

JACL president Tsujimura to visit Japan

PORTLAND, Ore. — Dr. James K. Tsujimura, National JACL President, will embark on a visit to Japan to meet with government, business and cultural leaders and introduce them to the Japanese American Citizens League (JACL). His trip, scheduled for April 3-19, will be sponsored by the Japan Foundation, a non-profit group in Tokyo.

After arriving in Tokyo

on April 3, Tsujimura will be briefed by officials of Japan Foundation, pay a courtesy call on U.S. Ambassador Mike Mansfield, and an interview with the Japanese press.

A Portland ophthalmologist by profession, he will also meet with Japanese Foreign Office officials in the North American Bureau.

On April 9, Tsujimura

will travel to Nagoya to visit the Sony Ichinomiya plant and Toyota's assembly plant in Toyota City, where he plans to discuss U.S.-Japan issues with business officials at both plants.

A visit to the Hiroshima Peace Memorial and trips to Kyoto and Nara are also on the itinerary for April 11-13.

On April 17, Tsujimura

(who is making his first trip to Japan) returns to Tokyo to meet with government officials, including Prime Minister Zenko Suzuki. The next day, Tsujimura will attend a dinner given in his honor by the Tokyo JACL.

Returning on the 19th, he meets with JACL chapter officers in Hawaii and reports on the 22nd at National Headquarters before heading home. #

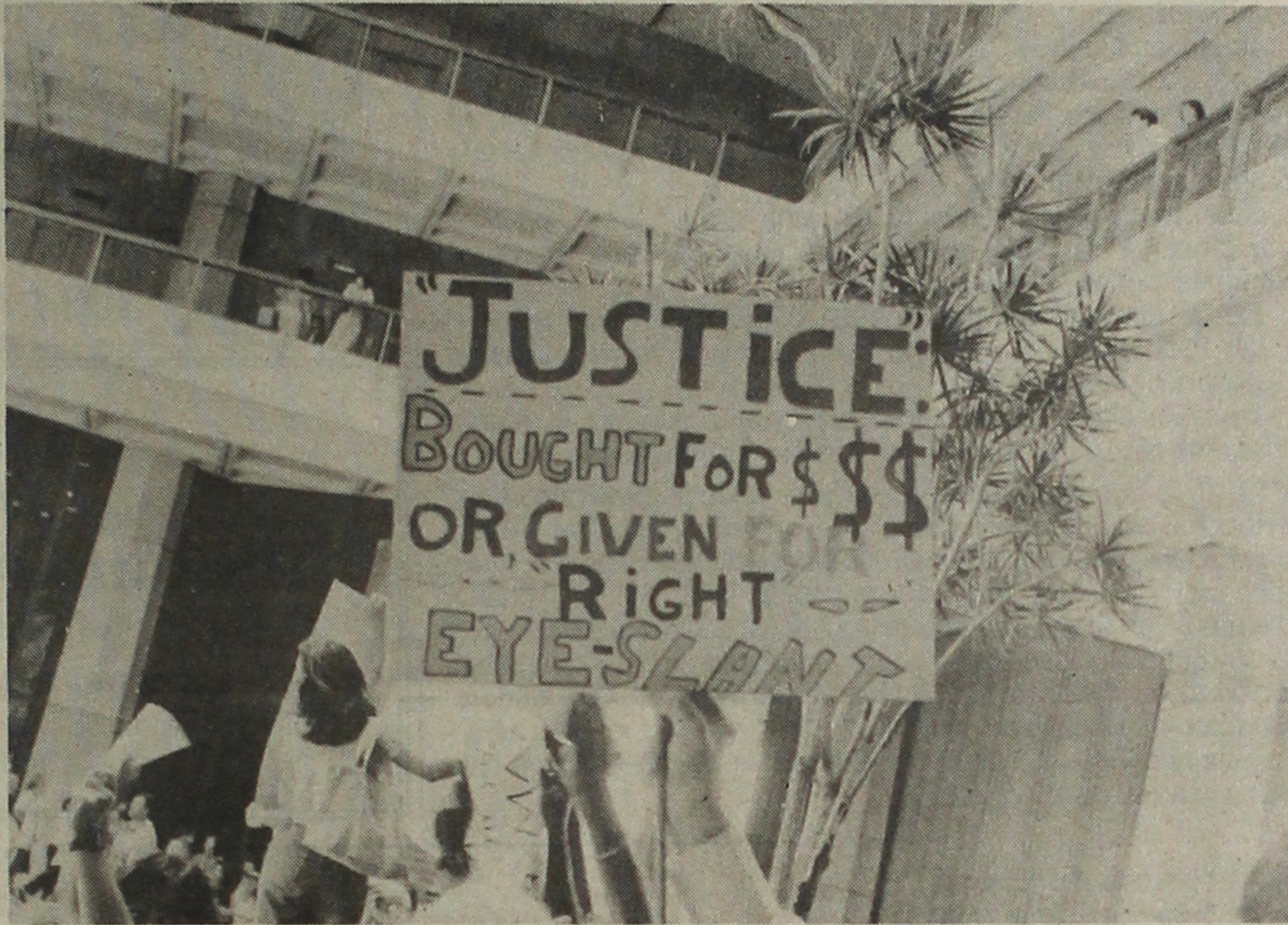
Canon sued for job bias

CHICAGO—Two men filed separate lawsuits March 10 seeking \$1 million in punitive damage from Canon USA, Inc., contending that they were subject to discrimination because they were not Japanese.

The men, William L. Porto, 37, and Edward L. Mattison, 40, who were fired from the Japanese camera and electronics firm, allege that the company has pursued a discriminatory policy in offering better pay and benefits to Japanese employees.

Their attorney, Peter Andjelkovich, contends that Canon has violated the Civil Rights Act of 1964. He is seeking the reinstatement of both men to their former jobs with full back pay.

The suits added that no Japanese employees were fired in the seven year period when the two defendants worked at Canon, and that Japanese employees received additional benefits such as exclusive use of the company's tennis club and a Japanese hospitality suite at conventions. #



Allan Beekman Photo

HEATED PROTEST — A demonstrator's poster expresses the anger that has been directed at Hawaii's criminal justice system. Some 2,000 --

people marched in front of the Judiciary Building on Mar. 16 to protest the acquittal of four youths charged with rape.

Hawaii's justice system under fire

(PC Focus)

HONOLULU — The friendly atmosphere of Hawaii has recently been polluted with several crimes and the increasing concern by residents turned into outrage after two controversial court decisions were made.

On Mar. 13, four teenagers who had confessed to gang raping a tourist from Finland were acquitted, sending nearly 2,000 angry demonstrators in front of the state's Judiciary Bldg. to protest what they saw as a failure of the criminal justice system here.

Most of the protestors were women, some in black dresses, others wearing black arm bands.

The gang-rape case involved 10 youth who were arrested after a dental student from Finland, then 24, reported she was held down in a beach tent and repeatedly assaulted on July 8, 1979. Five of the accused were tried as juveniles and committed to the Hawaii Youth Correctional Facility. Charges were dropped against one youth when the woman could not identify him.

Although four defendants entered statements admitting to forcing sex with the woman, some members of the jury later complained that they were never presented with the full text of the evidence while other jurors voted to acquit because the prosecution failed to prove the woman had resisted sufficiently.

However, the acquittal touched off the angry protest, and numerous letters expressing outrage swamped the local newspapers. But the defense attorneys for the youths, Roger Ikenaga and Winston Mirikitani, felt the protestors were erroneously projecting their anger at the judge, jurors and defense lawyers when they should have been directing it towards the prosecutors who, as Ikenaga pointed, "bear the burden of proof ... (and) have to make sure they don't mess up".

Other Sensational Cases

The acquittals of the youths had come just one week

after Randall Saito, accused of the stabbing death of 29-year-old Sandra Yamashiro, was found innocent by reason of insanity. Saito had earlier admitted that he felt a sexual attraction to corpses, so the court's decision stirred the anger that seemed to lead to the demonstration.

One female protestor said she would shoot and kill any man intent on rape, "and then plead insanity", apparently in reference to Judge Harold Shintaku's decision to acquit Saito, who had previously admitted to killing Yamashiro.

In addition to the demonstration, newspapers ran satirical cartoons, one showing a caricature of Saito pointing his finger to the statue of blind justice and saying, "Bang". Another showed blind justice again, appearing as an assault victim, telling a panel of judges, "I'd like to report a rape."

Other previous crimes plagued the Islands, such as:

A busload of Japanese tourists on March 2 was hi-jacked with over \$11,000 in cash and valuables taken. Two teenagers were arrested and most of the money was recovered (Mar. 20 PC).

In separate incidents, two Canadians were also victims of violence. A Canadian TV news program, "The Fifth Estate", told of how Roger Clapham, a beekeeper from British Columbia, was beaten while on vacation in Kauai. David Milne, also from B.C., was fatally stabbed while struggling with a burglar in Waikiki. In the first crime, the suspect was later found innocent; in the latter, no arrests were made.

The crimes are sending jitters within the tourist industry, whose promotions have always stressed the friendliness of Hawaii's people.

After the acquittal of four youths in the rape trial, the victim who was flown in from Finland to testify, said, "I feel sorry for Hawaii. I'm leaving (to go back to home), though, and now it's (their) problem. (They're) the ones who will have to live with this." #

Redress commission leaders interviewed

By PETE IMAMURA
(PC Staff Writer)

Los Angeles

The chair and vice chair of the Commission on War-time Relocation and Internment of Civilians provided some insight on their backgrounds in separate interviews this past week (March 23 and 27).

Washington, D.C. attorney Joan Z. Bernstein, chairperson for the commission, said she had gained a lot of experience in the area of government compensation programs and reparation issues while she served as general counsel for the Environmental Protection Agency from 1977-79 and as chief general counsel for the Dept. of Health, Education and Welfare (now the Dept. of Health and Human Services) in 1979-80.

Most notably, while with HEW, she helped propose recommendations to the Department for the controversial "Agent Orange" issue, which involved compensation for Vietnam veterans who suffered adverse effects as a result from exposure to the chemical defoliant.

Bernstein said that she was asked by President Carter to be on the commis-

sion because of her experience in helping to "reduce the controversy" in such issues.

In L.A. This Weekend

She added that she was looking forward to her attendance here this weekend at the JACL Tri-District Conference April 3-5 at the Hilton Hotel and hopes to learn more about the current issue stemming from Evacuation through the hearings. She is participating in the Saturday workshop on redress.

Prior to her service with the EPA and HEW, Bernstein served with the Federal Trade Commission's Bureau of Consumer Pro-

Continued on Page 5



Rep. Dan Lungren

Portlanders challenged at symposium expounding redress all day

PORTLAND, Or.—"An injustice unredressed is an injustice forever!" so spoke Rep. Norman Mineta, (D-San Jose, Ca.). "Unless we learn from the mistakes of the past, we are forever doomed to repeat them (Santayana)" quoted Dr. George Hara, chairman of the Pacific Northwest district committee on redress.

More than 150 Portlanders spent a challenging day on Saturday, March 14, at Lewis and Clark College, responding to an impressive array of speakers, expounding on redress for the injustices com-

mitted during the evacuation of persons of Japanese ancestry during 1942-1946.

Miyuki Yasui, co-president of the Portland JACL, led off with a brief introduction of the purposes of the day. Peggy Nagae, attorney, gave the brief history and background of evacuation in Oregon.

Gordon Hirabayashi, key figure in the U.S. Supreme Court case in 1942-1943, spoke of his motivations and experiences in undertaking his test case. Hirabayashi, now a visiting professor at the University

Continued on Page 5

Brown firing Enomoto upheld

SACRAMENTO, Ca.—The 3rd District Court of Appeals in a unanimous ruling Mar. 26 upheld Gov. Brown's right to fire his appointee, Jerry Enomoto, as director of the Dept. of Corrections last April.

Enomoto had contended a 1944 law on procedures for appointment and removal of the corrections director, while he serves as the pleasure of the governor, requires the governor to bring charges against him before firing him. Enomoto refused to leave office until a superior court judge ruled the governor was within his rights.

Justice Coleman Blease, in the appellate ruling, said the law means that "a hearing is required before removal only if charges are preferred ... If there are no charges, there is nothing to hear and therefore no procedural impediment to removal." To require that charges be brought before the director is fired would conflict with the law's statement that the director serves at the pleasure of the governor, Blease said.

Wendy Yoshimura awarded Cal. arts grant

SACRAMENTO, Ca.—Wendy Yoshimura, 37, has received an \$8,000 grant from the state to teach at a San Francisco arts center.

California Arts Council director Bill Cook said the grant was awarded Yoshimura and the Japantown Center Art & Media Council for her to teach watercolor and painting classes at the center.

Remembered for her arrest in 1975 with Patricia Hearst and later convicted of possessing explosives, Cook said the award has "absolutely nothing to do with her past" and that "she was rated very highly by the panel of artists who screen applications."

1,500 to march in Cherry Blossom festival

SAN FRANCISCO—Close to 1,500 participants including 200 from Japan will march in 40 groups in the 2½-hour 1981 Cherry Blossom Festival parade here April 26.

Gaining reputation as one of the most colorful events in California, parade chairman Joe Daijo (of United Federal Savings, Japantown Office) expects between 80,000 and 100,000 people to line the 15-block parade route from City Hall to Japantown.

Tateishi testimonial date reset for May 1

SAN FRANCISCO—Date for the JACL Northern California-Western Nevada-Pacific district council testimonial dinner in honor of John Tateishi, national redress chair (1978-80), was advanced from May 16 to Friday, May 1, 6:30 p.m., it was announced by George Kondo, regional director. Location is unchanged: El Dorado Room, Jack Tar Hotel.

The earlier date will thus enable both Congressmen Norm Mineta and Bob Matsui, cosponsors of the House bill establishing the redress commission, to be present, Kondo explained. (A previous report that Mineta was going to be the main speaker is hereby retracted.—Ed.)

Fresno berry co-op & exchange close

FRESNO, Ca.—The 31-year association of Strawberry Exchange Cooperative and Sunnyside Packing Co. has ended with the dissolution of the Cooperative at the end of February.

According to Bob Okamura of the Cooperative, remaining berry growers of his group will continue to be associated with Sunnyside, operating under the direction of Fred Hirasuna. A dinner was held Mar. 27 to mark the long association.

Deaths

Shige Miyahara, 91, Los Angeles, died Mar. 22. Formerly of Imperial Valley and Kagoshima-ken. Survivors: d. Ito Miyashita (DeSoto, Tx.), Teru Suehiro (Downey, Ca.)

Helen Shimoura Teshima, 60, Detroit, died Mar. 12 in Royal Oak's Beaumont Hospital. A public school teacher, surviving are h. John Y., s. John, Robert, Arthur, Paul, br. James, William Shimoura, sis Mrs. Roy (Katherine) Sugimoto.

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S.F. senior center names 3 to staff

SAN FRANCISCO—Kimochi, Inc., a senior service center here, last month announced the addition of three new staff members: Robert Kawano, Sandy Ouye Mori and Rick Eijima.

Kawano is a former assistant sales manager with Hitachi Sales and will serve as bookkeeper. Eijima, former Sumitomo Bank of Calif. teller involved with Kimochi, is the new administrative assistant for the Kimochi nutrition and hot meals program. One of the founding members and a 10-year board member, Mori has become project coordinator of the Kimochi Board and Care Project.

BCA summer session
BERKELEY, Ca.—Rev. Haruyoshi Kusada, executive director of BCA's Institute of Buddhist Studies, 2717 Haste St., announced that the 1981 summer session will be held from July 6-31. Lecturers will be Shingon cleric Dr. Leo Pruden of Los Angeles, and Rev. Kenneth Tanaka, doctoral candidate in Buddhist Studies at UC Berkeley.

Taiko group recital

SAN JOSE, Ca.—A recital of the San Jose Taiko Group will be held May 2, 7:30 p.m. at San Jose State's Dailey Auditorium. Formed in 1973, the group blends traditional Japanese drumming and contemporary musical forms. Admission is free.

1st Nisei public school teacher ends 40-yr. career

MENLO PARK, Ca.—After 40 years of dedicated teaching, Inez Nagai retired from her athletic director position at the Menlo-Atherton High School in February. She was the first Japanese American to be hired by a public school in California.

Born in Tulare on Aug. 21, 1915, Nagai received her B.A. from Fresno State in 1938. During World War II, she was interned at the Fresno Fairgrounds assembly center, where she took charge of the education program under the Wartime Civil Control Administration.

In November, 1942, Nagai was sent to the relocation camp in Jerome, Ark. Although she was deprived of her public school teaching position during WW2, she continued her education and she applied to the Univ. of Wisconsin and received her master's degree in Dance in 1944.

She then moved to Chicago, teaching at the YWCA and later the Univ. of Chicago. In 1952, she coached water shows at Stephens College in Missouri.

Returning to California in 1952, Nagai taught at Carlmont High School in Belmont and became the physical education department head in 1953.

In 1965, Nagai was offered a part-time position at Menlo-Atherton High, coaching the drill and swimming teams.

In 1972, Douglas Murray, principal of Menlo-Atherton High, wrote the State Department of Education on behalf of Nagai, who had lost four years of retirement credit for teaching service because of her wartime internment. In 1973, she was finally credited with four years of teaching service in the same manner as credit given to teachers entering military service, under a bill introduced by Senator Ralph Dills of Gardena (a 1000 Club Life Member, incidentally).

Although retired, Nagai will still serve Menlo-Atherton students in an advisory capacity.

Asian library moves

OAKLAND, Ca.—The Asian Branch of the Oakland Public Library will move April 13 to the City Center Towers, 449 Ninth St., in Chinatown.



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High school literary contest to end

SAN FRANCISCO—The Japan town Art and Media Writers' Workshop literary contest for high school students is offering three cash prizes (\$100, \$75 and \$50) in poetry and short story dealing with some aspect of Asian American-Pacific Islander life. One or more entries may be submitted by May 1 to the AAPI High School Contest, P.O. Box 1250, San Francisco, Ca. 94101.

Contestant must include name, address, grade level, name of high school and a self-addressed stamped envelope.

S.F. Asian theater executive resigns

SAN FRANCISCO—Eric Hayashi, executive director of the Asian American Theater Workshop, 4434 California St. (752-8389), announced his resignation from the post, effective September, 1981, to pursue creative projects as an independent producer in film and theater.

As one of the founding workshop members, he contributed to AATC's growth as a professional company. He was an actor, teacher and designer prior to becoming managing director in 1977.

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Motion pictures seem to play a significant role in society. If a film is popular, it can sometimes influence culture, at least temporarily. Some obvious examples: *Star Wars* (Remember how much more popular electronic games and computerized games became afterwards?); *The China Syndrome* (A lot of attention was turned to nuclear power plants); *Saturday Night Fever* (Disco seemed to reach a peak before it fell).

Because the medium of film has an ability to influence perceptions on a mass scale (like television) it is a form of communication that, if abused, has a tendency to create harmful impressions, especially for a minority group.

Perhaps more attention should be paid to the rash (or plague) of films that seem to promote violence against women—Californians might recognize the titles of *Maniac*, *The Eyes of a Stranger*, *Blood Beach*, *The Texas Chainsaw Massacre*, *Humanoids of the Deep* and many more, all depicting innocent women falling prey to homicidal maniacs and creatures, with undertones of "sexual excitement" implied.

One woman demonstrator carried her protest to a much broader base, claiming that *Maniac* and other films reflect the general repressive mood of the country and the offensiveness being projected against blacks, Latinos, gays and women. She also cited the Reagan Administration's cutbacks and the rise of the KKK as more evidence.

It's a shame that so much celluloid is wasted on films that promote violence and racial stereotypes, while so many better films of significance barely get any widespread attention. Important films, such as *Hito Hata* and documentaries, just barely get made, burdened by the high cost of producing them.

REDRESS

tection (1970-76) and was in private practice before entering government service.

Lungren also noted that he would like to find out more about the Evacuation experience and that he was aware of the "split" in the Japanese American community on the issue of monetary reparation. But his viewpoints on redress will remain objective.

Born and raised in Long Beach, Lungren said, "I didn't see any prejudice against Japanese Americans when I was growing up. But I was shocked to learn about the relocation experiences that some of my (Nikkei) schoolmate's parents went through." Because of this he expressed his desire to learn more of what happened to the Nikkei. He also admitted that he "wasn't an expert" on the historical background of the Evacuation, but that he did have some knowledge of, and a sense for what had happened.

JA museum plans unfold

Tatsukawa commented, "The museum should not be an attic (for Nikkei artifacts) nor should it be a pedestal...rather it should be a center for public resource and information sharing for the Japanese American community. It should also say where the Japanese American community has been and where it's going." #

LOS ANGELES—Manzanar Committee is sponsoring a benefit skatefest on Monday, Apr. 6, 8 p.m. at Monterey Park's Great Skate to raise funds for a charter bus and expenses of the Apr. 26 pilgrimage.

He previously served on the staff of Sen. George Murphy (R-Ca.), 1969-70; Sen. Bill Brock (R-Tenn.), 1971; and was special assistant for the Republican National Committee, 1971-72. He was in private practice before his election to the 34th Congressional seat in 1978. #

BUENA PARK, Ca.—Candidates to represent Suburban Optimists in the 1981 Nisei Week pageant will be introduced May 3, according to club president John Tsubokawa. For applications, call Babe Karasawa (213) 947-1146 or Harvey Horiuchi (714) 995-4004. Young Japanese women (one parent at least 100% Japanese), 18-25, in the so-called Selanoco JACL area are being sought.

LOS ANGELES—Seeking a place in the Guinness Book of World Records, 11 sushi chefs and one sushi master created a 100-foot, 2-inch sushi roll during the first annual Cherry Blossom Festival on March 21 in Little Tokyo's Weller Court.

LOS ANGELES—The Japanese American Cultural and Community Center board of directors and the JACCC Tenants' Coalition met last month to work out their agreement of terms for the lease that both the tenants and the board must sign as required by the Community Redevelopment Agency. Representatives for the tenants and the board have been stipulating points in the terms, with several other aspects of the lease yet to be discussed.

The lease agreement will be signed by all tenants and the board once the terms have been mutually settled upon. #

PASADENA—Leslie Kim Kawai, 18, who is the first Tournament of Roses queen of Japanese ancestry in the 92-year history of the parade, will leave for Tokyo April 4 to visit the birthplace of her grandfather, Toichiro Kawai, who was born in Yokoyama and emigrated to California in 1898.

FRESNO, Ca.—Attorney Tony Ishii, speaking (Mar. 11) at the 10th annual Amerasia Week activities at CSU-Fresno, urged students not to let the progress of the past decade slip away. "People are now looking to the Pacific, not just the Atlantic," the JACL Central California district governor noted after TV adapted the Clavell's book, *Shōgun*.

AADAP offers JA family class

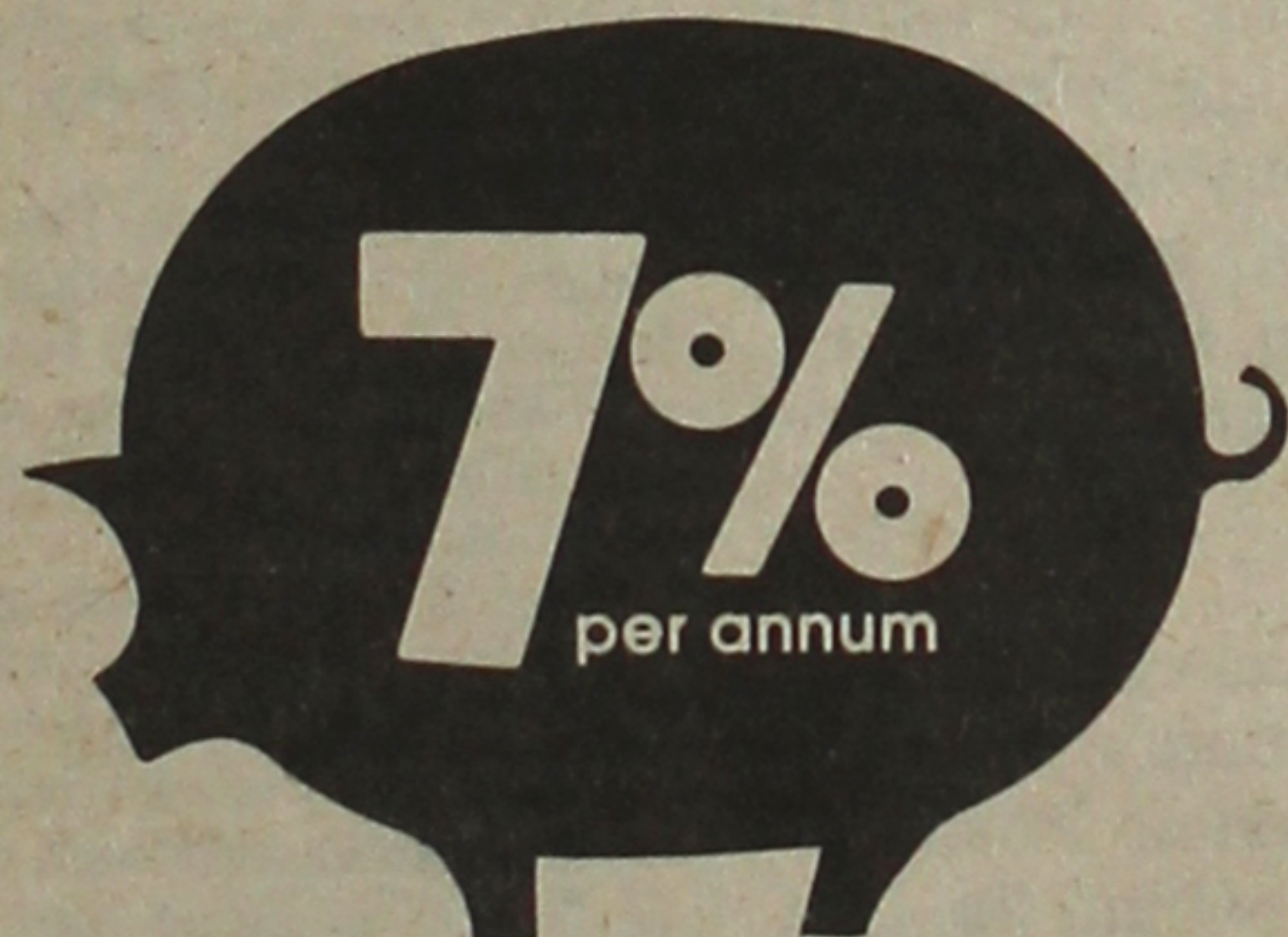
The purpose of the series is to explore the history, present and future of the Japanese American family and to identify issues and concerns that family and community members have.

The workshop facilitators will be Vicki Sekiguchi Ocampo and Laura Shiozaki, Licensed Certified Social Workers. For details, call Roy Sukimoto (327-0225 ext. 307) or Patrick Ogawa (293-6284).

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DR. JAMES K. TSUJIMURA National JACL President
DR. CLIFFORD I. UYEDA Chair, Pacific Citizen Board
HARRY K. HONDA Editor

YE EDITOR'S DESK: Harry Honda

2nd Class Rates

This past week, we (Tomi, Jane and I) hand-counted over 25,000 address cards to determine how many ZIP-cities had six or more PC subscribers. Assistants Pete Imamura in writing and Mary Imon in phototypesetting kept the PC editorial side alive.

Heretofore in order to save mailing charges of 1.6¢ per piece, a weekly count was kept of not more than a dozen cities—where PC had enough pieces to fill a 20-lb. sack per any 5-digit or prefix 3-digit city. With rates changed March 22, instead of a 20-lb. sack limit the pre-sort saving fell to packages of six or more pieces.

The net result is that while PC's 2nd Class rates go up, the emergency hand-count session was worth it. Had we not counted, our postal charges would have soared 12.7% per mailing. We figure the new rule will boost our charges minimally (2 or 3%). Our 2nd Class postage bill is still a terrific \$1,500 per issue—the most expensive item in the weekly PC charts.

Since records must be maintained, the staff is happy Tyler Tanaka of Japan & Orient Tours, Inc., has permitted us to time-share into his office computer. Computerizing JACL-PC data has been a side project since 1966. Before we couldn't afford it. Today it is a must and affordable because of Tyler's goodwill in getting us started.

PRESIDENT'S CORNER: by Dr. Jim Tsujimura

A Worthy Cause

Portland, Ore.

Worthy causes cause people to unite. Such causes defy definition and confinement of moot semantics. Rather, they compel great leaders and grassroots citizens to congregate and communicate with words spoken and un-

spoken in response to a clarion call within that bestirs the individual conscience.

Such a cause was the Redress Forum held in Portland, March 14. And such was the impressive gathering of people united under one roof that day as an expression of their collective concern which was conveyed in the mood and messages of those attending the civil rights program.

The participation—of Rep. Norman Y. Mineta, co-sponsor of HR 5499; Dr. Arthur Flemming, Redress Commission member; Prof. Gordon Hirabayashi, co-chair of the Seattle Nikkei Community Redress; and Minoru Yasui, national chair of the JACL Redress Committee—confirmed the immense significance of the Redress issue and its consequential import and impact on the basic concept of constitutional rights.

The presence, too, of representatives from ten civic and civil rights organizations emphasized the importance of the issue and endorsed it as a national cause of enormous magnitude and meaning, destined to affect the course of civil rights history, thus placing Redress above and beyond the insular label of temporal ethnic concern.

Dr. Flemming, chair of the U.S. Commission of Civil Rights, propounded this underlying premise of the Redress issue. The distinguished guest speaker unequivocally enunciated the great commission placed upon the nine-member group—that of bringing to light a heretofore hidden episode in history for the express purpose of exposing the constitutional wrong. In response to ruminations regarding the timing of the issue, his ringing statement was that the purpose and outcome of the Commission work must not be viewed negatively in the context of current federal concepts and budgetary cuts. Rather, the time for Redress is right—because the cause is right.

Rep. Mineta eloquently described the uphill struggle of the Nikkei for survival in an antagonistic society, their eventual settlement and success despite the accompanying parallel ascension of racial resentment which ultimately resulted in the mass eviction and incarceration of Nikkei residents. The reminder that history repeats itself was vividly reinforced by Mineta's remarks regarding the recent legislative proposals to deport Iranians in America during the hostage crisis.

Thus, it is a reality that the fortunes of foreign affairs and the forces of racial resentment are capable of under-

Letterbox

● Perpetual Members

Editor:

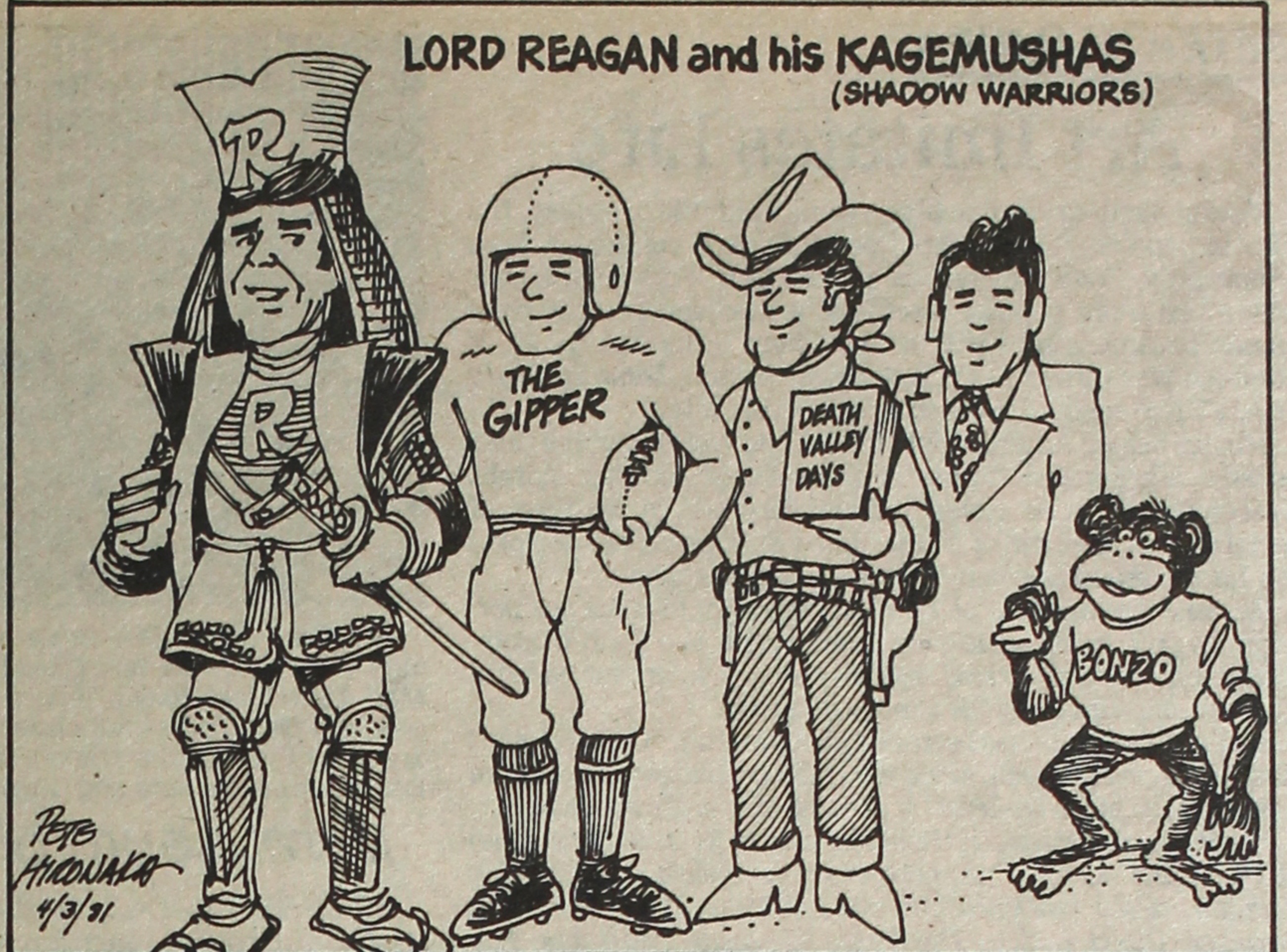
JACL's 1000 Club has instituted a new level of recognition for contributions: the CENTURY LIFE for members who contribute \$1,000, which is equivalent to a Century Club membership (\$100 per year) for 10 years. This aggregate of 10 years is not consistent with the original span for a "life" recognition of 20 years as required for the 1000 CLUB LIFE of \$500, when a 1000 Clubber (\$25 per year) was so recognized for having contributed \$500 in a lump sum or had contributed for 20 years.

In hopes of encouraging Century Club contributors to keep the spirit of the original "life" concept of 20 years alive, it is suggested that a "Perpetual" JACL Member be designated for those Century Clubbers whose membership is the equivalent of 20 years.

Life membership in JACL—1000 Club or Century—we understand, provides lifetime membership in National JACL including the subscription to PC. A "perpetual" JACL membership could mean membership privileges would be passed on to succeeding generations within the family. This will be an area that the new JACL Ways and Means Committee should consider.

EDWARD YAMAMOTO
Past PNWDC Governor
Columbia Basin JACL

Till the terminal is installed in our office, we shall keep on hand-counting so as not to pay the added \$180 per mailing as was imposed by the new postal rates. #



FROM HAPPY VALLEY: by Sachi Seko

Home Can Be Many Places

Salt Lake City

Home can be many places. Often, it is a place you have left behind. The small town or city, a distance away, in which the connection is mainly family. Duty or devotion, sometimes a curious mix of both, compels the return of sons and daughters.

Jeanne has been coming home almost every spring. At Christmas, I write a single line on the card. "I will be absolutely furious if you don't call on your arrival." The ferocity of the sentence confirms our long friendship. The span of years is measured by the memories. Halcyon days of clothes swapping and girl talk and spaghetti dinners.

We were both transplants to this city, exiles from separate American concentration camps. Home was California before the war. Perhaps that formed the core of our relationship. We were wanderers. Although we were absorbed into the local Japanese community, in some ways we belonged only to its very perimeter. The Japanese in Utah were not incarcerated. During and following the war, many evacuees once lived here. Eventually, most returned to their coastal homes. It has often been stated that the strongest bond between Japanese Americans is the Evacuation experience. Those who were spared can never wholly know

it. There is an instinctive recognition between survivors. Jeanne was one of us.

Years ago, she moved to San Francisco. Yet, faithfully, she returned to visit her aging parents. After the death of her father, she came to see her mother. We arranged to have lunch or dinner during those trips. Our lives and interests have assumed disparate directions. She laughs at my involvement with dogs. I admire the clothes she designs and wears. I have no comprehension of her professional skills. She has not read anything I have written. Yet, there is never enough time to talk. On her visits, we can talk every day without thinking. Only those who have had friends, circa twenty, will understand this.

When I learned that Jeanne was coming home earlier than usual this year, I looked forward to it. February is a short but long month. The end of winter has few anticipations. I called her soon after her arrival and learned the bad news. Her mother had an unfortunate accident and was critically ill. For two weeks, Jeanne tended her day and night. When she had to leave, she was hopeful that her mother was making progress toward recovery. Within a few days, her mother died. Jeanne called and explained the reason for her quick return. Other members of the family, who lived elsewhere, soon assembled. They came from homes in Washington and Virginia and North Dakota. Nisei are part of the mobile society, seeking opportunity in places almost inconceivable before the war. The extended family lives in houses coast to coast.

After her mother's funeral, I said to Jeanne, "I guess this is your last homecoming." I was thinking of other sons and daughters, who come home to bury their parents, and never again return, having no further reason.

"I'll be back," she said. "I still have a brother here." Then she paused and said, "I won't be coming as often anymore. But someday, I'll return to bring flowers to my parents' graves."

I asked when she would be leaving for San Francisco. "I'm going home after the burial," she answered. "Home." #

35 Years Ago

in The Pacific Citizen

APRIL 6, 1946

Mar. 28—Nisei GIs in Japan included in Army of Occupation ban against fraternization; "They (Nisei) are American soldiers in uniform," 8th Army judge advocate officer declares.

Mar. 28—Justice Dept. closes Tule Lake segregation center; housed almost 3,000 renunciants and aliens. Remaining 365 transferred to Crystal City, Tex., internment center.

Mar. 31—Earl Finch returns to Mainland from his first three-week visit of Hawaii (He was the Mississippi rancher who conducted a one-man campaign on behalf of Nisei GIs while they were in training at Camp Shelby).

Mar. 30?—N.Y. World Telegram features story of Nisei girl from Minidoka (Mitsu Yasuda of Seattle) working as secretary at United Nations.

Mar. 31—Hawaiian swimmer Halo Hirose, 442nd vet, wins NCAA 100-yd freestyle to help Ohio State win NCAA championship at Yale pool.

Mar. 31—New York Times Sunday crossword puzzle embodies "Nisei".

Apr. 1—Tidal waves smash Hiro, 88 known dead.

Apr. 1—Re-establishment of prewar Japanese American News, San Francisco, expected at 1765 Sutter St. (This is the site of the present JACL National Headquarters.—Ed.)

CLIFF'S CORNER: by Dr. Clifford Uyeda

Thousand Club

The JACL One Thousand Club is one of the most misunderstood groups within the organization. It is perceived by most members as an elite group of wealthy JACLers. Many believe that these are JACLers who make a yearly contribution of one thousand dollars to become a member of the club.



The designation of "1000" comes from the original goal of rounding up one thousand loyal JACLers who would give \$25 each year for the support of the JACL National Headquarters. It was the brainchild of wartime Nat'l Treasurer Hito Okada and the late George Inagaki, who was later (1952-56) to become the National JACL President.

The idea was launched in the autumn of 1947. By the 1948 national convention (Salt Lake City) there were 160 such members. What seemed like an idealistic goal of 1,000 members could bring in \$25,000 a year.

Today we have more than doubled the original goal of a thousand members, and the rates are up to \$50 and \$100. But our annual budget has also skyrocketed to nearly \$800,000 a year. The concept of the Thousand Club members meeting all the

EAST WIND: by Bill Marutani

Use of Double-Standards

Philadelphia
ALL OF US despise, or at least profess to despise, the use of double-standards. Presumably the Nisei in particular would be sensitive to such: perhaps some of you have experienced the double-standard in your employment, workload, assignments, pay scales, and so on. When the flip of the coin comes up "heads-I-win, tails-you-lose," it is demeaningly grating.

THOUGH WE MAY deplore the imposition of double-standards, - particularly when we happen to bear the brunt thereof, - I suggest that we Nisei utilize such a standard vis-a-vis one another. Let me explain. Or try to explain.

FOR EXAMPLE, TAKE the political arena: we tend to be hypercritical of a Nikkei office-holder while being much more tolerant and forgiving of non-Nikkei officials. Non-Nikkei's we either ignore or tend to dismiss their breaches with the comment "Boys will be boys." But let a Nikkei official slip up with a peccadillo, a failing to be something less than perfect, - and the criticisms flow. Fast and furious. May it be because of what is sometimes referred to as "shima-guni konjo?"

THIS IS NOT to suggest, even for a moment, that any public official (or non-official, for that matter), Nikkei or otherwise,

BY THE BOARD: Floyd Shimomura

Japan Trip

Sacramento, Ca.

For three weeks in April, Dr. James K. Tsujimura, National JACL President, will visit Japan as the guest of the Japan Foundation, a non-profit Japanese corporation. The purpose of his trip is to introduce the Japanese American Citizens League (JACL) to some of the top civic, political, cultural and business leaders in Japan. Jim will carry with him a nicely printed "JACL Prospectus"—written in Japanese, of course—for distribution.

The Prospectus will explain JACL in terms of both its history, its present program, and its plans for the future. The trip will also allow JACL to broaden its understanding of Japan.

The trip is the result of the involvement of many individuals including Chuck Kubokawa (International Relations Committee chair), Cliff Uyeda, Frank Kasama, Barry Saiki, Dick Yamashita, Karl Nobuyuki, J.D. Hokoyama, Sen Nishiyama and Consul General Hiroshi Kitamura. The trip will extend from April 3 to April 19.

First stop will be Tokyo, where Jim will meet with officials of Japan Foundation for a preliminary briefing. A courtesy call on U.S. Ambassador Mike Mansfield and an initial interview with the Japanese press is scheduled. Also meetings at the Ministry of Foreign Affairs, the North American Bureau and the Public Information and Cultural Affairs Bureau are planned.

Next Jim will travel to the Nagoya area to visit the Sony Ichinomiya plant, where they assemble color TVs and Betamax home videocassette units, and Toyota's assembly plant. Obviously, this industrial part of the trip will give Jim the opportunity to discuss the present Japan-U.S. trade issues that are confronting both countries.

After a few days of sightseeing in Kyoto and Nara, Jim will return to Tokyo for top level meetings with high government officials including Prime Minister Suzuki, Foreign Minister Ito, Foreign Ministry Adviser Ushiba and Foreign Ministry Adviser Togo.

The Tokyo JACL Chapter is planning a dinner in his honor on the final night in Japan.

Jim has spent many hours studying and preparing for the trip to Japan. He has consulted widely on what issues and points he should make while in Japan. It is the hope of all that this trip will increase Japan's knowledge about JACL, the Japanese American community and our problems and concerns for the future. Also, it will give us an opportunity to learn about the Japanese and their concerns. Hopefully, this trip will establish the basis for a continuing series of contacts between ourselves and Japan—contacts which will help to bridge the growing gap between our nation and theirs. The Japan Foundation, which is fully funding this exchange, should be thanked for all it is doing to promote international goodwill. #

financial needs of the national organization is now an impossible dream. However, without the continued loyal support of the Thousand Club members the organization will be hard put to remain functioning.

During the 1940's the national JACL dues ranged from 25¢ to \$1.00 per year. This brings into focus as nothing else will the important role played by the early Thousand Club members. In the 1940's it was not easy for Nisei to be paying that sort of dues. Most were destitute from the camp experiences. Many were returning to schools, seeking jobs and raising families. Thousand Club dues were paid in installments.

Most Thousand Club members, then, could not afford the dues, but they believed enough in the organization to support it by doing without other necessities of life. "I was struggling to keep the family clothes and fed. Nearly always I had to borrow to pay the \$10 quarterly payments," one old-timer told me.

One incentive to encourage members to become a Thousand Clubber was—Life Membership after 20 years as a Thousand Club member. After twenty or more years as a Thousand Clubber many of these older Nisei retired into a fixed income. Subsequent rampant inflation made their available funds inadequate to meet their daily needs. Many felt correctly that they had supported the organization as long as they possibly could and retired from active membership. Their Pacific Citizen subscription, often the only contact they had with the organization, was

should engage in graft, corruption or dishonest acts. What we are suggesting, however, is the application of a common standard, and accompanying reprimand where called for, across-the-board. After all, fair is fair.

THAT WE TEND to set very high standards for ourselves cannot be gainsaid. And we do not suggest that such standards should be lowered. Nothing wrong with high goals, a keen sense of ethics. But to impose them only upon fellow-Nikkei is inequitable. Let others also feel the sting, indiscriminately. Because of this tendency of the Nisei to be hypercritical of a fellow Nisei, it may be that some aspiring Nikkei is discouraged from seeking public positions.

OUR ISSEI PARENTS drummed into us a philosophy reflected in the motto: "Nozoita kugi wa tatareru." That may be so, and in its time may have been good advice. But if one remains embedded in the floor, you'll simply remain in one spot for the rest of your life and get stepped on to boot.

SO IF A Nikkei kugi pops up to take a look around, hoping to hold down another board, don't take a sledge-hammer to knock him/her back in. Or if you insist on using a sledge-hammer, use it on all the kugi's. Not just on the Nikkei kind. #

(Contributing columnist Raymond Uno of Salt Lake City, incidentally, touches on the same trait from a different perspective this week.—Ed.)

U-NO BAR: Raymond S. Uno

Japanese American Mentality

Salt Lake City

On several occasions in the past, I have been asked by people from Japan who have had the opportunity to observe, over a period of time, the Japanese American scene, what is wrong with the Japanese American community? Why are they always fighting



among themselves?

One perceptive observer remarked that this was not an isolated characteristic of Japanese Americans, but of second and third generation Japanese in South America, Mexico and Canada. He, being born in America, but raised in Japan, theorized the pattern may be attributed to the Issei migrating from Japan, primarily, being immigrants to these countries during the Meiji Jidai, a period of rugged individualism and people thirst to better themselves and hungered for education and individual attainment.

Or, in the alternative, or, in addition to, being island people, afflicted with "shima kuni konjo". There probably are other theories, more or less, palatable to each of us.

On the other hand, a colleague of mine of Greek ancestry was quite envious of the Japanese trait of helping each other climb the ladder of success. He felt the Japanese community was extremely cohesive and unselfish. It was his opinion that the Greek community did a lot of back-biting, kept each other from moving ahead and was not very cohesive.

When I advised him we have a lot in common, then, between the Greek and Japanese communities, he was shocked, to say the least.

Perhaps, there is a commonality among all immigrant groups to America. The social, economic, political and religious conditions existing at the crest of immigration during the turn of the century blended itself to some pettiness and competitiveness, unhealthy as it may seem, but a consequence of unknown challenges facing the pioneering breed.

Now, as we search for our roots, we both objectively and subjectively analyze the dynamics of generational disparities and similarities, compounded by known and unknown impingements of man and nature, discover and uncover creative and destructive forces which make us what we are. The multitudinous combinations of diverse elements have left us groping for answers. As we attempt to regroup, we encounter difficulty avoiding exacerbating unhealed wounds and old scars.

immediately cut off.

"We thought we were life members? they said in puzzlement and in anger. Some dropped from the JACL organization altogether.

The National Executive Committee (EXECOM) during the past biennium recognized the problem and made efforts to correct this shabby and shameful treatment of our staunch supporters of the past. The EXECOM stated that the "20 year life members" are just that, entitled to the full benefits of the organization for life. If there are those who fall into this category and are still not recognized as such, please contact the National Headquarters. #

PORTLAND

Continued from Front Page

of Washington, Seattle, is a professor of sociology at the University of Alberta, in Edmonton, Canada. He is co-chair of the Seattle community committee for redress with Cherry Kinoshita.

Dr. James Tsujimura, national JACL president, outlined the research aspects of the National JACL Redress Committee, including the legal, economic, sociological, psychological, and other impacts of evacuation, now headed by John Tateishi as JACL redress staff coordinator.

Featured keynote speaker at the luncheon was Mineta, who spearheaded the effort in the U.S. House of Representatives during July 1980 leading to the enactment of Public Law 96-317, which created the Commission on Wartime Relocation and Internment of Civilians to study the effects of Executive Order #9066, and actions thereafter by the U.S. government in 1942-1946.

Minoru Yasui of Denver, Colorado, has been appointed chairman of the Nat'l JACL Redress Committee, to continue the work of John Tateishi who has temporarily accepted the position of paid staff coordinator of the JACL Redress campaign. Yasui

spoke of his conviction as to why the redress campaign must be carried forward.

The climax of the day came with the vigorous presentation by Dr. Arthur S. Flemming, a member of the Commission. Flemming indicated that the Commission would hear testimony and would accept evidence from any source during the hearings, and assured that the Commission would make its findings and recommendations without regard to any political considerations.

Dr. Homer Yasui, co-president of the Portland JACL, closed this most provocative day with an admonition for all Nikkei (not just JACLers) to present their views about evacuation and relocation to the Commission. He emphasized, too, that non-Japanese individuals and leaders certainly should be encouraged to appear and to testify before the Commission.

Dr. George Hara heads the Pacific Northwest district committee on redress, while Sho Dozono is chair of the Portland JACL chapter efforts. Gordon Hirabayashi is co-chair with Cherry Kinoshita of the Seattle community committee on redress. Peggy Nagae, attorney, and dozens of other Portlanders assisted and will continue to assist in the redress efforts.

In the last several years, we have experienced several changes in the national directorship of JACL. Each past director brought with him his strengths and weaknesses, as we all do to any task. If we look only to the weaknesses and harp on our dislikes, any director will have difficulty achieving success even when he has great strengths and many talents; obviously, he will have to dissipate his energies squelching fires and justifying every inconsequential move he makes.

On the other hand, if we can accept the proposition that each director will use his strengths aggressively for the good of the total organization with help toward that end, the fruits of all our labors will collectively enjoy a greater harvest.

JACL is a special interest organization. But, it is interspersed with as many interests as we have members. We cannot expect to fulfill the hopes and aspirations of all, and sometimes, a part, of our membership. But, that does not mean we should not try.

It has been my philosophy that we should clear the path for our directors. We should provide policy, guidelines and suggest and counsel, and, where appropriate and necessary, impose firm restraints, but not roadblocks and obstacles. It is difficult, if not impossible, to be imaginative, creative and innovative when you are constantly worried about "CYA" (Covering Your Behind).

In spite of what has happened in the past, it is my humble belief, that each of the past national directors have brought to JACL a worthy legacy, a profound, earthy richness of ideas, and a sound and resolute dedication in the JACL movement. During these propitious changes in administration, both evolutionary and sometimes on the brink of revolutionary, we struggled with the growth and maturity of JACL as an organization and JACLers as individuals.

With the coming on board of Ron Wakabayashi as the new director, we should look forward to a period of sustained stability, growth and challenge. Ron is no newcomer to JACL or to community work. He needs and deserves undivided and substantive support, encouragement, as well as financial and physical assistance.

Hopefully, the maturation of the Japanese American mentality can overcome the internecine conflicts of the past. To stand on principle is admirable. The art of compromise is indispensable, however. And, unless we learn to compromise principle occasionally, there will be no compromise whatsoever. Therefore, it is incumbent on all of us to do some reflective soul searching and approach the present and future in an enlightened and productive way. *

Signs of Animism Among the Contemporary Japanese

By HIROSHI WAGATSUMA

In my previous article (PC, Mar. 6) I stated that the Japanese were essentially animistic in the past and to a certain degree they still are. Animism, in anthropology, is defined as "a belief in in-dwelling spirits in natural objects and phenomena." *Shinto*, indigenous religion of Japan, was originally the primitive belief system characterized by simple nature worship and animism. The Japanese believed that their environment was pregnant with the supernatural power that they called *kami* and they tended to feel that something supernatural—spirits—resided in animate and inanimate objects. It is understandable that in the past, when they were still "primitive," Japanese were animistic. However, we are accustomed to associating such a concept as "animism" with non-literate people, or children who often talk to their dolls or get angry at a chair and kick it.

One may wonder how one can expect an animistic tendency in a highly industrialized nation known for her high quality steel pipes, precision machines, and optical instruments. I would like to propose a hypothetical idea that the Japanese still retain a basic animistic tendency that is evidenced in various aspects of their daily life.

February 8 is the day of *Hari-kuyō*, a requiem service for broken needles. Rites are conducted for needles broken during the past year, as it is considered that the needle's "lives" were sacrificed in service. Without the needle clothes could not be mended or *kimono* resewn as they must be after each washing. This ceremony is particularly popular in girls' schools. A little altar is set up, hung with a straw rope with strips of cut white paper (sacred symbols of Shinto religion). Offerings of fruit and sweet cakes are placed in front of the altar. A large cake of *tōfu* (white solidified bean curd) is also placed near the altar. People bring their broken needles and stick them into the *tōfu* to set them to rest. The bean curd is soft and unlike fabrics offers no resistance to the needles. The idea is that the needles, after having worked so hard, piercing through so many layers of fabrics and finally broken, can now rest in peace inside the soft cool cushion. In Tokyo, this cake of *tōfu*, containing pieces of broken needles is brought to a shrine, in a ceremony particularly beloved by dressmakers and those proud of their needlework.

The origins of the needle ritual are unknown. Some say that it is considered as auspicious to bring broken needles to the Kada Shrine in Wakayama (popularly known as "Awashima-sama"), dedicated to the ancient god of medicine. Awashima-sama is also enshrined in Senso-ji Temple of Asakusa in Tokyo, where a great needle-mass is held annually. It is obvious that the poor broken needles are treated like wounded (and dead?) soldiers and rewarded with a resting place. A clear sign of animism. However, one may argue that the custom originated in the past when people were animistic. Nowadays people may be doing it continuously as a matter of custom, without really believing in it. This is possible. Japanese have not invented a requiem for used razor blades nor do we see any shrine at any automobile junk (or grave) yard. For the animals used and killed in scientific experiments, however, laboratory staffs, including university professors, do hold an annual memorial service.

Let me now turn to something else—the Japanese attitudes toward the dead—in which, I believe, more than a matter of custom is involved. Robert Smith, an American anthropologist, in his excellent work on Ancestor Worship in Contemporary Japan (1975) pointed out that there are certain confusions in Japanese minds as to the location of the spirit of a dead person. The spirit is believed to have gone to a vaguely conceived "other world," if not clearly a Heaven or a Hell. It may come back at the Bon Festival to join the living members of the family. It is also believed, however, to remain within a mortuary or memorial table (*ihai*) inside the Buddhist altar (*butsudan*). In many homes a bowl of rice and cup of tea are offered every morning to all the spirits in the tablets. When a special gift is received it is placed in front of the altar so that all the spirits can share it with the living. A child's school diploma or an excellent school record may similarly be placed so that the spirits can appreciate it.

People also visit the graveyard, clean the tombstone, and place flowers with other offerings in front of it. They burn joss sticks (*senkō*). They pray and even talk to it as if the spirits of the dead people of their family are inside the tombstone. Underneath the tombstone are the ashes (or *o-kotsu* in Japanese, meaning "honorable bones"), but people usually do not feel that it is with the bones underneath that they are communicating. When a newly deceased person loved drinking while alive and when people visit the graveyard mainly for the purpose of spiritual communion with this particular individual, they even pour *sake* or whiskey on the tombstone.

When people face the porcelain container of the bones before

a burial or when they keep a small container with a portion of bones at home, they do feel that spirit is with the bones.

Smith states that, regardless of the spirit's location, it is important for the living to know from where to summon it and to where to dispatch it, as the occasion demands (Smith: 1974, p. 66). I would suggest that the Japanese are capable of summoning the spirit or feeling its presence wherever they want. It is my assertion that this is because of their basic animistic tendency.

As mentioned, the memorial or mortuary tablet (*ihai*) is often treated as if it were a living person—or as though the spirit of a person is there. At my father's funeral, sitting next to me was my uncle, my father's late elder sister's husband. This 87-year-old Professor Emeritus of labor law leaned toward me at the beginning of the ceremony and whispered, "I have brought (*tsurete kita*) Chiyo (the name of his deceased wife) with me today so that she can see her younger brother's funeral." He patted gently an old briefcase on his lap. As I watched, he took out of the briefcase an *ihai* and held it in both hands as if holding a tiny person. "Look, Chiyo," he said to the tablet in a soft voice, "this is your younger brother's funeral, a magnificent one indicating his social prominence. Look carefully." Then he fell into silence with his eyes closed.

Soon after the funeral I watched a drama on television. It was a story of an old widow who finally visits Honolulu. It was her dream to come to Waikiki Beach with her husband, but he had died in the previous year. The old woman was riding in a sight-seeing bus. Upon seeing the beach from the window, she exclaimed aloud, "My Dear Old Man, we are finally in Hawaii. Look at it! It is Waikiki Beach!" The old woman was holding with

which I had returned to Japan, I was leaving for the U.S. My mother handed me a shoulder bag that my father had used to carry around, and said, "Take this bag with you and show your father the United States."

During and after World War II, many soldiers returned to Japan from battlefields, carrying with them some belongings of their close comrades killed in the war—a helmet, a fountain pen, a cap, a diary, or even a piece of cloth from the uniform. These ex-soldiers looked for and gave these things to the bereaved, who often had not received any ashes of their relatives who had perished far away from home. The search for the bereaved sometimes would take more than 20 years. From time to time the story of a long search and the dramatic scene of an old soldier ceremoniously handing a battered helmet to the bereaved appeared in the newspapers. These things are usually called *ka-tami*. When translated into English, such as "memento" or "keepsake," it loses its depth of meaning. Seeing the tearful scene of the delivery of a "keepsake," some American friends of mine commented that the Japanese are "sentimental". The point was missed, because the Japanese behavior toward such a *ka-tami* is often the same as their behavior toward the *ihai*, photograph, "bones" and tombstone. The spirit is felt to be there.

Many Japanese have visited, often with great financial expenditure, the former battlefields where their close relatives were supposedly killed. They looked for and collected "bones" of their dead relatives. When they could not do so, they brought back a handful of "dirt" or a stone from the place. When their relatives had perished in the middle of the Pacific Ocean, they went there and threw a large bouquet of flowers.



At Tokei-Ji temple a woman pays tribute to a nun of yesteryear.

both hands an *ihai* as if showing to it the scene outside the bus. In addition to these recent examples, I personally saw many people not only praying, but talking to the *ihai* as if talking to a living person.

Some people need no *ihai*. A photograph suffices. A person may talk to and/or offer tea and rice to the *ihai* at home, but when traveling, leave the *ihai* and take along a photograph. In such a case the *ihai* and the photograph are treated in the same way. Each becomes the location of the spirit. Many Japanese also go to the tomb and behave as they do in relation to the *ihai* and/or the photograph.

My maternal grandfather, the director of a musical academy, was a much admired teacher among his students. At an annual public performance, each of the selected students did his/her best in the performance, hoping to receive personal praise from the director. He died suddenly shortly before an annual recital. His students were disheartened because their teacher would not be able to listen to their performance—at least not alive in this world. My grandfather's tomb was located not too far away from his academy. Soon the students began visiting the tomb. Each of them, standing in front of the tombstone, played his musical instrument or sang the lieds. His portrait having been hung on the wall of a room with a grand piano, students majoring in piano took turns playing this specific piano, underneath their teacher's gaze.

Sometimes, the site of the spirit can be a thing that once belonged to the dead person. After my father's funeral, for

Many Japanese would not feel satisfied until and unless they made their visit to "the spot of the death" where they felt the presence of the spirit. Such an insistence on their visit often puzzled Western Christians. When an airplane crash results in passengers' deaths it is often the Japanese who insist that the bereaved be sent to the place of the accident, even if it is a mountain difficult to reach. Again, in my opinion, it is not sentimentalism but animism which may account for this behavior.

It should be a task for anthropologists and psychologists to answer a number of questions related to the subject discussed above:

Are the "animistic" attitudes toward the dead changing in present-day Japan? Are they, for example, becoming weakened and are people becoming more "rational"?

Are there evidences other than the attitudes toward the dead that indicate the animistic tendency among the Japanese? What are the attitudes toward the dead among the Koreans and Chinese?

Do Japanese resemble the Polynesians more than the Koreans and Chinese in this regard?

One may raise the same question regarding the Japanese Americans - what about Issei, as compared with Nisei, Sansei, or Kibei?

(Hiroshi Wagatsuma, Professor of Behavioral Sciences, The University of Tsukuba, Japan, a Visiting Professor of Anthropology, UCLA, Oct. 1980 - March 1981)



ASIAN IMAGES

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Asian Images



Logo Artist . . . Diana Taga

'Amerasians: Who are they?

By JOHN A. SLADE, JR.

This is the story of Shinya. It is a true story and it is of special importance to all Americans as the China Door opens and the U.S. embarks on a new era with the whole of Asia. Shinya is a man without a country. He is not one of the Boat People but he is, nonetheless, a refugee—from another time and another war. Shinya's story needs to be told now in the hope that his problem and that of tens of thousands of others like him will not be visited upon still more innocent human beings as America increases its ties in Asia.

* * *

Shinya Toki is in his early thirties and lives with his wife and son in a modest home outside of Honolulu, Hawaii. Shinya has worked hard and saved his money and he has paid for his possessions including his home. No one "settled" him in this country. No welfare was offered. None taken. He works for an Hawaiian air carrier and is well liked by his employer. In fact, most people like Shinya because he is bright, sincere and a hard worker. He has been given a chance, and friendship. He has taken both and tried to succeed. So far, he has.

But Shinya has a dream that he has not yet realized. He wants to be an American. Unlike so many who come to our shores, he believes it is his right to be a U.S. citizen. Shinya is half-American and half-Japanese. So is his wife. The Nobel and Pulitzer Prize-winner, Pearl S. Buck, referred to such mixed-race people as "Amerasians". Shinya and his wife are "Amerasian".

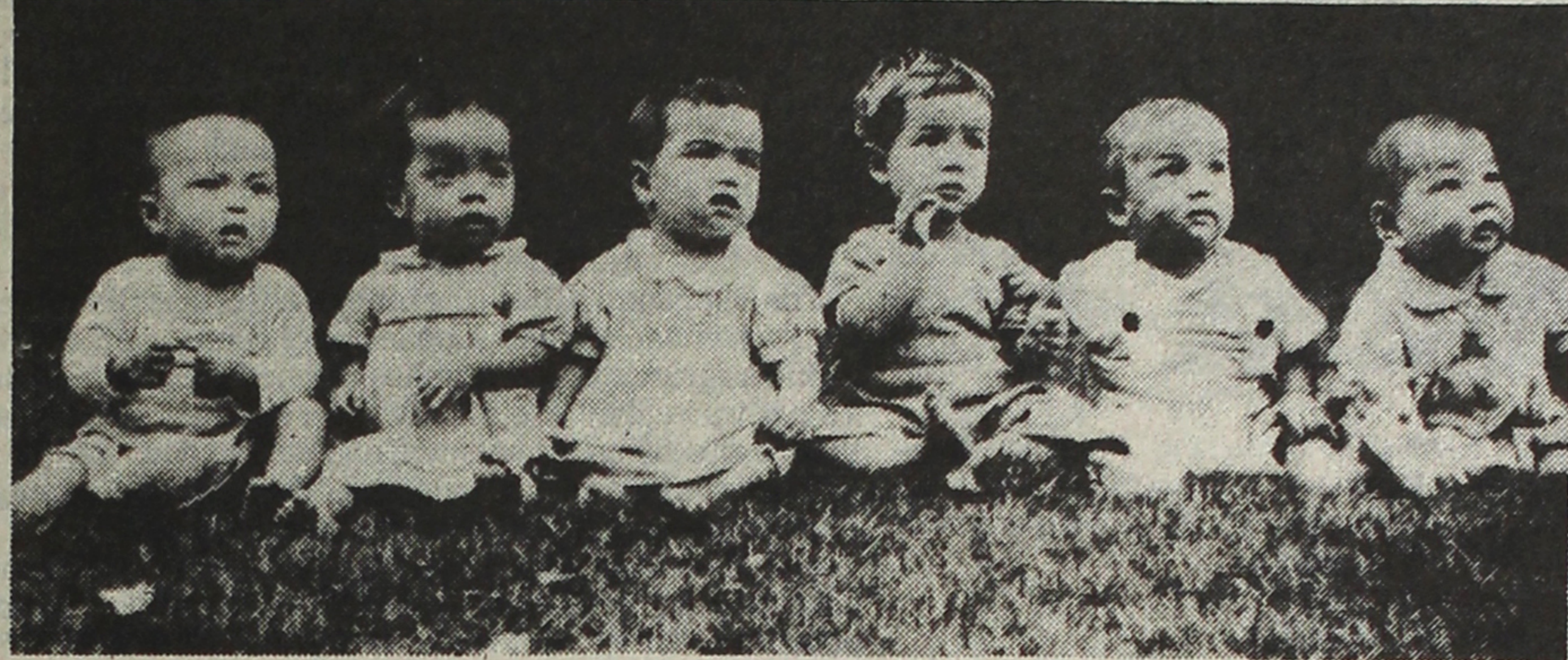
Though his father was a U.S. serviceman, this fact alone does not automatically entitle Shinya to U.S. citizenship. There is a need for an admission of paternity by the father. Shinya's father must depose that he was, in fact, the father and swear to it publicly. This is a difficult enough obstacle to overcome but it is compounded by the fact that Shinya must first locate his father, if he survives, and that is near impossible.

Since passage of the Privacy Act, U.S. Naval records, Veteran's Administration records, Social Security records and voluminous records of the U.S. Archives are not open to public scrutiny despite the Freedom of Information Act, when the issue involved concerns a private citizen.

What is known is that Shinya's father was a U.S. Navy officer who served as Ishikawa Military District Commander, Okinawa, in the early part of 1945. It is believed he held the rank of Captain or Commander and that he hailed from the State of Illinois, but the latter is not certain. His mother, a Japanese, remembers this much but is at a loss to assist her son, directly, because this matter represents her cultural disgrace and she has held an official position with the Japanese government since the end of World War II and prays her personal disgrace will not become a public disgrace which could injure still others.

Estimate Nearly 85,000 'Amerasians'

Shinya's story is not unlike "Madame Butterfly" or the personal accounts of nearly two million half-Americans born since 1898 and the Spanish-American War. There



The Elizabeth Sanders Home near Yokohama was founded by the late Mme. Miki Sawada as a haven for abandoned Amerasian children. Some of the babies are lined up in a picture taken during the home's earlier years. One of them now lives in London, and another in Brazil.

are, today, nearly 85,000 "Amerasian" children in varying states of need in nine Asian nations, and many more elsewhere throughout the world, who have just claim to fathering by American citizens, U.S. servicemen and, more recently, American businessmen. This is fact and yet the nation does not know it nor are the American people aware of the "Amerasian" children.

Circumstances are harder for these children in Asia and that is why The Pearl S. Buck Foundation, Inc. has focused its efforts there. In Asian society, there is one ethnic character and it is nearly synonymous with the national character, or citizenship. In most Asian societies, natives are as the "given" in a mathematical equation, obvious and readily apparent. Asians note mixed-race characteristics and frown on such as a dilution of the national blood. Still more impactive is the "keystone" role of the father in Asian society. The father registers the birth of the child. If he fails to do so, the child legally does not exist. Moreover, the father registers the child in school, serves working papers, asserts paternity and affords citizenship and attempts to secure employment for his sons in Asian male dominated societies.

Such actions and the very role are not alien to Americans who can readily identify the myriad difficulties a fatherless stateside child would face. As a result, "Amerasian" children are found among the lowest socio-economic profiles in the world and in the most disadvantaged Third World nations. Without parental leadership the children wander and fall prey to drugs and crime. Sadly, these mixed-race children are termed American and all too often in the urban areas of Asia, American is synonymous with crime. Is this the heritage America desires for itself in Asia?

Shinya grew up in Okinawa, once again a prefecture of Japan. He survived where others perished because of a thirst for knowledge, a willingness to work hard and by the helpful efforts of his Japanese mother who has loved him deeply. But Shinya's father abandoned his family, knowingly, and returned to America, thereby depriving Shinya of a last name, American citizenship, even elemental rights in the nation in which he was born, such as service to country. Instead, Shinya is called Hanyu - half a person. He is not Japanese to his countrymen and he is a foreigner to Americans. Though he is not alone in his predicament, it does not help, for he feels lost.

Over 18,000 'Mestizoes' Counted in the Philippines

In 1921, the U.S. Military Command in the Philippines undertook a census of half-American, half Filipino children who were viewed as a social problem and a potential embarrassment to the U.S. A number in excess of 18,000 were counted. In part, the narrative read:

"...The case of the Mestizoes (Amerasians) is often quite difficult...boys are kicked out to scuffle for themselves. Girls are most frequently considered legitimate prey when neither their natural protector (the father) nor a good home exists. They cannot be lost in the multitude,

for freckles or clean-cut features often mark them out too frequently (also black skin)..."

Some Americans have at times judged peoples of other lands on the basis of differences, custom and philosophy. Some Asians today are inquiring: "How can you (Americans) and members of the society you speak so well of, cast off the flesh of your flesh, the blood of your blood?"

The point is well made for the problem is not without precedent in Asia. The British, the French and the Dutch have all had to deal with this problem. Historically, when there was a question of one drop of their national blood, citizenship was afforded, and in many cases transportation to the Mother Country was given, as well as educational and social welfare benefits. In contrast, the U.S.A. has remained mum on the issue. No American head of state has as much as addressed this question since its American inception in 1898 in the Philippines at the time of an earlier war; not even such an outspoken human rights advocate as Jimmy Carter.

Sadly, if it were not for an Asian infant mortality rate in excess of 50% in the past, there would be so many "Amerasian" children in Indochina that America would be a laughing stock in all of Asia. That circumstance looms as a potential for the future as medical practice and technology increases in Asian Third World Nations, and there is the very real chance that the prolificity of Americans in Asia will bring this about.

As for Shinya, he is working hard to seek support for his cause and that of all those facing the same problems. Shinya knows that the answer to the problem is not universal but must be on a case by case basis. For Shinya, U.S. citizenship is all that is necessary because he has done the rest. For younger children, adoption must be an option but it is only a selective medication and not a universal remedy. For others, educational supports and medical supports and still other mendicants such as vocational training and advocacy programs to allow these children, adolescents and young adults become productive members of the societies into which they were born.

Aims of the Foundation

The Pearl S. Buck Foundation is entering its 18th year of operation. It has done more for the "Amerasian" children than any government, or any other agency. Dollar for dollar and soul for soul, it leads the way in this problem. However, the Foundation with all its good work is only scratching the surface. It claims no monopoly. All who wish to help may do so. If you are interested, write: The Pearl S. Buck Foundation, Green Hills Farm, Perkasie, Pa. 18944.

Most stories in the press which deal with people have a happy ending, or, at least, end on a brighter note. Unfortunately, if Shinya is not successful, he will be forced to leave the U.S.A. That will be a double sorrow for him, for now his son will also be cheated of his birthright.

Slade is executive director of the Pearl S. Buck Foundation, Inc.

Nisei Chushingura: 442nd Regimental Combat Team

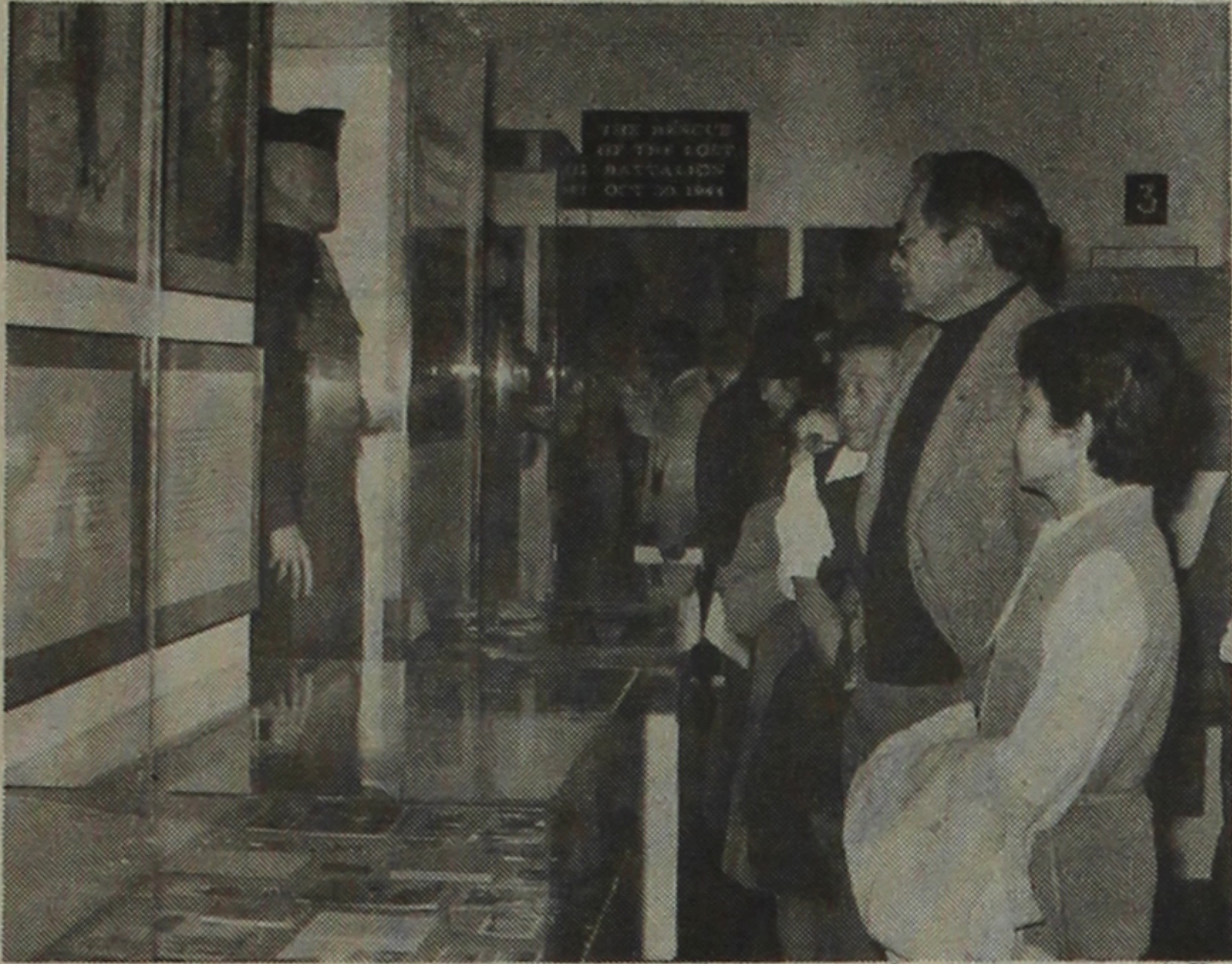


Photo by Shoin Fukui©

'GO FOR BROKE' EXHIBIT—Inside the Presidio Army Museum at San Francisco looking at a showcase loaded by 442nd and 100th Infantry memorabilia are Nisei veterans and their relatives after the March 7 dedication.

By M. M. SUMIDA

In 1942 Chief Justice Earl Warren, while Attorney General of California and prior to running for Governorship, said before the House Select Committee Investigating National Migration:

"...there is more potential danger among the group of Japanese who are born in this country (American citizens) than from the alien Japanese who were born in Japan... I believe we are just being lulled into a false sense of security and that the only reason we haven't had a disaster in California is because it has been timed for a different date... our day of reckoning is bound to come..."

Col. Karl Robbin Bendetsen, Wartime Civilian Control Administration (WCCA) officer in charge of the military phase of evacuation and detention of the American citizens and Japanese in Concentration Camps in World War II wrote in the final Military Report an official explanation:

"With the nation at war, the possibility of sabotage, espionage, and fifth column activity made necessary a military decision to safeguard the security of the Command (Western Defense Command). The Japanese Americans were removed in order to insure that "if our enemy were coming up the beaches, they would not be able to join them."

Japanese American Suspects

Right after Dec. 7, 1941, while all Americans of Japanese ancestry were U.S. citizens, they were considered "persona non grata" and treated as enemy aliens. Many already in the Army were "cashed out". Nisei classified 1A were reclassified to 4C, a classification for Aliens not subject to the draft (Enemy Aliens). No formal charges of espionage, sabotage or subversive activity, all treasonable offenses, were ever made against these American citizens of Japanese ancestry. Without benefit of due process or a trial, all the Japanese Americans on the West Coast were herded into concentration camps destined to sit out the war as hostages.

On Jan. 28, 1943, the War Department changed its policy, announced it would seek Japanese American volunteers for a special combat unit. The Nisei had been in concentration camps

Rescue of 'Lost Battalion' regarded as one of the 10 major battles in U.S. history.

up to ten months. Some opposed the idea of an all-Nisei unit. The prospect of further segregation received negative reception. The people in camp became divided on the issue and conflict arose. In some families, one son volunteered for service, while another vowed not to serve even if drafted.

Eventually more than a 1000 Nisei volunteered, leaving families and dependents behind barbed wire. They joined the many volunteers from Hawaii and other Nisei who were already in the Army to form the 100/442nd Regimental Combat Team.

The original 100/442nd at full strength was composed of approximately 3,500 men, and their replacements, went on to serve with great distinction in seven European campaigns, under the battle cry—"Go for Broke!"

Rescue of the Lost Battalion

In the month of October 1944, the heroic rescue of the "Lost Battalion" of the 36th Texas Division by the 100/442nd RCT took place. This is one of the grim dramas of the Nisei in World War II, displaying courage and a fighting spirit for their country that shall never be forgotten by Japanese Americans. To many the story is the equal of any in military history, but it was overshadowed by the press coverage of the "Battle of the Bulge" and Bastogne which took place a month later. The story of the Nisei was all but forgotten in military history.

Maj. Gen. John E. Dahlquist, Commanding General of the 36th Division, described that the fighting took place as cold winter approached in the rugged, heavily forested Vosges Mountains in France, through terrain as difficult as any army has ever en-

Canadian Nisei history in military planned

TORONTO, Ont.—A decision to publish a history of Japanese Canadians in the Canadian armed forces was adopted at the annual meeting of S-20 and Nisei Veterans Assn. held Jan. 10. WW2 veteran and Hamilton, Ont., teacher Roy Ito has been commissioned to write the history.

countered. Snow had already fallen and was continually over-cast and freezing.

The 442nd committed to battle on Oct. 14 had liberated the town of Bruyeres on Oct. 18. They were relieved for a much needed rest by the 141st Regiment on Oct. 23 after securing the high ground fringing the little town.

A few days later the 141st Infantry Regiment was stopped by a heavy counter attack and needed reinforcements. The First Battalion of the 141st had moved fast and over extended itself and were trapped on a ridge between La Croisette and Vane-monte. The Germans filtered in behind them "cutting them off" from other friendly units. The First Battalion was ordered to fight their way back and the Second and Third Battalion of the 141st were ordered to their rescue but met heavy opposition and thrown back after heavy casualties.

The Battalion had been cut off by the Germans for more than a week. Ammunition and supplies were running out and the outlook was grim. Limited supplies reached the group by air drop. To get water they had to crawl to a swampy mudhole and fill their canteens under enemy fire. For five days they had been without food or medical supplies. There were no doctors and those that died of wounds were buried on the spot.

The "Lost Battalion" called for extra effort. With only two days of rest, the 100th and 3rd Battalion of the 442nd were ordered to carry out the rescue mission. The orders were to reach them at any cost. The 442nd moved into action, and during the next four days, they engaged in the bloodiest and fiercest fighting ever undertaken.

The 100/442nd had to make their way over 2½ miles of heavily wooded rugged terrain. The enemy, well dug in, were ready for any counter attack. The Nisei fought from tree to tree, against hidden machine gun nests and tank supported infantry. The

Battles of the 100/442nd RCT Seven Major Campaigns

Volturno River	Carrara	Rapido River
Cassino	Maritime Alps	Anzio Beachhead
Hill 140	Massa	Belvedere
Luciana	Genoa	Leghorn
Arno River	Invasion of Southern France	
Bruyeres	Rescue of Lost Battalion	
	La Spezia	

Regimental Record

Seven (7) Presidential Unit Citations
Two Meritorious Service Unit Plaques
Thirty-six Army Commendations
Eighty-seven Division Commendations
Eighteen Decorations from Allied Nations
Special Plaque from "Lost Battalion"
"Honorary Texans" Proclamation by Gov. John Connolly

Individual Awards and Decorations

One CONGRESSIONAL MEDAL OF HONOR
(Posthumously conferred upon PFC Sadao Munemori who gave his life by using his own body to cover an enemy grenade and thus saved the lives of his comrades in the same "foxhole".)
Fifty-two (52) Distinguished Service Crosses
One (1) Distinguished Service Medal
Three-hundred-and-sixty (360) Silver Crosses
Twenty-eight (28) Oak Leaf Clusters
Twenty-two (22) Legions of Merit
Fifteen (15) Soldiers Medals
Four-thousand (4,000) Bronze Stars
Twelve-hundred (1,200) Oak Leaf Clusters
Nine-thousand four-hundred eighty-six (9,486) Purple Hearts including Oak Leaf Clusters
(Some men earned three Purple Hearts)
Twelve (12) French Croix de Guerre
Two (2) Palms to Croix de Guerre
Two (2) Italian Crosses for Military Merit



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"tree bursts" from barrages of heavy mortar and artillery fire rained shrapnel and took heavy toll of men advancing in the open. They crossed minefields and encountered countless booby traps. They fought valiantly and never faltered in their determined drive to reach the trapped Battalion. The enemy launched a counter attack designed to cut off the 100/442nd and broke through friendly forces on their left flank. Fighting off the new danger taking heavy losses they continued fighting under suicidal conditions.

After the third day of battle the 100/442nd penetrated the enemy main line of defense. Their second line was equally difficult to handle. Finally on Oct. 30, when things looked almost hopeless for the "lost battalion", the men of the 100/442nd broke through the enemy lines and were able to make contact. The men of the 141st wept tears of relief but there was little celebration. Battle fatigue left no time for jubilation; heavy losses were suffered by both the rescued and the rescuers.

The 442nd Sustained a Greater Loss in the Rescue Mission

In a military review after the battle, General Dahlquist wanted to thank the 442nd personally. When he saw only a few hundred men out of a usual complement of 4,500 composing a Regimental Combat Team, he asked Colonel Charles W. Pence of the 442nd Regiment, "where are the rest of the men?" Colonel Pence with noticeable tears in his eyes, sadly replied "Sir, you're looking at the entire regiment... that's all that is left!!!"

The battle had taken a heavy toll of men. Company K started with 200 riflemen—all the officers were either killed or wounded, leaving a sergeant in command of 17 men. Company I lost all the officers and was commanded by a Private First Class and had only 8 men left. The other companies of the 442nd were equally decimated, mustering 25 and at most 50 men for review—the others all dead or wounded.

The casualty list for the heroic rescue of the Lost Battalion,

Continued on Next Page

6th Army general extols Nisei GIs

SAN FRANCISCO—Following is the text of welcoming remarks at the "Go For Broke" Exhibit dedication Mar. 7 at the Presidio Army Museum by Brig. Gen. Robert S. Young, deputy commanding general, 6th Army:

"It is a real pleasure for me, on behalf of Lt. Gen. Hall, commander of the Sixth U.S. Army, and the men and women of the Sixth Army, to join Col. Hall, the Presidio of San Francisco, and the Presidio Army Museum in welcoming you to this fine exhibit dedicated to the Nisei soldier of World War II.

"The exhibit brings to light yet another aspect of the varied history of this country—in time of war and peace—and is but a relatively small recognition when placed beside the great deeds, sacrifices and contributions of the group of Americans it represents: A mere handful of soldiers who made a monumental effort toward winning the peace against great odds.

"I wish to echo those well-expressed and sobering thoughts of Senators Inouye and Matsunaga and of Mr. Masaoka, who commended the great character and spirit of the Japanese American soldiers who though repressed in this country—at a period in history less enlightened than our own—valiantly fought to preserve the ideals of freedom proclaimed by that country. No man, no group, could have done more than you have done.

"In retrospect, we clearly see that many of our past deeds have been colored by emotion, prejudice or unfounded fear toward our fellow man or our countrymen. I would like to believe that those actions exhibited the attitude of the times and were attitudes which we, as a nation, have long since outgrown. And that now we are forever the wiser. But, though we may have a way to go in this direction of human understanding, I am nonetheless very proud of our nation and of our people, because we possess that rare and unique humility and compassion to admit past faults, seek corrections and make amends. You will agree, I'm sure, that this quality is rare on this earth. And that, even today, it is one of the privileges and blessings worth fighting for to preserve.

"Thank you for allowing me the honor to be with you today—to welcome you on this occasion—and to be one voice among many to thank you for your great services to our nation and for your unparalleled heroism which shall always remain an inspiration for all Americans."

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In search of 25 Nisei-Sansei overseas for a JACL chapter

By CHUCK KUBOKAWA

Palo Alto, Ca.

It was a privilege traveling last year with California's Secretary of State, Dr. March Fong Eu, to promote the sales of California agricultural products to East Asian countries. We visited Manila, Hong Kong, Taipei, Seoul and Tokyo. It was my second such trip with this great lady who has continually done something positive for California growers. I was able to go because of my connection with San Benito Vineyards and Orchards, producers of award-winning dried fruits and pure fruit and berry wines. (Now, Ozeki sake, too.)

For JACL Members Only — Application Form

Pan American Nikkei Conference July 22-29, 1981 :- Mexico City

(CHECK APPROPRIATE SQUARES): I am interested in being an Official Delegate ☐, participating on the following panels: 1—Business ☐; 2—Science-Technology ☐; 3—Educational-Cultural ☐; 4—Political-Law ☐; 5—Industrial-Manufacturing ☐; 6—Agricultural-Fishing ☐.

I will depart from: San Francisco ☐, Los Angeles ☐, or meet you in Mexico City ☐.

I would like attend the Youth activities ☐, fashion show ☐, general sessions ☐, all tours (Pyramids, Atlantis, etc.) ☐, panel workshops: 1—☐, 2—☐, 3—☐, 4—☐, 5—☐, 6—☐.

I would like to participate in the following sports activities:

☐ Bowling ☐ Swimming ☐ Tennis
☐ Golf ☐ Volleyball ☐ Basketball
☐ Bridge

Name Address City/State/ZIP Area Code & Phone: Chapter: Others in the party: Amount of Fees enclosed: Checks payable to: JACL - IRCTour package: \$718 per person (\$20 regis included) Deposit: \$70 (\$20 regis included)

• Plane fare subject to change. Package includes round trip fare (slightly less from LAX), seven nights in Mexico City's Holiday Inn (dbl occ), ground transportation, one ground tour, departure fees, tax, tip & porterage, plus Conference extras as provided by the Mexican Nikkei hosts.

REMIT TO: National JACL Hq (attn: George Kondo), 1765 Sutter St., San Francisco, Ca 94115, (415) 921-5225.

At each of the cities visited (except for Tokyo), we had wine-tasting parties for prospective distributors and consumers at either the U.S. Embassy or U.S. trade center. At each tasting, we met a Nikkei from the states—running an office or representing a firm that handles California produce.

By now, all of you must know what subject I raise during these conversations—about other Nikkei living in the area and if there are over 25 in number, which is enough to start a JACL chapter.

In Manila, I met Yoshitsugu Oda, formerly of San Jose, who is general manager of Manila Garden Hotel. In talking about San Jose, the JACL and updating him about the latest in the San Francisco Bay Area, he was aware of what was going on in JACL. As far as the Nikkei in Manila, he didn't think there were enough to start a JACL chapter but there were many shosha people in Manila—as in many of our U.S. cities.

In Taipei, I met Carol Ogawa Svenson of the Flying Tigers Airline. She was glad to talk to another Nikkei from the states and wanted to catch up on some of the news. She said there were other Nikkei in Taipei but there are no Nikkei clubs or gatherings. She knew about JACL, adding that her parents in Los Angeles were members. Carol was the one who told me about the best buys in Korea—topaz, amethyst and antique Japanese tansu (left in Korea by the Japanese during their mass exodus in the 1930s).

The tansu, she said, would be a great buy at \$300 but I certainly didn't have need for one. Incidentally, the tansu like the one I saw in Korea would be selling for over 10 times (\$3,100 to \$4,700) in such local stores as Gumps or W.J. Sloane. If you really want one badly enough to get it in Korea, the savings would pay for the trip. Either way, you will be dishing out the money. I ended up buying only topaz—the only thing I could afford.

There was a sprinkling of Japanese names on the roster of many of the U.S. embassies—therefore, I assumed them to be Nikkei from the states.

At Seoul, I met William Hughes, president of King Meat Packing Co. of Los Angeles, and his Nikkei wife. They were preparing beef teriyaki for their customers. The American meat companies were offering their products to Korean distributors without much success until our wine-tasting promotion joined the show. Since the products complement each other, sales of both improved greatly.

On every trip to East Asia, I manage to meet someone from home. At Hong Kong, I met Robert Nakamura, representing Tenneco West of Bakersfield, Ca. We compared notes about our respective trips and it so happens he is a friend of my brother, Ed. It seems Bakersfield has more than 25 Nikkei families there—so someone should be looking into starting a chapter there.

And as I was checking into Tokyo's New Otani Hotel, I met an old friend from our Japanese School days in prewar San Francisco: Ed Nakata (I used to know him as Masahiko), now with Touche Accounting, Los Angeles, with offices around the world. He is a recent JACL member and enjoying the work being done by JACL. He did reveal one thing which may be of interest to starting young Sansei accountants. His firm is looking for accountants.

Pan American Nikkei Conference July 22-29

Requests to reserve space for the JACL trip to Mexico City have been coming in since the articles appeared in the PC (Mar. 6, 13) about the Pan American Nikkei Conference. We have reserved 45 spaces from San Francisco and 45 spaces from Los Angeles but it appears additional space will be requested.

If any of you are reading about this conference for the first time and want to join us that have already signed up, please fill

out the form (at left) and send it to "JACL—IRC", attention George Kondo at National Headquarters.

The conference will be memorable and should broaden your perspective on being a Nikkei. The main language at the conference will be Spanish with Portuguese and English as the secondary language. To get over that cultural shock, simultaneous translations *a la* United Nations will be made.

Youth attendance has been encouraged by the Mexican Nikkei because their youth have a great desire to meet their counterparts from the U.S. and Canada and prepare for future joint youth activities.

Those who are going to Mexico for the first time will truly enjoy their hospitality. The tour of their ancient treasures—e.g. the Pyramids of the Sun and Moon, the National Museum of Anthropology, Atlantis, etc.—will be attractive. The conference will be for both business and pleasure—as any other professional U.S. conference—but remember, it's only open to JACL members.

Latest word is that because of inflation in Mexico hitting 30% the last few months, it has become necessary to charge a slight registration fee for the conference—but as previously stated, it will cover all lunches, socials, cocktail hours, coffee breaks and dinner during the conference, plus the welcome social and Sayonara dinner-dance.

Watch the P.C. for additional details. Those who have reserved space will be kept up-to-date via letter.

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Open to anyone, citizen or non-citizen who become a member of the JACL

1981 JACL Membership Rates

Membership fee (after name of Chapter) reflects the 1981 rate for Single and Couple, (y)—Youth, (z)—Retiree, Senior Citizens. Thousand Club members contribute \$50 and up, but their Spouse (x) may enroll in the chapter at the special rate indicated. (The Family Rate plan may apply in this case.) Student (S) dues also include PC subscription under the one-per-household rule. Students away from home may subscribe at the JACL rate of \$7 per year. Dues are remitted to the JACL Chapter of one's choice. (This list will reappear as more chapters report their new dues structure.)

CENTRAL CALIFORNIA

Clovis (\$25-45)—Chuck Takahashi, 6824 N. Clovis Ave., Clovis, Ca 93612, & Richard Yamaguchi, 7639 N. Highland Ave., Clovis, Ca 93612.
Delano (\$25-45)—Mas Takaki, 1618 Belmont St, Delano, Ca 93215.
Fowler (\$25-45)—Ricky Miyasaka, 6289 E. Dinuba, Fowler, Ca 93625.
Fresno (\$24.75-42.50)—Peggy S. Liggett, 3221 E. Huntington Blvd, Fresno 93702.
Parlier (\$22.25-39.50)—Tom Takata, 14910 E. Adams, Parlier, Ca 93648.
Reedley (\$22.25-39.50)—Stan Hirahara, P.O. Box 426, Reedley, Ca 93645.
Sanger (\$25.25-42.50)—Ms Kelly Ishimoto, 4188 S Bethel, Del Rey, Ca 93616.
Selma (\$26-46.50)—Tak Tsutsui, 11854 E. Magnolia, Kingsburg, Ca 93631.
Tulare County (\$25-45, x\$20)—Kay Hada, 39378 S Road 80, Dinuba, Ca 93618.

(As of Mar. 30, 1981)

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Boise Valley (\$25-45, x\$20)—Bill Kawai, Rt 8, Box 198A, Caldwell, Id 83605.
Idaho Falls (\$)—Fumi Tanaka, Rt 1 Box 121, Shelley, Id 83274.
Mt Olympus (\$25.25-42.50)—Mary Takemori, 170 Pioneer St, Midvale, Ut 84047.
Pocatello-Blackfoot (\$25-50)—Marie Proctor, 1605 Monte Vista Dr, Pocatello, Id 83201.
Salt Lake (\$25-45)—Mitsugi Kasai, P.O. Box 217, Salt Lake City, Ut 84110.
Snake River Valley (\$26-44.50, y\$2.50, x\$13.50)—Pat Takasugi, RFD #2, Wilder, Id 83676, (208) 482-7251.
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Mile-Hi (\$27.50-50)—Linda Fujii (temp).
New Mexico (\$25.25-42.50, \$10ch)—Keiko Kobayashi, 2423 Espanada NE, Albuquerque, NM 87110.
Omaha (\$25-45)—Mrs Mitsuo Kawamoto, Rt 1, Elkhorn, Nb 68022.
San Luis Valley (\$)—Bessie Konishi, PO Box 745, Alamosa, Co 81101.

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Gresham-Troutdale (\$25)—Hiro Takeuchi, 3400 NE 131st, Portland, Or 97230.
Lake Washington (\$30-53.50)—John Matsumoto, 3744 - 80th Ave SE, Mercer Island, Wa 98040.
Mid-Columbia (\$23.00)—George Tamura, 6881 Trout Creek Rd, Parkdale, Or 97041.
Portland (\$30-50, y\$5, x\$20)—Rowe Sumida, 2116 SE 76 Ave, Portland, Or 97215.
Puyallup Valley (\$25-45, x\$10, x\$10)—Carolyn Takemoto, 4633 Wayne-worth W. Tacoma, Wa 98466.
Seattle (\$27.25-44.50)—Tomio Moriguchi, c/o JACL Office, 316 Maynard Ave S, Seattle, Wa 98104.
Spokane (\$25-45)—Marcelline Terao, E 378 - 7th Ave, Spokane, Wa 99202.
White River (\$)—Auburn: Joe Nishimoto, 14518 SE Green Valley Rd, Aub 98002; Kent: Mary Norikane, 26 R Pl NE, Auburn, Wa 98002.

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● Agriculture

A Wilder, Id. farmer, Patrick A. Takasugi, was named as this year's Outstanding Young Farmer by the Idaho Jaycees last month for his progress in his agricultural career and community contributions. Takasugi is the president of the Snake River JACL Chapter.

● Education

History professor Donald T. Hata Jr. of CSU Dominguez Hills was appointed director of development at CSU Sacramento, assuming his new duties in mid-March. The former Gardena city councilman has been at the Sacramento State campus since August 1980 as an administrative fellow. Dr. Hata is the first development director.

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● Courtroom

U.S. District Judge A. Wallace Tashima of Los Angeles last week (Mar. 17) refused to toss out a \$16-million lawsuit filed by Frank Wilkinson, former head of the National Committee Against Repressive Legislation, accusing the FBI of unlawful surveillance of his group which long sought abolition of the House Un-American Activities Committee. The House committee, dismantled in January, 1975, smeared the Nisei, JACL and the WRA during World War II.

The Japanese American Bar Association installed Nisei attorney Louis Ito as its 1981 president at a champagne brunch held earlier this month in Marina del Rey, Ca. Ito, a private practitioner, was one of the top prosecutors of the Los Angeles County District Attorney's Office, having prosecuted the Mitose murder case and the First Mutual Economy "Pyramid" trial.

Sr. Citizen volunteers
BERKELEY, Ca. — Volunteer workers and staff members of the Bay Area Japanese Senior Centers will meet Apr. 4, 7:30 p.m. at 1901 Hearst St. it was announced by Roz Enomoto of the San Mateo JACL Community Center, member of the group.

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KONO

Continued from Back Page.

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Though the samurai rulers still held sway in Tokugawa Japan, the lower classes, notably the merchants, found life generally easier to live, in spite of the periodic vicissitudes of famine and peasant uprisings. Some of the chonin houses had their beginnings in Tokugawa times and retained their influence and wealth even into the modern era.

The Mitsui house had its beginnings in 1620; the founder was a sake brewer and later became a money-lender and a rice and money exchanger. By the 1680's the house had set up branches in Osaka and Kyoto, expanding from its original location in Ise. Later Mitsui became the financial agent for the shogunate and imperial house. The Sumitomo house had its start as iron-goods and drug merchants in Kyoto and managed copper refineries in Osaka and Kyoto.

Many important accounts have been left out of this story of the Tokugawa era, especially with regard to economic matters and contact with the Western powers during the latter stages of the era. What should be remembered is that the Tokugawa regime was a very conservative one and during the few years between 1635 and 1641 it firmed up the policy of seclusion which was pursued in conjunction with the ousting of the Christian missionaries and persecution of the Japanese Christians.

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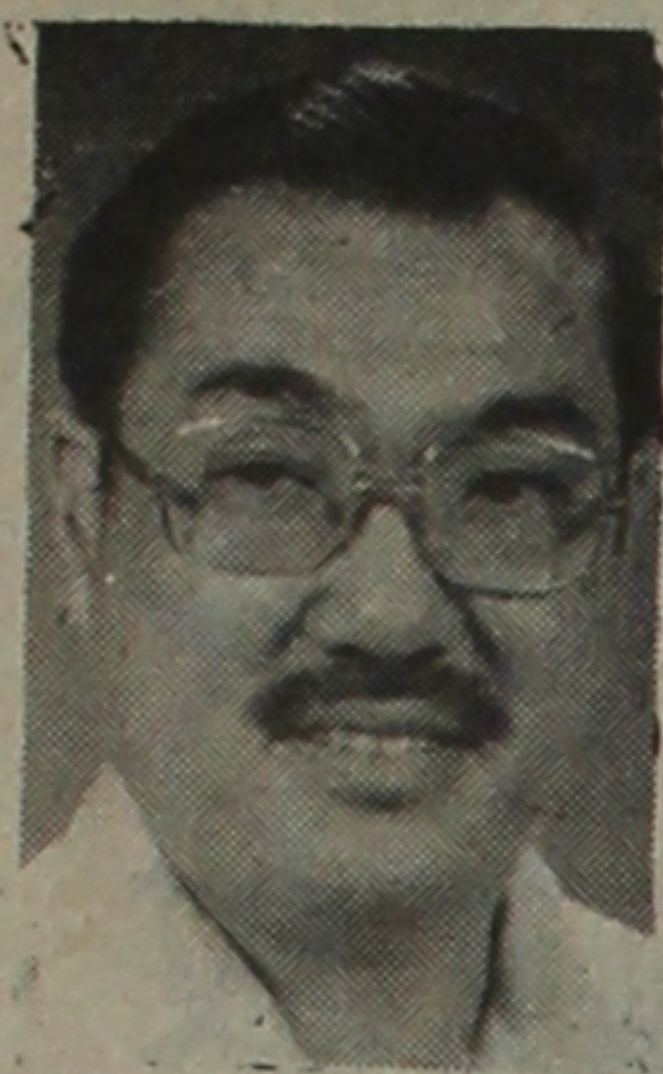
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The Tokugawa Bakufu

The Tokugawa period lasted slightly over 250 years till the Meiji Restoration in 1868. Peace and stability reigned for the most part throughout the era begun by Tokugawa Ieyasu, and many events occurred that made the span of time an interesting study in the rise and fall of feudalism. In this limited space, only the most salient features of the period will be touched upon briefly.

The period of the Tokugawa reign formally began in 1603 when Ieyasu proclaimed himself Shōgun and set up the shogunate in Edo (Tokyo). The political system that he instituted was called *baku-han*, which implied that the bakufu established by Ieyasu was the sole national authority over the land and the daimyo, the heads of about 250 domains, were the local administrators. The relationship between the Shōgun and the regional daimyo was essentially feudal, but on the local level in the provinces authority and direction were bureaucratic in essence.

In spite of the fact that the daimyo all pledged fealty to him, Ieyasu lost no time balancing and curtailing the power of the daimyo by maintaining a hierarchy of relationships and by preventing the coalition of hostile elements. At the top or closest to the Shōgun were the *shirpan*, a group of 23 collateral houses headed by the three Tokugawa houses (*sanke*).

Next in the hierarchy were the *fudai* daimyo or house daimyo who obtained daimyo status from Ieyasu and served Ieyasu as retainers prior to Sekigahara. One rung below them were the *tozama* daimyo or outside lords who achieved their status from Nobunaga or Hideyoshi or had even earlier origins.

Tokugawa Edicts

To govern the affairs of the land, Ieyasu issued formalized edicts called *Kinchu narabini kugeshū shohatto* and *Buke shohatto*. The former, a 17 clause code of conduct, regulated the activities of the nobility including the Emperor. The Emperor was limited to literary pursuits and ceremonial functions and had to clear appoint-

ments of highly placed officials with the bakufu before making any final decisions. It also circumscribed the nature of the relationships between the imperial family and the notable temples as well as prescribing a life of monasticism for some of the imperial princes.

The latter was aimed at controlling the daimyo by stipulating the mode of conduct, marriages, dress and size of their armies. It included regulations as to making regular appearances before the Shōgun and yielding hostages to him. It also included regulations governing the size of ships to be built and exhorted the daimyo to pursue an anti-Christian policy.

In time the Portuguese and Spaniards were ousted from the country and Christianity was prohibited. Although the Dutch and Chinese were allowed to trade at Nagasaki, no other outsider could set foot in Japan without facing dire consequences, and the Japanese themselves could not leave the country or return once they had left.

One of the most effective measures of control was called *Sankin kotai*. The daimyo were required to build residences in Edo and submit hostages. The daimyo close at hand had to visit Edo every six months while those in more distant areas were obliged to show up every other year. *Sankin kotai*, which proved expensive for the lords to maintain, thus cutting down on their ability to allocate funds to build large armies, served to keep the daimyo in check and consolidate the country.

Another measure the Tokugawa instituted was to patronize the

Buddhist and Shinto establishment while maintaining close scrutiny over the affairs of the religious sects whose economic power was broken first by Nobunaga and then utterly destroyed by Hideyoshi. Further regulations were imposed upon the religious institutions later and laid the groundwork for direct incursions of the Shōgun on the Buddhist orders.

Confucianism Structure

The resurgence of Confucianism should be mentioned. Confucianism with its emphasis upon the relationship of man and society provided the Tokugawa rulers with a rationale for structuring what they considered the natural order of Japanese society. Though it was a Chinese import, the rulers tailored it to suit the needs of the times in Japan. However, the smallest unit in Tokugawa thinking was not man the individual but rather the family (*ie*) with the individual being only a member of the family. The family was held accountable for the conduct of its individual members.

Confucian scholarship had been preserved by the Buddhist priests and was intricately tied in with the Buddhist orders. But it took a man by the name of Fujiwara Seika (1561-1619), a Kyoto monk who subsequently left the Buddhist orders, to free Confucianism from Buddhism and proclaim it an independent philosophy. It appealed to the Tokugawa mind by providing a new view of life and a new cosmology and suited the needs of the rulers and the samurai by its emphasis on harmony in political and social affairs.

In time, however, there was a reaction against Confucianism and many scholars started to insist

upon the return to the study of native Japanese thought. The result was a movement called *Kokugaku* (National Learning) which was to bring a renewed interest in Shintoism as did another movement called *Kogaku* (Ancient Learning).

Rise of Merchants

Mention should be made of the rising merchant class. The *chonin* culture, the subject of the novels and writings of Ihara Saikaku, to name one of the writers of the time, peaked in the Genroku period (1688-1705) and the Bunka-Bunsei era (1804-1829). The economic development in Tokugawa Japan is a book in itself, but suffice it to say that the merchant class rose to eminence and vast wealth, much as the middle classes did in feudal England, and developed its own forms of ethics and entertainment.

Tour company appeals PUC order

SAN FRANCISCO—Pacifico Creative Service has asked the state supreme court to review last year's Calif. Public Utilities Commission order to secure a bus operator certificate to offer optional sightseeing tours for Japanese visitors.

The Mar. 6 petition stated the PUC incorrectly held Pacifico as a passenger stage corporation and subject to PUC regulations rather than a tour promoter, organizer and travel agent and outside PUC jurisdiction.

Pacifico neither owns nor operates buses but charters them from companies certified by PUC. Pacifico said they did not receive a fair hearing on the matter. Dolphin Tours of San Francisco had complained against Pacifico, which noted Dolphin Tours had been guilty of unlawful secret communications with PUC and of making inflammatory allegations and misrepresentations that created an atmosphere of prejudice against Pacifico.

not to speak of the inroads it made into the upper classes of the samurai, many of whom fell into debt with the merchants and wound up

Continued on Page 11

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George Kanegai, 1857 Brockton Ave., LA 90025 (213) 820-3592 (eve)
Veronica Ohara, 1516 Colby Ave., LA 90025 (213) 473-7066 (eve)
Amy Nakashima, 1936 Colby Ave., LA 90025 (213) 473-9969

Flight & tour meetings at Stoner Playground Hall, 11759 Missouri Ave., West Los Angeles, CA 90025, every third Sunday of the month from 1:00 p.m.

Calendar

- **APR. 3 (Friday)**
PSWDC—JACL Tri-Dist Conf (3da), L.A. Hilton Hotel; Fri—Mixer, Sat—Joan Bernstein, Redress Comm chair, guest spkr, 1:30 panel; luncheon, workshops; Sun—Wrap-up.
- **APR. 4 (Saturday)**
Oberlin—Midwest Asn Student Conf (3da), Oberlin Coll, Wilder Hall. Fri—Informal; Sat—Workshops, lunch (Warren Furutani, spkr), dnr at Asia House; Sun—Mtg till noon.
- **APR. 5 (Sunday)**
San Jose—Sansei Scls Club mtg, JACL Hall, 565 N 5th St, 7:30pm.
- **APR. 6 (Monday)**
Stockton—Farewell dnr for Rev H Yamaoka, Buddhist Church social hall.
- **APR. 7 (Tuesday)**
Wash'n, D.C.—Org of Pan Asn Amer Women conf for Prevention of Juv Delinq (2da), Gramercy Inn.
- **APR. 8 (Wednesday)**
Philadelphia—Film: 'Hito Hata', International House.
- **APR. 9 (Thursday)**
San Diego—Film: 'Hito Hata', Cal Western School of Law Theater.
- **APR. 10 (Friday)**
Whittier—J.A. Concentration Camp Experience Presentations (2da), Whittier College Faculty Ctr; Dr Harry Kitano, Fri keynote spkr; Sat—panel & workshops.
- **APR. 11 (Saturday)**
Pan Asian—Actor Yuki Shimoda roast, 7pm, L.A. Hilton Hotel. (In conj with Tri-Dist Conf.)
- **APR. 12 (Sunday)**
Latin American (New)—Org mtg, Los Angeles (site TBA to be announced).
- **APR. 13 (Monday)**
Los Angeles—Asn-Pac Festival, Loyola Marymount Univ, 11am.
- **APR. 14 (Tuesday)**
Berkeley—BAJSC mtg, No Berkeley Sr Ctr, 6:30pm.
- **APR. 15 (Wednesday)**
Oxnard—Multi-cult Festival (2da), Comm Ctr Complex.
- **APR. 16 (Thursday)**
Monterey Peninsula—Issei-kai 6th anny lunch.
- **APR. 17 (Friday)**
Boston—Film: 'Hito Hata', Harvard Univ Science Ctr Aud B, 7pm.
- **APR. 18 (Saturday)**
Long Beach—Film: 'Hito Hata', Pioneer Project, Comm Ctr.
- **APR. 19 (Sunday)**
Las Vegas—Ondo practice, Kenny Guinn Jr High, 7:30pm.
- **APR. 20 (Monday)**
Monterey Park—Manzanar Comm benefit skating party, Great Skate, 127 N Garfield, 8pm. (Comm currently meets Monday 7pm at JACCC, preparing for Pilgrimage Apr 25.)
- **APR. 21 (Tuesday)**
Los Angeles—Anti-crime mtg, Seinan Ctr, 3228 W Jefferson, 7pm.
- **APR. 22 (Wednesday)**
Los Angeles—Asn Bus Assn dnr mtg, Hong Kong Jade Gdn Res't, 7pm; Al Juarez Jr, spkr, 'Procurement Opps for Olympics'.
- **APR. 23 (Thursday)**
Salt Lake City—Open house, Mul-

- ti-Ethnic Sr Cit Highrise, 1pm.
- **APR. 11 (Saturday)**
Houston—Inst dnr, Holiday Inn West, 7pm, semi-formal.
- **APR. 12 (Sunday)**
Columbus/Ohio State Univ—Int'l Heritage Weekend.
- **APR. 13 (Monday)**
Riverside—Egg hunt, Canyon Crest Park.
- **APR. 14 (Tuesday)**
New York—Pac/Asn Coalition Forum on Employment Discrim, Union College, Cranford, NJ, 2-5pm.
- **APR. 15 (Wednesday)**
San Jose—Bridge Night, Cal First Bank, 7:30pm.
- **APR. 16 (Thursday)**
Cincinnati—Potluck dnr, Maple Ridge Lodge, 2:30pm games, 4:30 dnr.
- **APR. 17 (Friday)**
Monterey Peninsula—Redress bnft plant sale, JACL Hall, 12n.
- **APR. 18 (Saturday)**
Las Vegas—Mtg, Osaka Res't, 7:30pm.
- **APR. 19 (Sunday)**
Milwaukee—Bd mtg, Hasegawa's res.
- **APR. 20 (Monday)**
Las Vegas—Ondo practice, Heritage Sq North, 7:30pm.
- **APR. 21 (Tuesday)**
Fresno—Poston Camp III Reunion (3da), Hacienda Inn; Sat—dnr dance.
- **APR. 22 (Wednesday)**
San Jose—WYBL Conf (3da), Hyatt House; Sat—Late Fred Nitta dnr, 7pm.
- **APR. 23 (Thursday)**
Seattle—Cherry Blossom Festival (3da), Seattle Center.
- **APR. 24 (Friday)**
Seattle—Coronation ball, The Atrium, Butcher Res't.
- **APR. 25 (Saturday)**
West Valley/San Jose—JACL dance club dnr-dance, Bold Knight Res't, 7:30pm.
- **APR. 26 (Sunday)**
St Louis—Egg hunt.
- **APR. 27 (Monday)**
Honolulu—Film: 'Hito Hata', Univ of Hawaii; Tue-Wed screenings, Academy of Arts; Fri—U of H Ethnic Studies Dept. (Info: Franklin Odo, 948-8086.)
- **APR. 28 (Tuesday)**
Los Angeles—Film: 'Hito Hata', UCLA Dickson Hall 2160.
- **APR. 29 (Wednesday)**
Seattle—"Dream of Riches" Canadian-Japanese Photo Exhibit (until May 10), Frye Art Museum.
- **APR. 30 (Thursday)**
Las Vegas—Ondo practice, Guinn Jr High, 7:30pm.
- **APR. 31 (Friday)**
San Gabriel Valley—Redress mtg, ESGVJ Comm Ctr, 7:30pm; Jim Matsuo, spkr.
- **APR. 32 (Saturday)**
Sacramento—Gen mtg, Nisei Hall, 7:30pm.
- **APR. 33 (Sunday)**
MDC/Milwaukee—Qtrly sess (end Sun noon), Midway Motor Inn; Sat—1000 Club wing-ding, Country Gardens Res't, 7:30pm.

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