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School of Social Work
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24 September 1996

Miyuki and Homer Yasui

Portland, OR 97215-1131

Subject: interview on Friday, 20 September 1996

Dear Homer and Miyuki:

I thank both of you for granting the interviews, which were conducted at your residence on Friday, 20 September 1996. The interviews were ones that I know will be treasured and appreciated by many, in the years to come. I really appreciate your agreeing to extend the interview until completion, Homer, even if it meant going through the late hours of the night.

Preserving our history is very important because it provides an ethnic and cultural link to our past, and because the legacy helps us to retain our collective senses of self. Thank you for contributing to this important means of preserving our past while enjoying and appreciating our present. As I mentioned on the day of the interview, after I complete my books and video project, I will be depositing all my research materials at an archive or research facility, so future generations will have access to the rich stories people, like you, conveyed from their own voice. I, along with many others who will benefit from your story, appreciate the presence of mind you displayed by participating in this project. Thank you for sharing with all of us.

I would appreciate receiving a copy of your resume, if you have one. It will certainly help fill in some of the gaps, as well as verify dates and experiences. Also, if you have any other information about yourselves or your families (e.g. articles), which would help round out your stories, I would appreciate receiving it.

I am enclosing twenty (20) photographs I took, along with three (3) articles I thought might be of interest to you. In addition, I am including a newsletter containing an article about Morgan Yamanaka. You may know him, especially since he has been featured in the Smithsonian Institution's exhibit, "A More Perfect Union," for the past eight years.

Again, I certainly appreciate the great interviews both of you granted. You were most cooperative, patient, and generous about the whole thing. You gave a lot of your time; thank you for your participation and for your genuine support.

Sincerely,

Rita Takahashi

Rita Takahashi

enclosures: 20 photographs
3 articles
1 newsletter

Journey of a Picture Bride

San José Mercury News 9-12-96 E1

Editor's note: This story, written by Gary Mukai from the perspective of his paternal grandmother, is based on the recollections of his uncles and aunts. Mukai is director of the Asia/Pacific Project of the Stanford Program on International and Cross-Cultural Education.

BY GARY MUKAI

THE STEPPING stones, worn from many generations of visitors, covered the last few meters leading to my family's grave site. My final prayer there left me wondering if I'd ever return to Hiroshima to visit my family and ancestors again.

As I lit incense to place at the gravestones of my grandfather and grandmother and at least eight other generations of ancestors, I thought of the land I was going to — called America — on December 15, 1909.

Rumor had it there was abundant food and wealth in America so I wasn't worried about life's necessities. But my anxiety was with my new husband, Buntaro Mukai. We had agreed to marry based on photographs we had seen of each other, even though we had never met.



Buntaro Mukai, left, captured the heart of his future wife with this photograph of him and a friend, taken in 1909.

He was living in Salinas, Calif., and had left Hiroshima several years ago. Buntaro looked very handsome in the only photograph I saw of him. He wore a striking three-piece suit, as did his friend, Uehata-san.

I remember the instrument in the photograph, also. It wasn't until many years later that I learned it was an accordion — which, by the way, neither of them could play. I had agreed to marry Buntaro, even though I had never seen him in person and he had never written to me. I later learned that he could neither write nor read Japanese.

The day of my departure was bitter cold and frosty. I boarded the SS Manchuria on that memorable day in December. I was 16 years old, and there were only a few other Japanese women on the ship bound for America.

I remember seeing Chinese, Korean and Russian people on the ship, too. This was the first time I heard foreign languages being spoken. I found comfort with the other Japanese women, and together we took in one last panoramic view of Hiroshima. I'll never forget that final fading glance of my hometown. I hope my mother didn't cry too long.

The other Japanese women were also going to America to meet their husbands for the first time. I later learned that we were referred to as "picture brides" for obvious reasons: Photographs were exchanged between prospective spouses.

All of us got sick on the ship from the constant

See ***BRIDE****, Page 10E*

Celebrations is published each Thursday in Living. How much fun we have here depends in large part on you and your contributions. Here's what we're looking for this week:

Short Essays On This Topic:

■ If I Had a Million Dollars . . .

Quick Takes On These Notions:

■ The Seven-Second Philosopher: A thought for the day, suitable for posting on the refrigerator or office cubicle.

■ My Personal Top 11: Do Letterman one better.

■ Quotable Kids

And We're Always Looking For:

■ My Best Friend

■ My Personal Hero

■ How I Met My True Love

■ "It's a Day Worth Celebrating When . . ."

■ Best Thing I Learned From (My Father, My Mother, My Sibling, My Friend)

Send your contributions to any of the above categories – or make up your own – to Crystal Chow, Celebrations Editor, San Jose Mercury News, 750 Ridder Park Drive, San Jose, Calif. 95190; fax to (408) 271-3786; e-mail to celebrations@sjmercury.com Please include your name, city and a daytime telephone number. Photos are welcome but cannot be returned.

From photographs to a lifelong union

BRIDE

from Page 1E

motion. I couldn't hold anything down from the nausea I felt, and I wondered if I would have a chance to freshen up before I met my husband.

After three weeks at sea, we finally spotted land. I was surprised to see that we disembarked on an island instead of in San Francisco. I had to stay on the island for three days for medical tests and interviews. Someone later told me we had been staying at an immigration station, and the island was called Angel Island.

The day finally arrived when I was to meet Buntaro for the first time. My heart fluttered like the wings of a cicada during the first days of summer in Hiroshima. "Are you Wakano-san?" were his first words to me.

"Yes," I replied, and I can't remember what else I said because of my nervousness. Buntaro was shorter than I had expected, but being only 4 feet, 8 inches myself, he seemed quite a bit taller at 5 feet, 1 inch. He had a very soft voice, and his Hiroshima dialect made me feel at home.

Hiroshima connection

We traveled in a car driven by Buntaro's friend, Uehata-san, who appeared in the photograph with my husband. I still had the picture curled up in my kimono sleeve. Uehata-san's parents were neighbors of my husband's back home in Hiroshima. We drove from San Francisco to Salinas. It felt good to be traveling by car after so many weeks on a ship.

I was shocked at the shack Buntaro was living in on the strawberry field where he worked as a laborer. I never could find the three-piece suit he wore in the photograph. I guess he borrowed it from someone.

Between 1910 and 1935 I gave birth to 11 children. We lived in so many towns up and down California during those years. We went wherever crops needed to be harvested.

Between 1910 and 1935 I gave birth to 11 children. We lived in so many towns up and down California during those years. We went wherever crops needed to be harvested.

World War II years

The roughest years were 1941 through 1945. After the Japanese attack on Pearl Harbor, the United States government decided to intern Japanese-Americans on the West Coast.

We were forced to sell just about everything we had. We were also required to stay at the Salinas Rodeo Grounds in horse stables while the United States built 10 internment camps for my family and other Japanese-Americans.

Our camp was in Poston, Ariz., in the desert. We endured life with many contradictions until the end of the war. One of my sons, Shinichi, volunteered to fight for the U.S. Army in Italy. Uehata-san's son worked as an interrogator of Japanese prisoners of war in the Pacific.

Those were rough years for my husband and me — truly feeling caught between two countries at war. Some of my grandchildren spent their early years in Poston. One day in August 1945, I received news about the atomic bombing of Hiroshima. Many of my relatives died in the blast.

Back to Morgan Hill

After the end of the war, my family moved to Morgan Hill to begin work in the strawberry fields again. We lived in tents for what seemed like an eternity because we had no home to return to after the war.

In 1948, my seventh son, Masato, went to Okinawa to serve in the U.S. Army. I remember feeling so proud of him. He was going back to the country of my birth. I couldn't wait to hear about his stories, and I encouraged him to visit my family's grave site in Hiroshima.

Gary Mukai lives in San Jose.



Koku Kurita for The New York Times

Students at Tokyo's alternative school for truants worked on building a log cabin as the school's founder and leader, Keiko Okuchi, center, watched.

Square Pegs Stay Home From Japan's Schools

By ANDREW POLLACK

TOKYO, Sept. 10 — Chihiro Sato hated the morning and evening Mass in the Catholic school she attended in first grade and felt ostracized by other students when she switched to a public school for second grade. She began suffering headaches and nausea when it came time to go to school.

"My father would pull me out of bed and force me to go," Chihiro, now 16, recalled. But by the end of second grade she had joined the ranks of a growing group in Japan — children who will not go to school.

Last year, one in 85 junior high school students missed at least 50 days of classes because of school phobia, according to the Ministry of Education. As schools in Japan reopened after summer vacation, there is concern that the truancy rate will increase again this year, just as it has for more than 20 years.

The school refusers, as they are called here, represent an underside of Japan's vaunted education system, which is generally admired for producing nearly universal literacy, a conscientious work force and high school graduates who can solve sophisticated mathematical problems.

But the pressure to conform and excel can overwhelm some students, experts say. The truancy problem is viewed seriously here as a sign of societal breakdown and of the need for a broad re-evaluation of Japan's school system, which some educators and business leaders say stifles individuality and creativity even as it indoctrinates children into Japan's group-oriented society.

To be sure, the truancy rate in Japan appears small compared with that in the United States. While directly comparable figures are not available, about 6.6 percent of American junior high school students are absent from school on any given day, for all reasons.

In Japan, truants have generally been considered psychologically ill, or social misfits with character defects, at least up until a few years ago.

"In the past they were taken to therapists or hospitals and locked in a room like a prison cell and soaked with medicine," said Keiko Okuchi, the founder of an alternative school for children who refuse to go to regular schools.

> Japanese 'school refusers' are considered a sign of society's decay.

In other cases, truants are forced by their parents to attend private schools that instill discipline through spartan regimens like work on a farm or ship.

The head of one such "yachting" school was arrested in 1983 and eventually convicted for throwing a 13-year-old student overboard, where he drowned. In 1991, two teen-agers at a school for emotionally troubled children near Hiroshima died after being locked in a windowless metal shed as a punishment for smoking.

Nowadays, there is more tolerance of the truants. And after protests from parents of such children, the Ministry of Education in 1992 changed its guidelines to admit that the school system itself, not only defects in the child's character, could be contributing to the problem.

While the problem is most severe among junior high school students, truancy has also been growing among elementary school pupils, 1 in 667 of whom were absent at least 50 days last year.

Experts say a major reason that children stay away from school is that they are bullied by other students. Bullying is another problem in Japan's conformist school system, and in recent years there have been several highly publicized cases of bullied teen-agers committing suicide and leaving anguished notes behind.

Yuji Suzuki, now 19, stopped going to school when he was in fifth grade. Fellow students, in a play on his first name, began calling him "uji," or maggot. "During breaks I drew pictures by myself in the room when others went out to play," he said.

Strict rules covering behavior, dress and hairstyles, and corporal punishment by teachers are cited as other reasons. And then there is grinding pressure. For some students, sports practice and club activities begin at 6 A.M. After school, many students attend private cram schools into the evening to prepare for high school or college entrance exams that could have a big impact on their future.

Mrs. Okuchi, a former teacher, has led a crusade to change attitudes. In the early 1980's her eldest son was bullied at school. "He started having headaches and stomachaches," she recalled. "He began to lose weight and couldn't walk and stand up."

A psychiatrist recommended allowing him to stay home from school. But the school principal said that would ruin her son's life. And he chastised her for raising her child poorly.

So 10 years ago Mrs. Okuchi founded Tokyo Shure, the name being the Japanese pronunciation of schule, the German word for school.

"Our intention was to protect these children from committing suicide," she said. "We wanted to tell them they had something else beside school life, that they can find a way to grow.

"I want the Japanese people to adopt new values. It's O.K. not to go to school. You don't have to get good grades and go to a good school and work for a famous company."

The 100 students at Tokyo Shure, who include Chihiro Sato and Yuji Suzuki, are under no obligation to attend every day or to take any of the classes offered in subjects like English and history.

On one typical day, most students were playing cards or table tennis, reading comics or taking a dance class. Tuesdays are set aside for day trips like hikes or museum visits. Students can get involved in projects like helping to plan and build a log cabin.

Mrs. Okuchi's attitude is not widely shared. Many programs for the refusers aim at getting them to go back to school. But the success rate is low.

"Giving you actual percentages would destroy the hopes of parents whose children are trying to go back," said Dr. Taizo Satoh, vice director of Tokyo Metropolitan Umegaoka Hospital, which has 210 patients and, he said, is the largest psychiatric hospital in the world devoted solely to treating students who refuse to go to school.

NY TIMES 9-14-96

Native Hawaiian Vote Favors Sovereignty

More than 30,000 descendants of Hawaii's original Polynesians, who mailed in ballots this summer in a special state-sponsored plebiscite, voted nearly 3 to 1 in favor of creating some sort of native Hawaiian government, election officials said yesterday.

The results, released after court challenges held up their disclosure for days, meant that groups in favor of a form of Hawaiian sovereignty would go forward with plans to hold a constitutional convention, probably in 1998, to decide exactly what kind of native government they want. Proposals range from full independence to something like an Indian reservation on parts of the state.

"This is the dawn of a new age," said Tara Lulani McKenzie, executive director of the Hawaiian Sovereignty Election Councils, which was created to organize the plebiscite. "This is our time in history."

Not everyone thought so. The largest native Hawaiian rights group, Ka Lahui Hawaii, denounced the election results as invalid, saying that because more than 80,000 ballots were mailed out and only about 30,000 valid ones mailed back in, native Hawaiians had largely boycotted the vote. Election officials countered that for a mail-in vote, 40 percent was a respectable turn-out.

The dispute over the vote results reflected the fractious nature of the movement for native Hawaiian sovereignty, which began in the 1970's. The movement grew out of convictions that native Hawaiians, who make up about 13 percent of the islands' overall population of 1.2 million, deserve some form of redress for the independence they lost when American businessmen, backed by marines, overthrew Queen Liliuokalani in 1893.

While the idea of redress has widespread support on the islands, the big question is how that historical injustice, for which Congress apologized in 1988, should be redressed. On that question, the plebescite was intentionally vague. The plebiscite, which could be mailed from July 15 to Aug. 15, asked voters only the simple question: "Shall the Hawaiian People elect delegates to propose a Native Hawaiian government?"

The plebiscite, known as the Native Hawaiian Vote, also angered many here because of the source of its financing. The legislature appropriated $2 million for the vote, leading to assertions by Ka Lahui that the whole process had been co-opted by the state. Some non-native residents of Hawaii objected that their tax money was paying for a vote they were barred from casting because of their race.

John Goemans, a Honolulu lawyer who sued to stop both the vote and the release of its results and is mounting an appeal in Federal court, said he thought the furor would convince the state government "to get out of the sovereignty business" and stop funding it.

It appears that much of the estimated $5 million needed for the constitutional convention will come from the Office of Hawaiian Affairs, the semiautonomous state agency that administers to native Hawaiians' needs and funnels them money from public land that once belonged to the kingdom of Hawaii.

But Hawaii's Governor, Benjamin J. Cayetano, has said that he does not "close the door" to other state funding. The Governor believes that the results of the vote were convincing enough for the sovereignty process to continue, said Mr. Cayetano's spokeswoman, Kathleen Racuya-Markrich.

The real test will come in December when the term of the Hawaiian Sovereignty Election Commission's existence will officially expire and the legislature will decide whether to appropriate money to replace it. In anticipation, Ms. McKenzie said, she and other organizers have already formed a new nonprofit group, Ha Hawaii, (The Breath of Life of Hawaii), to continue the commission's work largely with private donations.

Ms. McKenzie and some others involved in the sovereignty vote admit that personally they would like to see Hawaii independent, but that they see that as a long-term goal decades off. Others simply want more native Hawaiian control over what is done with the islands' resources, particularly its land.

Whatever the ultimate results of sovereignty process, all those involved say, they will have to be ratified by the state and negotiated with the Federal Government.



Honolulu Star Bulletin

Sol Kaho'ohalahala, chairman of the Hawaiian sovereignty councils, said native Hawaiians who returned mail-in ballots favored sovereignty.

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The New York Times

MULTICULTURAL VOICES

SAN FRANCISCO STATE UNIVERSITY
WINTER 1996

SCHOOL OF SOCIAL WORK
VOLUME 4, NUMBER 1

K. MORGAN YAMANAKA BECOMES FOURTH DIRECTOR

By: Rita Takahashi

It is a privilege to introduce Kunitake Morgan Yamanaka, who succeeds me as the Director of the Institute for Multicultural Research and Social Work Practice, effective Fall Semester, 1995. He will serve a three year term, from 1995 to 1998. As the fourth Director, he was preceded (in addition to myself (1992-1995 term)) by Susan Sung (1989-1992) and Kenji Murase (1988-1989). Yamanaka has been an active participant in the Institute activities since its inception in 1988.



Kunitake Morgan Yamanaka

Teaching Career:

K. Morgan Yamanaka began his teaching career at SFSU thirth-three years ago (Fall 1962), when he was hired to coordinate undergraduate social work field placements in the community. For twenty-nine years, he held his position. Later, he also became the Coordinator of the Undergraduate Program. In 1991, he opted to teach full time and to terminate his administrative duties. Throughout his employment at SFSU, he has continuously taught a range of undergraduate social work courses, including U.S. Social Welfare II: Problems, Policies, and Programs (SW 301); Introduction to Social Service Organizations (SW 302); Social Work Practice II (SW 401); Interviewing Skills in Social Work (SW 402); Seminars on Field Experience I and II (SW 502 and SW 504); Field Experience in the Social Services I and II (SW 503 and SW 505); and directed special studies (SW 699). He developed SW 302 and SW 402.

In addition to teaching social work courses, Professor Yamanaka taught courses in other schools and departments at SFSU, including: School of Ethnic Studies, School of Education, and Recreation Department. Beyond SFSU, he taught courses at the City College of San Francisco and the University of California Extension Program.

In the thirty-three years he has been affiliated with SFSU, he has been absent only three days from class. This occurred in 1993, when unanticipated complications arose during his hospitalization. Since his faculty appointment, he has never missed an SFSU graduation ceremony. This tenured full professor's conscientious dedication to teaching has never waned through the years.

(continued on page 2; see "Yamanaka")

The NGO Forum of the U.N. World Conference on Women in Beijing, 1995

By: Susan Chu Sung

Huairou, Beijing was the gathering place of thirty thousand participants, mostly women, from all over the world for a very special event: The NGO Forum of the Fourth World United Nations Conference on Women. I was one of the fortunate ones to witness this once-in-a-lifetime experience.

NGO stands for the "Non-Government Organization". The NGO forum was the lifeline to the official Conference. The format of the U.N. World Conference on Women is such that the NGO Forum would be held in proximity to the official Conference. The NGO Forum was the place where non-government participants were able to articulate their concerns and agenda items, and forward them to the official delegates. The official delegates would confer and develop the Platform for Action. The Platform for Action is the official U.N. document which represents the outcome of the conference: it establishes the action agenda for governments to implement in addressing the needs and concerns of women.

The NGO Forum began with an impressive opening ceremony at the Beijing Olympic Stadium. Close to 80,000 people attended the ceremony. There were the passing of the torch from the past three presidents of the U.N. Women's Conferences; the all-women symphony; the ethnic dances, performances by children, and the ending with 20,000 doves flying off to the sky. It was a ceremony that befit the occasion.



Susan Sung, Beijing, 1995

(continued on page 6; see "Beijing Conference")

YAMANAKA, By Rita Takahashi (continued from page 1)

Background and Life Experiences:

Professor Yamanaka was born and raised in San Francisco, where he attended Emerson and Grant elementary schools. He officially graduated from Lowell High School in June 1942, but in reality, he was forced to leave his home prior to graduation. On 7 April 1942, he had to leave the school to be incarcerated at Santa Anita Race Track because Japanese Americans were excluded and banished from the West Coast during World Was II, on the basis of ethnic/cultural background and ancestry. His U.S. citizenship rights were infringed when he, along with 120,000 persons of Japanese ancestry, were placed in U.S. concentration camps.

Yamanaka's parents were also incarcerated. Despite their long residency in the U.S. (his father immigrated from Japan's Kagoshima Prefecture in 1906, and his mother came shortly thereafter), Yamanaka's parents were ineligible for naturalization because of their ancestry. Like other immigrants from Japan, they were precluded from U.S. citizenship for half a century before they were deemed eligible to apply for naturalization.

After living in a horse stall at Santa Anita for about six months, he and his family were transferred to Topaz War Relocation Authority Camp, which was located in Utah. About a year later, he was sent to Tule Lake War Relocation Authority Camp, which by then was designated a "segregation center". He remained in this camp from 1943 until March 1945. While he was at Topaz, he worked as a firefighter. At Tule Lake, he became a fire captain, and he earned the maximum camp salary of $19 per month.

At Tule Lake, Yamanaka was thrown into a stockade for one and one half months, for reasons that are beyond him. To this day, he does not have a clue as to why he was incarcerated in the stockade. No charges were specified, so he and the other 120 persons in the stockade did not know what they were accused of. He and the others were not given the right to face their accusers, to defend themselves, and to have a hearing. Protesting their treatment, the entire group went on a seven-day hunger strike.

After getting out of camp, Yamanaka worked in Chicago for several months before returning to California to attend school. He completed his Associate of Arts degree from the City College of San Francisco in 1948, and then in 1950, he completed his Bachelor of Arts degree in sociology at the University of California, Berkeley (UCB). In 1953, he completed his Master of Social Work degree from UCB, where he concentrated on group work.

Upon receipt of his MSW degree, Professor Yamanaka worked as a social case and group worker at the International Institute of San Francisco from June 1953 until 1955, when he took a supervisory position at the International Institute of Fresno. In 1956, he moved back to San Francisco to take a position as the Executive Director of the Mission Neighborhood Center. He remained in this position until he was asked to join the social work faculty at SFSU in 1962.

Professional Involvement:

Professor Yamanaka is well-known throughout the U.S., since he has been a frequent speaker at various events, particularly those which address Japanese American issues. His video-taped interview about his World War II incarceration has been shown continuously since 1987, when the Smithsonian Institution, Washington, D.C. opened its exhibit on the Japanese American incarceration. When the exhibition opened, he was also an invited featured speaker for the special opening program. Through the years, he has given numerous presentations on this subject at schools, professional meetings, and community organizations.

With direct experience, Professor Yamanaka credibly speaks about the World War II incarceration of Japanese Americans in concentration camps. He was incarcerated for three years in three different camps, all administered by the U.S. Federal Government (the first one by the U.S. Army's Wartime Civil Control Administration and the last two by the War Relocation Authority).

Professor Yamanaka is a Licensed Clinical Social Worker (LCSW) and a Registered Social Worker (RSW) in the State of California. In addition, he has been a member of the National Association of Social Workers, a charter member of the American Association of Group Workers. Further, he is also certified through the Academy of Certified Social Workers (ACSW).

Through the years, Yamanaka has been a member of the California Faculty Association, American Association of University Professors, and the National Education Association. At SFSU, Professor Yamanaka has been Program Director of SFSU's Council of International Programs.

Community Involvement:

Yamanaka has been involved in a range of other organizations, on and off campus, as consultant and volunteer. As a consultant, he served the following agencies: Easter Seal Society of San Mateo, Senior Focus, Volt Technical Corporation, California Youth Authority, California State University (Pomona), Broadway Extendicare Services, Parkland Convalescent Hospital, U.S. Department of Labor, Economic Opportunity Offices (San Francisco and Western Region) and Dukes and Dukes Associates.

Through the years, Yamanaka served agencies in various capacities. He was one of the founding members of the Golden Gate Chapter of the Japanese American Citizens League (JACL). He was actively involved in the Japanese American redress drive by serving as the JACL-Legislative Education Committee area and regional coordinator. He also worked on the JACL's speaker bureau.

Other activities include: Chair of the Holocaust Education Committee of the San Francisco Jewish Community Relations Council; President, Vice President, and Board Member of the International Institute of San Francisco; founding committee member of the Bay Area Asians for Nuclear Disarmament; committee member of Hiroshima-Nagasaki Atom Bomb Commemoration Committee; speaker for Salvadorean Refugee Shelter Program; Board of Governor member of KRON-TV Station's For Those Who Care; volunteer for Kimochi Senior Services; Volunteer for National Health Screening in Japantown; volunteer for the Buchanan Street YMCA; PTA President of Strawberry Point School; Mill Valley Scout Master; Mill Valley Little League Coach; and Board Member, Mill Valley Swim Club.

Highlights of His Life:

Professor Yamanaka states that the highlights of his life have been his family and the arts. After marrying Ruth Tweet in 1956, he and his wife raised three children in Mill Valley, California. His children, John, Barbara Ann, and Beverly Louise, are now over thirty years of age, and they continue to reside in Marin County, Northern California.

Through the years, Yamanaka has enjoyed many areas related to the arts. While he enjoys the natural beauty of life, vegetation, water, sky, the moon, and the sun, he especially appreciates the art created by human beings. He is inspired by the antique Asian artifacts and art in his collection, as well as those that he views elsewhere. In addition, he collects and polishes Japanese swords, and he participates in sword demonstrations and exhibits.

Summary and Conclusion:

K. Morgan Yamanaka's background reveals a rich array of personal and professional experiences with diversity and multiculturalism. His personal experiences with discrimination and oppression, along with his subsequent life choices, career paths, professional memberships and activities, and voluntary community services reveal and confirm his commitment to equity, diversity and social justice. Without a doubt, he will be an effective and noteworthy fourth IMRSWP Director.

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Information in this article was garnered by the author during two interviews with K. Morgan Yamanaka on 24 April 1994 and 7 May 1994.

IMRSWP UPDATE AND ANNOUNCEMENTS

Takahashi Returns From Sabbatical Leave

During the Fall Semester, 1995, former IMRSWP Director, Rita Takahashi, was on sabbatical leave from SFSU's School of Social Work. During this leave, she conducted detailed life interviews with persons of Japanese ancestry. She is in the process of writing two ethnographic books about the 235 persons she interviewed throughout the U.S.

In addition, Professor Takahashi completed one article, one book chapter, and a book about affirmative action. The article was published in the *Pacific Citizen* (December 1995), and the book chapter is pending publication in *Controversial Issues in Multiculturalism* (Edited by Diane deAnda of UCLA). The book, *Affirmative Action: An Agenda for Action.* is also pending publication.

Professor Takahashi is completing the final versions of an article about the IMRSWP's initiation, growth and development. The article, co-authored with Michael Reisch and Susan Sung, was originally presented by them at the 1995 Council on Social Work Education's Annual Program Meeting.

INSTITUTE MEMBER UPDATE

- Linda Brewer, Martha Roditti and Judith Rubin participated in the *Child Welfare League of America Western Region Training Conference,* November 2, 1995, as co-presenters in the workshop entitled "Parallel Process and Team Building in Child Welfare: Working with Ourselves, Our Clients and Our Students.

- Susan Sung and Margo Okazawa-Rey were panelists at the March Women's Scholarship Celebration, San Francisco State University, March, 1996.

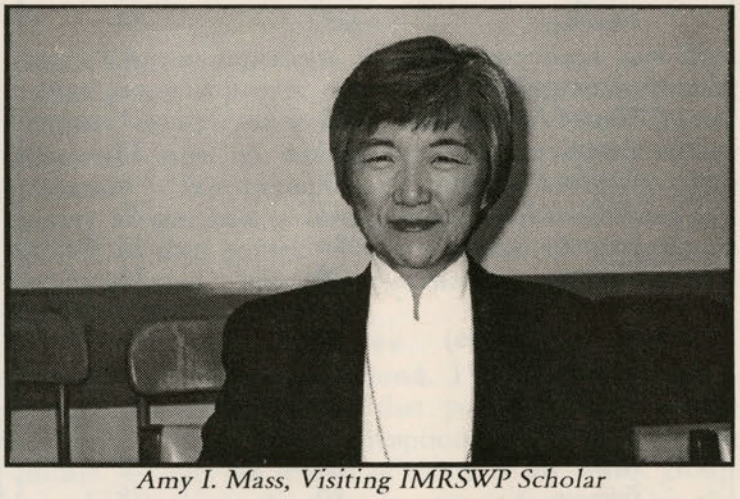
- Kisang Sohn was an organizer of The Third Joint Symposium of Korean Social Work Educators in the U.S. and Korea, which was hosted by the Council on Social Work Education and held prior to CSWE's Annual Program Meeting in Washington, D.C. in mid-February, 1996.

- Christine McGill co-authored an article, "Family Treatment for Schizophrenia: The Design and Research Application of Therapist Training Models", in the *Journal of Psychotherapy Practice and Research,* Vol. 5, No. 1, Winter 1996.

Research on Social Work Faculty of Color

Professor Susan Sung and Visiting IMRSWP Scholar, Amy Iwasaki Mass, are currently conducting a national survey of social work faculty of color. Two years ago Professor Mass studied the experience of minority faculty in higher education in California colleges and universities. The findings from the study raised further questions and formed the basis for the current project. Professor Mass' study indicated that faculty of color in some disciplines such as social work had a more accepting, positive experience than faculty in other more traditional academic disciplines such as history and English.

A questionnaire is being sent to faculty who have identified themselves as ethnic minorities in the CSWE membership application, to see if and how their ethnicity affects teaching, scholarship, professional advancement, and relationship with colleagues and students. Experiences with racism and affirmative action are also being studied. Given the social work profession's commitment to affirm diversity in an era when our target populations reflect strong multicultural origins, it will be enlightening to see how social work faculty of color experience their own ethnicity in their academic institutions.



Amy I. Mass, Visiting IMRSWP Scholar

1996 MULTICULTURAL CONFERENCE

SFSU School of Social Work and the Institute for Multicultural Research and Social Work Practice have sponsored the 1996 Multicultural conference entitled "Creating Political Fire Through Cultural Diversity" on March 23 and 24, 1996, with Professor Margo Okazawa-Rey as the chair of the Conference Planning Committee. Detailed reporting on the Conference will be made in the next issue of this newsletter.

OF STUDENT DIVERSITY

The School of Social Work at San Francisco State University is known for its diversity of students in terms of their race/ethnicity, immigration status, sexual orientation, ideological and value orientations, etc. This diversity of student body enriches both students themselves and the faculty and the learning processes that occur inside and outside the social work classes at SFSU.

In the following, the diversity of social work students at SFSU is presented by selectively highlighting some of the findings of a schoolwide survey conducted by Professor Dianne Mahan, IMRSWP member and Director of Field Education, in Fall 1995.

Major Characteristics of Social Work Students at San Francisco State University

ATTRIBUTES	BSW		MSW
Total Number: 481	221		260
Full time			144
Part time			116
Age			
Range	20–58		24–59
Median	25		34
Race/ethnicity(%)*			
Native American	2		2
Asian	34		23
Pacific Islanders	3		3
African American	23		25
Latino	16		14
White	20		33
Born Outside U.S.(%)	47		26
School Total		36	
Gender(%)			
Male	20		22
Female	80		78
Gay, Lesbian, Bisexual, Transgender and Transsexual(%)	10		28

* May not add up to 100 due to rounding.

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WELFARE

By: Michael Dale Kimmel, MSW Student

Welfare is kindness, helping members of a society who do not have the same opportunities that other members of this society do. It is generosity based on the "right" thing to do. It is however, done in self-interest, because (in the long run) it is practical and financially wise to assist those members of society who need it, to help them to cultivate their talents and to assist them in working through their problems. Following this strategy, all of society will benefit ideologically and financially. Welfare – the act of helping others – brings each member of a society satisfaction and peace of mind by knowing that she/he has done the "right" thing, not just for themselves, or the particular recipients of their largess, but for EVERY ONE.

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VOICES OF MULTICULTURALLY DIVERSE STUDENTS

Featured in this issue are the ethnic/cultural voices of some students who are currently enrolled in San Francisco State University's School of Social Work. Each person addresses self identity, and each present insights and thoughts with regard to how they have experienced diversity.

###

I am an African American woman. Belonging to this group means I will probably have many struggles in my life, and so far that has been true. Being a Black woman means working harder to overcome stereotypes. It means being looked at as a sex object to men of all races. It means feeling inferior and always struggling to overcome that. I have felt both humiliated and bursting with pride for being a Black woman. It's hard to feel proud as a Black person until you begin to learn about your history and your spiritual self. I feel angry knowing that the strongest weapon oppressors have is the ignorance they keep the oppressed bound within.

###

The word "ethnic" always stumps me. I'm not sure what it encompasses. I dislike saying I'm white because I am more, far more than the definition of my skin color, and I feel when I say "white" that I'm included in a group of people who I do not necessarily identify with or whom I am ashamed of in relation to the oppression and cruelty of the "white dominant society." ..... I am proud of my grandmother who at age 28 left Scotland alone and traveled by ship to Canada. I am proud of the ethics of my ethnic group that have lived lives of justice and humanity – Eleanor Roosevelt as an example.

###

My ethnic background is Chinese and I was born in Vietnam. I am really proud of my ethnicity and I always prefer to be called Chinese than Vietnamese. Although I was born and grew up in Vietnam, I went to Chinese school, spoke Vietnamese to my Vietnamese friend and pure Chinese at home to my family. According to my family, we have a lot of values but there is one that I think every ethnicity in the world should include, which is respect. In Chinese tradition, respect is very important because in order to gain respect from others, first we must give respect. I grew up with this value and I follow it in my everyday life.

###

My ethnicity is half Filipino and half Guamanian. It means a great deal to me that I am a Guamanian. I know that there are a few Guamanians around the world so I treasure my ethnicity. Also, I feel very comfortable in my ethnic group. I do not feel outcasted like other cultures, but occasionally people mistake me from my place of origin. I am occasionally asked if I were an Asian. I know it is because of our similar features, but I am from Guam. Furthermore, the best thing that I like about my ethnic identity is our culture. I have a very special culture. My island is very humble, giving, trusting, and caring. Many of us look out for one another and care for each other.

###

My ethnic background is Chinese. Being Chinese means that I am a "model minority" or above other minorities, according to society's standards. I've felt inadequate before and even disliked being Chinese. However, now I feel proud of being Chinese because I've learned that those feelings were brought on through acculturation here in the U.S. where "being white is right".

The values of my ethnic group are hard work, respect for elders and authority figures, and the family. In addition, education equals success in the future.

###

My ethnic background is Pilipino. For my ethnic identity, I like the fact that we now govern ourselves. For generations, we have been under Spanish rule and then American. But with this, I have learned about the fighters who fought for freedom. What I dislike about my ethnic identity, especially being a female also, is the fact that some men from other cultures will think of us as being submissive. I also dislike people from other ethnic identities running mail order businesses for Asian brides and using these women for their own needs.

###

I am a Chinese American. Chinese Americans have been a quiet group of people, earning their living in the sewing factories, restaurants, grocery stores, etc. Many Chinese Americans save up money for their children's college education. For example, my parents saved up their money to purchase a house in the Sunset District and worked six days a week. We never asked the government for its support. Instead, we earned the money the old-fashioned way.

###

Korean is my ethnic background. I feel that belonging to your ethnic group means that you participate in the traditions and any other perceptions you have with your culture. I value the respect of elders of my ethnic group. I would say this is the most important for me. This also means respecting my parents since they brought me into this world.

###

My ethnic background is Chinese. I grew up in China and was brought to the U.S. when I was ten. Most of my neighbors in my childhood were whites, some Chinese and some Vietnamese. My family saw themselves as similar to Whites because we eat American food, dress like Americans, and watch American movies. I am proud of being Chinese, for we are honest, don't disobey parents, and take good care of our family.

BEIJING CONFERENCE, By Susan Chu Sung
(continued from page 1)

Huairou

Huairou is a town one and a half hour drive from Beijing, the capital of the People's Republic of China. Before this event, Huairou was probably a quiet suburb with scenic land and unpolluted air. For 10 days, from August 30 through September 8, 1995, however, over thirty thousand people from all over the world descended on Huairou. The town, the people, the participants, and the officials were all experiencing a major culture clash. Hotels were built and renovated, streets were paved and cleaned, buses were recruited from all over the country, and city people were brought to town to help the local merchants. Local people in Beijing and Huairou were told to take the days off, and not to clutter the streets and the shops. Local life stopped while life of this conference was born.

The conference site was situated in a 42 hectare area, including a middle school, a convention center, some local hotels, a media center, and a government run shopping center. The open area was lined with hundreds of tents and booths. The landmark tents served as the gathering places for participants who wanted to network with each other or who just wanted a place to rest. There were the Global Tent, the Youth Tent, the Africa Tent, the Pacific Asian Tent, the Tibetan Tent, the Indigenous Women's Tent, the Peace Tent, the Quiet Tent, etc. Except at the entrances to the conference where all participants had to show their badges and pass through metal detectors, I did not see any surveillance police or security guards.

This conference was a great advancement over the previous world conferences. One noticeable difference was the electronic technology: conference participants and news media had immediate communication with the rest of the world through Internet, faxes, e-mail, telecommunications, etc. Secondly, there was the immense number of participants, three times the size of the last conference in Nairobi. The large number of participants brought diversity to the conference: 180 nations were represented, including 15,000 official delegates and 800 women.

The Conference

Five thousand workshops and activities were scheduled for the ten-day period. Themes of the workshops include: 1) human and legal rights; 2)peace and human security; 3)education; 4)governance and politics; 5)economy; 6)health; 7)arts and culture; 8)race and ethnicity; 9)environment; 10)science and technology; 11)media; 12)spirituality and religion; and 13)youth. The tents, the rooms in the middle school and the adjoining hotels were booked for the two-hour workshops throughout the day. The International Convention Center held three plenary sessions per day. Cultural events and performances occupied the open stadium in the evening. In addition to the scheduled events, there were the impromptu marches, caucus meetings, selling of wares by the participants, and networking of delegates and non-government officials.

From the first day, I had a strong impression that the NGO Forum was the "people conference" as opposed to the government part of the conference. Most of the participants were community organizers, social service providers, educators, students, grassroots activists, entrepreneurs, etc. We came from all parts of the world, and all walks of life, yet there was a common vision; to work toward the betterment of women in this world. In any given workshop, ten to twenty nations were represented, debating and sharing openly on issues. These workshops challenged our value system and humbled our self-righteousness. Amidst our intense differences in cultures, religions, education, ideology, and politics, we communicated with respect and listened with an open mind. I sensed a high level of solidarity that transcended our worldly differences. The conference workshops achieved two objectives: 1)to build leadership, organizational skills, and political agenda–aiming at social change; and 2)to build awareness and heighten consciousness of women suffrage.

Three themes surfaced repeatedly throughout the conference: 1)violence against women; 2)women's rights as human rights and 3)need of economic and leadership development. The themes were contextualized by cultures, religions, war, patriarchal structures, political struggles, and economic exploitation. For example, violence against women was expressed in terms of war rapes, domestic violence, religious rituals, feminicide, and government endorsement of sex trade and slavery. Women's rights have pervasively been limited throughout the world where migration or immigration happened, and where women are still not allowed to testify in courts, or have voting rights.

One highlight of the conference for me was a workshop that I chaired, entitled "Marginalization of Immigrant and Refugee Women". As with many of the other workshops, the most rewarding experience was the participation and input from participants from all over the world. We learned that many parts of the world, including the U.S., were experiencing the pendulum toward conservatism, which resulted in restrictive and discriminating laws against newcomers and women. The U.S. participants expressed concern of heightened racism, violation of immigrant rights, and blaming the poor. Similar concerns were expressed by participants from Canada, England, Australia, and other parts of the world. The Forum reaffirmed the global perspective to women's suffrage. The globalization of economy and military forces have made national boundaries obsolete, and political struggles transnational.

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The Platform for Action

The Conference ended with the Platform for Action. To some, the document is a "watered down" version of concerns. To others, it symbolizes solidarity and vision. Considering the polarization of 180 nations by history, cultures, traditions, religions, and differential economic development, the very fact that a single platform for action can be established by consensus among the delegates is a miraculous accomplishment.

The Platform for the Fourth World Women's Summit include:

- Women's right to sexuality and childbearing
- Children's right to privacy when receiving health information (balanced against their parents' rights and duties
- Condemnation of rape and need of punishing the perpetrators
- Commitment to "build a critical mass" of women leaders, executives and managers in decision-making positions
- Female inheritance
- Commitment to family as a basic unit to society and women as mothers
- Commitment to building women's representation in peacemaking
- Condemnation of violence against women – including wartime rape, genital mutilation of girls, domestic battering and sexual harassment at work
- Provision of social services that are sensitive to cultural and linguistic difference
- Need for educational and economic development

Endnote

This article can do no justice to the number of inspiring workshops and women leaders that I attended and met. From a personal perspective, this conference has given me an opportunity to experience the forces of womankind, and to view our society from a more critical perspective. It made me realize how much more we have to work to resolve many of the "isms" in our society– they are not just rhetoric; they are real problems. This conference also made me realize how fortunate my life has been as an immigrant in a resettled country. I was marginalized and I survived – the outcome is a much stronger and committed human being.

Let me end with notes from some of the workshops/meetings:

"Extend your right hand to a woman in higher position and left hand to one in lower position than you."

"Keep on moving forward"–theme song of the opening ceremony

"1.3 billion people live in poverty: 70% are women and girls. Two thirds of children who drop out of primary schools are girls. 80% of the 25 million refugees are females. Two thirds of the adult illiteracy are females." – UNICEF

"11% of the U.S. Congress are women. It will take us 400 years to bring women to equal representation" – on Women leadership in Higher Education

"You give a woman education, you give her a partner for life"– on Education

"We need to reach a critical mass of women in political and economic institutions in order to see gendered perspectives to governance"– on Gendered Institutions

"Each form of violence against women has specific manifestation and we must work on strategies that are locally relevant. Legislatures are on the one hand necessary and on the other hand we need grassroots alliance"–on Violence Against Women

"Start young, educate the boys, girls, women, and men that beating is not O.K."

"Let Beijing be the first step of our thousand miles"–Secretary General Gertrude Mongella

Interracial Video

"Interracial Marriage" is a video which explores how and why couples of different colors, religions, and ethnic backgrounds are drawn to one another, how their differences affect their marriage, and how they handle their children's experiences with race and racism. Mixed-race young adults also reflect on their experiences as they grew up dealing with issues of racial identity. Two researchers from UCLA, Harry Kitano and Belinda Tucker, who have published on this subject discuss their insights about this fast growing phenomenon in U.S. society. The 52 minute program was produced by Howard Mass, M.S.W., Ph.D. and can be ordered from Films for the Humanities and Sciences, (800-257-5126), #RC4590, purchase price $89.95.

IMRSWP MISSION

THE INSTITUTE FOR MULTICULTURAL RESEARCH AND SOCIAL WORK PRACTICE promotes respect for and knowledge of diverse cultures. It seeks to develop effective methods for appropriately working in a multiculturally diverse and complex environment. It disseminates cross cultural information through research, publication, education, and training. The central focus is on empowerment of individuals, families, and communities. The commitment is to progressive societal changes. Collaborative and cooperative efforts in multiple settings -- from work place to ethnic communities -- are emphasized.

IMRSWP GOALS

1. Conduct research that promotes greater knowledge and understanding of diverse cultures.
2. Develop methods to enhance effectiveness and appropriateness in working with diverse populations. Use collaborative and participatory methods.
3. Disseminate research findings and educational information to students, organizations, and the general public via publications, presentations, and workshops.
4. Work with social work students interested in multicultural service delivery systems, and provide ongoing resources and support services to enhance their educational experiences.
5. Conduct evaluations and needs assessments of organizations and communities.
6. Analyze social policies and make recommendations that are congruent to the Institute's mission.
7. Sponsor conferences and workshops that focus on cross-cultural research and social work practice.

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