restaurants and bars could go out of business, up to 300,000 jobs in the sector could vanish and losses could reach 30 billion euros (\$32 billion) this year.

“We have to turn upside down all the activity that we did before,” lamented chef Raffaele di Cristo, who must wear a mask and latex gloves as he prepares food at the popular Corsi Trattoria in Rome. “Everything is changed.”

Corsi reopened this week with half its tables removed to ensure the mandated 1-meter (3-foot) spacing. Hand sanitizing gel was placed at the entrance, and a new ordering system was installed so that customers could read the menu on their phones instead of listening to waitresses recite the specials.

In Connecticut, restaurants that reopened May 20 for outdoor dining are required to rearrange workstations so that employees don't face one another and stagger shifts and break times to minimize contact among them. Markers must be installed to encourage customers to keep their distance from one another.

In Glastonbury, Conn., the Max Fish restaurant opened for lunch with 16 tables on outdoor patios. Customers filled about half the tables in the early afternoon, and all the tables were reserved for dinner, general manager Brian Costa said.

Friends and retirees Debbie Lawrence and Jill Perry, who often ate out together before the outbreak, enjoyed a meal at Max Fish.

“It was terrific. It's just wonderful to be outside,” Lawrence said. “But I'm still a little leery of going to any stores.”

At the Crab Shell Restaurant on the waterfront in Stamford, co-owner James Clifford held up a roughly 6-foot-long (2-meter-long) stick he said he used to make sure chairs weren't too close together.

“I just hope the outdoor people don't get greedy, and they don't overstep their bounds,” he said. “Because if you can't get it right outdoors, how can you get it indoors?”

In Fredericksburg, Va., one restaurant that recently reopened its patio has taken an extra step to reassure diners. The Colonial Tavern is taking staff members' temperatures at the start of their shifts and posting the results for customers to see.

Some of the new rules for dining out echo reopening guidelines released by the Centers for Disease Control and Prevention. They are intended for child-care centers, schools, day camps, mass-transit systems, restaurants, bars and other businesses and organizations.

For example, the CDC suggests mass-transit systems close every other row of seats and limit how many riders can be on a bus or train.

Amid the wave of reopenings, many Americans remain wary, according to a new survey from the Associated Press-NORC Center for Public Affairs Research. The poll says 83 percent of Americans are at least somewhat concerned that lifting restrictions in their area will lead to additional infections.

The poll also exposed a widening partisan divide on the topic, with Democrats more cautious and Republicans less anxious as President Donald Trump urges states to “open up our country.” Only about a third of Republicans

say they are very or extremely concerned about additional infections, compared with three-quarters of Democrats.

About 5 million people worldwide have been confirmed infected, and over 325,000 deaths have been recorded, including over 93,000 in the U.S. and around 165,000 in Europe, according to a tally kept by Johns Hopkins University, based on government data. Experts believe the true toll is significantly higher.

With the virus far from vanquished, the reopenings could prove to be a stop-and-start, two-steps-forward-one-step-back process.

Ford temporarily halted production at two of its assembly plants May 19 and 20 in Chicago and Dearborn, Mich., respectively, after three autoworkers tested positive for the virus. Work was stopped to sanitize equipment and isolate those who were in contact with the infected employees.

Detroit's Big Three automakers restarted their U.S. factories on May 18 after a two-month shutdown.

Education, too, is facing radical changes.

Cambridge became the first university in Britain to cancel all face-to-face lectures for the upcoming school year, saying they will be held virtually and streamed online until the summer of 2021.

Other institutions have taken different tacks. The University of Notre Dame in Indiana will bring students back to campus but redesigned its calendar to start the semester early in August and end before Thanksgiving.

In South Korea, hundreds of thousands of high school seniors had their temperatures checked and used hand sanitizer as they returned May 20, many for the first time since late last year. Students and teachers were required to wear masks, and some schools installed plastic partitions around desks.

France is limiting spaces in its primary schools, giving priority to the children of essential workers and those in need. Some younger students even go on alternating days, while high schools remain closed.

People's gratitude at being able to shop or eat out again is mingling with worries about



COVID-19: U.S. AT A GLANCE*

- **Total Cases:** 1,551,095*
- **Total Deaths:** 93,061 (as of May 21)
- **Jurisdictions Reporting Cases:** 55 (50 states, District of Columbia, Puerto Rico, Guam, the Northern Mariana Islands and the U.S. Virgin Islands)

*Data includes both confirmed and presumptive positive cases of COVID-19 reported to the CDC or tested at the CDC since Jan. 21, with the exception of testing results for persons repatriated to the U.S. from Wuhan, China, and Japan. State and local public health departments are now testing and publicly reporting their cases. In the event of a discrepancy between CDC cases and cases reported by state and local public health officials, data reported by states should be considered the most up to date.

Source: CDC

job security.

Business was slow at a Paris farmer's market with a mixed mood among the masked, gloved vendors. A man selling peonies and petunias said he was glad to get out and see shoppers again, while a woman selling asparagus and tomatoes behind a makeshift plastic screen grumbled that her customers were buying less than usual.

British aircraft engine maker Rolls-Royce announced plans to cut 9,000 workers as it grapples with the collapse in air travel. In general, those jobs come with good pay and benefits, and losing them is a sharp blow to local communities. ■

‘Crazy Rich Asians’ Director Lists Streaming Picks by Asian American Filmmakers

Jon M. Chu and FandangoNOW team up for Asian Pacific American Heritage Month.



“The Registry’s” Seiki Oshiro and Grant Ichikawa meet in person.

By P.C. Staff

The surprising commercial and critical success of the 2018 feature film “Crazy Rich Asians” was a milestone for Hollywood and its baggage-laden history of warped depictions of Asian Americans and Asians — and it proved to be a breakthrough for its director, Jon M. Chu.

Now, the convergence of May's Asian Pacific American Heritage Month with the lingering stay-at-home protocols used to combat the COVID-19 pandemic means it's still a good time to catch up with some movies that have an Asian American connection, especially now that the PBS docuseries “Asian Americans” (P.C., April 24-May 7, 2020 <https://www.pacificcitizen.org/pbs-asian-americans-is-a-binge-worthy-gift-in-trying-times/>) has already aired.

With that in mind, Chu and on-demand streaming service FandangoNOW have teamed

to list some of his watch-at-home picks from Asian American auteurs. Chu's list includes personal essays expounding on what each choice means to him. The movies on his list, followed by its director, are:

- **‘Better Luck Tomorrow’** (Justin Lin)
- **‘Gook’** (Justin Chon)
- **‘The Farewell’** (Lulu Wang)
- **‘The Joy Luck Club’** (Wayne Wang)
- **‘Life of Pi’** (Ang Lee)
- **‘Meru’** (Jimmy Chin & Elizabeth Chai Vasarhelyi)
- **‘Saving Face’** (Alice Wu)
- **‘Searching’** (Aneesh Chaganty)
- **‘Short Term 12’** (Destin Daniel Cretton)
- **‘The Sixth Sense’** (M. Night Shyamalan)
- **‘Tigertail’** (Alan Yang) available on Netflix

All can be viewed for a fee at FandangoNOW, with the exception of “Tigertail,” which requires a Netflix subscription. Trailers and Chu's comments for the pics on his list can be viewed at <https://tinyurl.com/y855au24>.

Supplementing that list in no particular order are some additional streaming choices worthy of consideration.

‘The Registry’ — This documentary, directed by Bill Kubota and Steve Ozone, tells the story of a pair of Army MIS veterans — Seiki Oshiro and Grant Ichikawa — who collaborated via the Internet to compile a comprehensive list of fellow MISers. (Note: The following link <https://www.pbs.org/video/the-registry-x3ilor/> — expires on May 29.)

‘Never Give Up! Minoru Yasui and the Fight for Justice’ — Co-directed by Will Doolittle and one of Min Yasui's daughters, Holly Yasui, this documentary is the story of one of the four Nisei whose legal challenges to the WWII evacuation and incarceration of Japanese Americans reached the Supreme Court. (Pay to view at <https://vimeo.com/ondemand/nevergiveup>)

» See FILMMAKERS on page 10

The Old Friday Mosque, one of the oldest and most important buildings in Moroni, is an iconic landmark that Kako Yamada would pass every time she would come to the capital for her monthly bank day. On this calm afternoon, she enjoyed a walk from her bus stop to the other side of the city.



PHOTOS: COURTESY OF KAKO YAMADA



Kako Yamada would go with her host mother to cook in the morning, enjoying a feast of breads, plantains, grilled chicken and fish.

WELCOME HOME? FROM PEACE CORPS SERVICE TO COVID-19 AMERICA

Abruptly evacuated from Comoros, Kako Yamada returns to a very different U.S.

By Kako Yamada,
Contributor

I hope that the next time I answer you, a call or message will mean that I am still alive.” That’s how the message from my friend started. I laughed and rolled my eyes, thinking, “He’s being so dramatic.” But I now know, he wasn’t.

As I perused the makeshift gift store at Prince Said Ibrahim International Airport in March to gather Comorian souvenirs to bring home to family in New York, the airport’s single waiting room was bustling with our group of Peace Corps Volunteers in varying levels of disarray and fatigue.

We had gone to sleep a few days earlier under the familiar Comorian stars. But then life completely changed. Soon, we all woke up to a completely different reality: an abrupt evacuation back to the United States due to concerns over COVID-19.

Our plans for the remaining months or years of service vanished as we collected what we could of our belongings — some able to say their good-byes, others not so lucky. I had been allotted one hour to pack and say my farewells to my host family — leaving my friends, students, teammates and co-workers in the dust about my sudden departure.

As a way to break the news as personally and professionally as possible at that point, I squeezed in as many phone calls as I could as the boarding gates closed in on me — a fate that I’m sure was shared among many of the 7,300 Peace Corps volunteers who were evacuated from more than 60 posts worldwide.

Over the duration of my two-day journey back home, the seriousness of my friend’s message crescendoed as the hue of reality got darker in front of my eyes. From an island country in

the Indian Ocean untouched by COVID-19, I was headed home to the epicenter of the pandemic: New York City.

The gravity of the situation seeped into my skin with each narrowing mile during that flight to (what was supposed to be) my grand return to the arms of (read: 6 feet distance to) my family members.

On my layover in Addis Ababa, I saw people in full body suits; on the subsequent plane, flight attendants wore gloves and asked passengers not to help one another. Upon arrival at Newark Airport in New Jersey, a hollow silence echoed. Welcome home.

It was not until May 1 that President Azali Assoumani announced the first case of COVID-19 in Comoros. By then, in the month and a half since I had returned to the U.S., there had been 304,372 reported COVID-19 cases in New York, a number that equated to half the population of Comoros.

This, more than anything, perplexed my Comorian friends: Why did you leave the safety of Comoros to a place with COVID-19? We both knew the answer: There are hospitals and greater chances of survival here.

In Comoros, where there is next to no medical care, unreliable electricity rendering stocking up a near impossibility and community-based living styles incompatible with social distancing, the chances of survival appeared slimmer there.

It came down to privilege. After months of integrating — through language, food and dances — in the end, I am privileged. In a pandemic, I, as an American citizen and Peace Corps Volunteer, got to fly out to a country with better health care.

No matter how much I had seen and felt that people are not different — that I had made connections not



Kako and FC Inanga on the bus to the final game of the Comorian Women’s Football National Championship



One final group picture at the airport as Peace Corps Comoros Volunteers were evacuated to their homes in the United States.

‘In the end, viruses do not see religion, race or wealth. They do not pick and choose.’

— Kako Yamada

hinging on impressing one another with labels, accomplishments and wealth — I could not escape the fact that I was a volunteer that would disappear if things got bad.

Therefore, on top of immediate health concerns and a sense of uselessness to my local New York community, this guilt and escalating fear over what could happen in Comoros when COVID-19 arrived there plagued my conscience.

Contrary to my paranoia, everything in Comoros had proceeded as usual. I would call my friends and family everyday to check on the situation. They’d tell me, “No cases.” But under their breath, they also expressed that there were no tests, no hospitals, no government to be trusted, as well as no reliable news sources.

At the same time, my attempts to share precautionary measures, while being mindful of not coming off as a Western know-it-all, faced pushback.

Many people claimed COVID-19 to be a conspiracy and asserted that Comorians are stronger than COVID-19. I found it frustrating to care for people who did not seem to care to increase chances of survival.

After all, many of my friends shared the belief that the devout Islamic country would be protected by Allah, which brought me back



Kako wears a traditional Comorian dress while walking out to the plane leaving Comoros, holding a traditional Comorian hat gifted to her by her local language teacher, along with her flight ticket home.

to interactions in January, where neighbors would say, “You know the Chinese are dying of this virus. It is Allah’s divine punishment for how they mistreat their Muslims.”

I remember biting my tongue and restraining myself from calling out the racist assumption that God would



Kako with her fitness coach and teammates after completing the annual International Women’s Day 5K in Moroni.

punish all people in China for the treatment of Uyghur Muslims.

At the time, as a Peace Corps Volunteer, it seemed important to pick which battles to fight — what opinions to share and not to share, what cultural values to open up about and which to hide. Now, I regret more of what I did not say and did not do.

Perhaps if I had spoken up then, it would be easier to also be openly communicative now. Then, I could see a two-way street of sharing ideas as equals rather than being overly conscious of my positionality and

how sharing my ideas may echo ways in which colonialists forced their beliefs.

In the end, viruses do not see religion, race or wealth. They do not pick and choose.

But, I knew that regardless of how they'd try to convince me that they will be fine, my friends also understood this. The denial was a tactic to deal with fear. And how could I blame them, for wouldn't hopeful denial be easier to accept than the realities of a pandemic in which your surroundings are nowhere near equipped to save you?

In the midst of all of this, one theme became immensely clear: The situation of a country miles away, often labeled as one of the poorest in the world, is very much mirrored here in the United States.

The characteristics of denial, governmental inadequacies and systematic vulnerabilities of certain social groups over others are paralleled. However, one quality is certainly different: We have the resources, and yet, we dared to fail.

Here, we did not prepare due to racist and exceptionalist sentiments that we are immune to the virus or that "it's a China problem." And while we individually may not hold these views, President Trump

represents the view of the American people to communities abroad.

Many of my Comorian neighbors' sentiments around the virus being Chinese was directly quoted from President Trump's words, and it was assumed that I also supported such views seeing as I am American.

Yet, when I came to America, I had to learn to be Asian again. I transitioned from warmly greeting every passerby in Comoros to relearning to cast my gaze down out of fear that I would be attacked for being Asian. I cannot see people, and I cannot be seen.

I am ashamed. I am ashamed when my Comorian friends ask if a vaccine has been found, bright eyes looking up to the United States, the most powerful country in the world, to find a solution.

I am ashamed to tell them, "No," and see their glimmer of hope flicker as they slowly accept that their country has no chance of survival if a country as strong as the United States has been hit so hard by this virus.

But, this is wrong. The United States is far from the strongest country. Many countries with fewer resources, such as Vietnam, have done much better at preparing and dealing with this pandemic.

Which makes me wonder: Are my fears of Comoros being wiped out disrespectful?

While the ways in which the Comorian government decided to hide cases of COVID-19 and suppress anyone who tried to speak about them leave me worried for the worst, are my fears that Comoros may be doomed stemming from a neocolonialist view that poor countries cannot handle this pandemic? In fact, many African countries have tactically minimized the number of cases in these trying times.

On the contrary, our divided country has forgotten that in life, liberty and the pursuit of happiness, life comes before all. We have completely lost reason in a blind pursuit of liberty.

When people protest in front of hospitals or call for their freedom to get haircuts, instead of shaming or writing off people as stupid, we must try to understand, especially because we disagree.

America, please listen. America, I will listen to your opinions and why you decide to protest because I don't understand why, and I don't know your situation, but I want to understand.

And we do not need to agree, but I will no longer bite my tongue either.

We, America, should be ashamed; we are no longer a country for people to look up to, perhaps we never were. We have failed. We need to admit this. And maybe in doing global volunteerism and helping "developing" countries, it'd be much more effective to redevelop our own country from the base. In looking inward, we must also see the lesson that we can learn from every other country, too.

At first, I wanted to say, "Let's call this what it is: a war on the poor." In the United States, the black and brown population are suffering the most deaths. Immigrants and migrants in detention centers remain caged with the virus ticking inside like a time bomb. Workers, who surely do not want to expose themselves to COVID-19, must do so in order to make a living.

On a global scale, the rich who could travel across borders spread the virus to different countries. The rich countries hoard resources so that when poorer countries do get exposed, they will not only lack the infrastructure due to underdevelopment caused by colonialism, but they also will not have immediate materials for self-protection.

But now, I think this is a wake-up

call, not only to these systematic problems stitched into our history and present day, but also to reidentify our impact on the global community. It is about time that we understand that Americans need to reflect on our identity and our people.

So, I choose to dream of a day with no heroes. A day when nurses, doctors, EMT workers, cashiers and cleaners don't need to be applauded as heroes for the deaths they've seen and the trauma they've shouldered. That soldiers don't need to come back with PTSD and be applauded for being heroes.

I wish heroes would stay in story books in our childhood and not as a way of dealing with the avoidable deaths and pains. And I call to America to please reflect in order to fulfill the wish of my friend, who wrote, in closing,

"I would bet everyday for God to do another miracle for us, it's to see us again one day without this Corona."

Kako Yamada is an evacuated Peace Corps Volunteer. She served in Comoros as a TEFL volunteer from June 2019-March 2020. She will continue her studies in the International Educational Development Program at the University of Pennsylvania.



Kako represented Peace Corps with fellow volunteers, staff and host country partners at the international celebration of the "Day of the Mother Tongue," hosted by the National Museum and the Ministry of Education.

One of Kako's favorite memories was waking up at 4 a.m. with women in her village to go to Moroni for the 8th annual International Women's Day.



Men suited up for Friday prayer and evening wedding festivities in front of the Friday Mosque in Mitsamiouli.



Kako and her fellow volunteers presented a skit in the local language in front of government workers, linguists and UNESCO members who convened in efforts to preserve Shikimori at Comoros' first international "Day of the Mother Tongue" event.

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JA FATHER OF THE MEDICAL MARIJUANA MOVEMENT

Dr. Tod Mikuriya's lifelong research laid the foundation upon which all medical marijuana legislation is based.

By Rob Buscher,
Contributor

The following article will appear in two parts, with the final installment to be featured in the June 5, 2020, issue of the Pacific Citizen.

As states and municipalities across the country legalize the use of medical marijuana, cannabis preparations are becoming increasingly popular in the treatment of a wide array of medical issues. Currently, all but four states have some form of cannabis access program for medical use. A growing number of states have even taken the step to legalize marijuana for recreational use, which currently includes Alaska, California, Colorado, Illinois, Maine, Massachusetts, Michigan, Nevada, Oregon, Vermont, Washington and the District of Columbia. Even a decade ago, this was unthinkable.

Predating the widespread acceptance of medical marijuana in this country, one man spent his life and career researching and advocating for the restoration of cannabis in the United States Pharmacopeia — his contributions laid the foundation upon which all medical marijuana legislation is based.

To patient advocates and others in the medical cannabis community, his name is familiar, but few in the Japanese American community are likely to know the late Dr. Tod Mikuriya, a Hapa Japanese American psychiatrist,

historian, U.S. Army Veteran, Republican and pro-marijuana activist.

Mikuriya's parents, Tadafumi Mikuriya and Anna Schwenk, were well-known in the Philadelphia region as perhaps the only interracial couple in the town of Fallsington, who began their family in 1933 with Tod's birth.

Tod Mikuriya's mother was a German immigrant, and his father was an Issei immigrant from Japan whose family were of Samurai nobility. Compared to the majority of Japanese in the West Coast who were working as farm laborers and fishermen, the elder Mikuriya came to the U.S. under the sponsorship of the famed Wannamaker family, who helped facilitate his entry to the University of Pennsylvania's engineering program. However, even the association with an esteemed family could not prevent the inevitable racism that would follow the U.S.'s entry into World War II.

In an interview excerpt from the biopic documentary "Dr. Tod," Mikuriya recalled, "Imagine me at age 7, it was a war on Sunday afternoon. Listening to the news, it was really a shock hearing the account of the bombing of Pearl Harbor and realizing the implications this would have for our family, none of them good, believe me."

As children, Tod and his younger sister, Mary Jane, experienced a great deal of racism from the local community. The Mikuriya family would

find solace through their association with the Quaker community.

"We were fortunate to be living down the street from a Quaker meeting house, and the Quaker community essentially gave us protection from the rest of the really hostile world out there," Todd recalled in the documentary. "We were not sent to a concentration camp but were kept under surveillance of the FBI, forbidden from traveling more than 50 miles and had to turn in our camera and radio with short band on it."

These experiences helped shape Tod's worldview from an early age, along with encouragement from his parents, who were quite progressive for their era. Tod was never afraid to speak up.

In one childhood incident, Tod was once reprimanded by his Boy Scout troop leader for calling a beach attendant racist for not allowing their group onto the beach because they included an African-American student. When the troop leader told Tod's parents, they sided with Tod and told him it was the right thing to do.

Mary Jane recalled, "I think these early years of encouragement to speak up for others and speak truth even to power became a way of life

for Tod."

After completing his elementary education, Tod attended the George School, a Quaker boarding school. He then went on to receive his college degree at Reed College in Oregon and was then drafted into the U.S. Army in 1957, where he served a brief stint as an attendant on the locked psychiatric unit at Brooke Army Hospital in Texas.

It was during this time that Tod developed a deeper interest in the mind, and he decided to apply for admission to Temple University School of Medicine's Psychiatry program.

He was granted early release from active duty to pursue his medical degree in Philadelphia, and Tod continued his service as an Army reservist at the nearby Germantown Army Reserve Center.

His career would take a sudden and unlikely turn when Tod stumbled across an unassigned chapter on the medical uses of cannabis in his pharmacology textbook.

"The fateful change in my life took place in March 1959 in study of pharmacology my sophomore year," he recalled. "I was studying Goodman and Gilman second edition, and I came across a chapter on marijuana. This

nine-page chapter was not in the course at all, but it happened to be in the textbook; it launched me on this sort of inquiry. That spring, I read everything on marijuana in the medical library and decided that I should try some of this stuff."

Marijuana is classified as a Schedule 1 drug under federal law, as defined by the Controlled Substances Act of 1970, but the prohibition of cannabis dates back to 1937.

In a 1991 talk show interview, Tod explained, "Marijuana was taken away from availability by the 1937 Marihuana Tax Act, and medicinal cannabis also became unavailable, deleted from the 1941 formulary and pharmacopeia. It was part of this so-called 'sending the signal' school of propaganda and disinformation that the police had to maintain in order to continue the fictionalized 'killer weed' or part of 'reefer madness.' Saying that Cannabis had medical or medicinal utility would have run contrary to their fiction that they needed to maintain in order to continue credibility and not have people question why marijuana was prohibited."

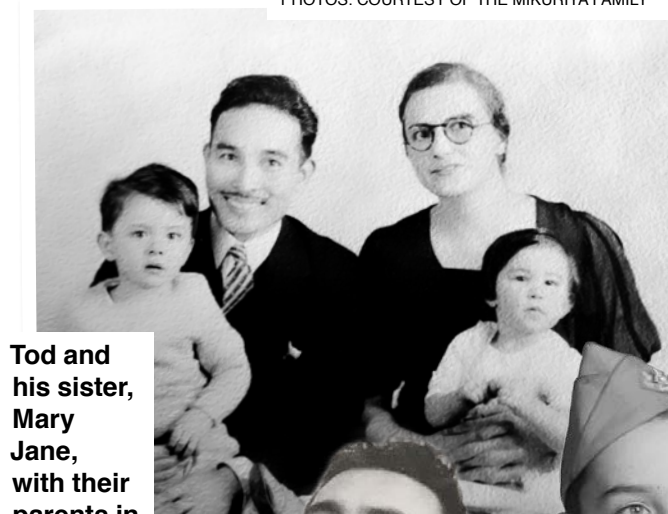
In reality, cannabis has been used in a variety of traditional medical contexts throughout the world for centuries, as Tod would learn through his extensive research on the subject in the decades to come.

Western medicine also incorporated medicinal cannabis into its standard pharmacopeia by the mid-1800s and doctors commonly prescribed it to treat conditions ranging from anxiety and pain management to epilepsy.

In the same interview, Tod explained that there was a financial motivation for the prohibition of marijuana.

"No money could be made from

PHOTOS: COURTESY OF THE MIKURIYA FAMILY



Tod and his sister, Mary Jane, with their parents in 1935.



Dr. Tod Mikuriya



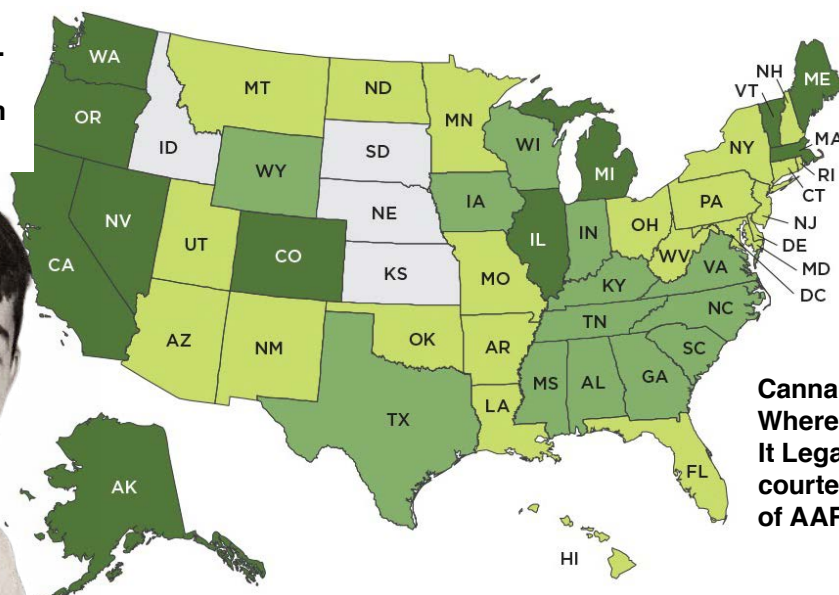
Tod in his U.S. Army uniform

Tod in his Boy Scout uniform and in an undated photo (left)

Tod in 1944

Current marijuana laws by state

- RECREATIONAL AND MEDICAL
- CBD/LOW THC
- MEDICAL ONLY
- NO CANNABIS ACCESS PROGRAM



Cannabis: Where Is It Legal, courtesy of AARP

SOURCE: NATIONAL CONFERENCE OF STATE LEGISLATURES AS OF 8/1/2019

any patents [because it was a naturally occurring substance], and they weren't interested in promoting the use of cannabis," he said. "The popularity and promotion of synthetic drugs by the pharmaceutical manufacturers started in the 1890s and has escalated ever since with new and better, allegedly, synthetic substances. Although [pharmaceutical corporations] Eli Lilly and Parke-Davis maintained a farm for developing pharmaceutical strength plants up until 1937."

When the prohibition was enacted, a number of medical doctors and clinicians objected to the outlawing of cannabis as a viable treatment option for patients they were currently treating.

To discredit this opposition, the government conspired to create an anti-marijuana propaganda campaign that turned public opinion against it. The best-known example of which is the 1936 feature film "Reefer Madness," which tells a sensationalized story about an upstanding high school student who gets dragged into a murder plot after smoking marijuana cigarettes. The following excerpt from the film's opening titles summarizes the attitudes expressed in the film:

"Marihuana is that drug — a violent narcotic — an unspeakable scourge — the Real Public Enemy Number One! Its first effect is sudden, violent, uncontrollable laughter, then come dangerous hallucinations — space expands — time slows down, almost stands still . . . fixed ideas come next, conjuring up monstrous extravagances — followed by emotional disturbances, the total inability to direct thoughts, the loss of all power to resist physical emotions . . . leading finally to acts of shocking violence . . . ending often in incurable insanity."

"Reefer Madness" ends with one

of the marijuana-smoking gang members being sentenced to life without parole in an asylum after being rendered permanently insane because of his drug use.

Given the socially conservative climate of the late 1950s and aware that even his interest in marijuana might have adverse implications on his future career aspirations, Tod decided to conduct his personal cannabis trial while on a road trip to Mexico during the summer of 1959, far away from the reaches of Temple University.

"Obtaining marijuana for my first clinical experiment turned out to be very simple," he recalled. "I got out of the car and started walking towards the hotel and was accosted by a street entrepreneur who said, 'You want a girl?'" Instead, Tod asked for marijuana.

Reflecting on his first impressions of the drug, Tod wrote, "I found the experience interesting — fascinating. I had this rush of ideas and images. I can remember looking out the window and wondering what it would be like to fly — not that I felt any compulsion to do so, just musing about the sensation. Of course, I wrote down my impressions."

After sharing the rest of his stash with two college friends, Tod would not touch marijuana again until 1964, when a friend reintroduced him to it during his residency at Oregon State Hospital.

As Tod began using marijuana recreationally on a regular basis, this renewed his interest in the pharmacological attributes of the plant; throughout his residency, he began compiling a bibliography of medical literature about cannabis.

The content he found was overwhelmingly positive, and combined with his own personal knowledge of the substance, Tod found it difficult to reconcile the harsh legal penalties with what he increasingly knew to be a drug less harmful than alcohol.

After completing his

residency in 1966, Tod embarked on a two-continent road trip through Europe and North Africa, where he had the opportunity to follow up a research lead in Morocco after learning about cannabis-suppression efforts that were being made there by the United Nations Narcotics Commission.

Tod traced a map from the U.N. report and plotted his course through the marijuana growing regions in question. He described his trip in an article in *O'Shaughnessy's Journal of Cannabis in Medical Practice*: "Cannabis was growing everywhere, all along what passed for a road. No utilities, no electrification, no running water. At the time, I was the only European or other-worlder that many of these Moroccans had seen."

One of the reasons Tod chose to visit Morocco was to investigate a mental hospital in Tangier that claimed to have evidence on the harmful effects of cannabis as was reported in the *International Bulletin of Narcotics*.

After meeting with the hospital superintendent and touring the facility, he realized that it lacked the research capabilities to deliver such results.

"They didn't have any psychiatrists in the whole of Morocco. I had to keep explaining that I was a doctor of the head because the word 'psychiatrist' meant nothing to them. They didn't even have a rudimentary laboratory. It was like a prison camp without much security. It convinced me that what was put out in the *International Bulletin of Narcotics* was a bunch of crap."

This realization that much of the allegedly negative research on the use of cannabis had been fabricated for political reasons would fuel Tod's further interest in the study of marijuana's medicinal properties.

Upon his return to the States, Tod took a job at the New Jersey Neuropsychiatric Institute, where he was able to work with scientific leaders in the study of psychedelic drugs as a potential treatment for mental

disorders.

Tod recalled in an interview excerpt from the "Dr. Tod" documentary, "The reason I wanted to be there was because of Dr. Humphry Osmond, who was one of the directors of the institute. Dr. Osmond administered the (hallucinogenic drug) mescaline to Aldous Huxley, which motivated him to write "The Doors of Perception." I didn't find out until about 20 years later, but I discovered to my amazement that Dr. Osmond was a contractor to the CIA — to the intelligence community. So, he was protected, and I was protected. Not realizing at the time, how close to the flame I was flitting around and how this other world of drugs was in motion."

Tod's research interests were able to flourish with the support of scientific leadership who supported his line of inquiry on the medical benefits of cannabis and its potential as a harm-reduction substitute within addiction treatment counseling.

Unfortunately, when the head nurse chose to alert the police department after a patient under Tod's care suffered a relapse into heroin use, Mikuriya sought employment elsewhere. Shortly thereafter, in 1967, he was offered a prestigious job as director of non-classified marijuana research at the National Institute of Mental Health Center for Narcotics and Drug Abuse in Washington, D.C.

From his vantage within a federal agency position, Tod was able to leverage government resources to continue his research. His studies uncovered extensive documentation of the preprohibition use of medical cannabis to treat a variety of conditions. One of the most comprehensive studies conducted was "The Indian Hemp Drugs Commission Report of 1893-94."

He wrote, "It continues to remain largely unnoticed, although it is the most-thorough expensive ethnographic study of the use of marijuana

in India at the height of British hegemony where this question was raised in the House of Commons about the lunatic asylums overflowing because of problems with cannabis. As a result, the Indian Hemp Commission was established, and this unlikely report generated and sent back to the British government to be filed and forgotten. Some expensive and very comprehensive studies show [cannabis] was an integral part of the Ayurvedic medicine that continues to be useful in treatment of a number of medical conditions."

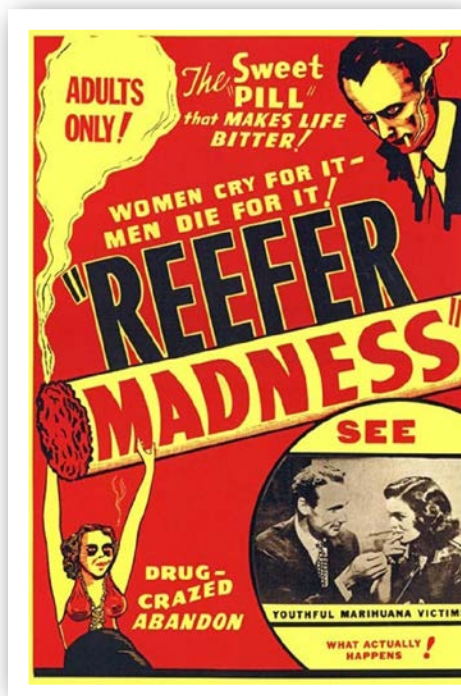
Another key discovery made during Tod's time at NIMH were the writings of William O'Shaughnessy. "I discovered at the National Library of Medicine the works of Sir William Brooke O'Shaughnessy. Born in 1806, died in 1889. Brought cannabis to Western medicine in a model of exemplary scientific methodology. With review of literature, animal experiments, healthy human experiments and therapeutic trials with patients who had a number of medical conditions."

O'Shaughnessy's writings were so influential on Tod's future work that he would later co-found a medical journal in his name with marijuana activist Fred Gardner.

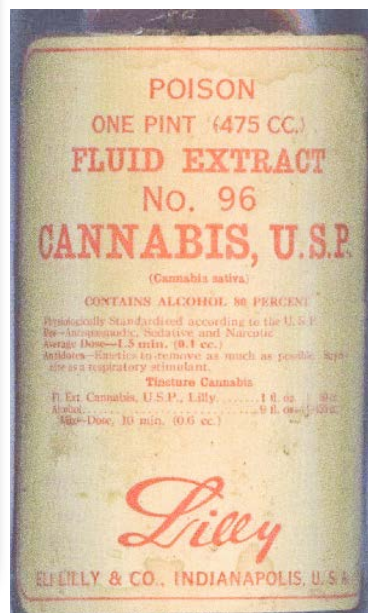
Through correspondence with the archivist of the Eli Lilly pharmaceutical company, Tod found perhaps the closest thing to a smoking gun in terms of the prolific use of medical cannabis in American pharmacology prior to prohibition.

Referencing information that was given to him on the Lilly corporation's past usage of medical cannabis, Tod wrote, "They had a whole protocol of biologically analyzing the potency with the use of certain species of dogs. Specimens were probably kept by the food and drug administration, but I've not been able to confirm this. The only thing I know is that once upon a time they had federal standards for potency. But all records

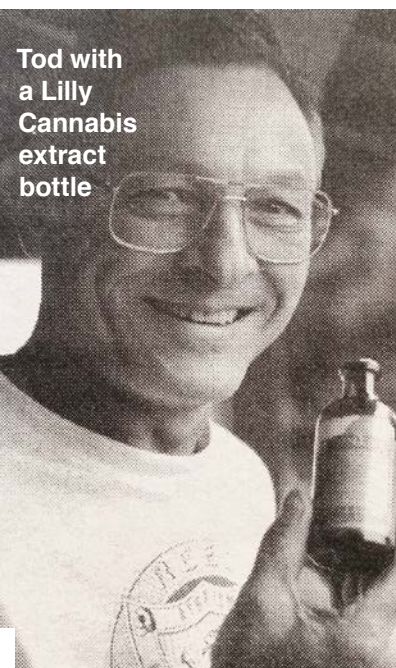
» See MOVEMENT on page 12



"Reefer Madness" 1936 film poster



A Lilly Cannabis extract label



A Parke-Davis cannabis extract advertisement

A NATIONAL GUIDE TO NOTABLE COMMUNITY EVENTS

CALENDAR

DUE TO HEALTH AND SAFETY CONCERNS IN THE U.S. BECAUSE OF THE COVID-19 PANDEMIC, PLEASE CHECK REGARDING THE STATUS OF EVENTS LISTED IN THIS ISSUE'S CALENDAR SECTION.

NATIONAL

JACL National Convention

Continue to follow JACL on Facebook, Instagram, Twitter, JACL.org and PacificCitizen.org for updated information regarding this year's National Convention. There will be a virtual National Board meeting on Aug. 15.

Info: Visit www.jacl.org.

Tsuru Rising! Virtual Protest to Close the Camps

National Event

June 6, 10 a.m. EDT/1 p.m. PST-6 p.m. EDT/9 p.m. PST;

June 7, 10 a.m. EDT/1 p.m. PST-5 p.m. EDT/8 p.m. PST

Price: Free

Tsuru for Solidarity will hold this virtual protest to mark its one-year anniversary and renew its demand to stop repeating a history of injustice, pain and trauma: Close the Camps. The two-day program will include community building, impactful conversations and cross-community healing circles.

Info: To register, visit <http://www.tsuruforsolidarity.org/tsururising>; general questions, email tsuruforsolidarity@gmail.com.

Tadaima! A Community Virtual Pilgrimage

National Event

June 13-Aug. 16

Price: Free

Hosted by the Japanese American Memorial Pilgrimages website, this collaboration brings together representatives from many different parts of the Nikkei community who are committed to actively memorializing the history of Japanese American incarceration during WWII. Spread across nine themed weeks, "Tadaima!" will feature prerecorded and live-streamed content, as well as opportunities to engage as a community.

Info: For more information, visit <https://www.jampilgrimages.com>.

NCWNP

Your Family, Your History With Genealogist Linda Harms Okazaki

Biweekly Webinars Thru Aug. 5 via Zoom
Price: Sessions 2-8 Course Enrollment \$30 Members/\$50 General Public (Course enrollment includes access to webinar video recordings)

Have you ever wanted to research your family history but didn't know how to begin? Genealogist Linda Harms Okazaki will guide you

through the research and help you to write your story. Each session includes a homework assignment and culminates with sharing your final written report.

Info: For course information and to register, visit <http://bit.ly/yourfamilyyourhistory>.

PSW

Inaugural LAAPFF Virtual Festival

Los Angeles, CA

Begins May 1

Online Showcase

Kicking off Asian Pacific American Heritage Month, this virtual showcase will feature a free digital showcase of films, panels and Q & A sessions from top Asian American filmmakers that focuses on the current Asian American experience in the U.S. The opening day film will feature a sneak preview of the upcoming PBS documentary series "Asian Americans."

Info: For full screening information and a festival lineup, visit festival.vcmmedia.org.

Keiro Caregiver Conference

Los Angeles, CA

May 31; 2-4:15 p.m.

Virtual Conference

This conference is one of several Keiro will be holding throughout the year to serve the community and inform them about caregiving options, resources and breakout sessions involving advanced care planning, decluttering and conversations regarding care. There will be free attorney and social worker consultations, along with a hosted bento and resource fair comprised of nonprofit organizations and businesses focused on helping older

adults.

Info: Visit www.keiro.org/caregiver-conference to register for this virtual conference. Please register by May 27. For questions, please email programs@keiro.org.

JANM Online Museum Collection

Los Angeles, CA

Japanese American National Museum Online

JANM's Museum Collections Online features selected highlights from the museum's permanent collection of more than 60,000 unique artifacts, documents and photographs. Among the collections that can be viewed online are the "Stanley Hayami Diary," "Hisako Hibi Collection," "George Hoshida Collection" and "Hideo Date Collection," "Estelle Ishigo Collection," among others. Although the museum is temporarily closed, viewers can still experience its inside treasures.

Info: www.janm.org.

PNW

Wing Luke Museum Online Digital Content

Seattle, WA

Wing Luke Museum

Although the museum's doors are temporarily closed, there is still a plethora of curated stories, digital content and neighborhood resources available to access and view. Viewers can check out Education, YouthCAN, Collections and Community Art all online!

Info: www.digitalwingluke.org.

EDC

Japan Society of Boston Free Online Resources

Boston, MA

Virtual classes and information

Price: Free

The Japan Society of Boston is offering free online resources featuring Japanese language learning tools, Japanese cooking, origami, arts and lectures and much more, all in a virtual online capacity.

Info: Visit <https://japansocietyboston.wildapricot.org>.

Kimono Couture: The Beauty of Chiso

Worcester, MA

Thru July 26

Worcester Art Museum

55 Salisbury St.

This is the first exhibition outside of Japan of historic and contemporary kimonos from the collection of Chiso, the distinguished Kyoto-based kimono house founded in 1555. The exhibit will include 13 kimonos from the mid-1600s-2000s. A special video will also document the contemporary creation of a kimono, from start to finish.

Info: Visit <https://www.worcesterart.org/exhibitions/kimono-couture/>. ■

ADVERTISE HERE

Events in the calendar section are listed based on space availability. Place a 'Spotlight' ad with photos of your event for maximum exposure.

FOR MORE INFO:
pc@pacificcitizen.org
(213) 620-1767

HEALING » continued from page 3

During our 20-plus years of marching in pride parades, we experimented with various messages on the signs that we carried.

"One year, Ellen held a sign that read 'PROUD ASIAN MOM OF A GAY KID.' Because of the debilitating effect of Asian shame that we felt when Valerie first came out, the words *proud* and *Asian* were important words for Ellen to proclaim. The reaction that Ellen received could only be described as 'electric.' Many young women ran up to her with tears in their eyes, hugging and thanking her for her message. Others came up to pose for photos alongside her. As we walked by, loud cheers were a common reaction from people lining the street. The following year, I carried a matching sign and received similar reactions from the crowd."

Harold and Ellen reflect that "the greatest reward on this journey has been the respect of our three children."

In 2018, at PFLAG San Gabriel Valley's five-year anniversary celebration, PFLAG SGV surprised Harold and Ellen with an award for

all their years of unselfish service. In the audience, their whole family and so many friends sat proudly witnessing them being honored.

What touched me the most was how their children and grandchildren were watching their parents and grandparents being recognized for not only their years of standing up for what they believed in, but also their courage to be a visible light of hope to Asian and LGBTQ+ individuals. What role models Harold and Ellen have been to their family, friends and our community.

In the end, as I listened to the stories of Harold and Ellen Kameya, all I could think about was how they have helped to heal the world with their courage at a time when no one else was speaking up, how experiences in their lives have brought them to a place of greater compassion and empathy, but most of all of how they have shown that unwavering love can heal heartbreak and not only change their lives, but ours as well. . . .

"We all want purpose and connection, Tell me what breaks

Valerie and her daughter, Lauren

PHOTO: COURTESY OF THE KAMEYA FAMILY



Your heart and I'll point you toward both."

— Glennon Doyle

Marsha Aizumi is an advocate in the LGBT community and author of the book "Two Spirits, One Heart: A Mother, Her Transgender Son and Their Journey to Love and Acceptance."

FILMMAKERS » continued from page 5

'Picture Bride' — Written and directed by the late Kayo Hatta, this is a story based on the early Japanese immigrant phenomenon of Issei men and women who met — and married — via correspondence and photographs. Stars Yuki Kudo, Tamlyn Tomita and Toshiro Mifune. (Pay to view at Amazon Prime Video, Apple TV+)

'American Pastime' — This baseball drama, set in a Japanese American concentration camp, was directed by Desmond Nakano, who shares a writing credit with Tony Kayden. (Pay to view at Amazon Prime Video, Apple TV+ and FandangoNOW)

'The Killing of a Chinese Cookie' — An exposé of sorts, directed by Derek Shimoda, about an only-in-America story behind the staple of Chinese restaurants (in America, that is): the fortune cookie. (Pay to view at Amazon Prime Video)

'Days of Waiting,' 'Unfinished Business,' 'The Mushroom Club' and 'Mifune: The Last Samurai' — All from documentarian Steven Okazaki, the first three are available

at <https://vimeo.com/farallonfilms>. "Days of Waiting" won an Oscar, and "Unfinished Business" was Oscar-nominated; both are pay to view, while "Mushroom Club" is free. "Mifune: The Last Samurai" is pay-to-view on Amazon Prime Video.

'Toyo Miyatake: Infinite Shades of Grey' and 'Manzanar' — From Robert Nakamura, the "godfather of Asian American media," both documentaries and two more are free to view at <https://tinyurl.com/yc7cv48m>.

'The Manzanar Fishing Club' — The Corey Shiozaki documentary, the title of which reveals its subject matter, can't be streamed yet — but is purported to be available at an undetermined future date as a streaming rental or digital download from Amazon Prime Video.

'Life Tastes Good' — Written and directed by Philip Kan Gotanda, this crime drama unfolds in flashback and is narrated by a dead man. Stars Sab Shimono, Tamlyn Tomita and Julia Nickson. (Comes with Amazon Prime Video subscription) ■

In MEMORIAM



Collins, Shizuko, 89, Concord, NC, Jan. 11; she was predeceased by her husband, Marvin; she is survived by her daughter, Tami Mistry (Sanjay); gc: 2.

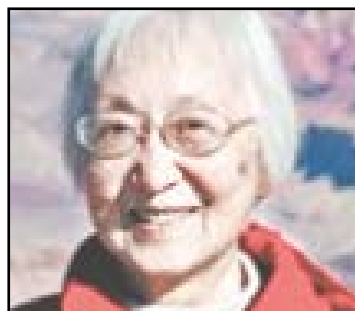
Fujino, James, 85, Villa Park, CA, Feb. 25; he is survived by his wife, Elza; sons, Sergio and Mario; he is also survived by brothers, sisters, nieces, nephews and other relatives.

Funaku, Edmund, 90, Monterey Park, CA, Jan. 13; he is survived by his wife, Hideyo; sister, Nora Yamamoto; he is also survived by nieces, nephews and other relatives.

Hanano, Kikuo 'Phil,' 82, Irvine, Dec. 4, 2019; she is survived by many nieces, nephews, friends and other relatives.



Harada, Norma Evelyn, 96, Cheyenne, WY, Dec. 1, 2019; she was predeceased by her husband, Frank, and siblings, June Hino, Jimmy Kurokawa, Leonard Kurokawa and Grant Kurokawa; she is survived by her children, Gene (Lynette), Norman (Melissa), Dane, Lisa Duck (Kevin) and Toi (Jody); brother, Art Kurokawa; gc: 11; ggc: 11.



Hashiguchi, Starr Miyeko Urakawa, 90, Seattle, WA, Dec. 10, 2019; during WWII, her family and she were incarcerated at the Minidoka War Relocation Center in ID; she was predeceased by her husband, Hachiro; she is survived by her children Mia, Aya and Ko; sisters, 2; gc: 6; ggc: 1.

Kawata, Esther Maude, 97, Culver City, CA, Feb. 6; she is survived by her children, Christine (Dennis) Yamamoto and Rick Kawata; siblings, Amy Nakano, Helen Izuka and Hoover Ushiyama; gc: 1; ggc: 2.

Kawata, Esther, 97, Culver City, CA, Feb. 6; she is survived by her children, Christine (Dennis) Yamamoto and Rick Kawata; siblings, Amy Nakano, Helen Izuka and Hoover Ushiyama; she is also survived by many nieces, nephews and other relatives; gc: 1; ggc: 2.



McLaren, Aiko Shinzato, 99, Surprise, AZ, Feb. 13; she is survived by her husband, Raymond; children, Mary (Mike), George (Janis) and Linda (Rob); brother, Kuninori (Sachiko); grandchildren and

great-grandchildren.

Mitsumori, John, 96, Pasadena, CA, Feb. 20; he is survived by his wife, May; children, Jonathan (Gabriela), Jack (Yumi) and Jane; sister, Mary Tajima; he is also survived by many nieces, nephews and other relatives; gc: 4.



Nishi, Kuniko Asano, 83, Clarksburg, CA, Jan. 21; she was predeceased by her husband, Ellis; sisters, Kiyoko and Yoshie; she is survived by her children, Souris, Dennis, Amy, Reiko, Ulysses and Lillian; gc: 6.

TRIBUTE

TAYEKO MORIGUCHI

Passed away on May 2, 2020. She was 97.

Tayeko was one of two sisters and seven siblings in a boisterous and busy Seattle family that was forcibly moved to the Minidoka Relocation Camp in 1942 due to wartime hysteria. Minidoka was full of hardships, especially for Tayeko's father. A younger brother, Arthur, died in camp.

Near the end of the war, Tayeko moved with her dad to St. Paul, Minn., where on a blind date she met Tom Moriguchi, who had recently been honorably discharged from Army Intelligence for his service in the China Burma India Theater. Tayeko and Tom soon married and raised three children. This loving union lasted more than 50 years, until his death in 1999.

Tayeko was also predeceased by her son, five brothers, five sisters-in-law and four brothers-in-law. She is survived by a sister; a sister-in-law; two daughters, Judy and Janice (Kurt) Buchanan; a granddaughter, Jenny (Joe) Nicholson; a grandson, Sam Buchanan; and numerous nieces and nephews.

We miss her strong spirit, kind nature, perseverance in the face of adversity and injustice. She taught us to know who we are; to stick up for our rights and the rights of others; to love one another; and to cherish the time we have together.

Cheerful and slow to anger, she was a great and loving mom and grandma.

A Celebration of Life will be scheduled at a later date.

Please send remembrances to Chapel View Care Center in Hopkins or to Nikkei Project.



Nishihara, Sagie, 94, Vale, UT, Feb. 17; an Army veteran (MIS), he was predeceased by his wife, Tomie; he is survived by his children, Alan Nishihara, Janet Nishihara, Murray (Cindy) Nishihara and Pamela Nishihara; gc: 1; ggc: 2.

Oshiro, Gary, 77, Gardena, CA, Jan. 15; he was predeceased by his wife, Cheryl; he is survived by his children, Cherie (David Johnson) Oshiro-Johnson and Jonathan (Anastasia) Oshiro; sister, Kimi Okayama; he is also survived by many nieces, nephews and other relatives; gc: 2.

Oshiro, Kei, 91, Torrance, CA, Feb. 16; during WWII, his family and he were incarcerated at the Heart Mountain WRA Center in WY; a Korean War USAF veteran, he was predeceased by his wives, Machiko and Rosie;

he is survived by his sons, Gary, Daryl, Christopher and Eugene; step-daughter, Lynne Marian; 2 sisters; 1 brother; gc: 10; ggc: 1.

Sasaki, Theodore, 85, Montebello, CA, Dec. 6, 2019; during World War II, his family was incarcerated at the Gila River WRA Center in AZ; an Army veteran, he is survived by his wife, Lilly; daughters, Susan Tuggy (Stephen), Nancy Sasaki and Kathy Sasaki (Billy Gifford); brothers, Ernest Sasaki (Aliene) and Gary (Brenda); gc: 2.

Sato, Carrie Kekaimikimiki Ka laola, 67, Kaneohe, HI.

Tahara, Kawaru, 78, Fountain Valley, CA, Dec. 27, 2019.



Uemura, John Isao, 85, Murray, UT, Jan. 15; he is survived by 2 children; gc: 3.

Watari, Shizuka, 101, Costa Mesa, CA, Feb. 7.

PLACE A TRIBUTE

'In Memoriam' is a free listing that appears on a limited, space-available basis. Tributes honor your loved ones with text and photos and appear in a timely manner at the rate of \$20/column inch.

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REIMAGINE EVERYTHING

CAREGIVING IN THE U.S. 2020 REPORTS CAREGIVERS IN POORER HEALTH, FEELING FINANCIAL STRAIN

By Ron Mori

A new study from the National Alliance for Caregiving and AARP finds that the number of family caregivers in the United States increased by 9.5 million from 2015-20 and now encompasses more than one in five Americans.

Caregiving in the U.S. 2020 also revealed that family caregivers are in worse health compared to five years ago. As the demand for caregiving rises with an aging population, more must be done to support this vital work. This report highlights the nearly 48 million caregivers caring for someone over the age of 18 and is available on the AARP website (aarp.org/uscaregiving).

"As we face a global pandemic, we're relying on friends and family to care for the older adults and people living with disabilities in our

lives," said C. Grace Whiting, J.D., president and CEO of NAC. "Caregivers are essential to the nation's public health, and the magnitude of millions of Americans providing unpaid care means that supporting caregivers can no longer be ignored. This research reveals that growing need. Family caregivers care for more people than in 2015, and they take on more care responsibilities, as roughly one in four care for two or more people. Many individuals are caring for a longer time, with nearly a third (29 percent) of caregivers nationwide reporting they have been caregiving for five years or more — up from 24 percent in the last study."

In addition, this new study showed that the profile of the family caregiver is changing. While caregiving spans all generations, Caregiving in the U.S. 2020 found more young people

providing care, including 6 percent who are Gen Z and 23 percent who are Millennials. Nearly half (45 percent) are caring for someone with two or more conditions — a significant jump from 37 percent in 2015.

Caregiving in the U.S. 2020 also found:

- Caregivers face health challenges of their own: nearly a quarter (23 percent) of caregivers find it hard to take care of their own health, and 23 percent say caregiving has made their health worse.
- Personal finances are a concern for family caregivers: 28 percent have stopped saving, 23 percent have taken on more debt and 22 percent have used up personal short-term savings.
- On average, caregivers spend 23.7 hours a week providing care, with one in three (32 percent) provid-

ing care for 21 hours or more, and one in five (21 percent) providing care for 41-plus hours — the equivalent of a full-time unpaid job.

"The coronavirus pandemic is exacerbating the challenges family caregivers were already facing from a personal health, financial and emotional standpoint," said Susan Reinhard, RN, Ph.D., senior vp at AARP. "Family caregivers provide vital help and care for their loved ones, yet this survey shows that they keep getting stretched thinner and thinner. We must identify and implement more solutions to support family caregivers — both in the short term as we grapple with coronavirus and in the long term as



our population ages and the number of family caregivers declines."

To listen to past AARP Tele-Town Halls on caring for someone with coronavirus and other related topics, visit aarp.org.

Ron Mori is a member of the Washington, D.C., JACL chapter and manager of community, states and national affairs — multicultural leadership for AARP.

MOVEMENT » continued from page 9

William O'Shaughnessy



mation has piled up after cannabis was criminalized, taken over more and more by the criminal justice entities, which substituted incorrect dumbed-down information for medical intelligence."

Despite the evidence that the federal government had at one time embraced an objective approach to studying the effects of cannabis, by 1967, NIMH was mainly funding projects with clear scientific bias.

Tod recalled, "They were funding searches for harmful effects and detection methods, and some mechanism of action studies. No interest in beneficial effects."

Projects that were funded during Tod's time with the agency, such as "Psychosocial Networks of Young, Dangerous Drug Users" and "Identity and Information Control in Social Deviants," made little effort to hide the researchers' disdain for their subjects. Tod expanded on the social and political environment in which he was frequently at odds.

"Back in 1967, this was in the court of Lyndon B. Johnson, but things were not well. This was the height of the Vietnam War protests, we had just had the 1966 Summer of Love going on in San Francisco. Communes were springing up all over the place in California, and you can imagine the stimulated fantasies of the repressed departmentalized employees in the federal system," Tod recalled. "They were clueless — all they knew was what they

were reading in *Life* magazine or seeing on TV. One of my assignments was to go and spy on hippies and give them information on what kinds of influences marijuana was having in this subculture that was perceived as a clear and imminent threat to national security because of their anti-war proclivities. I had been a cannabis user since 1964 and had direct knowledge of the effects of the drug, so it was natural that I would go out and visit the people in California and, in reality, recognize that I was really one of them, not the people I was working with."

Tod continued, "I discovered that my mission was to find out anything that was wrong with it, so that we could develop a propaganda campaign."

At the conclusion of his California assignment, Tod wrote a report titled "Position Paper on Marihuana" that advocated for a major policy shift by regulating marijuana under the Food and Drug Administration instead of through law enforcement.

His position urged the federal government to recognize the dissimilarity between addictive agents and marijuana.

An excerpt from his report reads: "Classification of marijuana use as a psychosocial rather than a criminal problem will facilitate a more rational and scientific approach to understanding, education and control. Critical research, particularly reliable epidemiologic studies, would become possible if there were no legal sanctions against self-identification of users."

Unfortunately, Tod's bosses had little interest in his findings and did not share the report widely.

"It's very much like the scenario in 'Planet of the Apes,'" Tod recalled. "I just happened to be rooting around in the cave and located all these artifacts. But as with in the 'Planet of the Apes,' bringing back these artifacts and showing the contemporary reigning monkeys was fraught with danger. Rejected, and nobody really wanted to talk about that, and the special interest groups within the criminal justice system and their fellow travelers continued to move along."

Shortly after submitting his report, Tod was forced to resign when a colleague informed on him for bringing back marijuana from California to share with some of the other researchers.

After a short stint in Boston serving as chief medical consultant on a marijuana legalization test case, Tod relocated to California in 1970, where he would spend the next 21 years as an attending psychiatrist at Everett A. Gladman Memorial Hospital in Oakland.

In his spare time, Tod would become one of the foremost advocates in the medical marijuana movement — lobbying on behalf of and helping to write the California legislation upon which all medical marijuana laws are based.

This article will continue in the next issue of the Pacific Citizen with a detailed description of Dr. Tod Mikuriya's legislative advocacy as it relates to the medical marijuana movement in California and the persecution he faced as a patient advocate in his later life.

AMERICAN HOLIDAY TRAVEL

2020 TOUR SCHEDULE

KENYA WILDLIFE SAFARI HOLIDAY TOUR (Carol Hida) Sep
CLASSICAL JAPAN HOLIDAY TOUR (Ernest Hida) Oct 7-19
Tokyo, Lake Kawaguchi, Nagoya, Gifu-Cormorant fishing, Hiroshima, Kyoto.
PAINTED CANYONS OF THE WEST TOUR (Elaine Ishida) Oct 4-12
Denver, Grand Junction, Bryce-Zion Canyon National Park, Springdale-Utah,
Arches-Canyonland-Capitol Reef-Grand Staircase National Parks, Las Vegas
OKINAWA HOLIDAY TOUR (Ernest Hida) Nov 11-20
Naha, Onnason, Islands of Ishigaki, Iriomote and Taketomo.

For more information and reservations, please contact:

AMERICAN HOLIDAY TRAVEL

312 E. 1st Street, Suite 240 * Los Angeles, CA 90012
Tel: (213)625-2232 * Email: americanholiday@att.net
Ernest or Carol Hida Elaine Ishida (Tel: 714-269-4534)

of that have disappeared, and I learned as part of my experience with the Feds that there is a cycle where every 10 years or so, they go through and purge the files."

Tod would also learn that despite the 1937 prohibition of marijuana use among the public, medical cannabis was only removed from the U.S. pharmacopeia in 1940.

"At this point in time, we are blocked from the knowledge of exactly how cannabis was taken off the formulary in 1940," Tod recalled. "As a result, all sorts of bad infor-