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ILLEGAL ALIENS

High court eases way for INS to deport long-term residents

WASHINGTON — The Supreme Court on Jan. 10 made it somewhat easier for the Immigration and Naturalization Service to deport illegal aliens who have long resided in this country, reported Jim Mann of the Los Angeles Times.

The high court ruled that, once an illegal alien makes a trip outside the U.S. for any purpose and then returns, that alien may forfeit all chances of persuading authorities to let him remain here.

The justices decided to interpret strictly a 1952 federal law that permits the INS, under circumstances, to suspend deportation proceedings against an illegal alien who "has been physically present in the U.S. for a continuous period of not less than seven years."

They ruled in a case involving a Thai woman, Padungsri Phinpathya, who came to this country on a 1968 student visa. When the visa expired three years later, she remained here without getting the approval of immigration officials.

In 1977, the authorities began deportation proceedings against Phinpathya. Although she applied for suspension of these proceedings,

contending she had been in the country for more than seven years, the INS decided she did not qualify for legal protection under this law because she had made a three-month trip to Thailand in 1974.

Seven-year Requirement

Two years ago, the U.S. Ninth Circuit Court of Appeals in San Francisco ruled against immigration officials, deciding that the requirement of "continuous" presence for seven years should not be construed literally. But the justices on Jan. 10 reversed the lower court decision.

Under the court's ruling, any trip out of the country, even a short stop in Mexico or Canada, could disqualify an alien from later chances of evading deportation. Justice Sandra Day O'Connor, in writing for the court, said that "Congress meant what it said" when it imposed the seven-year requirement.

"Congress designs the immigration laws, and it is up to Congress to temper the laws' rigidity if it so desires," O'Connor asserted. All nine justices agreed that Phinpathya's three-month Thailand trip had rendered her ineligible to apply for suspension.

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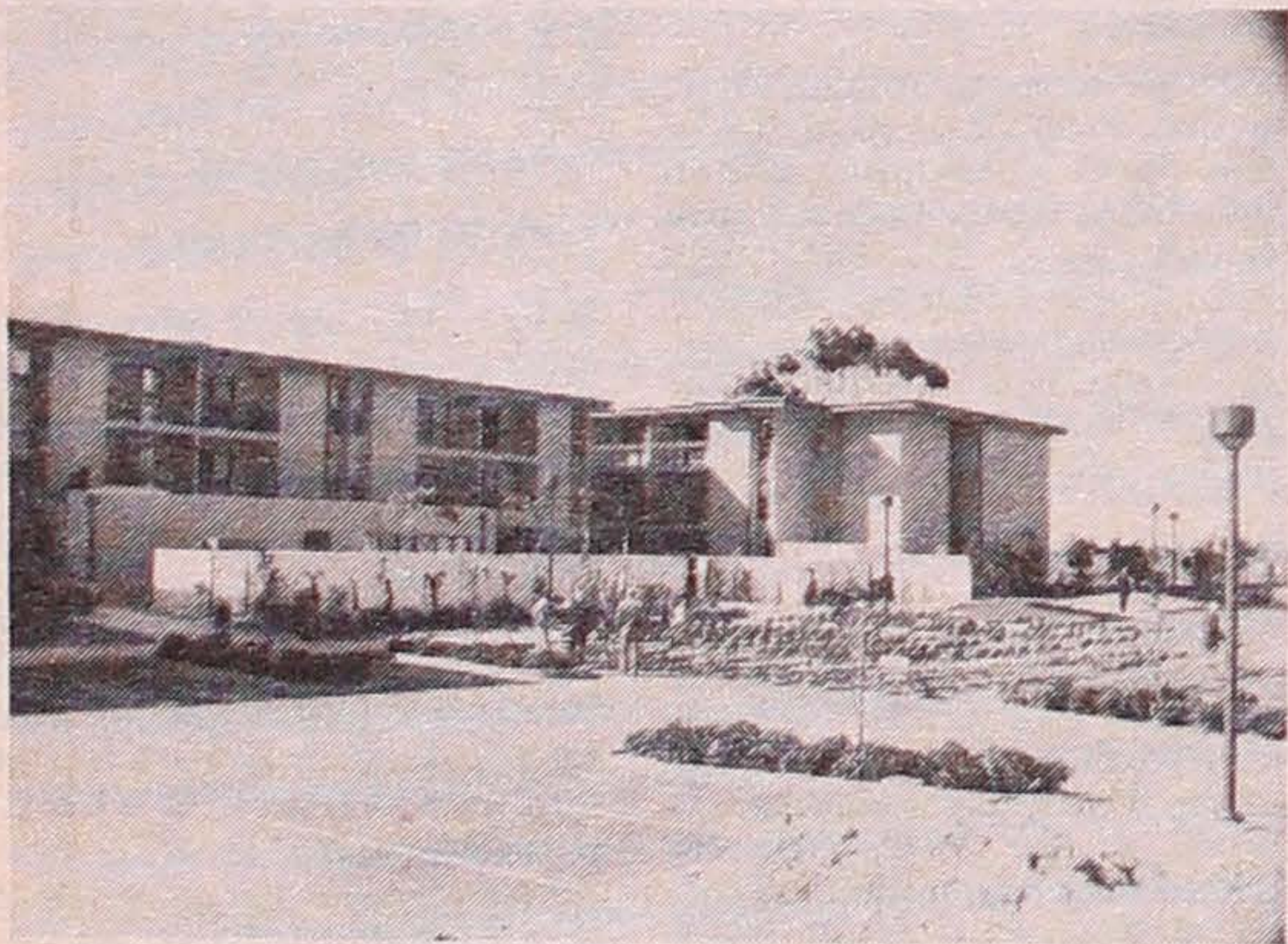
Court deals setback to Reagan on quotas

WASHINGTON — The U.S. Supreme Court refused to hear a challenge to the Detroit police department's 1974 affirmative action plan (see 12-16 PC) designed to increase the number of black lieutenants in the department.

The group of white sergeants who sued to block the plan lost in the federal district and appeals courts before taking the case to the Supreme Court. Solicitor

General Rex Lee supported the sergeants on behalf of the Reagan Administration. Lee urged the justices to consider the case, stating that, "We have profound doubts whether the Constitution permits" racial quotas.

The Supreme Court has not yet handed down a definitive decision on whether racial quotas or affirmative action programs adopted by public agencies violate the Constitution. #



KIKU GARDENS—The 100-unit San Diego retirement home project, with capacity for 600 residents, was dedicated on Nov. 27 in ceremonies conducted by Moto Asakawa, president of the garden-type, three-story structure, and other community dignitaries. Unit living quarters are 550 sq. ft. each. Sponsoring organizations are San Diego JACL, Ocean View United Church of Christ, San Diego Buddhist Temple, Japanese Christian Church and Japanese American VFW Post 4851. #

STRIP SEARCH—Internee Kenji Amoh faces a U.S. soldier in a scene from "Sanga Moyu," the major NHK-TV series for 1984. See page 8 for a dialogue between "Futatsu no Sokoku" author Toyoko Yamazaki and Masayo Duus, author of "Liberators of Bruyeres" (100th/442nd Battle Exploits), about the Nisei role in WW2.



Radio NHK Magazine photo

Despite Ariyoshi directive, ethnic imbalance in state jobs remains

HONOLULU—The state is hiring a more ethnically diverse crowd than ever before, but some groups continue to be underrepresented, particularly in higher-paying administrative jobs.

"There's no consensus on why the imbalance still exists today, three years after Gov. George Ariyoshi committed his administration to an affirmative action pro-

gram," Sandra S. Oshiro wrote in the Dec. 11 Honolulu Star Bulletin. Ariyoshi told his department heads in 1980 that anti-discrimination laws were not enough to turn the ideals of equal employment into reality in the work place.

But according to the Oahu Filipino Community Council, affirmative action plans and other remedies are being "ignored or given lip service on-

ly." Japanese are dominant in the Dept. of Education while whites are overrepresented in university positions.

Pilipinos, whites and Hawaiians are underrepresented in full-time state jobs and women continue to hold significantly fewer top-level positions than men. As of June, Pilipinos filled 9% of full-time jobs in state government, although they made up over 13% of the labor force at large. Whites filled 15.3% of

these jobs, but comprise about 30% of the total labor force.

Japanese filled over 44% of state jobs, although their share of the total labor force is 31%. Hawaiians and part-Hawaiians are overrepresented, but they are grouped in mid-level "protective service" jobs and lower-paying maintenance work.

After World War II, Japanese Americans took state jobs because these were often the only opportunities available. #

'Only kidding,' says Oui Magazine

NEW YORK—"Sure as sushi, Japanese culture has become an omnipresent factor in modern American society, a glut on our own perfectly adequate marketplace," begins the caption on "How to Spot a Jap," a 1944 propaganda cartoon strip reprinted in the October 1983 issue of Oui.

"The time has come," Oui warns, "to keep a watchful eye on these carpetbagging interlopers. . . . Tomorrow may be too late to learn the difference between some benign, patriotic Chinese American launderer, and the drooling, buck-toothed, Jap war criminal whose sole aim is to put you in the unemployment line."

The nine-panel cartoon was drawn by Milton Caniff, creator of "Terry and the Pirates," for the U.S. government as part of a wartime propaganda booklet. The strip compares a Chinese and a Japanese man "just picked up by a patrol."

The characteristics of the "Jap" as described by the cartoon instructor: He is short and squat and looks as if his legs are joined directly to his chest. He has lemon-yellow skin and slanted eyes. He does not stride, but shuffles. His feet have wide spaces between the first and second toes. Finally, he sucks in on any "s" sound and cannot pronounce the letter "l."

Ozzie Imai, chair of National JACL's ethnic concerns committee, wrote to Oui, calling the cartoon "disgusting, derogatory and racist," especially in its use of the term "Jap."

Support came from Canada when the Ontario Human Rights Commission sent letters to the Ontario attorney general, the Canada Post Corp., and the Dept. of National Revenue, asking that the article be considered "hate literature" under Canada's criminal code. Such a designation would mean that the article could be prohibited from entering the country.

Jeffrey Goodman, publisher of Oui, replied to Imai Nov. 21, stating that he had believed "that the manner in which this cartoon was captioned made its satiric intent obvious." In fact, he continued, it was submitted to Oui by a Japanese reader for the magazine's humor section.

Goodman said, however, that Oui "by no means wanted this item to be interpreted as a modern day commentary on Japanese-American relations. . . . We do not and will not use the term 'Jap' as a modern descriptive term in our magazine, and we recognize its unacceptability." He concluded by saying that his reply as well as the full text of Imai's letter would be printed in a forthcoming issue of Oui. #

A-Bomb memorial monument in Hiroshima to be rebuilt

HIROSHIMA — The Atom Bombing Memorial Monument built in the Peace Memorial Park in Hiroshima City 31 years ago is being reconstructed because it can no longer accommodate the list of atomic bomb victims and also because the roof of the monument is damaged.

Reconstruction plans are expected to be completed this month, and the new monument will be completed in time for the 40th anniversary of the dropping of the world's first atom bomb on Hiroshima on Aug. 6, 1945, in 1985.

The concrete plans are being drafted by architectural designer Kenzo Tange.

Under the stone room in which are carved the words, "Sleep in peace, for we won't repeat the same mistake," a room will be constructed which will be air-conditioned and waterproof. This room will be large enough to contain the lists of all the atomic bomb victims after they die; they are eventually expected to total 506,000.

The current monument designed by Tange was unveiled on Aug. 6, 1952. In the stone room, the list of the dead is preserved. From that year, Hiroshima City memorial service for the victims

and the peace prayer ceremony was held in front of the monument.

Also, visitors from throughout Japan as well as the world came to the monument to offer their prayers for peace.

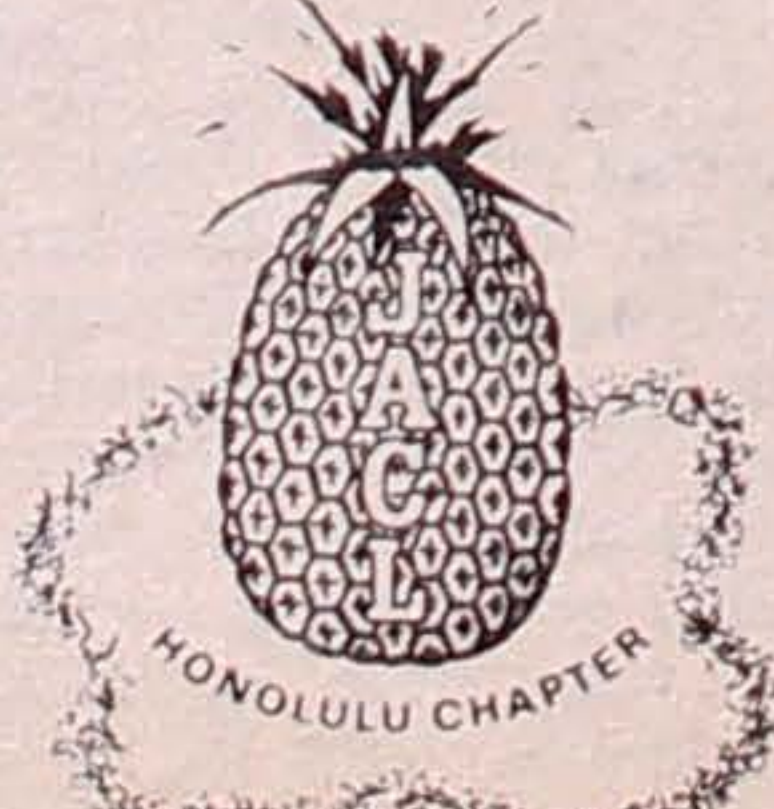
Recently, however, two problems surfaced. One is that the number of those dying has increased in the 38 years since the war ended, and there is the danger that the room cannot accommodate the lists.

The box containing the lists presently holds 32 books with the names of 188,956 people who had died up to Aug. 6, 1983. There is room for only a few more books. With 5,000 names being added a year, the box will be full by 1985.

It is calculated that over 200,000 people died in the five years after the war as a result of the Hiroshima atom bomb. Over 200,000 presently hold atom bomb victim health pocketbooks, and in Hiroshima City alone, about 1,200 people obtain health pocketbooks a year.

Since the victims calculated by Hiroshima City total 506,000, six to seven times the present space will be needed to record all their names.

—Asahi Evening News.



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People in the News

Asian/Pacific educators seek nominees for distinguished public service award

BOULDER, Colo.—National Association of Asian and Pacific American Education is accepting nominations for its 1984 Distinguished Service Award Program. Awards are made "to recognize the outstanding contribution and achievements of individuals who have advanced the educational concerns of the Asian and Pacific American communities through public service," according to Phil Hays, chair of the award committee.

Recipients are honored at a special presentation at the annual conference, to be held this year in New Orleans.

Last year's recipient of the award was Marina Espina, who was recognized for her pioneering efforts in documenting the settlement of Filipinos in America in the late 18th and early 19th centuries. Espina was recently awarded a Fulbright Scholarship to continue this study. Other recipients of the award include former U.S. Rep. Patsy Mink and Dr. Rawlein Soberano, chair of the National Advisory Council on Adult Education.

Award Guidelines

1. Nominees need not be members of NAAPAE or professional educators. However, nominations must be made by a NAAPAE member in good standing.

2. "Outstanding contributions" may be either cumulative, long-term achievements or significant single

works. The award is not restricted to national level contributions, and nominations for local or regional leadership are strongly encouraged.

3. "Educational concerns" are not restricted to those of professional educators, but may be construed to include those of students and parents as well as the community at large.

4. Nominations must state the contributions or achievements of the nominee and include: a vita of the nominee and two additional letters of endorsement. Additional documentation supporting the nominations, such as press clippings, may also be submitted.

5. Nominations and all supporting documentation must be submitted in triplicate and no later than Feb. 1 to: Phil Hays, chair; NAAPAE DSA; c/o EOP Counseling; Campus Box 148; University of Colorado; Boulder, CO 80309. #



Howard Nishimura

Michigan Sansei computer exec named among most influential

NEW YORK — Computer executive Rick Inatome, a Sansei from Detroit, Michigan, has been named among the top 25 most influential executives in the computer industry, according to Computer Retail News.

In 1976, Inatome, then 23 years old, began with Computer Mart in suburban Detroit. Soon after he began franchising the name and concept to interested investors. "I've become an old man of the industry."

Inatome was all set to open a stamp store until his father

showed him a magazine article about personal computers. This convinced him that money could be made from a more dynamic hobby. Today, Inatome's 17 stores engulf Detroit and several nearby areas, even Canada. Three of the firms are owned by Inacomp Computer Center Inc., the company's new name, and another eight (including computer supply stores) are both owned and operated by the Computer City division in Southern California.

While Inacomp is not the largest store chain in the na-

tion, it is expanding due to its longevity and the high regard of other leading manufacturers.

Many major manufacturers who sought dealer feedback concerning new products and strategies, now approach the Nikkei expert for advice. Inatome's visibility is not solely because of his tenure as an "elder statesman" in the business. His business acumen and timing when personal computers were first made and distributed have been a great contribution.

Inatome is a member of the dealer advisory council for the IBM and Microsoft Corporations. He is also a founding member of the Association for Better Computer Dealers (ABCD)—the small, but outspoken retailer trading group.

"I'm one of those guys that, no matter what you ask me, I already have an opinion about it. The secret of the business is not being too ahead of the game. But you can't be too far behind either." #

Women judges are near-majority on Superior Court executive committee

LOS ANGELES—Nearly half of the seats on the Los Angeles Superior Court's top policy-making committee is now occupied by women judges—giving them a strong voice in its workings this year.

"We're not trying to take over the court," said Judge Kathryn Doi Todd, one of those elected last month. But the women jurists did come awfully close to naming a majority of the 15-person committee. Two other women judges, one a Japanese

American, lost their runoff elections.

Todd noted a "threatened" tone in the reaction of some of her male colleagues. They have been stopping her in the hall to ask, "What do you women have in mind?"

About 10 percent of the L.A. Superior Court is female, yet they secured 40 percent of the committee seats. This year, more women judges will serve than in the last six years combined.

Judge Madge Watai, who

lost her runoff, said, "If women want to raise the consciousness of others and want to be recognized on their merits, they have to do their part."

Beyond making a strong symbolic statement, the elected women say they are eager to discover how the system works. Calling the court "a huge monolith," Todd said, "I don't know what parts are cast in stone and what parts can be impacted." #



Judge Kathryn Doi Todd

L.A. redevelopment head re-elected

LOS ANGELES — Businessman Howard Nishimura was re-elected board chair of the Community Redevelopment Agency. Nishimura was first appointed to the board by Mayor Tom Bradley in 1978. Prior to joining the agency, he served for four years as chair of the Little Tokyo Community Development Advisory Committee. He is the owner of an accounting firm. #

Business

Katsumi Tokunaga, agency manager of the Golden Gate Agency (San Jose) of Franklin Life Insurance, was selected by the Western United States Region to present the keynote address at "Best in the West" sales conference in Phoenix, Ariz., Jan. 12. Tokunaga has been the leading agent for his company in California for many years. He has received all company sales honors.

Honolulu attorney Lawrence Okinaga was appointed to the Consumer Advisory Council to the board of governors of the Federal Reserve System. The 30-member panel advises the board on the exercise of their duties under the Consumer Credit Protection Act and on other consumer-related matters. Okinaga is a partner in the law firm of Carlsmith, Carlsmith, Wichman & Case and vice chair of the State of Hawaii Judicial Selection Commission.

Doi Is Cal Sports exec

LOS ANGELES—Ken Doi, 50, newly assigned executive vice president of California Sports, was a classmate of sports impresario Jerry Buss in Wyoming at Kemmerer High School and later at the Univ. of Wyoming. Buss had asked his old friend to work for him.

The announcement of Doi's position Nov. 9 meant Buss plans to expand his sports sponsorship and management of California Sports. For the past four years, Doi has been the administrative liaison for the Los Angeles Kings. He will work directly with Lou Baumeister, head of California Sports. #

Education

Sen. Daniel Inouye (D-Hawaii) has been honored with an outstanding service award by the Council on Social Work Education, made in Washington by Daniel S. Sanders, dean of the Univ. of Hawaii school of social work. Inouye "has with great courage, discernment and compassion argued the case for strong support of human services programs and social work education," Sanders said.

Seiji Naya, chief economist of the Asian Development Bank in Manila, has been named director of the Resources Systems Institute of the East-West Center on Dec. 30, succeeding Harrison Brown, the institute's first director, who retired in June. Japan-born Naya will direct research in energy, raw materials and food systems.

Film

Media Alliance of San Francisco awarded Steven Okazaki for meritorious achievement for his documentary "Survivors." The film, which examines the lives of atomic bomb survivors of Hiroshima and Nagasaki, was sponsored by JACL and aired nationwide on PBS last August.

Government

Grant Tomioka has been appointed by San Francisco Mayor Dianne Feinstein to serve on the Citizens Committee on Community Development. The 16-member committee assists the mayor and the Office of Community Development in the programming and budgeting of the community development block program. About \$20 million will be granted in 1984 to housing and service agencies.

Organization

Betty Kozasa was appointed to the American Association of Retired Persons California State Legislative Committee, representing Los Angeles County on the 14-member committee. It meets frequently in Sacramento during the legislative session to monitor and testify on issues affecting California retirees. Kozasa is an appointee of Mayor Tom Bradley to the Los Angeles City Council on Aging. In addition to directing the Foster Grandparent Program of the Volunteer Center, she is a member of the aging and retirement committee of National JACL and co-chairs the minority concerns committee of the Western Gerontological Society.

Health

Pasadena, Calif., resident Gordon H. Sasaki, M.D., assistant professor of surgery at University of Southern California School of Medicine, was awarded the Robert H. Ivy Award of the American Society of Plastic and Reconstructive Surgeons at their Nov. 1 meeting in Dallas. The award is given annually for the outstanding scientific presentation of the year. Sasaki presented before the society in 1982 a paper entitled "Pathogenesis and Treatment of Infant Skin Strawberry Hemangiomas: Clinical and in vitro Studies of Hormonal Effects."

Dr. Frank Sakamoto, National JACL Thousand Club chair, was commended by Metroptic, Inc., a national association of optometrists for his exemplary record in the support of the organization. Sakamoto was recognized for his recruitment of affiliated suppliers.

Politics

Gloria Hom of San Jose announced her candidacy for the Board of Supervisors in Santa Clara county, the Asian Week journal reported Dec. 23. The 43-year-old appointee to the Commission of the Californias by Gov. Deukmejian, is Economics Dept. chair at Mission College and a San Jose State Univ. instructor. Her focus will be on transportation, county funding program, and alleviating crowded jails.

The Americans for Democratic Action, Wash., D.C., gave Hawaii Sen. Spark Matsunaga a 95% on his liberal report card and Sen. Daniel Inouye 75%. Matsunaga almost topped the most liberal list which was headed by Sen. Howard Metzenbaum (D-Ohio), who got 100%. ADA released the ratings on Dec. 17.

Sports

Lance Suzuki, 30, an All-America selection in his senior year at Brigham Young Univ., and one of Hawaii's best golfers, was named The Honolulu Advertiser's Golfer of the Year, 1983. He gained the honor in 1976, and ended professional David Ishii's three-year reign as top player.

Fifteen-year-old twins Ken and Kurt Nakata finished their prep league football season with the Brighton (Colo.) High Bulldogs after semi-final state play-offs. Kent, 5-6 and 135 lbs., plays offensive wide receiver and defensive back. Kurt, 5-7 and 150 lbs., is offensive guard and defensive linebacker.

Courtroom

The Hawaii Judicial Selection Commission has retained three district judges for six-year terms which started Jan. 3: Frank Takao, Kenneth Harada and Maui's Richard Komo. A 1978 constitutional amendment gives the commission the sole authority on determining whether state judges are to be retained for another term.

Media

The second Wendy Tokuda Broadcast News Journalism Scholarship was awarded to San Francisco State Univ. senior Jennie Look. Tokuda, KPIX (Ch. 5) anchor, presented the scholarship Nov. 17 at a luncheon ceremony sponsored by American Women in Radio and Television at San Francisco State Univ. The award assists low-income students, particularly women and minorities.

Organization

Yoji Ozaki, executive director of Chicago's Asian Human Services, was awarded the Chicago Community Trust's annual educational fellowship of approximately \$50,000 on Dec. 12. Ozaki is former executive director of the Japanese American Service Committee (1964-68), was staff member of the Illinois Dept. of Mental Health and Disabilities (1969-79), and has provided leadership in bilingual programs to promote the mental health of immigrants and refugees. #

'Cattle rustler' has pride in his title

HILO, Hawaii—Luther Makekau, who calls himself the best cattle rustler in the state, made one of his frequent visits to the jail early this month.

He was arrested and charged with third-degree trespassing after getting into an argument with Walter Yamaguchi at the latter's Kalapana Store and Drive-In.

Meantime, Judge Robert Ito ordered him freed on Nov. 7 after arraignment. Makekau spent Saturday and Sunday in the pokey.

Over the past decade, he has been in court to answer to a variety of charges, including felony cattle rustling and brawling. Makekau—a retired Parker Ranch horse-breaker—is 85 years old. #

Woos may become 2nd family of Delaware

SAN FRANCISCO — An Asian American who next year may become the Second Lady of the State of Delaware feels a wave of nostalgia every time she gets the chance to visit here. She is Katy Woo, wife of S.B. Woo, a candidate for lieutenant governor of Delaware.

"When I get off the plane, my heart still pumps," the graduate of Galileo High School said. She added her family immigrated in 1957, and that her roots as an American are here.

Though she modestly said her involvement in public affairs "started by accident," Woo is a veteran campaigner. In 1980, she was deputy coordinator for Delaware's Carter/Mondale campaign and was the Democratic party's highest-ranking Asian American delegate to the convention that year, reported Asian Week.

While she focused during the 1970s on national politics, her spouse gained recognition for his smooth handling of campus affairs at the

Univ. of Delaware, where he is a physics professor.

"My husband has always been interested in public service, and we've often discussed the need for more involvement by Chinese Americans," Woo added.

"We are all proud of our heritage, but if we do not get actively involved in the political process, many of us can lose our dignity when dealing with the establishment, as has happened to some of the Southeast Asian refugees who have come to America."

L.A. Fund-raiser A fund-raising dinner for S.B. Woo will be held Friday, Feb. 3, at the Champagne Restaurant in Monterey Park. Woo has been endorsed by the Chinese Consolidated Benevolent Assn. of Los Angeles, Chinese Political Action Committee, Chinese American Citizens Alliance, and Organization of Chinese Americans.

For information, call Yevonne Soo, 222-3333, C.K. Hsieh, 865-1273; or Lin Lee (714) 832-6179. #

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LITTLE TOKYO LIFE (No. 1)

'Little Nippon'



For the remaining issues of 1984 as Little Tokyo celebrates its centennial, the Pacific Citizen shall devote some space to stories, recollections, pictures, statements, notices and history of the greatest Japanese American community on the mainland. As an initial effort, we perused our meager prewar PC files and references to establish when the expression "Little Tokyo" first gained currency in the community. We are not yet satisfied and shall continue to search.—H.H.

By HARRY HONDA

On hand is the oldest Nisei publication in our PC archives—Vol. 1 of "Nadeshiko", the annual published in the summer of 1929 by the Southern California Japanese College Students. In its literary section is a contribution from Lee Shippey, the human interest columnist (with the L.A. Times, as I recall) entitled "Little Nippon." In it, he names the other ethnic colonies in central L.A. as Sonoratown, Chinatown, Darktown, Little Manila and Little Russia. (The name of "Chinatown" still prevails.)

Little Nippon, notes Shippey, is a "complete city in itself" with facilities for banking, commerce, news, religion, entertainment, social and domestic life.

Of the native-born Japanese American (as the Nisei were then known), Shippey reported many were distinguishing themselves in colleges, high schools and grammar schools in studies, athletics and social groups. "They are, in fact, making themselves an interesting part of American life rather than holding aloof... If they hold aloof from us, we forget that they are American but when their activities remind us that they are... we will no longer look on them as outsiders," he commented.

That tag, "Little Nippon," never took root. Perhaps that was intended as local Americans, according to museum curator Bill Mason, had been referring to the string of Japanese shops and cafes along East First Street as "Little Tokyo" as early as 1912. He also found Japanese publications using the same (Sho Tokyo) about the same time. (The press in Japan today switches to a katakana rendition of Little Tokyo.)

In 1909, agents for the U.S. Immigration Commission also observed two Japanese colonies developing in Los Angeles—the older one along East First Street and the other along Sixth and Olive Streets where the Biltmore Hotel and other high-rise office buildings are today. What the Japanese community was called still needs to be ascertained by checking with such sources at the library.

Incidentally, the downtown block where the main public library stands were some Japanese residences around 1907. #

Inouye, Matsunaga report on honoraria

HONOLULU—Sens. Daniel Inouye and Spark Matsunaga earned thousands of dollars in speaking fees and other honoraria in 1982, according to the December Congressional Quarterly but neither approached the amounts received by the Senate's top earners.

Inouye reported receiving \$22,650 in honoraria from such sources as Tufts Univ.; International Engineering and Construction Council; Burger King Corp., Miller and Schroeder Municipals Inc., and the Oncology Nursing Society.

He listed income outside his Senate salary totaling between \$28,158 and \$45,847, including a \$2,750 director's fee

from Central Pacific Bank. His holdings, Central Pacific Bank stock included, are put at between \$100,005 and \$285,000.

Matsunaga received honoraria totaling \$6,000 from the Air Transport Assn. of America; AFL/CIO; Japanese American Citizens League of Seattle, and American Family Life Assurance Co.

His outside income, including Philips, Apel and Walden, Inc. dividends and gross rent on a Honolulu residential property, amounted to \$3,916. Matsunaga's total holdings are placed at \$65,000, but a liability on the Honolulu property amounts to \$54,000. #

Cultural events

FULLERTON, Ca.—Japanese families throughout Orange County have loaned heirlooms and other decorative items to California State Univ., Fullerton, for a special exhibit on Japanese culture on display through Feb. 20. Sponsored by the Japan-America Assn. and the Religious Studies Student Assn., the exhibit is housed in the lobby of the university library.

LOS ANGELES—"Constructed Color," an exhibition of paintings and sculpture at the Japanese American Cultural and Community Center, pairs the works of two Los Angeles artists, Kazuo Ota and George Page. The show opens Saturday, Jan. 21, in the center's George Doizaki Gallery, 244 S. San Pedro St., and can be viewed every day from 12 noon to 5 p.m. until Feb. 26, except Mondays.

Social Scene

WEST LOS ANGELES, Ca.—A potluck luncheon, inviting the local senior citizens, will be held Sunday, Jan. 22, 1 p.m., at Felicia Mahood Center, announced events chair Toy Kanegai. The Shinnen Kai will be sponsored by WLA JACL, reported Bill Sakurai, publicity chair.

East West Players tackle new 'Amer-Asian' play

LOS ANGELES—"Asaga Kimashita," a prize-winning play by Velina Houston, opens Jan. 25 at East West Players, 4424 Santa Monica Blvd.

Born May 5, 1957, of a Japanese mother and half-Blackfoot Indian-half-Black father, Velina Houston received her BA in journalism and drama from Kansas State University and her MFA in playwriting from UCLA.

"Asaga Kimashita," her thesis play at UCLA, was produced in December 1981, and subsequently won two national first prize awards sponsored by the Kennedy Center for the Performing Arts. One was the Lorraine Hansberry Playwriting Award for the best new play about the Black experience. The other was the David Library Award for the best new play about American freedom.

The play is based on the true story of author's parents (the characters Setsuko and Creed) and her Japanese grandparents (the characters Fusae and Kiheida).

The sequel to "Asaga Kimashita," "American Dream," is receiving its premier at the Negro Ensemble Theatre in New York, the same week "Asaga Kimashita" opens on the West Coast.



Velina Houston

Japan America Theatre a major site for 1984 Olympic arts festival

LOS ANGELES—The Japan America Theatre, JACCC, will be a busy locale this summer as part of the multi-cultural Olympic Art Festival June 1-Aug. 12. Tickets for the largest, most comprehensive arts event ever held in the U.S. went on sale Jan. 13 through a colorful 40-page brochure available at First Interstate Bank offices throughout the state.

Seven specials are set at the Japan America Theatre:

- (1) California Dance Festival, seven companies on nine dates.
- (2) Kodo, drum-dance-musicians from Sado Island, June 26-27, 29.
- (3) "Ulysses": Groupe Emile Dubois from France, July 11-12.
- (4) Bugaku: from Kasuga Shrine, Nara, July 19-22.
- (5) American Jazz Tap, July 31-Aug. 3.
- (6) Chamber Music Festival, six groups on seven dates, including the

Guarneri String Quartet June 11, The Hagen Quartet from Europe June 18, Colorado String Quartet June 25, and Sequoia Quartet June 28.

(7) Contemporary Music Festival, six groups during week of June 18.

The priceless Bugaku artifacts, which are accompanying the group from Nara, will be on display at the JACCC Doizaki Gallery July 19-Aug. 26. Other Asian attractions listed in the festival brochure include:

Korean National Dance Co. July 6-7 and U.S. premiere of the modern dance group, Sankaijuku, from Japan July 9-10, at the Pasadena Civic Auditorium; the "Trojan Women" in Japanese by the Waseda Shogekijo June 18-23 at UCLA; acrobats of the China Performing Arts Co. July 11-15 at UCLA; and the Tanabata Festival July 6-7 at the Huntington Library's Japanese Garden. #

All-male Pacific Club votes to admit women after 133 years

HONOLULU—In a historic vote, the formerly all-male Pacific Club on Dec. 7 agreed to admit women to regular membership.

The vote was 70% in favor, 30% against, with 80% of the members casting ballots. A vocal minority continues to protest the admission. "I think it's an outrage," said Dudley Lewis, a long-time member. "There ought to be some place in this world that's sacred to men."

President Philip P. Maxwell Jr. said he feels a recent legislative threat to deny liquor licenses to social clubs that do not admit women had

an effect on the vote. "I doubt that such a law would have held up in court but, meanwhile, it would have caused irreparable financial damage to the organization."

Maxwell said he feels Mayor Eileen Anderson's rejection of an honorary membership to the Pacific Club because of its policy may also have influenced the vote.

Pacific Club member Malcolm MacNaughton, also president of Oahu Country Club, said he was pleased with the change. "Sentiment has been changing. Twenty years ago, this proposal

would never have gotten out of the freezer. Ten years ago, the ice was melting but not too much."

Fifteen years ago, an issue before the Pacific Club was membership for Asians who,

until 1968, were not permitted to join. The issue came to a head when a letter from then-Gov. John Burns, rejecting membership because of the policy against Asians, was made public in 1965. #

Community affairs

OAKLAND, Ca.—The Care of an Aging Parent Support Group presents a public forum on "The Right to Live or Die," Saturday, Jan. 21, at 1:30 p.m. at the International Institute of East Bay, 297 Lee St. The panel consists of Dr. Hiroshi Terashima, internist; Junko Takano, R.N. and teaching staff member of St. Francis Memorial Hospital, and Cherry Shiozawa, retired social worker. The forum is designed to discuss the self-determining role one needs to exercise when confronted with a decision to continue or discontinue heroic measures to sustain one's own life or that of a loved one. For further information, call Murayo Sawai, 451-2846, Tuesday through Thursday.

LOS ANGELES—Little Tokyo Service Center has been awarded a \$15,000 grant from the Atlantic Richfield Company to establish a family counseling program. Sponsors of the program include Japanese Evangelical Missionary Society, Counseling Services for Asian Americans, Western Region Asian American Project, and Shintobeisha Service Kai. Counseling coordinator Yasuko Sakamoto encourages all those to use the services who would like to enrich their lives and relationships with loved ones. For further information, call 680-3729.

SAN FRANCISCO—Members of the Asian and Pacific American communities join at the Stock Exchange Club, 155 Sansome St., from 5:30 p.m. to 7:30 p.m. on Tuesday, Jan. 24 for a "Toast to Supervisor Carol Ruth Silver." Silver has been a strong supporter of issues that affect the APA community. Tickets are \$50 and may be purchased by calling 668-3473 or 861-8450.

FRESNO, Ca.—The 13th annual banquet of the Nisei Farmers League will be held Friday, Feb. 10 from 7 p.m. in the Las Vegas Room of Hacienda Inn. Guest speaker is Dr. Robert J. Billing, director of the White House Liaison Office in Washington, D.C.

SEATTLE—"Haru (Spring)" is the theme for the Greater Seattle Japanese Queen Committee fashion show/dance, to be held Saturday, Jan. 21 at the Double Tree Plaza Hotel, 16500 Southcenter Parkway. No host cocktails begin at 9 p.m., with dancing until 2 a.m. to the sounds of Mint Creations. Additional entertainment will be provided as well. Spring fashions designed by Generra are presented at 10 p.m. Tickets are \$6 in advance and \$8 at the door. Advance tickets are sold at House of Rice, 4112 University Way NE, and all Uwajimaya stores.

Seattle "K" chapter of 442nd Combat Team hosts a reunion which will bring together former company buddies and friends from Hawaii and mainland during the annual Seafair Festivities, July 18-21, said Richard Naito, chair. America West Sixth Ave. Motor Hotel will be the headquarters. #

BOSTON—New Year's will be celebrated on Monday, Feb. 6, at the Quincy School in Chinatown. Asian American Resource Workshop, coordinator of the festivities, announced that dancers, singers and musicians will perform both traditional and contemporary pieces. For more information, call 426-5313.

442/MIS exhibits go to Pearl Harbor

SAN FRANCISCO—The Go For Broke/Yankee Samurai exhibit is headed for the U.S.S. Arizona Memorial Museum in Pearl Harbor, Hawaii, after successful showings at Presidio Army Museum, Los Angeles Museum of Natural History, State Capitol in Sacramento, and Cannon House Office Bldg.

Go For Broke, Inc., director Tom Kawaguchi announced that the Pearl Harbor opening is scheduled for early February. Due to space

limitations, the exhibit is divided into two phases: from February through June, the Go For Broke (100/442) exhibit will be shown; from July through December the Yankee Samurai (Military Intelligence Service) will be shown.

Kawaguchi also noted that because of a computer malfunction, Go For Broke, Inc., membership forms were late in going out. As a result, the charter membership date has been extended to March 31. #

State APA lawyers swear in officers

LOS ANGELES—Asian/Pacific Bar of California, with a membership of about 800 attorneys statewide, installed president Teresa Tan, president-elect Leslie Furukawa, secretary John Fukasawa and treasurer Lillian Lim Quon on Jan. 14.

Tan is a deputy state attorney general in San Francisco. Furukawa, president of the Japanese American Bar Assn. in Los Angeles and legal counsel for JACL Pacific Southwest District, is

a partner with the firm of Williams, Williams, Furukawa and Bartlett.

Fukasawa is with the law firm of Berris, Fukasawa and Anderson, a general civil practice firm in Campbell.

The Asian/Pacific Bar of California comprises ten APA bar associations and the California Asian Judges Assn. and most recently participated as a friend of the court in the Korematsu coram nobis case. #

Guest's Corner

Working for Peace

By DIANE NARASAKI
International Examiner

Seattle

As an Asian American working for a pacifist organization [American Friends Service Committee], I am often asked why people of color are not involved in the peace movement and why activists of color do not make nuclear disarmament their number one priority. After all, the questioners reason, our lives and the future of the human race itself are at stake. They wonder whether the insistence of people of color to work on other issues as well, primarily racism, reflects a lack of understanding or concern about the desperate need to work for peace.

The short answer to these questions is that people of color have always understood, been concerned about, and worked for peace, both as narrowly defined by most white activists and as more broadly defined by our communities. Racism, classism, and ignorance on the part of most whites, however, have kept our work for peace either out of the public eye or from being recognized as "peace work."

Asian and Pacific people have worked for peace throughout our history in this country. Many Asian immigrants, past and current, worked for peace in their countries of origin, and left behind repressive and militaristic governments as a result of those efforts or out of a desire to live in a country which they believed would allow them to express and act upon their political beliefs.

Immigration Policies

U.S. immigration and foreign policies, however, have always made the peace work of Asian and Pacific people, both immigrant and native-born, a dangerous business. Asians have the dubious distinction of being the only people who have ever been banned from U.S. immigration and citizenship on the stated basis of race alone. The 1882 Chinese Exclusion Act was a blatant and successful attempt to keep Chinese out of the U.S. and to keep the Chinese population already in the U.S. artificially low; indeed, many proponents hoped that Chinese would disappear altogether.

These and other exclusionary and genocidal policies have had tremendous and negative impacts which affect Asian Americans to this day. By keeping our numbers low, these policies denied us political clout while at the same time making us highly visible for scapegoating in times of political and economic unrest.

Under these circumstances, Asian immigrants were acutely aware of the precarious status and the risk of deportation if they openly opposed American militaristic or interventionist policies or the policies of their countries of origin. They also knew that their public opposition to these policies could endanger not only themselves, but family members abroad, as well. Further, they knew that though barred from citizenship through no fault of their own, their very status as aliens could make them suspect in times of unrest. This was brutally exemplified when Japanese male resident aliens known to be vocal community or religious leaders were rounded up and incarcerated, sheerly on the basis of their race and status as aliens, before the general evacuation and internment of the entire Japanese American population from the West Coast during World War II.

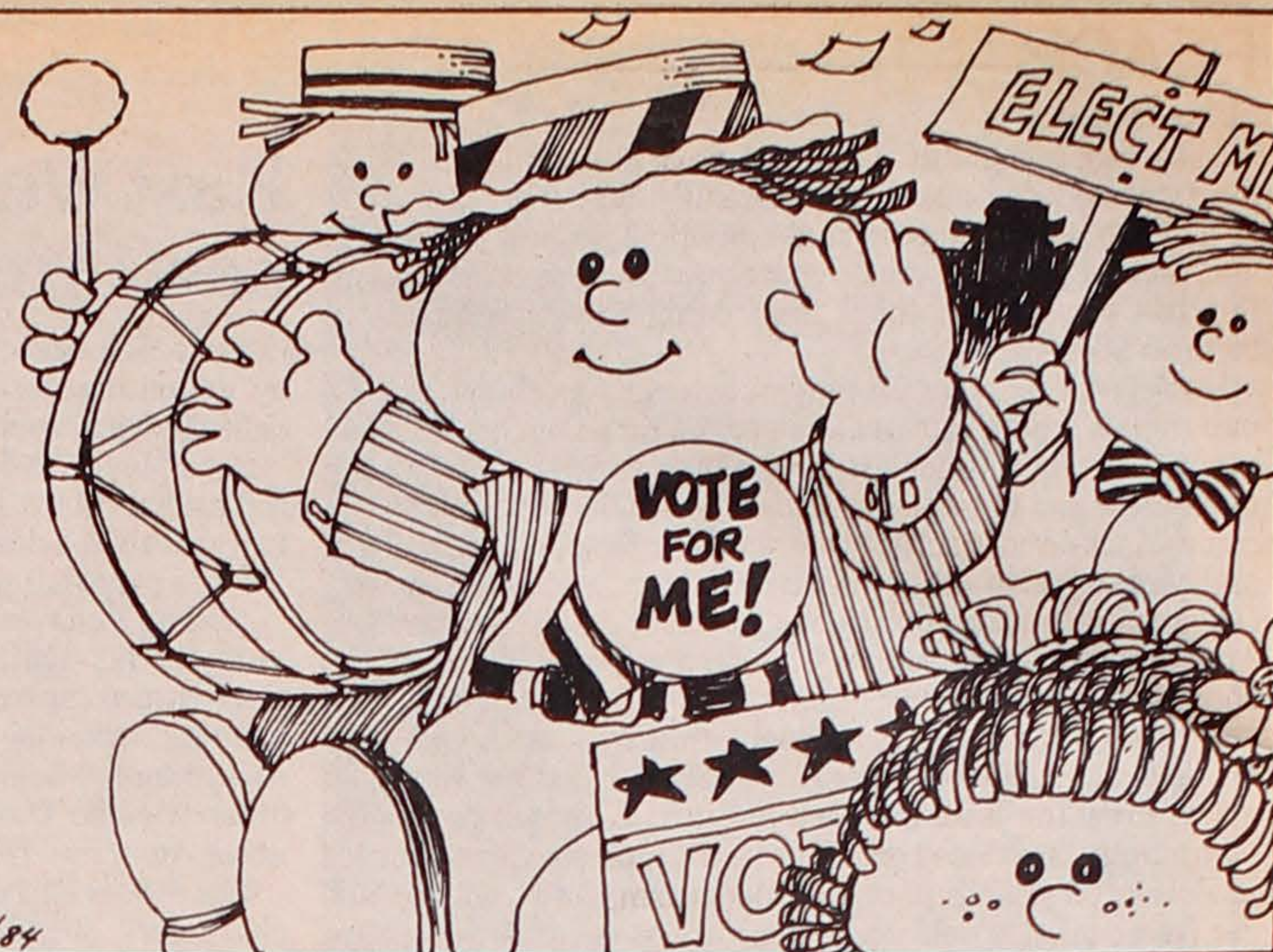
Continuing Risk

Though immigration and naturalization policies were finally changed in the 50s and 60s, and though Asians now constitute approximately one-third of the immigrants to the U.S. and are eligible for citizenship, many Asian Americans, particularly Filipinos and Koreans, are still keenly aware of their continuing vulnerability to harassment, intimidation, surveillance, and worse, if they speak out against U.S. foreign policy and the militarism and repression of countries like the Philippines and South Korea. The lives and deaths of Silme Domingo and Gene Viernes are a case in point.

Asians have run a far greater risk than their white counterparts in working for peace. Asians have been pressured to remain silent, be disengaged from the political process, and to prove loyalty to our country which has tried to exclude us and commit genocide against us. And, like other people of color we have had to struggle against the poverty that is the natural consequence of discriminatory schooling and employment practices. We have had an uphill battle just to survive in this country against these odds.

Continued on Page 5

1984 Year of the
POLITICAL PATCH KIDS



REDRESS PHASE FIVE: Minoru Yasui

A Sympathetic Ear

Mayor Henry G. Cisneros of San Antonio, Tex., is an important personage as chief of a city of 800,000. He is also a member of the select committee, headed by Henry Kissinger, studying U.S. policies and problems in Central America.

Although he has larger issues to consider, in regard to redress, Mayor Cisneros of San Antonio has written, "I will be happy to be supportive. Please outline the steps you would like me to take." We suggested he issue a written statement endorsing redress, that he urge Congressman Henry B. Gonzalez (a 22-year veteran in Congress) to sign on as a co-sponsor of HR 4110 (the redress bill), and that he put JAACL in touch with various Hispanic American groups and organizations to make common cause in supporting redress.

We do not know how much Mayor Cisneros will do for us. But we do know that we have gained a sympathetic ear. Hopefully, he will add his voice to ours in asking for simple justice for our racial minority. There is, of course, a concomitant responsibility for us to be concerned about the legitimate concerns of their group too.

We believe that AJAs all across the country, especially in those states east of the Rocky Mountains, can immeasurably assist redress by making similar contacts with other personages of importance and influence. We need to mobilize national public opinion in

support of redress. The educational task confronting us is enormous. But, each of us can talk about evacuation experiences, or about the ultimate need to assure that justice is done.

We need to preach the self-evident truth that the diminution of the rights of any group, based upon arbitrary criteria of race or ancestry, diminishes the rights of all of us, and that the wrongs of yesteryear cry out to be corrected. The voices of people must be heard in Congress if we are to succeed. You can help in stimulating expression of support.

THE CITY OF SAN ANTONIO is an interesting place, with its lovely "River Walk", a beautifully landscaped and secluded refuge below street level along the banks of the San Antonio River, with greenery and over-arching, towering trees set amidst exotic shops and restaurants... San Antonio is Mexican in character. The Alamo stands as a sobering reminder of the struggles in 1836 to gain independence. Today, 60% of the population is of Mexican American background. Interestingly, about 15% of the population today are Asians—we would guess that these are mostly southeast Asian refugees... There was a Japanese tea garden, operated by the Jingu Family before World War II. During the war, it was renamed the "Chinese gardens," but recently, the former name of "Japanese tea garden" was restored—so, perhaps, there is hope that the residents of San Antonio will be sympathetic to our cause.

EAST WIND: by Bill Marutani



A Japanese Inn

Yamaguchi-ken

IT HAD BEEN over fourteen years since we last stayed in a *ryōkan* (Japanese inn) and we had thus forgotten some of the amenities extended to guests. For starters, upon our arrival to the inn there was our name

(in *kanji*) on the guest billboard along with those of others; similarly on the lintel to the entryway to our pre-assigned room. Upon settling into the room, the maid lays out a *yukata* and serves freshly brewed tea along with some *ahn-manju*.

Now, that's service. None of this having the bellboy bring up your one bag, switch on the light while he has his other hand out for the dollar bill, then disappearing.

THE TATAMI ROOM is *hachi-jo* (eight mats) plus a *tokono-ma*. There's also an anteroom of *yon-jo* and at the other end of the central room is a veranda overlooking the manicured garden with its pond. Although it is possible to rent on the European plan, usually breakfast and dinner are included in the accommodations—Japanese style. So no bacon 'n eggs with toast and coffee in the mornings; be prepared to settle for *miso-shiru*, a dab of *tsukemono*, a slice of salted salmon, hot rice and tea. The evening meal will include gourmet courses served in ceramic ware of interesting configurations. A delectable surprise as each dish is served. But far too much for us.

THERE ARE DISADVANTAGES, some sacrifices and adapting to do. At the outset there's the ritual of removing one's footwear each time one enters from the

street, shifting into slippers—which are then left outside your room. And the *te-arai* has its own set of slippers to be worn only in that room. Speaking of the W.C. (water closet), they always tend to be chilly with their tiled walls and no heat being funneled into these rooms.

Then there's sleeping on the *tatami*: we don't mind the *futon's*, but those *makura's*! I swear they stuff a lot of sand into those things, so hard are they. As we move our heads during the night trying to find that one, comfortable position for snoozing, we can hear what sounds to us like shifting sands in the *makura*. We sorely—literally as well as figuratively—missed that favorite pillow at home.

BUT THEN THERE'S the *o-furo*, the greatest relaxing sedative invented. The *o-furo* compensates for all the inconveniences. Just soaking. But then be prepared for another surprise reminder: no big Turkish towel to dry off with; in fact, no towel other than the thin, hand-towel that you're clutching which is now wet. So you wring it out as tight as you can and begin "drying off" with a damp cloth and are surprised how effectively it does the job. After all, millions of Japanese do it. Daily.

AFTER THE REFRESHING soaking, you wrap yourself into that stiffly starched *yukata* (and if it's a bit chilly, a *tan-zen* on top), put on some wooden *geta's* and go clop-clopping down the street, peering into shops. We recommend investing in a pair of *tabi's* if there's a chill in the air.

IT CAN BE a great way to see, and to experience, Japan.

pacific citizen

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Postmaster: Send address changes to Pacific Citizen, 244 S. San Pedro St. #506, Los Angeles, CA 90012-3891.

PEACE

Continued from Page 4

Language and cultural barriers have also made it difficult for Asian and Pacific people, especially those without a grasp of English, to participate in the political process in general and the mainstream peace movement in particular, though this has not stopped them from doing so within their own communities.

However, despite these major obstacles, Asian and Pacific individuals have again always worked for peace. Peace work in our communities flowered in the 1960s during the civil rights movement and the war in Vietnam, when, like other people of color, Asian and Pacific Americans organized a movement and worked with other movements for peace and justice. Organizations sprang up in cities such as San Francisco, Los Angeles, San Diego, Chicago, and New York. These groups consisted of the various Asian ethnic groups, working class and professional people, students, religious and community leaders, and spanned generations. They, like other groups of color, drew the links between militarism and its cost to the community in reduced or eliminated human services; focused attention on the impact of colonialism, intervention, and conventional, as well as nuclear wars, on Asian people at home and abroad; and worked to broaden the definition of "peace work" to include these issues.

Effect of Militarism on Asian Community

The 1970s saw a major advancement when the people of the Pacific launched the Nuclear Free and Independent Pacific Movement. The Pacific, an extremely strategic location, has been called the most militarized region in the world. The U.S. has bases and/or missile ranges in Micronesia, the Philippines, South Korea, Hawaii, and in Okinawa. It has been said that the U.S. missile base on Kwajalein Atoll in Micronesia has probably contributed more to the nuclear arms race than any other spot on earth, as it is at the heart of every development of the U.S. nuclear arsenal. The U.S. is also pressuring Japan to rearm. Nuclear weapons deployed in any of these places can easily reach China, Southeast Asia, or the U.S.S.R.

Our government supports the repressive dictatorships in the Philippines and South Korea to keep those bases; seeks to abrogate Japan's Constitution, which prohibits rearmament; and is doing its best to abrogate the Constitution of Palau, which declares it to be a nuclear free and independent country. The U.S. is deploying sea-launched cruise missiles in the Pacific without anyone's permission. It is no wonder that Admiral Long, the commander-in-chief of the Pacific Command, has stated, "This region ... is most probably where we shall witness confrontation with the Soviet Union."

The people of the Pacific and Asia believe that this kind of militarization is in no one's interest, least of all theirs, and have built the Nuclear Free and Independent Pacific Movement, as well as peace movements in Asian countries, to oppose further weapons testing and militarization in the region. These people do not need ABC-TV's "The Day After" for a graphic account of nuclear holocaust; they have experienced nuclear weapons testing (66 atomic and hydrogen bomb explosions) over the last 40 years and the bombings of Hiroshima and Nagasaki.

The Nuclear Free and Independent Pacific movement has, in the 80s, established affiliates and linked up with Asian and Pacific American groups already active on peace and social justice issues, such as Asian American Caucus for Disarmament in New York, Asian and Pacific Americans for Nuclear Awareness in Los Angeles, Bay Area Asians for Nuclear Disarmament in San Francisco, and groups in San Diego, Boston, Washington, D.C., Portland, and Seattle. The NFIP network here includes the American Friends Service Committee, Asian/Pacific Women's Caucus, Committee for Justice for Domingo and Viernes, Japanese American Citizens League, and Greenpeace.

If You Want Peace, Work for Justice

Activists of color obviously take a much broader view than most white activists on what constitutes peace work. We reject the Eurocentrism of the mainstream movement; sea-launched cruise missiles in the Pacific are as worthy of attention as European cruise missiles; 30 million Japanese signatures for peace delivered to the U.N. Special Session on Disarmament are as noteworthy as several hundred thousand Europeans marching for peace. We reject the narrow focus on nuclear disarmament at the expense of other survival issues; nuclear war is not the only or even the most immediate threat to our lives. We are concerned about all survival issues, including poverty, hunger, housing, unemployment, the poverty draft, human services, self-determination, conventional as well as nuclear weapons and wars, and the racism, classism, and sexism that cut across all these issues. We do not believe that working on these issues are mutually exclusive; as Pope Paul VI once said, "If you want peace, work for justice."

People of color in general, and Asian and Pacific people in particular, not only care about peace, we have struggled for peace as long as we have struggled for justice, here and around the world. We have not only participated in the quest for peace, we have at times provided leadership to it and made it a more humane quest. Perhaps more white activists and organizations will join us in what should be a mutual quest for peace and justice. After all, the future of the whole human race, poor as well as middle class and wealthy, colored as well as white, is at stake. #

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● HR 4110

Just received word from one of our prominent congressmen that his office has to date not received a single letter regarding the Civil Liberties Act of 1983 (HR 4110) from his Japanese American constituents or anyone else. The congressman's office is aware of the bill since he was asked by Japanese American colleagues in Congress to support and help bring about the passage.

One might assume that Japanese American constituents in his district do not care too much, are apathetic, and are not too concerned about making this country a better America for all Americans. This bill, as we know, would guarantee that citizens will never again be incarcerated without due process of law.

Therefore, I think it would be remiss for us Nisei to sit back at this time. Not only should we write but we should ask our friends to write to their congressmen.

FRANK SAKAMOTO
Chicago

● Redress from Japan

In old age one should avoid the error of arguing with people whose views are perceived to be antipodal or totally wrong. If I am implying that old age brings wisdom I should remind myself of Sen. S.I. Hayakawa's quotation which has often returned to haunt him: "There is only one thing old age can give you, and that is wisdom." Moreover, to rebut the major points Kiyooki Murata makes (PC, Dec. 16), and the temp-

tation is great, would require much detailed information and documentations, an exponential process too long for this letter.

Murata, former editor of the Japan Times, is a singular example of journalism trying to explain what it does not understand. Although he lived here through the evacuation years as an alien, apparently the mysteries of the American process and institutions, admittedly temporarily derailed during WW2, were inscrutable then as today to him—just like the classic Oriental cliché.

However, there is a positive point I would like to expand to its logical conclusion, his statement: "... relocation was a consequence of the war Japan started with the U.S." This and the other

positions he takes are startlingly close to those of J.J. McCloy, assistant secretary of war in 1942, the godfather of Evacuation. I am certain that both would embrace my notion that we may have here a basis for demanding reparation payments from Japan. This is an idea whose time has arrived; after all Japan has paid and, I believe, is still paying reparation ("foreign aid") to some of the Asian nations.

The virtue of this is that it would help our negative balance of trade with Japan; it would also help ease current tension in the Japan-American relationship—a consanguineous imperative according to JACL. I'll take mine in Hondas.

EJI SUYAMA
Ellsworth, ME.

FROM THE FRYING PAN: by Bill Hosokawa



Issei Oral History Project

Denver

The interest in ethnic roots that began developing a decade and a half ago resulted in the formation of a number of Issei history projects in various Japanese American communities. The idea was fine and the intentions were excellent, but many of the projects faltered through lack of expertise and the appalling complexity of the job.

In the first place interviews had to be taped with Issei. Most of them spoke little English and their interviewers, primarily Sansei, spoke little Japanese. Taped interviews had to be translated and competent translators who could donate their time were scarce. Students from Japan who volunteered their services often found they could scarcely comprehend the Meiji era Japanese of the Issei, particularly when they spoke in rural dialects. On top of that, many Issei were vague about details which is understandable in that they were trying to recollect experiences 60 and 70 years in the past.

All that was just the beginning. Draft translations had to be edited, often rewritten, and typed. Then the raw material had to be organized into some desirable form and publication arranged for. No wonder many projects simply bogged down.

One that didn't was the Issei Oral History Project undertaken by the Japanese Presbyterian Conference. The project was begun back in 1969 under the direction of the Rev. Heihachiro Takarabe of the Parkview Presbyterian Church in Sacramento. Those interviewed were mostly the church's Issei members.

But it didn't stop there. The Rev. Mr. Takarabe persuaded the Japanese Presbyterian Conference to support the project and his dedication led to more widespread backing. In 1975 the project was incorporated as a non-profit organization.

By 1977 the project had collected more than 180 comprehensive interviews, many running as long as 50 and 60 typewritten pages. That year six of the interviews with Issei born in various parts of Japan between 1886 and 1903 were published in a typewritten 249-page book titled "Issei Christians." It was published in connection with the centennial celebration of the Japanese Christian Churches in America. Members of the Parkview church helped collate and bind more than 175,000 pages of print.

At that time the project promised a more comprehensive book which has now appeared. It is a handsome hard-cover volume called "The Issei" and subtitled "Portrait of a Pioneer." It was edited by a Sansei, Eileen Sunada Sarasohn, and published by Pacific Books of Palo Alto, Calif. The thoughts and recollections of 32 Issei are condensed into a 296-page indexed volume divided into six sections: The Dream, The

Reality, December 7, 1941, The Camps, The Return, The Legacy.

Despite an unfortunate tendency for the experiences of the Issei to be repetitive, there is much fascinating reading.

"Three of my children are in (U.S.) military service," one Issei woman told officials inquiring about her loyalty. "I can't point a gun at Japan, and I can't abandon the Emperor either. I'll obey the United States in any other way." They said that was okay.

And another Issei woman: "When my husband was around 80 he decided ranch work was too much for him to continue any longer and wanted to work in town instead." He got a job as a janitor, then went to Japan to help his mother celebrate her 100th birthday. He stayed in Japan nearly 10 years, "not doing anything over there except drinking," until she told him to come home.

Dr. Osamu (Ham) Miyamoto, project chairperson, says work is under way on another volume to be called "Issei Women." We're looking forward to it. The Issei Oral History Project deserves the congratulations of Japanese Americans, and their gratitude. #

(The Issei Oral History Project's address is 727 T Street, Sacramento, CA 95814.)

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TRAVEL NOTES:

Unique Adventures in Machu Picchu

By MISA O SAKAMOTO

Palo Alto, Ca.

My husband, Calvin, and I decided to explore Cuzco and Machu Picchu, Peru, as one of our many unique adventures in South America. We left Lima early in the morning on July 29, 1983, and flew over the Andes Mountains for about an hour before arriving in Cuzco. This ancient capital of the Inca Empire is located at 11,500 feet above sea level. A few days later we took the long and picturesque train ride to Machu Picchu, "The Lost City of the Incas."

We had taken a class in the History and Anthropology of Peru at our local community college in preparation for this trip. Our teacher forewarned us of the soroche—the high altitude mountain sickness. I drank the coco tea offered to all incoming tourists after we checked in at the hotel. This was to help us become acclimatized to the thin air in Cuzco. I rested and sipped tea and more tea, determined never to become the victim of soroche. But alas, soroche struck! I was overcome with nausea and headache. Drinking more coco tea and even chewing coco leaves did not alleviate my nausea. I yearned for the more familiar Japanese food such as a hot bowl of okai rice gruel with ume pickled plum, and a hot cup of mild Japanese green tea. Only my oxygen mask, provided by the hotel management, helped to relieve my discomfort.

Fortunately Calvin remained well. He took this opportunity to walk along the narrow streets where the walls were made of smooth granite blocks fitted together perfectly without mortar or connectors. While I rested he shopped for *charango*, *quena*, and *zampones*, South American musical instruments, which our daughter had asked for.

We joined the organized tour and visited Cuzco and its surroundings. I saw the power of the Incas in their ruins, and the influence of the Spaniards in the cathedrals. I felt as though all of Cuzco was a vast museum that guarded the remains of the two civilizations.

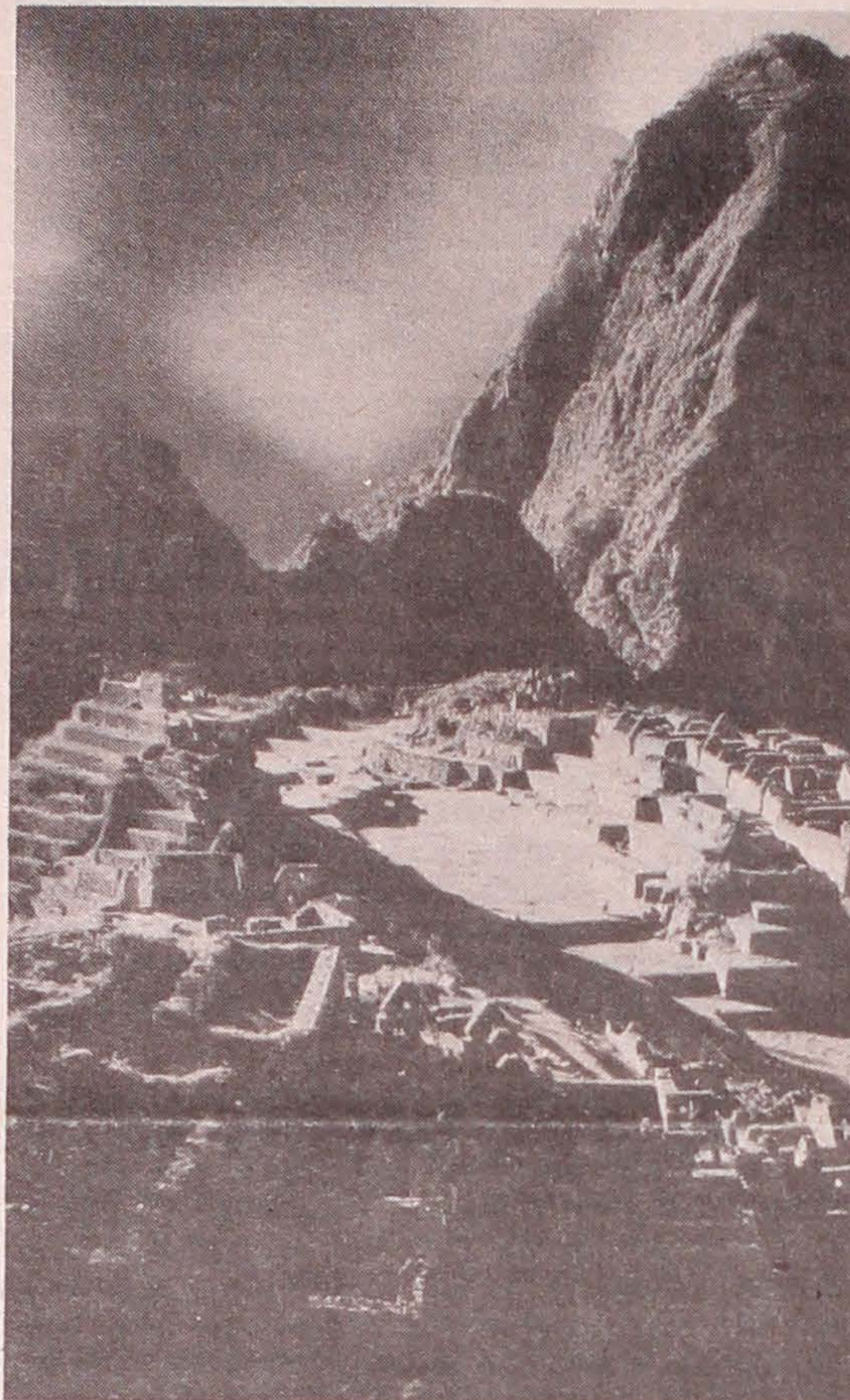
While riding through the city I noticed a sign over a hall "Aikido-Dojo-Karate." The tour guide said, "Japanese martial arts are very popular in this area. We have a few Japanese families and business in Cuzco, but other people have become interested in the martial arts."

The Sunday Market at Cuzco

Enroute to Machu Picchu, we stopped to visit the Sunday Indian market. We saw the classical barter system in practice as the Indians exchanged their produce and foodstuff. We

bargained for their arts and crafts though with some reservation. An Indian woman lifted her fully-gathered skirt and reached into her purse for money. When Calvin saw the handful of Sols, he commented, "Wow, the Bank of Peru must be under a woman's skirt!"

We spent one evening in an old Spanish inn located in Urubamba Valley. Roses and cyclamens bloomed profusely in antique Spanish brass containers. I imagined Spanish dancers with their colorful attire and castanets dancing in this spacious hacienda. Tito, the genial hotel manager, treated us to pisco sour cocktail before dinner and invited us to share a



"fire drink" in the patio after dinner. There were eight of us, including his young wife. As he poured the hot charanti brandy drink he said, "We Indians have deep *kokoro*. We love people in a quiet way and like to share our ways with them."

"Kokoro? That's a Japanese word, isn't it?" I asked. "Oh yes. Did you know that there are many Japanese words in the Quechua dialect?" He did not elaborate further as he was responding to other questions from his Caucasian guests.

But this made me think of another such situation during my stay in Lima. Ada Gutierrez said that her maternal grandfather Uwate was surprised to hear so many Japanese words spoken by their Quechua Indian maid. Reading "Lost City of the Incas" I eagerly searched for some familiar Japanese words in the Quechua dialect that Bingham mentions in this book, but I did not come across any. I regret I did not pursue this question while visiting the Amano Museum. Professor Amano was a Japanese archeologist who made an extensive study of the ancient Indian culture.

My mountain soroche eased off as we descended from Cuzco to 9,700 elevation at Machu Picchu. We travelled on a special tourist train managed by the Peruvian government. The Indians, I noticed, rode the local train which was packed with their families and their belongings. This train, I was told, went 50 miles further into the Amazon Basin than ours. The Indians commuted daily to Cuzco to sell their guinea pigs, chickens, fruits and vegetables. The train followed the course of the Urubamba River, a sacred river of the Incas. I watched the colorful and changing panorama of the Urubamba canyon. I was sure I smelled the wild geraniums, roses, azelias, orchids and other colorful flowers that adorned the lush tropical growth. The tall granite mountains were covered with tropical vegetation. I remembered the history and traditions of the Incas as I saw the agricultural terraces. The isolated Indian adobe houses with their thatched roofs reminded me of the rural sceneries of early Japan. The snow-capped Veronica Mountain provided a beautiful view in the background.

We arrived at the Machu Picchu station after an unforgettable journey through this picturesque canyon. Then we had to transfer to a mini-bus. The ascent to the Tourista Hotel was named Bingham Highway. This narrow and unpaved road climbs the steep hillside in a series of 15 hairpin curves. The fast bus rides up and down these curves were full of suspense

and anxiety. The Tourista Hotel, situated on the edge of the mountain overlooking the canyon, is a small and comfortable hotel. It is located at the end of the last hairpin curve. It provides meals for day visitors and accommodations for overnight visitors.

The Amazing, Imposing Panorama

After we checked in at the hotel and had our lunch, we walked on a narrow trail, for a short distance, to the entrance of the "Lost City of the Incas." Here, unexpectedly, we came upon the amazing and imposing panorama. I was overwhelmed by the grandeur of the mountains and the majestic view of the ruins!

The guide related the known history of Machu Picchu. It was discovered by Professor Hiram Bingham of Yale University in July 1911. For 300 years it had been safely buried under the shadow of Machu Picchu mountains, under the thick and wild jungle in the deep canyon of the Central Andes. "Picchu" in the Inca language means peak or hilltop; "Machu" means old. Literally translated, Machu Picchu means "old peak." The conquering Spaniards were never able to find this sacred city.

Bingham was born in Honolulu. His father was one of the early Christian missionaries there. In his book, *The Lost City of the Incas*, Bingham describes Machu Picchu: "It has the majestic grandeur of the Canadian Rockies, as well as the startling beauty of the Nuuanu Pali near Honolulu, and the enchanting vistas of the Koolau ditch trail on Maui, in my native land."

From the balcony at the entrance, we could see the amazing architectural ruins of palaces, temples, tombs, mansions, streets, stairways and plazas. The walls, made of granite rocks, were perfectly cut and ingeniously and snugly fitted. The high peak of Huayna Picchu, "young peak" with its terraces, royal tombs and temple ruins, stood in the distance at an elevation of 9,000 feet. Some enthusiastic and eager hikers climbed this peak, but I chose, instead, to sit under the heavy mist and enjoy the aesthetic beauty of nature and the creative work of man. I was glad that the Spanish conquerers never discovered Machu Picchu.

Sun Worshippers—Yesteryears, This Year

This fascinating Inca sanctuary, built in the 11th century, has now become a mecca for ambitious tourists as well as some religious groups.

The Temple of the Sun is one of the most carefully designed building among many others. The semicircular Temple of the Sun and the sundial stone were the most significant attributes of their culture and religion.

The spirit of the sun worshippers of the 11th century continued to embrace sun worshippers of the 20th century. I met young European hikers who had climbed the steep hill of 15 hairpin curves at 2 a.m. so they could view the sunrise.

I remembered July 1946 when I was in Japan. Accompanied by my friends, I joined a group of Japanese hikers and climbed Mt. Fuji. We spent the night on the mountain so we could see the sunrise—"Goraiko," the supreme power and beauty of nature and sun.

But in July 1983, I stood alone on the balcony of the Tourista Hotel at 5:30 a.m. patiently waiting for sunrise. I contemplated the mystic silence and the grandeur of nature as the mountains appeared from nothingness—only to disappear again with the changing formation of the fog. I felt a deep reverence for nature and sun; I was only an infinitesimal part of this universe. I felt humble. Could I be a sun worshipper too? My husband chose to remain in bed at that hour. After breakfast we roamed among the ruins at our leisure trying to digest all the historical perspectives given by our tour guide the previous day.

Mahikari Group from Mexico

At 3 p.m. it was time to return to Cuzco. There was much confusion and a delay in departure time as a group of Mexicans joined us at the last minute. I soon noticed that all of them wore a pin with a certain insignia on their outer clothing. A couple sat in front of Calvin and me. After we were all settled and as the train started to move slowly I asked, "Where are you from, and what is the pin you are all wearing?"

"Mexicali," I thought the woman said.

"Mexicali? That's in Texas or New Mexico isn't it?"

"No Mexicali. Mahikari. Do you know Mahikari? Takayama, Japon? Do you know Shirazaki sensei teacher in São Paulo and Suzuki sensei teacher in Los Angeles?"

I understood the Japanese names and places. But I was astounded when the young couple folded their hands and bowed their heads in meditation.

"Do you know the meaning of makoto?" she continued raising her head. "Mahikari comes from makoto and hikari."

"Yes, I know. Makoto means true or sincere. And hikari means light or radiance."

"Si, si. Uno y el mundo." She beamed with delight.

Calvin understood a little Spanish as he had studied the language in preparation for this trip. Though somewhat indifferent towards our earlier conversation, he now turned towards me and said, "This must be some kind of a religion. She is saying something about one God and one world."

I became even more curious. We had difficulty with our language so she called an English-speaking friend to join us.

Continued on Page 7

Contra Costa slates winter activities

RICHMOND, Ca. — Contra Costa JACL informs students that applications for 1984 scholarships are due Mar. 15 and that applications have been sent to school counselors of Richmond, El Cerrito, Kennedy, Harry Falls, De Anza, and Pinole Valley high schools. For forms and more information, contact Mrs. Masa Sato, 620 Beloit Ave., Kensington, CA 94708; 524-1313.

The CARP (aging and retirement program) resumes its monthly operation after the holiday season. "Coping" is the main theme of the Jan. 27 presentation at East Bay Free Methodist Church.

The chapter also announces that more than 75 persons have contributed redress pledges since the last issue of Rappa, the chapter newsletter. #

PC Calendar of Events

● JAN. 21 (Saturday)

New England—Shogatsu party, Boston; info (617) 492-4335.

Downtown Los Angeles—Inst dnr, Okada Res't, 7pm.

Carson—Inst dnr, Gung Hay Res't, Gardena, 7pm.

Seattle—Inst dnr, Southcenter Doubletree Plaza, 6pm.

Seattle—Jpn Queen fshn sh/dance, Doubletree Plaza Hotel, 9pm.

San Fernando Valley—Inst dnr, 6:30pm, Odyssey Res't, Granada Hills; Judge Rob't Takasugi, spkr.

Oakland—Public forum: Right to Live or Die, 1pm, Int'l Inst of East Bay, 297 Lee St.

● JAN. 22 (Sunday)

Los Angeles—Bnft movie 'Chiheisen' for ret hm, 244 So. San Pedro, 1 & 4:30pm, \$20 and \$50; 680-3700.

West Los Angeles—Potluck Inch for snr cit, 1pm; Felicia Mahood Cntr.

● JAN. 24 (Tuesday)

San Francisco—Oshogatsu festival mtg, Buddhist Ch, 7pm; info 567-3851

San Francisco—Toast to Carol Ruth Silver, 5:30pm; 668-3473/861-8450.

● JAN. 27 (Friday)

West Valley—Inst dnr, Bold Knight Inn, Sunnyvale, 7:30pm; Floyd Shimomura, spkr

● JAN. 28 (Saturday)

Marina, Torrance, Venice-Culver—Jnt inst dnr, Hacienda Htl, 6pm

St Louis—Inst dnr, Mandarin House; Henry Tanaka, spkr

Salinas Valley—Inst dnr, Salinas Golf & Cntry Club, 6:30pm; U.S. Rep. Leon Panetta, spkr

Sequoia—Inst dnr, Ruby King Res't, Los Altos, 6:30pm; Wendy Tokuda, spkr; Rsvp 494-7862.

Portland—Inst dnr, Oregon Buddhist Ch, 7pm

● JAN. 29 (Sunday)

Sequoia—Inst dnr, 4pm, Imperial Grdns Rest, Mt View; Rsvp by Jan. 23, 323-0352

● FEB. 3 (Friday)

San Francisco—Inst dnr, Four Seas Res't, 6:30pm; Fred Korematsu, spkr

● FEB. 4 (Saturday)

Fremont—Washington Township / So Alameda County 50th Reunion, Holiday Inn, 32083 Alvarado-Niles Rd, Union City, 6pm; Rsvp Jan 17, E Tsujimoto, 38815 Sobrante St, Fremont, CA 94539

● FEB. 6 (Monday)

Boston—Chinatown New Yr's, Quincy Sch; 426-5313.

● FEB. 10 (Friday)

FRESNO—13th anl bnqt of Nisei Farmers League, 7pm, Hacienda Inn; gsts spkr Rob't Billing.

● FEB. 11 (Saturday)

San Jose—Inst dnr, Hyatt Hse, 6pm; Sen. Spark Matsunaga, gsts spkr

Sequoia—Crab-spaghetti feed, Palo Alto Buddhist Ch; info (408) 321-7066.

San Francisco—Oshogatsu festival, Buddhist Ch/Morning Star School, Pine & Octavia, 11am-5pm.

● FEB. 12 (Sunday)

Philadelphia—Gen mtg, Moorestown Friends, Future of US-Jpn relations, Kent Cakler, Ken Oye spkrs

● FEB. 18 (Saturday)

Salt Lake City—JACL Credit Union mtg, dnr, dance; Ramada Inn, 999 S. Main; 6:30pm; Reserve by Feb. 15, 355-8040.

● MAR. 9 (Friday)

Philadelphia—Bd mtg, Jack Ozawa res.

● MAR. 17 (Saturday)

Carson—Steak dnr and Las Vegas nite, Gardena Buddhist Ch, 1517 W 166th.

MACHU PICCHU

Continued from Page 6

From this person I learned that 30 delegates from Mexico attended the Pan American Mahikari Conference in Lima. She explained that Mahikari is the guiding force in their lives. They believed that all people belong to one world and that essentially all people belong to one God. At this point they recited a long prayer in Japanese with a decided Spanish accent.

They went to Machu Picchu to worship the sun as the Incas had. They believed that Japan is the source of the rising sun. As the "Land of the Rising Sun," she had the destiny to "rule the world in peace." They also believed that there are "lost continents" somewhere, but the surviving followers of sun worshippers emerged in Mexico, South America, Egypt, Greece and Tibet. They said that the international conference of Mahikari religion in Takayama, Japan in October 1984 will attract followers from all over the world. These are the ones who seek true light and radiance.

They went on to explain that belief in Mahikari would also help to resolve many health problems. They did not readily resort to modern medicine and medical care. The true light emanating from the heart and through the hand could cure some illness or discomfort. With this they raised their hands over each other's shoulder demonstrating their belief and practice. Soon I noticed many hands being raised. I was told that many were suffering from travel fatigue. They were helping each other to ease the fatigue.

Two young British men from the Bahamas who were our travelling companions and who sat across the aisle from us became alarmed and asked, "What are they doing raising their hands like that?"

I explained the significance to them. They smiled at each other in apparent disbelief. "We just wondered what was going on and whether they were going to get to you too."

The woman who spoke English told me that there is a large dojo temple in Mexico City and an increasing number of Mexicans are becoming followers of this religion. The dojo has a simple "Goshintai" as its symbol of worship. This is the form of a cross with three circles in its center designating unity of man and universe.

"Do you know Amaterasu Omikami?" she asked.

"Yes, it is the sun goddess of Japan," I said trying vainly to recall the mythology of the sun goddess I had learned in my childhood. I became even more curious. It is so strange to hear Mexicans talking about Amaterasu Omikami.

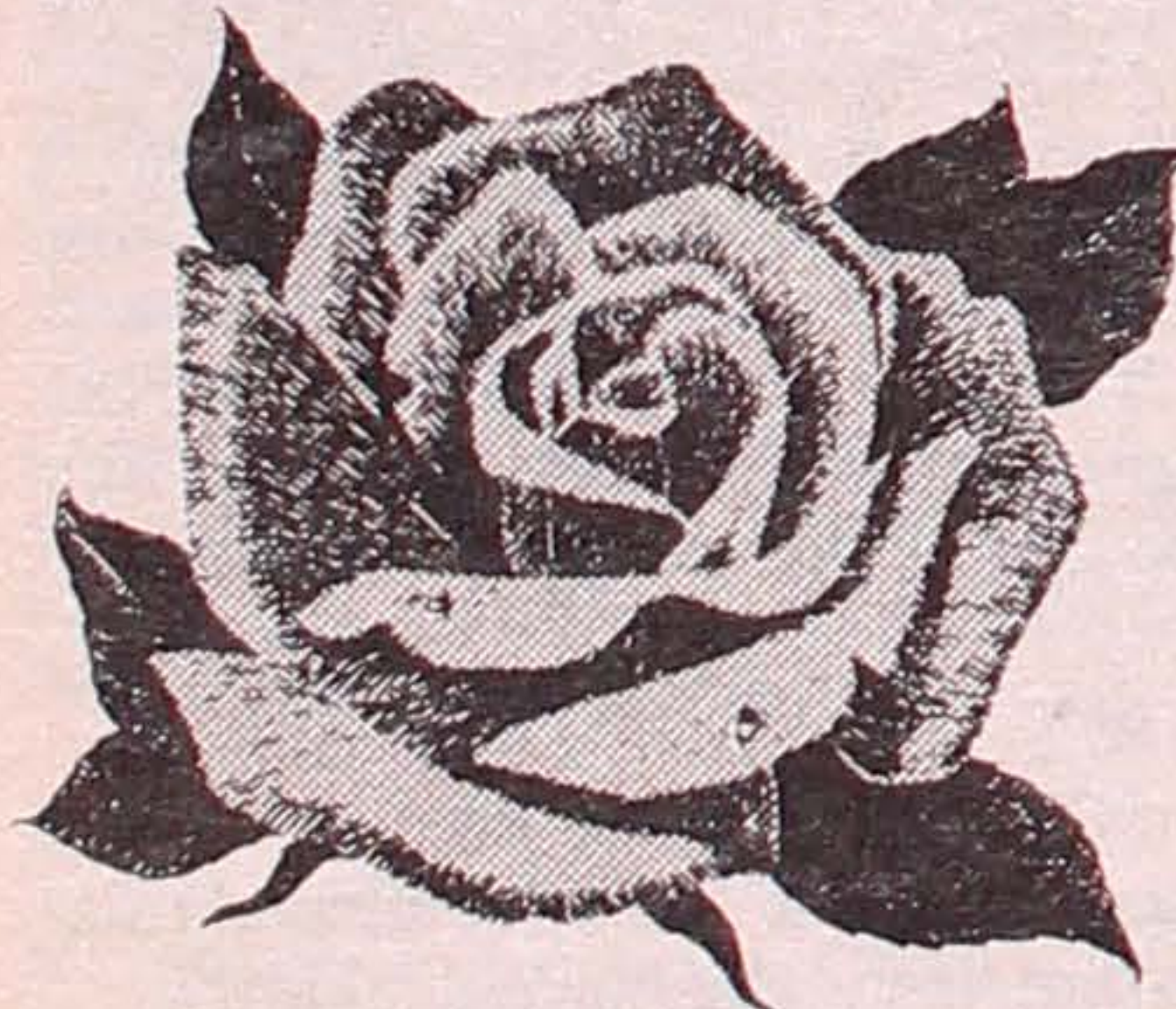
"Well, Amaterasu is the highest sun goddess. But we worship the sun which is higher than Amaterasu. This is why we went to Machu Picchu because we know that the Incas too worshipped the sun and we wanted to do the same."

I thought of the character Nihon Japan written in Japanese calligraphy. It means "rising sun" or "source of sun." I am sure they too recognized this character. I thought of how the Japanese militarists usurped this symbol.

I thanked them for telling me about their religion. I explained that it was an extension of my South American experience to have come in contact with them and to learn the belief and structure of a religion unbeknownst to me. She inquired whether I had any deep religious convictions that had brought us together.

Continued on Page 12

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1984 Chapter Installations

MARINA, TORRANCE, VENICE-CULVER CHAPTERS—Three Southern California chapters hold a joint installation dinner in the North Starlight Room, Hacienda Hotel, 525 N. Sepulveda Blvd. in El Segundo, just south of the L.A. airport, Saturday, Jan. 28, from 6 p.m. Dinner begins at 7 p.m.

Regional Director John Saito installs the newly elected officers. Chapter members provide special entertainment, with Fred Fujioka as emcee. Fifteen door prizes will be given out during the evening. General chair Ed Goka announced that all members and friends are invited.

Tickets are \$15. Call Dorothy Shimizu, (213) 384-9689, Toshio Dojiri, 324-6825, or Frances Kitagawa, 821-7739 for reservations by Jan. 25.

SAN FERNANDO VALLEY CHAPTER—U.S. District Court Judge Robert Takasugi is guest speaker at the chapter's installation dinner, Saturday, Jan. 21, 6:30 p.m., Odyssey Restaurant, 15600 Midwood Dr., Granada Hills. Tickets are \$18. For further information, call Art Okutake, (818) 997-0266 (h) or 715-4186 (w).

SAN JOSE CHAPTER—With the theme of "Contributing to a Better Community," San Jose's dinner dance and installation of new officers will be held on Saturday, Feb. 11, at the Mediterranean Center of Hyatt House. Sen. Spark Matsunaga of Hawaii is scheduled to be guest speaker.

Cocktail hour begins at 6 p.m., with dinner at 7 p.m. The dance will be to live music.

Tickets and reservations may be obtained by sending \$25 per ticket to Grant Shimizu, 724 N. First St., San Jose, CA 95112; (408) 297-2088.

SAN FRANCISCO CHAPTER, P.O. Box 22425, San Francisco, CA 94122—Fred Korematsu, plaintiff in the *coram nobis* petition, is guest speaker at San Francisco JACL's installation dinner, Friday, Feb. 3, Four Seas Restaurant in Chinatown. No host cocktails begin at 6:30 p.m., with dinner at 7 p.m.

This year the chapter also honors two Sansei, Lorraine Bannai and Russell Matsumoto, members of the Korematsu legal team, who have both been chapter board members and who exemplify community involvement.

Tickets for the evening are \$17.50 and are available at the Paper Tree in Japantown. For more information, call dinner coordinator Dr. Arthur Noromura, 788-4044 (days).

Cressey Nakagawa, pres; Naomi Yamaguchi, vp (prog); Frances Morioka, vp (memb); Audrey Umeda, vp (pub); Vicky Mihara, sec; Tom Mao, treas; Greg Marutani, off del; Yas Abiko, alt del.

SEQUOIA CHAPTER, 3876 Grove Ave., Palo Alto, CA 94303—This year's dinner is dedicated to friends of the Nikkei community who assisted the wartime internees. The event begins with cocktails at 4 p.m. and dinner at 5 p.m., Sunday, Jan. 29, at Imperial Gardens, 2116 El Camino Real, in Mountain View. Tickets are \$17. Reservations should be made by Jan. 23 by calling Al Nakai (415) 323-0352 (w) or 322-6125 (h); Cal Sakamoto 493-5508, or Harry Hatasaka, 493-8932.

Marin shows dresses for redress

SAN RAFAEL, Ca.—A holiday fashion show at Dominic's Restaurant on Nov. 5 was a resounding success, said Hiroshi Ito, Marin County JACL member. The chapter's fund-raiser netted over \$2000 and provided its 1983 redress pledge to National JACL.

"Over 200 attended the show from as far away as Gilroy and San Jose and north to Sacramento," Ito

told the Pacific Citizen.

Presented at the show were original fashion designs of Masae Crossler, owner of Masae's Touch of Flair in Larkspur, and Jan Daijogo of Mill Valley. Commentator was Dianne Fukami, executive producer of KPIX evening news in San Francisco. Models featured the 1983 Cherry Blossom Festival Queen, Lisa Inouye, and the 1980 Queen, Jenny Tanbara.

JACL credit union marks 40th year

SALT LAKE CITY, Utah—The annual meeting of the National JACL Credit Union will be held Saturday, Feb. 18, at Ramada Inn, 999 S. Main St., with a 6:30 p.m. dinner, followed by election of officers, door prizes and dancing until midnight. Cost is \$7 per person, \$4 for children under 10. Reservations should be made by Feb. 15 at (801) 355-8040.

The credit union observed its 40th birthday last Sept. 30. Founded in 1943 to assist members during the war

years, Hito Okada (then National JACL treasurer) served as credit union treasurer, a post he held for 33 years. Today, the credit union has more than \$5.5 million in assets.

The board declared a 7% plus 2% bonus dividend for the last quarter. In addition, borrowers received a 2% refund of interest paid.

The credit union office at 242 S. 400 East is also being remodeled after nearly 25 years. #

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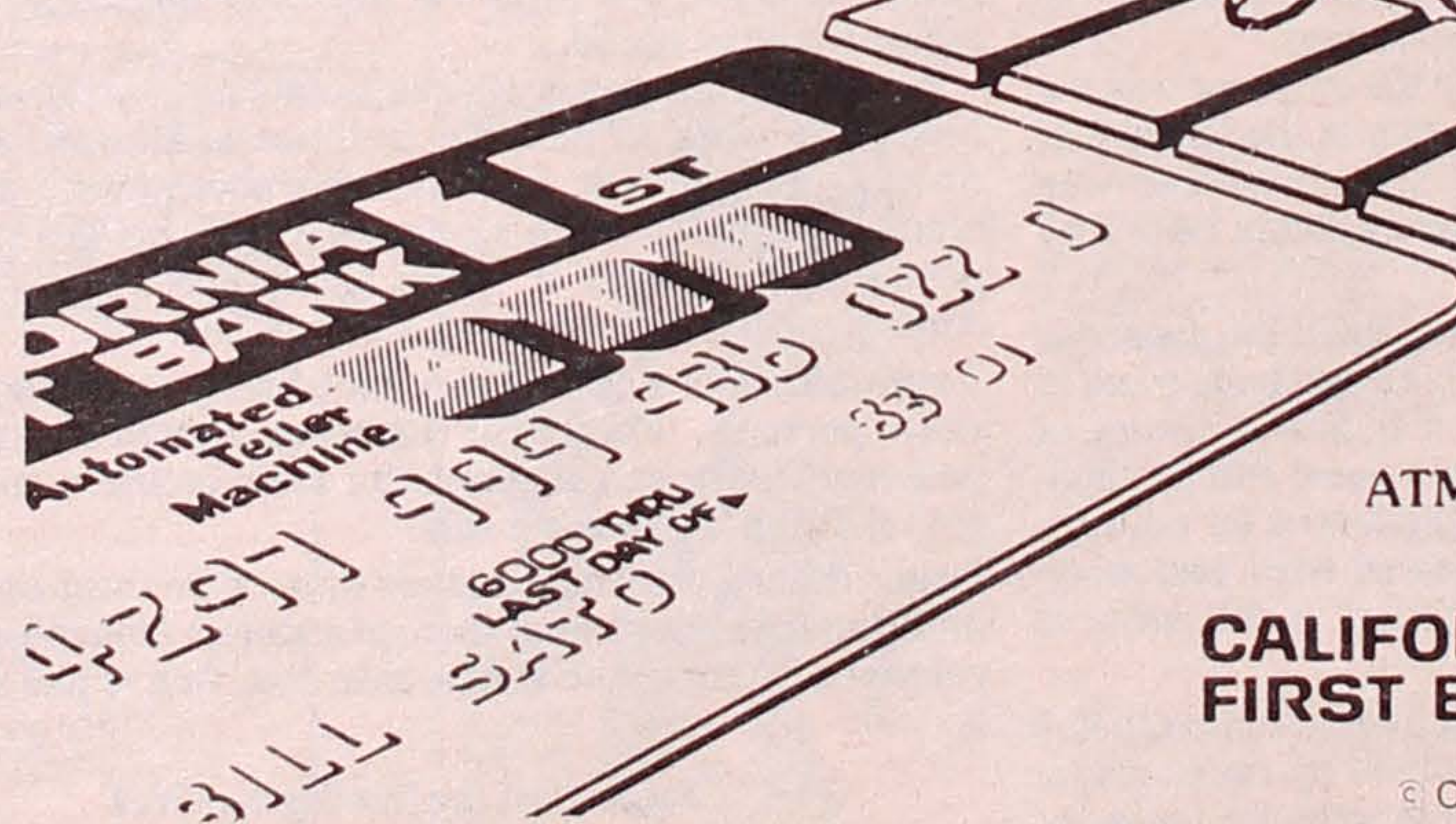
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A Dialogue between Masayo Duus and Toyoko Yamazaki

By CLIFFORD UYEDA

Author's Note: Following is a summary of the English translation of a three-hour dialogue between Mrs. Masayo Duus and Mrs. Toyoko Yamazaki which appeared in the January 1984 issue of *Bungei Shunju*. The event took place in Tokyo, Nov. 10, 1983. The translation was done by a well-known scholar who wishes to remain anonymous. (*Bungei Shunju* is a leading monthly magazine in Japan. Over one million copies are sold each month.)

Are There 'Two Fatherlands'?

Yamazaki: The change in title from *Futatsu no Sokoku* (*Two Fatherlands*) to *Sanga Moyu* (*Mountains and Rivers Aflame*) was NHK's idea. I am not happy with the change. I prefer my own title which I feel is more somber and harsh, and which reflects more accurately the theme of the story.

I heard that Floyd Shimomura, the president of JACL, objected to the title of my book. He is a Sansei, and they have not suffered as had the Nisei. I wrote the book so people, including Sansei, can learn about the unknown historical facts. I wrote to fulfill my social mission.

Duus: The Sansei experienced the hardship of growing up with parents struggling to begin again from scratch after being released from camps.

I understand why Japanese Americans object to the expression "Two Fatherlands." Even though they had to bear the humiliation of the detention camps which denied them their human rights, they did their utmost to be Americans, even if it meant risking their own lives. There was never any problem for them of choosing which was their country. The Japanese Americans went to the battlefield for the sake of one country, America.

There were only a very few Kibei who returned to the United States after staying in Japan for more than three years. Fewest of all were those Kibei who had received militaristic education in Japan at an impressionable age and who had graduated from high school. And among them were those who volunteered as Americans for military service and took up arms for America. Therefore, JACL wants to make clear that for the majority of Japanese American Nisei there was and is only one fatherland. I think that they would not like the people of Japan to misunderstand that. The JACL is concerned that the position the Japanese Americans have built as Americans with their blood and sweat will be threatened by a Japanese sentimentalism forced on them. Naturally Japan is a country of interest to them as the place where their parents were born.

Yamazaki: I heard many Sansei say, "We respect our Issei grandfathers who built the Japanese society with their blood, sweat and tears. But we are ashamed of our fathers who were led off to the detention camps quietly like sheep." I then realized deeply the importance of passing on these historical facts to the Sansei, to tell them about it.

The MIS soldiers were a secret weapon of the American army like the atomic bomb. By describing the lives of these soldiers I wanted to depict the spiritual depth of human beings who suffered as they were caught between two fatherlands.

Duus: It appears to me that the Japanese are waving the "Rising Sun" more than necessary. It seems that the prewar idea of fatherland is not yet dead in Japan. I have always been concerned about the Japanese in international society. The Japanese immigrants came from Japan where there was only one ethnic group, and their children lived in and adjusted to a multi-ethnic immigrant society in America. How they made this adjustment is of great interest to me, especially in the context of how contemporary Japanese ought to behave in international society. Before we raise the questions of "loyalty" or "fatherland" we should consider what war is.

The Underpart of America

Yamazaki: *Futatsu no Sokoku* is my *War and Peace*. I did not have an adolescence. During the war I polished bullets in a war plant. Many male students of my same age went off to the battlefield and died. I could not look at the television broadcasts of the Crown Prince's wedding. The sound made by the splendid horse carriage as it passed over the pebbles in front of the Imperial Palace sounded to me like the sound of the bones of the student soldiers who died in the war.

Even today I cannot understand why the emperor was not made to stand in court in some way or other at the Tokyo War Crimes Trials. That stuck in my throat like a little bone ever since the war's end. I feel that I have finally gotten rid of it by writing *Futatsu no Sokoku*.

Duus: What attracted my attention most about the Japanese Americans was the detention camps. It is a symbolic event in the history of Japanese in America. It is also a history of anti-Japanese feelings. And from within these camps Japanese American youths in their teens volunteered for military service and went off to battle. I wondered what had made these young men triumph over their ordeal in the cause of loyalty to their country.

Yamazaki: If someone were to ask what a detention camp is, I think it is the underpart of America caused by racial prejudice. I felt deeply that I absolutely had to write for posterity the historical fact that America, a democratic nation, sent its own people to detention camps with only two suitcases in their hands.

When I did research on the 442nd the thing that remained

most in my memory was the story that when Company I of the 100th battalion [Company I of the 442nd's Third Battalion] rescued the Texas battalion they were called "Japs."

Duus: This matter is of concern to me, too. Six men from the first platoon of I Company and two men from the second platoon were the first to reach the Texans. I interviewed all of them who are still living. I also went to the reunion of the Texas veterans in Dallas and questioned the survivors of the "Lost Battalion." I was not able to confirm the story. This matter about the Texans' saying "Jap" came from an article written by a Caucasian war correspondent. But not one of the soldiers who was on the scene heard the word "Jap." I investigated the story very thoroughly. There were no facts to sup-



Toyoko Yamazaki

Radio NHK Magazine photo

port it. Among the accounts I gathered were only stories of how the Texans came wordlessly in tears to hug the Nisei soldiers.

Roosevelt's Sneakiness

Yamazaki: There is an area in Southern California with a terrible climate called the Imperial Valley. President Franklin Roosevelt gave it its name to attract emperor-worshipping Japanese Americans to open up the land. I think Roosevelt was a truly sneaky politician. The Sansei don't even know that it was Roosevelt who gave the name to Imperial Valley. Their parents don't want to talk about it. [Imperial Valley was named by and after the private enterprise Imperial Land Company, established in 1901 to promote development of the area. President Theodore Roosevelt was then in office.]

Duus: It's not only the Nisei. No one wants to talk about hard or unpleasant experiences. Japanese Americans were chased out of the West Coast for political and economic reasons as well as for racial prejudice.

Yamazaki: America put citizens of their own country into detention camps, and then gave them loyalty tests. That started fights between Issei parents and Nisei sons about whether their fatherland was Japan or the United States, and families were destroyed. There is a drama for a novel.

Photographs in a Black Background

Duus: What I am interested in is why volunteer soldiers came out of the detention camps. It was a standard argument of the anti-Japanese factions that since the Japanese Americans had no military record their loyalty was doubtful. In the final analysis it was decided to gather volunteers from among the Japanese Americans as counter-propaganda to a Japanese propaganda that the Japanese Americans were discriminated against. Japanese Americans volunteered so that they could go on living in the midst of American society. They wanted to achieve distinction in war so their loyalty as Americans would not be belittled, and after the war their battlefield achievements would be useful.

Because of manpower shortage, Japanese Americans were rehired to work in military facilities in Hawaii. Japanese Americans had their identification photographs against a black background while all others carried badges with their photographs against a white background. The Japanese Americans felt quite insulted, I understand.

Yamazaki: A photograph in a black background seems like a dead person's. For those Japanese Americans who volunteered, there was a possibility their brothers could fight with them on the enemy's side.

Duus: Among the white soldiers there were those of German and Italian heritage, and there are stories that some of their relatives fought on the enemy side, too. That is how America is.

Japan Lost the Intelligence War

Yamazaki: I was surprised to learn about the incredible strength of American intelligence program. When the war broke out Japan stopped English-language education. By contrast in America they provided a thorough education in the

language of Japan, the enemy country. Japan at this point in time had already lost the intelligence war.

One of the things that irritated the Nisei was the MIS students were formed into groups of ten, and the leader of each group was invariably a Caucasian. Naturally they got the unpleasant feeling that they were not trusted.

Duus: At first all the officers in the 442nd were Caucasians. That was the plan of the American army. As the Japanese American soldiers showed their achievements in battle, some rose into the officer's rank. Some Caucasian officers were superb persons. Their feelings toward the Japanese Americans were not forced or artificial. You can't paint all the Caucasians with one color.

Duus: There were very few Japanese American soldiers who were taken prisoner. It was so striking that the military authorities wanted to find out why. The sense of shame to become prisoners was very strong among Japanese American soldiers, as it was for their parents who had fought in the Russo-Japanese War. There were many former POWs who did not want to be interviewed.

Yamazaki: In the Pacific the American high command was very concerned about Japanese Americans becoming prisoners. At the same time they were very solicitous about the feelings of Japanese Americans who did not want to exchange fire with Japanese soldiers, and they tried as much as possible not to send them to the frontlines.

Duus: Yet there was the exception of the MIS soldiers who exchanged fire with Japanese soldiers on the Burma front.

An Unanswered Question

Yamazaki: This is changing the subject, but we ought to touch on the atomic bombing and the Tokyo War Crimes Trial. In spite of the fact that America had developed the atomic bomb before the surrender of Germany in May 1945, why was the bomb dropped on Japan and not on Germany? I have also heard of a Japanese American who went to Hiroshima as a member of the Atomic Bomb Investigation group. His report was considered critical toward the United States. When he refused to rewrite it, his record in Washington was marked anti-American, and even today he cannot find good employment. The heroine in *Futatsu no Sokoku* is a Japanese American victim of atomic bomb. At the time she dies, she wonders, "Were we also enemies of Japan?" [Nagiko Imoto renounced her American citizenship and went to Japan with her parents during the war.] Even today, there has been no reply to that question, has there?

Duus: Parents of one of the 442nd Nisei soldiers I interviewed came from Hiroshima. After the fighting ended in Europe he reenlisted and went to Japan as a member of the Occupation forces. His parents lived near Ground Zero and of course they died. He later became a Buddhist priest. Over and over he said to me, "Hiroshima was karma." Japan had done terrible things in China and Korea, he said. The result of that was Hiroshima. Then the dropping of the atomic bomb became karma for the United States and came out in the Vietnam War. That is the way he tried to deal with Hiroshima in himself.

Government Apologies and Redress

Yamazaki: The one thing that can be said consistently through the Tokyo Trial is that there was racial prejudice.

Duus: The realities of a country like America, complicated in ways unthinkable in Japan, came to the surface in the midst of a war between a multi-ethnic country like America and a single-ethnic country like Japan. Even forty years after the war, the Japanese do not seem to understand that. The problem is that the Japanese people do not understand that the American Nisei consciously fought against Japan, the country of their ancestors. We can say that is also the problem of the Japanese in international society.

At present the Japanese American problem is gathering

Continued on Page 12

BOOKSHELF

Youth worker writes first novel about growing up and forming values

By MEI NAKANO

Sebastopol, Ca.

"People should seek to understand as much as they can of what is around them," says writer Gregory Uba. "Seeing the whole of what is, makes one more conscious of what should be, and how much distance there is between the two."

Uba, a Sansei, has written a lively, appealing novel "Is A Mountain Just A Rock?" (Mina Press, \$3.95) which grapples with this idea.

Written primarily for the pre- and early-teen group, the novel screens the world through the eyes of 12-year-old Linda Lewis. At the outset, Linda is a budding "valley girl" type, smug, insulated, and inordinately concerned about things like clothes and hair. But when her brother, a college student, is inspired to take her on a motorcycle trip as a graduation present, Linda encounters a wider world, one of wonder—and tragedy. The changes she goes through are sometimes natural, sometimes wrenching.

A former teacher, now a youth-care worker, Uba is profoundly concerned about the great gaps in the information store of some of these



Gregory Uba

youngsters and the values they hold as a result.

Asked why he chose to express these concerns through the persona of a white suburban pre-teen, Uba replies, "I work with a lot of Lindas. They are the people I know."

The author is a liberal studies graduate of U.C. Riverside and the son of Hideo and Lillian Uba of Los Angeles.

His book may be ordered by sending check or money order for full price plus \$1 a copy for tax and postage to Mina Press, P.O. Box 854, Sebastopol, CA 95472. #

Japanese magazine solicits Nikkei essays

TOKYO—Bungei Shunju, a popular Japanese magazine, ran the following announcement in its January 1984 issue.

ESSAY CONTEST:

What do Japanese Americans really think?

It's finally being recognized, with legal backing, that the U.S. internment of citizens of Japanese ancestry during World War II was an unjust act of racial discrimination. Much of the credit for this long-awaited progress should go to the admirable efforts of many dedicated Japanese Americans who were determined to clarify what actually happened.

The status Japanese Americans enjoy in the American society today has been achieved after great sacrifices of the first and second generations (Issei and Nisei). Largely because of these efforts, the third and fourth generations (Sansei and Yonsei) have now been able to take firm root in the American society.

In the context of these developments, Japanese Americans (are invited) to submit essays outlining their experiences and views regarding a variety of issues ranging from the Japanese position in the American society today, their fight against discrimination, children and education and the relationship between the U.S. and Japan (as regards trade, for example), or what they have to say to Japan and the Japanese.

Please send your essay to: Bungeishunju Editorial Department, Japanese American editor, 3-23 Kioi-cho, Chiyoda-ku, Tokyo 102, Japan.

Each essay should be no longer than 1,000 words (if you choose to write in English), and the author's full name, age, address, telephone number and occupation must be included.

Deadline for submission is February 29, 1984.

Remuneration will be paid to contributions selected for publication (in Japanese translation) in the magazine. Otherwise, manuscripts will be neither acknowledged nor returned. #

Heart Mountain camp charter published

NORTHRIDGE, Ca. — "The Charter of the Heart Mountain Relocation Center, Wyoming," has been published in a limited, miniature edition by the Santa Susana Press of California State University at Northridge.

The charter was written by camp internees in response to a War Relocation Authority directive that they elect a commission and establish a system of self-government.

Introduction to the book, which measures 6 square inches, was written by David Perkins, chair of the bibliography department at the university's Oviatt Library. Irving Block contributed original illustrations.

The charter reflects the concerns and frustrations of the internees, according to

Norman Tanis, Santa Susana editor. Tanis noted that Northridge is one of the most active facilities in the collection of internment materials other than the National Archives.

Copies of the publication are available at the university's Oviatt Library. #

Award-winning Stockton series on sale as paperback 'Other Side of Infamy'

STOCKTON, Ca. — "The Other Side of Infamy," an award-winning story about the Japanese American community in Stockton, is now available in paperback. First published in April 1982 as a series of articles for the Stockton Record, "The Other Side of Infamy" received the Associated Press award for investigative reporting in 1983. The story features the unforgettable memories of three generations of Japanese Americans interned in wartime concentration camps.

The book version of "The Other Side of Infamy" became a joint project between the Stockton JAACL and the Association of Asian American Educators. Spearheaded by Vernon Uyeda, Clarence Louie, Nelson Nagai, George Baba, and Tetsuya Kato, the two organizations received a grant from the Gannett Foundation to start the project. After nine months of planning and editing, the book was published in November.

Community Response

The uniqueness of "The Other Side of Infamy" is that it is the first written record of an entire community's response and reaction to internment. Stockton Record reporters Marjorie Flaherty and David Johnston interviewed residents of French Camp, Linden, and the Stockton area to get all sides of the internment story. They collected documents and photographs for five months to accurately portray the hurt, humiliation, and rage felt by the Japanese American community since World War II. The human drama of camp life is personally brought forth by the many ironies recorded in the book.

Only 1,000 copies of the first edition of "The Other Side of Infamy" have been printed. A second printing is planned. Interested persons can purchase copies of the book in Stockton at the following locations: Henry's Phar-

Japanese institute seeks short stories

KYOTO — The Institute for Japanese American Literature has established a short story competition, open to any person of Japanese ancestry living in Japan or North America, including Hawaii.

Stories 5,000 words in length or shorter and in English are eligible. Works must be original.

The winner receives 50,000 yen, or about \$218, and the winning story will appear in the Kyoto Review, published by Kyoto Seiko College.

Entries should be sent to Hajime Nakao, c/o Kyoto Seiko College, 137 Iwakura Kino, Sakyo-ku, Kyoto 606 Japan.

Deadline is Mar. 31, 1984. #

macy, George's Shoe Store, Inamasu Jewelers, and Southside Pharmacy.

Mail orders are being taken by Ruby Dobana, 8223 Rannock Drive, Stockton, CA 95210 at \$7 per copy plus \$1 to cover handling. For information, call (209) 957-1801. #

IMMIGRATION

Continued from Front Page

sion of deportation.

But Justices William J. Brennan Jr., Thurgood Marshall and John Paul Stevens refused to sign O'Connor's decision because they felt it went too far. In an opinion by Brennan, the three said they did not believe that the 1952

law should be interpreted so strictly as to bar every trip out of the United States, even a few days' stop in Mexico or Canada.

Phinpathya and her husband, who came from Thailand with her, own a coffee shop in Los Angeles. #

Fine Books from Japan



By special arrangement with Kodansha International/USA, the Pacific Citizen offers popular titles of books about Japan and Asia on a "direct shipment" basis. Some books are on display only at the PC Office.

WINTER 1984 — HARDBOUND

[** Non-returnable]

— **Opulence: The Kimonos and Robes of Itchiku Kubota.** trans. by Monica Bethe. The first book in English about a sensational Japanese fashion designer and textile craftsman. 128pp, 80 color, 24 b&w pages, 10 1/2 x 14 1/2", \$30.00. (Feb. pub. date.)

— **Shino: Famous Ceramics of Japan.** Vol. 12. by Ryoji Kuroda, trans. by Robert N. Huey. This latest volume in a large-format (10 1/2 x 14 1/2") color survey presents one of the most attractive tea wares. Describes history, characteristics, the kilns, glazes, clay, and techniques. 44pp, 69 color plates, \$18.95. (Feb. pub. date.)

— **Freedom of Expression in Japan.** by Lawrence Ward Boer. The first book in English that comprehensively examines the status of freedom of expression in Japan. An important addition to the library of all lawyers, government workers and those concerned with international issues. 400pp, index, 7 1/2 x 10 1/2", \$40.00. (Feb. pub. date.)

— **Folk Painting of Korea.** edited by Shoichiro Shiwachi; introd. by Jan Fontein, dir., Museum of Fine Arts, Boston. A truly lavish set, abounding with color that vividly illustrates the bright and vigorous paintings of Korea. During the Yi Dynasty (1392-1910), folk painters travelled throughout the country, earning their living by decorating the homes of the head of a village. Most of the works was done on large folding screens; others were fastened to the wall, spaced at equal distances to form a series. In a two-volume set (10 1/2 x 14 1/2"). Vol. I—274pp, 286 color plates; Vol. II—282pp, 320 color plates, boxed set \$550.00. (Feb. pub. date.)

— **The Art of Central Asia: Stein Collection in the British Museum.** Vol. 3 Textiles, Sculpture and Other Arts. by Rodrick Whitfield. This, and last, volume of a magnificent limited edition series presents a seldom seen selection from a famous collection. Due to fragile nature of the art, they are rarely put on display. It was assembled by Sir Aurel Stein, historian-explorer. 340pp, 10 1/2 x 14 1/2", 200 color plates, 64 b&w plates, \$375 through April 30, 1984; \$425 thereafter (Mar. pub. date.)

— **The Art of Central Asia: Stein Collection in the British Museum.** Vol. 1 Paintings from Dunhuang I. \$425.00. (Now available.)

— **The Art of Central Asia: Stein Collection in the British Museum.** Vol. 2 Paintings from Dunhuang I. \$425.00. (Now available.)

— **Illustration in Japan, Volume 4.** 450 examples of the best illustrations that appeared in Japan during the past year. The works reveal how contemporary Japanese sensitivity has successfully transformed Western influences into illustrations of beauty and style that are being admired and copied by artists the world over. 304pp, 10 1/2 x 13 1/2", approx. 450 color plates, \$69.95. (Mar. pub. date.)

— **Tanrokubon: The Flowering of Popular Art and Literature.** by Yoshida Kogoro, trans. by Mark A. Harbison. This illustrated book introduces an art form that preceded the development of ukiyo-e prints. Contains hand-colored, woodblock prints, predominantly green and orange hues. Text discusses development, its history and the times when the works appeared. 226pp, 7 1/2 x 10 1/2", 114 color plates, 112 b&w plates, biblio, glossary, index, \$60.00. (April pub. date.)

— **Textbook of Modern Karate.** by Tenyuki Okazaki & Milorad V. Stricevic, M.D. The first book which explains the scientific way to condition your body through karate. It offers the most comprehensive presentation of stances and techniques available. (Okazaki is chief instructor and chairman, International Shotokan Karate Federation.) 352pp, 8 1/2 x 12 1/2", 2,000 b&w plates, 40 diagrams, \$28.95. (April pub. date, previously announced for July, 1983.)

JAPAN PUBLICATIONS (March pub. date)

— **Sushi at Home.** by Kay Shimizu & 12 Culinary Experts. A treasury of sushi recipes especially adapted for the Western kitchen, using easy-to-find ingredients. (Shimizu, a San Jose Nisei, has been writing best selling cook books for many years.) 140pp, 7 1/2 x 10 1/2", 59 color pages, \$14.95.



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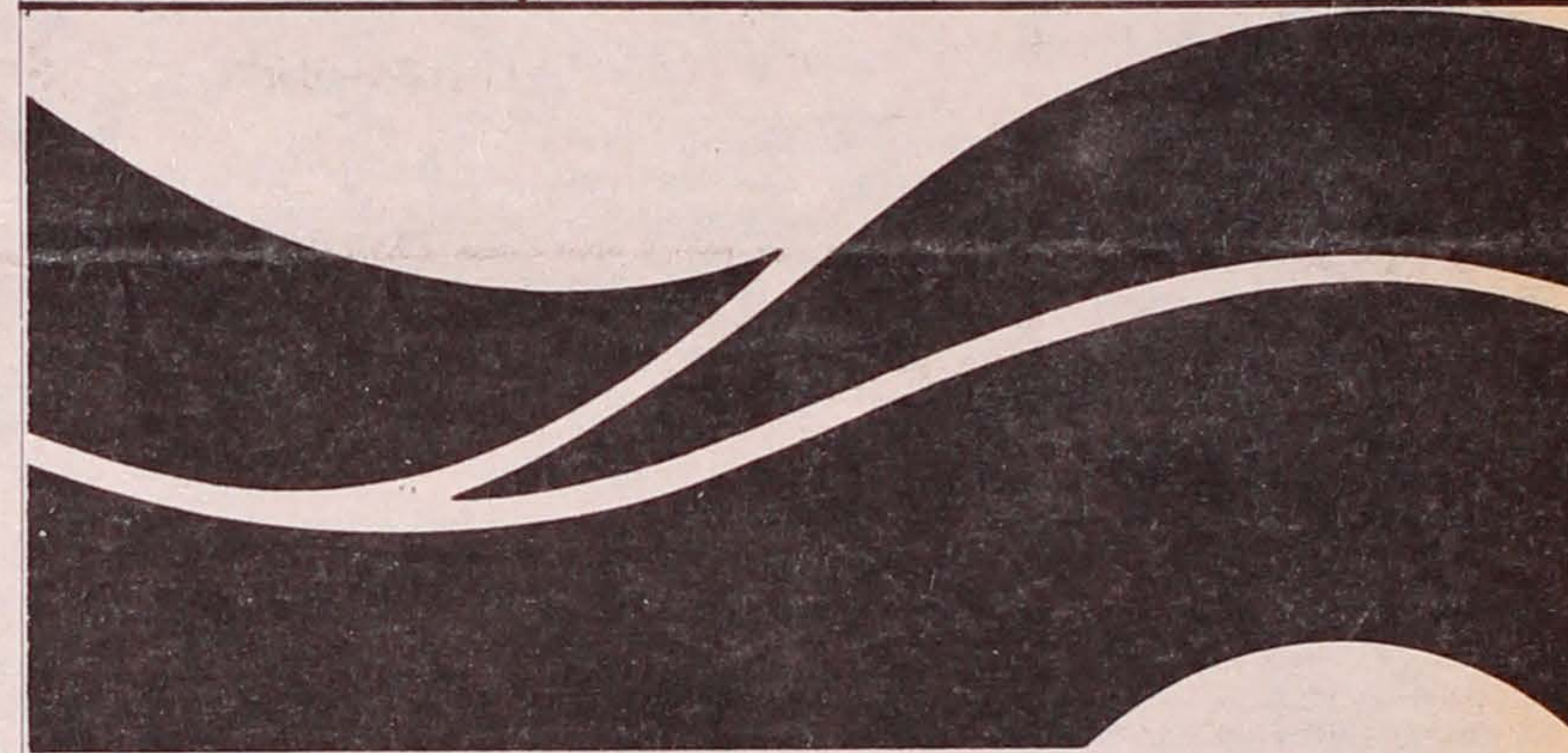
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YAMAZAKI/DUUS

Continued from Page 8

public attention. It is necessary, however, not to pick up those facts that are convenient only for the Japanese and cover everything with sentimentality.

Yamazaki: Concerning the wartime redress problem for Japanese Americans, since human lives or honor are not something that can be reckoned with money, it seems that a strong apology from the American president would be better.

Duus: There is a "Japanese" feeling that to solve problems with money is shameful. Making proper monetary redress, however, is the surest way to make an apology in America. To me the most interesting thing about the redress movement is that the movement has been carried out entirely by the Japanese Americans themselves. The Japanese Americans who have achieved middle-class status are now self-confident. They are turning their attention toward the problem coming out of their past. The Japanese American leaders are also turning their attention to the problems of all Asian Americans.

Yamazaki: I would like to say in conclusion that Japanese people must think and understand the Japanese Americans more. Their history has been dropped out of Japan's modern history. I'm glad that *Futatsu no Sokoku* is stimulating interest in Japanese Americans.

Duus: The Japanese American history is a mirror in which U.S.-Japan relations are reflected. It is necessary that we focus on problems clearly, and not just in a one-sided way. The study of Japanese Americans provides an excellent opportunity for Japanese people to understand a multi-ethnic society and be able to better survive in an international society.

Toyoko Yamazaki was born in Osaka, educated in Kyoto and began her writing career with the Mainichi Shimbun. Her first published novel, "Noren (Curtain)," in 1957 was about an Osaka merchant. Her later novel "Fumo Chitai (Barren Land)," based

MACHU PICCHU

Continued from Page 7

"No, I see this only as an experience. I am happy I had a chance to meet you."

She explained that for her the entire journey was pre-ordained by Kamisama God. The group had taken the local crowded train and sat with the Indians and their possessions when going to Machu Picchu that day. However, on this return trip to Cuzco they decided, at the last minute, to take the tourist train instead. "Kamisama God brought us together," she said. "He gave us the chance to share our religion with you."

As we said good-bye, my husband commented, "I thought you were being converted."

Our three-hour religious dialogue weighed heavily on my mind. I appreciated their sincerity and conviction in embracing humanity through "One God and one world." The train finally eased its way into the train station at Cuzco where our guides waited for us to take us to the hotel.

The inscrutable and mysterious "Lost City of the Incas" increased my appreciation of the rich Inca culture and civilization. Machu Picchu captured my heart and emotion. I communed with nature and revered its beauty. I shared a new experience with the Mexicans and learned of the Mahikari religion.

I felt fortunate to have had the opportunity to enjoy these experiences as part of my unique adventures in South America.

JASTA Tours offer \$580 RT-Tokyo fare

LOS ANGELES — JASTA Tours, Inc., announced a new low round-trip airfare to Japan via Japan Air Lines effective Jan. 23-Mar. 30 on specified departures from Los Angeles at \$580 for adults, \$290 for children. The \$3 departure tax is extra. Restrictions apply including a 14-day minimum and no more than two months stay. Seats are limited.

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Local JASTA members are Asahi International, Hokubei Tours, Kokusai Internatio-

nal, Travel Guild, The Travel Tree and Yamato Travel Bureau.

on the hardships of Japanese prisoners of war in Siberia propelled her to the forefront of popular writers in Japan.

Masayo Umezawa Duus was born in Hokkaido. After graduating from Waseda University, she worked as assistant editor for a woman's magazine. She is the author of *Tokyo Rose*, *Liberators of Bruyeres* (100th/442nd Battle Exploits), and other works on Japanese Americans which have received distinguished literary awards in Japan.

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D—European Highlights Jun 2-Jun 24: Toy Kanegai
E—Summer Tour (Basic Japan) June 16-July 7: Yuki Sato
F—Nat'l JAACL Convention (Hawaii) Aug. 12-Aug. 20: Pending
G—Hokkaido/Hokuriku Sep 29-Oct 19: Toy Kanegai
* Glimpse of China (Extension) Oct 19-Oct 28: Toy Kanegai
H—Autumn Tour Oct 6-Oct 27: Steve Yagi
I—Caribbean Cruise Oct 24-Nov 6: Jiro Mochizuki
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K—Special Holiday Tour Dec 22-Jan 5: George Kanegai

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