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News in Brief

Gov't film renamed

WASHINGTON — At the request of U.S. Rep. Robert Matsui, the National Archives has changed the name of a film exhibit previously entitled "Jap Zero."

The five-minute WW2 training film was used by U.S. bomber pilots to understand the differences between U.S. planes and the Japanese Zero aircraft. The film, which stars Ronald Reagan, can be called up on an audiovisual terminal and is identified in a directory as "Jap Zero." Matsui said he saw the film on a recent visit with his family to the National Archives.

The film's new title will be "Training Film Starring Ronald Reagan."

Demo post for Nisei

GARDENA, Calif.—U.S. Rep. Mervyn Dymally appointed Bert Nakano, national spokesperson for the National Coalition for Redress-Reparations, to the California Democratic State Central Committee. Nakano attended the Democratic National Convention last July as a delegate for Jesse Jackson. His term on the party's policy committee extends through 1986.

Decision due

OTTAWA—Multiculturalism Minister Jack Murta told reporters Nov. 21 that an apology to Japanese Canadians interned during WW2 "is very likely." The government's position on compensation may be announced by Christmas, he indicated. "We're getting closer to making a recommendation. It has to be a Cabinet decision," he said.

Murta spoke a few hours after the National Assn. of Japanese Canadians issued a report saying that the internment of 21,000 Nikkei Canadians was motivated by racism, not by fears for national security.



GLIMPSE OF THE PAST — Nisei Trading Co. and Atomic Cafe occupy the north side of L.A.'s First Street during the 1950s, where the police building now stands. For a look into the future, see Harry Honda's final piece in the "Little Tokyo" series, page 7.

Panel to study UC admissions policies

SAN FRANCISCO—Asian American community leaders established a task force Nov. 29 to study the impact of new admissions policies on Asian Americans at UC Berkeley and to determine why the number of Asian American undergraduates has suddenly declined there.

In fall 1984, only white and Asian enrollments dropped at UC Berkeley from the previous year. Asians dropped from 24.3 to 22.2 percent of the total; whites, from 60.2 to 58.5 percent. This translates to a 16.7 percent decline for Asians and a 11.5 percent decline for whites.

With the exception of Filipinos, who remain a protected minority group, and East Indians-Pakistanis, all Asian subgroups declined.

The reduction of new Chinese American undergraduates is particularly striking: from 737 or 12 percent of undergraduates in 1983 to 528 or 9.4 percent in 1984, a net drop of 28.3 percent

in one year.

During the same period, the numbers for students of Japanese ancestry declined by 23.1 percent; for Koreans, 8 percent; and other Asians 11.2 percent. The declines are inconsistent with Bay Area demographic trends and projected eligibility pools and enrollment patterns in Bay Area high schools.

The Asian American Task Force on University Admissions plans to meet for about 6 months. Co-chairs are Ken Kawaichi, judge of the Alameda Superior Court, and Lillian Sing, judge of the San Francisco Municipal Court.

Other members are Ron Wakabayashi, executive director, JAACL; Richard Cerbatos, commissioner, San Francisco board of education; Henry Der, executive director, Chinese for Affirmative Action; Karen Kai, president, Asian American Bar Assn.; and Allan Seid, president, Asian Pacific American Advocates of California.

It's confirmed: Sansei prefer to marry non-Japanese

by J.K. Yamamoto

LOS ANGELES—Japanese Americans in L.A. County are marrying outside their ethnic group in greater numbers than other Asian Americans, according to a recent study by UCLA scholars Harry Kitano, Wai-Tsang Yeung, Lynn Chai and Herbert Hatanaka.

Kitano, a sociologist and author of several books about Japanese Americans, discussed the results of the study in a Dec. 7 interview.

Using county marriage records from 1975, 1977, and 1979, the researchers found the outmarriage rate for JAs in 1979 to be 60.6 percent, compared with 41.2 percent for Chinese Americans and 27.6 percent for Korean Americans.

"Outmarriage" was defined in the study as marriage to anyone not of the same nationality group, including other Asians. If only "intermarriages"—those to non-Asians—are counted, the rates are 49.9 percent for JAs, 30.2 percent for CAs and 19.2 percent for KAs.

The study did not show an overall increase in outmarriage during the 1975-79 period, however; all three groups had a higher rate in 1977 than in 1979.

Kitano acknowledges that the study does not include all intermarried couples in the area; those who married elsewhere before moving to L.A. County, for example, could not be counted. Nevertheless, he believes the results to be "90 to 99 percent accurate."

The researchers found two consistent patterns: Asian women intermarried more often than men, and American-born Asians intermarried more often than immigrants.

The percentage of outmarriages for Nikkei women, for example, was higher than that of men in all three years: 53 to 46 in '75, 60 to 39 in '77, and 52 to 47 in '79.

Among the JAs who outmarried in 1979, the majority—73 percent of the men and 61 percent of the women—are American-born.

When the researchers compared the L.A. figures with outmarriage rates among Asians in Hawaii from 1970 to 1980, they found JAs in third place instead of first: Koreans had the highest rate—83 percent—followed by Chinese at 76 percent and Japanese at 59 percent. If only marriages to Caucasians were counted, the order remained the same: 34 percent for KAs, 25 percent for CAs and 22 percent for JAs.

In Hawaii, as in L.A., Asian women intermarried more often than men. But overall, fewer Asians married Caucasians than in L.A.—probably, Kitano speculates, because of the availability of many other ethnic groups in Hawaii.

Higher Rate Elsewhere

Although he has not done similar research in other parts of the country, Kitano thinks that interracial marriage rates are higher in areas with fewer Asians.

Kitano says that the high rate of outmarriage among U.S.-born Asians can partly be attributed to the fact that "the family can no longer control marital preferences." The first-generation preference for marriage within the ethnic group becomes weaker as subsequent generations become more acculturated, he explained.

The researchers also noted that Asian immigrants living in California were prohibited by law from marrying whites until 1948 and in general faced more discrimination than today's third-generation Asian Americans; and that as educational, employment and social opportunities open up in the majority society, Asians depend less and less on their own communities.

Kitano considers it highly significant that the L.A. County JA group, which had the most outmarriage, consisted mostly of Sansei while the CA and KA groups, which outmarried less, were mostly made up of immigrants.

According to the study, the

Continued on Page 3

Politics 'too risky,' say some Asians

CINCINNATI—Asian Americans hesitate to run for public office because they are more concerned with providing a good income for their families and because they are insecure about their verbal skills, say two Univ. of

Cincinnati professors. Han-Kyo Kim, a Korean native and political science professor, told Cincinnati Enquirer reporter Bob Weston that Asian Americans "feel self-conscious about public speaking and that even

shows up at PTA meetings, where they decide to keep quiet rather than take a chance that they won't be understood."

In most cases, Kim said, a secure income is their top priority. So remunerative fields like medicine, engineering and science are preferred to more risky occupations, such as law and politics—particularly where there is a premium on verbal skills.

History professor Roger Daniels, a recognized authority on Japanese American cultural patterns, told Weston, "The major point of entry in politics has been and remains the legal profession and you just don't find many lawyers of Asian ancestry in this country."

The 1980 census counted 6,115 persons of Asian and Pacific Island descent in the Cincinnati area. None have run for public office.

Jim Huber, executive director of the local Travelers Aid - International Institute, attributes this reluctance to a feeling that Asians lack a base of support. "Sad to say, I'm not sure how receptive Cincinnati voters would be to Asian American candidates—people who look different from them," Huber said.

Reward offered

SAN FRANCISCO—Mayor Dianne Feinstein has offered \$10,000 for information leading to the arrest and conviction of Masataka Kobayashi's killer. The master chef was found beaten to death in his Nob Hill apartment Nov. 13.

Little Tokyo time capsule to be buried

LOS ANGELES—Time is getting short, as the Little Tokyo Centennial time capsule, currently on display at Asahi Shoe Store window in quest of items, will be buried on Jan. 15, 11 a.m., announced Frank Omatsu, capsule committee chair.

Most of the items accepted for the 18-inch diameter, 4-foot high container thus far are souvenir booklets, flyers, brochures, books, magazines and newspaper clippings.

Among the one-of-a-kind items are a videotape cassette from Tritia Toyota of KNBC News 4 about Asian Americans in Los Angeles; 1981 L.A. Bicentennial commemorative coins from Mrs. Chiyo Machikawa; the Little Tokyo Centennial statuette award designed by Kazuko Matthew; and a poster-size "LA's the Place" calendar of spectacular photos of the city taken by Shinji Imoto.

Closing date for capsule contributions is Wednesday, Jan. 9. Items may be deposited at the Little Tokyo Business Assn., 244 S. San Pedro, Rm. 501, with an application indicating the significance of the memento to be tagged to the item for perusal when the capsule is opened in 2084.

Individuals may donate

business cards to the capsule for \$5.

The oldest items turned in so far are JACL-connected. Tad Tachino of Washington, D.C., submitted his prize-winning song "Issei ni Sasaguru," written for a JACL contest staged in 1938 at the Yamato Hall, and a copy of the 1954 National JACL convention booklet for the event held in Los Angeles' Hilton Hotel.

Omatsu hopes that more prewar items will be submitted.

Upon suggestion of PC staffer Tomi Hoshizaki, seeds from the 100-year-old grapefruit tree now laden with fruit about the size of tennis balls in the JACCC Plaza have been collected for the capsule. A grapefruit will also be put in. It should survive as the capsule will be filled with nitrogen gas, according to Omatsu.

The local Japanese American press will add old mastheads from the linotype days and holiday editions of their papers.

Another item for deposit will be the "Big Picture" of people jammed in the Noguchi-JACCC Plaza on Sunday, Jan. 6, at 1:30 p.m. Photographer Stone Ishimaru will take the picture from the JACCC roof.

To Our Readers

Pacific Citizen has been reduced this week to 8 pages because of equipment failure. Regrettably, this has meant less space than usual for news articles, columns, and letters. We encourage readers to continue sending items for publication.

This week's issue was typeset at Tozai Times. Our thanks to editor Rickey Momii.

The next issue of the PC—the annual Holiday Edition—will be dated Dec. 21-28. News coverage resumes in the New Year's double issue, dated Jan. 4-11.

No. 2, 319

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IN GRATITUDE

We wish to express our deepest gratitude to the 1250 guests who attended the Testimonial Dinner for Fred Wada at the Bonaventure Hotel on 14 November 84.

Also, to those who were unable to attend this function, but who contributed to this cause, we express equal appreciation.

Ticket sales amounted to approximately \$160,000.00. After expenses, net proceeds amounted to \$102,556.21. This amount is to be applied to the Golden Horizon Rebuilding Project of the Japanese Retirement Home.

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Community Affairs

LOS ANGELES—Japanese American Cultural and Community Center is offering small group workshops on various cultural forms Dec. 29, 30 and Jan. 5 from 11 a.m. to 3 p.m. Workshops are offered in calligraphy, taiko, kimono-wearing, koto, tea ceremony, Japanese dance, flower arranging, archery, and Okinawa dance. Fee is \$2 per workshop. For reservations and more information: Chris Iwanaga, (213) 628-2725.

LOS ANGELES—The meanings of kagami mochi, koi nobori, hinamatsuri, and many more words

are found in the JACCC 1985 Calendar for Kids, illustrated by Glen Iwasaki. The calendar is available in the JACCC gift shop for \$7.50. Mail orders add \$1; remittance to JACCC, 244 S. San Pedro, Rm. 505, Los Angeles, CA 90012.

DAVIS, Calif.—Univ. of California at Davis is offering a new four-year Research Fellowship in Biology for ethnic minority students. It provides a stipend of \$11,500 per year plus tuition and fees. Deadline for applications is Jan. 15. Information: (916) 752-0652.

District redress committee to fete Yasui

GARDENA, Calif.—An informal get-together with JACL-LEC chair Min Yasui will be held Sunday, Jan. 13, at Gung Hay Restaurant, 14800 Crenshaw Blvd. No-host cocktails begin at 6 p.m., followed by an eight-course dinner at 6:30 p.m. Cost is \$15 per person.

Honored guests for the evening are Mabel Ota and

Don and Betty Yamaoka, who have contributed substantially to the JACL redress campaign.

Sponsor of the event is the Pacific Southwest District redress committee.

Reservations: Carol Saito, (213) 626-4471, or George Ogawa, (213) 615-9202, by Jan. 10.

Chapter Pulse

San Diego

NATIONAL CITY—A traditional New Year's Eve dance begins at 9 p.m. at Post 4851. Cost for the evening is \$7.50, with tickets available from any JACL board member. For the younger set, dinner and dancing will be offered for \$35 at the Hotel del Coronado, 1500 Orange Ave., in Coronado. Dinner starts at 7:30 p.m. For tickets, call Glenn Tsuida, 425-6560 (day) or 475-7802 (eves).

Stockton

STOCKTON, Calif.—The annual potluck Christmas Party and Keiro Kai, honoring senior citizens 70 years and over, will be held at the Buddhist Temple Social Hall on Saturday, Dec. 15, from 4:30 p.m. Dinner will be followed by entertainment and bingo. Members and non-members are invited. Senior citizens in need of transportation may call Ruby Dobana, 957-1801 or 951-7230.

Selanoco

GARDEN GROVE—Mochitsuki begins at 8 a.m., Saturday, Dec. 22 at Wintersburg Church, 13711 Fairview. Hot dogs and drinks will be served for lunch (contributions of salad or dessert appreciated). Price for mochi is \$2 per pound. Proceeds support scholarships for students attending the Presidential Classroom for Young Americans. To order mochi, call Gene Takamine, (714) 964-1576 by Dec. 15.

Selanoco Chapter's **INSTALLATION DINNER** will be held at the Buena Park Hotel, 7675 Crescent Ave., Buena Park, Saturday, Jan. 12, from 6:30 p.m. Featured speaker is Min Yasui, master of ceremonies is Tritia Toyota, and entertainment is provided by Fujima Kansuen. Tickets are \$18, students \$10. Reservations: Ray Hase, (213) 926-1553, or Frank Kawase, (714) 529-7634.

INTERMARRIAGE

Continued from Front Page

Koreans in Hawaii, unlike the Japanese and the Chinese, were smaller in number and more dispersed. A less cohesive community in the more racially tolerant environment of Hawaii might have led to the 80 percent outmarriage rate found in that group.

On the basis of informal interviews with Asian American women, the study also offered a possible reason why more Asian women married non-Asians: a negative reaction to the tradition of male dominance adhered to by "old-fashioned males."

Since JAs are, at present, the only Asian American group in which the American-born outnumber immigrants, Kitano predicts that the outmarriage rate "probably will continue to rise... unless there is a reinfusion of Japanese into L.A."

At the same time, he considers it premature to say that JAs will eventually disappear because of intermarriage. He says that new immigration from Japan is always a possibility and notes that already many Japanese college students are choosing to live here.

Kitano also finds divergent patterns among American-born Nikkei. "A sizable group still prefers other JAs or Asians. You will also find quite a few saying they're just not used to associating with other Asians."

He also stresses the need for further research to find out what the outmarriage trends are in other parts of the country and how successful these marriages are.

The full text of the UCLA study can be found in the Feb. 1984 issue of Journal of Marriage and the Family.

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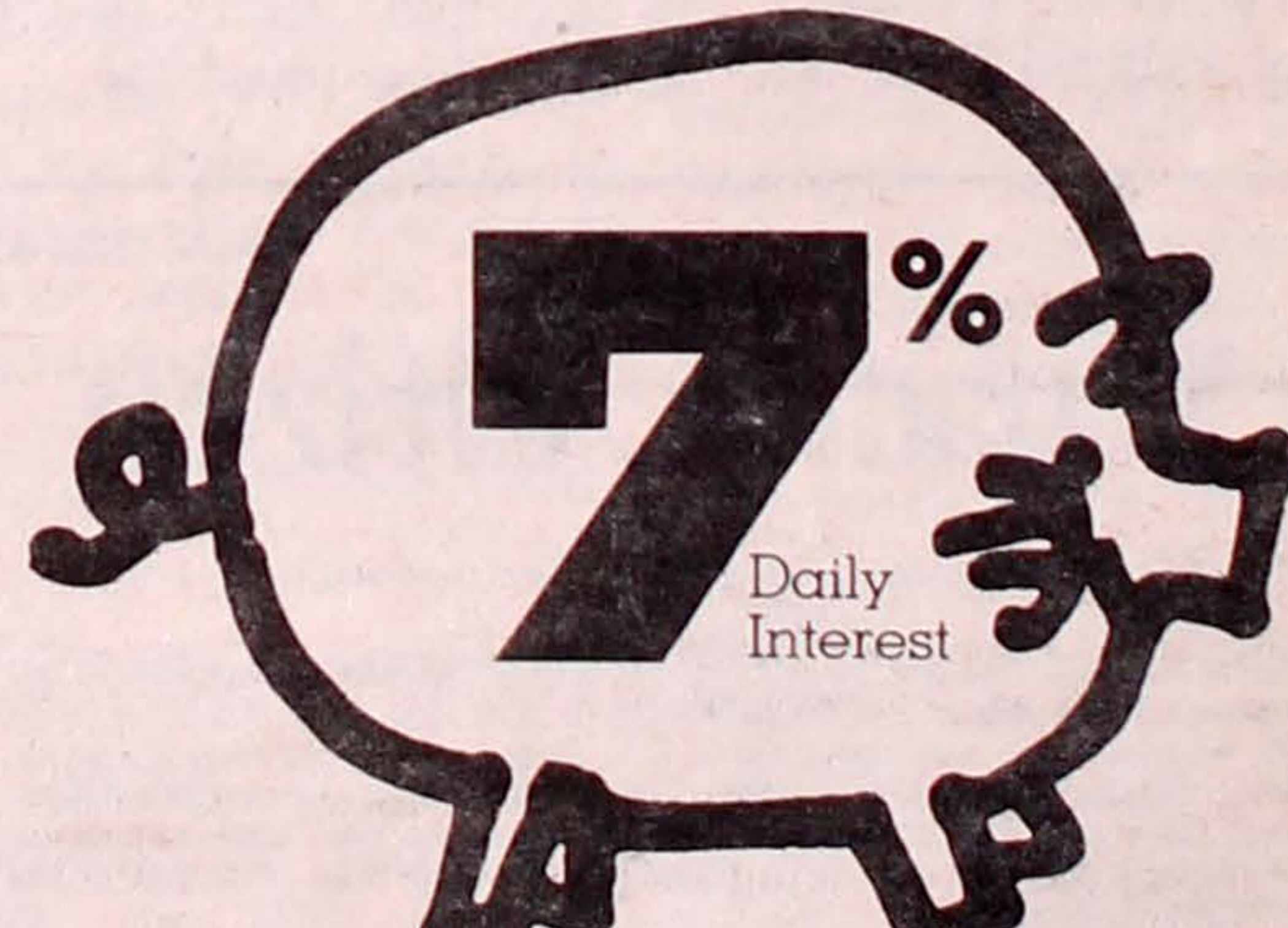
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A Family Scene

MUSUBI

by
Ron
Wakabayashi



Our consciousness of relationships is heightened during the holidays. The management of greeting card lists, buying gifts and making decisions about where and with whom those final days of the year are spent, are annualized rituals that require a focus on our family and social network. In the workplace, we can see the same phenomenon working. Program Director Lia Shigemura will route herself to Honolulu to be with her family. Other staff will travel lesser distances to places like Stockton. Yet, others will be on the receiving end, preparing to host waves of relatives and friends. I will find myself in Denver, accommodating in-laws with our annual trek to see the other Grandma and Grandpa.

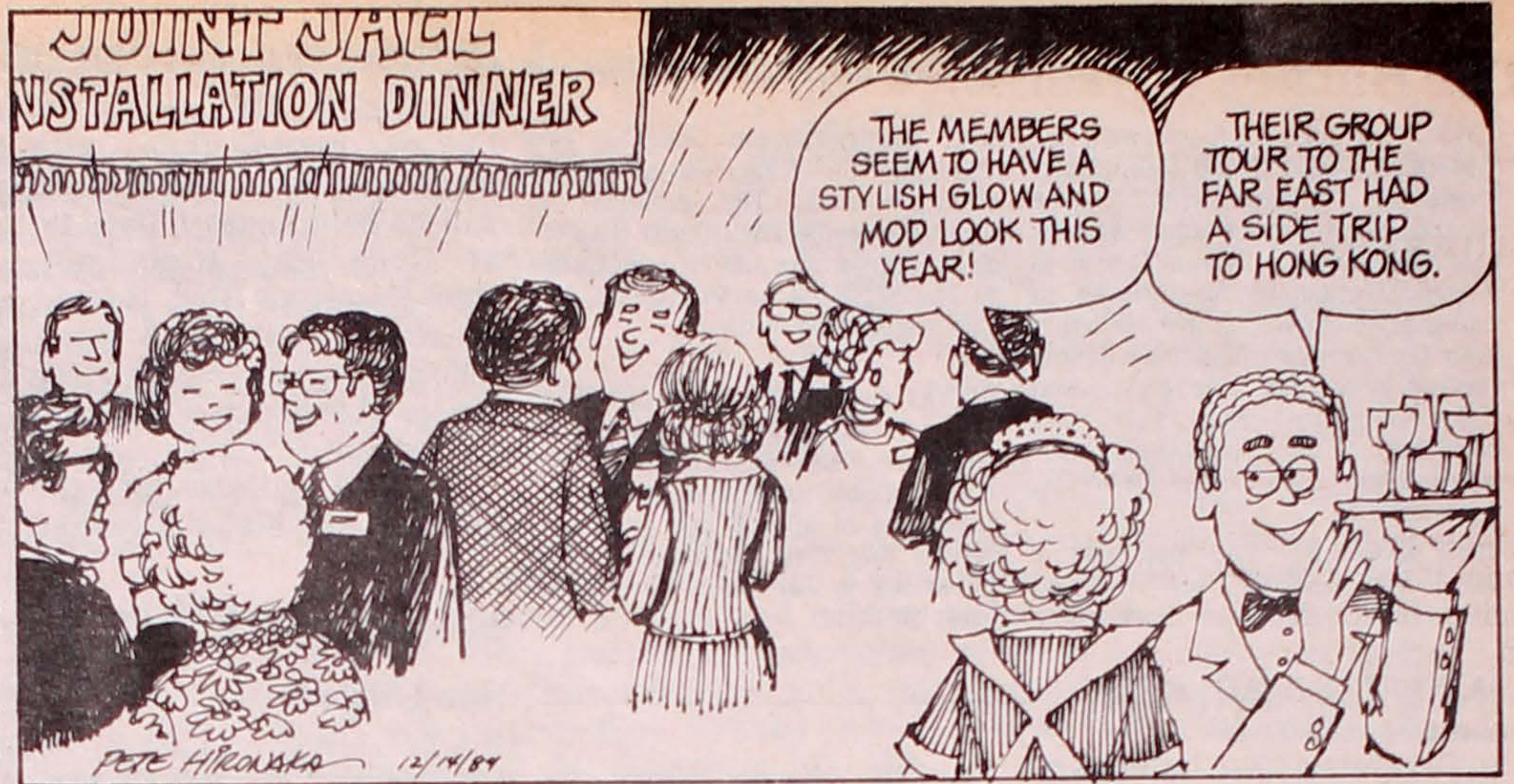
In the good old American tradition, families will share another turkey or roast. After the football game is over, we will enjoy it again—only the second time our main course becomes condiment for *ochazuke*. Without Obachan, one Aunt, or perhaps even an Uncle, will share the *tsukemono* they made. Doesn't every basement of a Japanese American family have a round flat rock that someone lugged home because it was perfectly shaped for making *tsukemono*? Most families will have the obligatory rounds of *mochi* stacked with a tangerine sitting on top, sitting on a mantle or on top of the television set, not really knowing what it's doing there. The kids will let out

howls of dismay at the strange collection of traditional New Year's food. They will ask for hamburgers instead. All except one, who will delight everyone with his third helping of *ozoni*. The *shoyu* will be less prominent on the table. Uncle has a heart condition.

Half the kids will have Sansei parents. The other half will bring one parent who has learned later in life, the use of *hashi* and an appreciation for *maguro*. The Nisei relatives will marvel at how Japanese the other spouse has become. In other situations, quiet discussion about the relatives who could not be present, and animated discussion about those that weren't invited, will take place. Someone will reminisce about if Jichan were still here. Someone else will tell the same old stories about how you cried as a little boy, when a wave knocked you over at the beach. You are now 40 years old and have heard the story for 35 consecutive years.

Someone's got a new boyfriend or girlfriend. Someone's graduating from college or high school in the coming year. Someone's gotten divorced or married. Someone's had a new baby; everyone gives the new mother advice and makes judgment on her role. Around dessert, we get a briefing on who in the community is *yasashi*, who is *kichinbo*. It goes on for hours. A final check is made. Did everyone eat *ozoni* and have some *soba*. . . Everyone above the age of 16 and under 30 leaves for a movie or the bowling alley.

Happy New Year to everyone in the extended JACL family and all our friends. May it be prosperous, productive and peaceful. *Akemashite omedeto!*



Mousetrap: Part II

EAST
WIND

Bill
Marutani



LAST WEEK in this column, we suggested that the Nisei was a highly organized person who paid close attention to the details of organizing an event, thinking of practically everything that needs to be done and then getting it done, and getting it done on time. We suggested that the ingredients for such qualities were handed down to us from our Issei parents, starting with the work ethic and so on. Among other things, there was instilled into us the goal of doing a good job at whatever task as may be assigned to us or that we ventured to tackle. And we expressed regret that the Nisei had not applied these talents on any scale to the arena of politics, political

organization, where such talents would gain great leverage. We had a "better mousetrap" which was not being used in the political arena. And we intimated that we had some thoughts why this was so, and that we might share some of these thoughts in a later column

AS WE SIZE UP the phenomenon as it applies to the mainland Nisei—for in Hawaii the Nikkei are present in all levels of political activity, and successfully so, which only goes to substantiate our initial thesis that Nisei are possessed with organizational talent essential to a well functioning political operation—there are a number of restraining burdens under which the mainland Nisei is held down. Even though it need not be so, and certainly should not be so.

FOR OPENERS, there is the matter of what we shall call the "success syndrome." This is the syndrome that in whatever we were called upon to do—whether it be getting good marks in school,

or competing in a judo *taikai*, etc.—we were not to lose, we were not to fail. In terms of school, if one brought home a score of 95, our Issei parents coupled faint praise with the query as to what happened to *man-ten*, the perfect score of 100. And if in judo one came home with the red ribbon, we were to shoot for the blue. And *rakudai* (failure) was unthinkable; it was not to be part of our vocabulary. If one's parents may not have been quite so gung-ho about achieving the top rating, we were conscious that the community—our parents' peers—placed a very high premium on the status. And peer pressure was very real.

THEN THERE WERE the litanies of adages that promoted reticence, being reserved and unobtrusive: "The nail that protrudes gets struck." "Open not your mouth or your purse." Just to mention two. And if a Nisei deviated from these strictures, he was labelled *namai-ki*, brash, arrogant. Indeed, even today among some Nisei, there is some negative reaction if a fellow Nisei dares speak up, and thus

Continued on Next Page

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The Battles of Wounded Knee

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Uyeda



Ninety-six years ago this month the symbolic end to Indian freedom was acted out on the frozen plains of Wounded Knee, South Dakota.

In December 1890 the Sioux prisoners of 120 men and 230 women and children were encamped along the Wounded Knee Creek in southwest South Dakota. They had been disarmed and were guarded by the Seventh U.S. Cavalry, Gen. George Armstrong Custer's former regiment. Two Hotchkiss guns (machine guns) had been placed on top of the rise overlooking the camp. The Sioux chief, Big Foot, was acutely ill with hemorrhagic pneumonia.

An order to search for hidden weapons was given. The soldiers went into tents and brought out bundles which were torn open. Axes, knives and tent stakes were confiscated. Two rifles were found, one belonging to a young deaf warrior. During a scuffle the rifle discharged harmlessly. Immediately there was a massive return of fire from the soldiers, which then turned into indiscriminate killing. Unarmed Sioux ran in all directions.

Nearly 300 of the original 350 Sioux prisoners were killed, including their chief, Big Foot. The sky darkened, and a blizzard was approaching. The wounded living, 4 men and 47 women and children, were moved to Pine Ridge. The dead Indians were left lying where they had fallen.

The United States handed out 20 Congressional Medals of Honor to soldiers of the Seventh Cavalry who had participated in the massacre.

The Wounded Knee I slaughter was on Dec. 29, 1890. The great Sioux leader Sitting Bull had been assassinated just 14 days earlier by a squad of police sent by the Army.

WOUNDED KNEE II

On Feb. 28, 1973, members of the American Indian Movement (AIM) occupied Wounded Knee when the

newly elected local tribal chairman supported white law officers against AIM activities. A long bitter rivalry had been waged between the traditional country people and the town people who were dependent upon government and tribal jobs at Pine Ridge.

The AIM leaders felt that tribal leaders were more concerned with their status in the eyes of federal officials than with the welfare of their people. Some Indian hostages had been taken. The Sioux traditional people came to support the protestors; so did the representative of the Iroquois League.

As the news of the takeover spread, Indians from all over the nation rushed to the reservation in support of the protest. The Government issued an ultimatum: Everyone must leave the village by 6 o'clock or they would come in shooting.

Roads to Wounded Knee were jammed with Indians trying to get to the village to stop the federal marshals from killing their relatives. Federal marshals now faced thousands of Indians. The deadline was extended.

On March 11 the AIM leader announced over national television that the Sioux Nation had been formed, that it declared its independence from the United States, and that it would determine its borders as defined in the Fort Laramie Treaty of 1868.

The White House sent a team of negotiators to discuss remedies. It was also pointed out to the Indians that Congress, not the executive branch, had the final authority to reform treaty rights.

The occupation lasted 72 days. During this time two Indian men were killed by gunfire, and a federal marshal was seriously injured.

Wounded Knee II was a defiant Indian cry for political independence. It was a protest against the European interpretation of history which ignored the fact that the new lands they took were already occupied by Indian nations. It was a protest against the numerous treaties with the Indian nations which the United States government had broken with impunity. It was a cry for the restoration of the dignity which had been taken away from them.

Preserving Prewar Images of Seattle Issei

Like many other Issei women, my mother treasured her photo albums. She collected photographs of all kinds, even some of my out-of-focus snapshots, and mounted them carefully on the black pages of bound scrapbooks. They told the story of what was important to her during her lifetime in Seattle.

I have a few of the albums but most of them were lost in the Evacuation, along with a lot of other prized possessions, or in the many subsequent moves. Many another Nisei family can tell of similar experiences, and that's a shame because those photographs told the story of a people. Stories of happy times, like outings and picnics and fishing trips. Stories of important events, like graduations and church gatherings and anniversaries and funerals and weddings. Stories of club meetings and athletic meets and banquets that meant a great deal to some people.

But perhaps it is not too late to preserve an important part of that story if people will dig into old trunks and packing boxes stored in cellars and attics and search out old photographs.

These photographs that portray various facets of Seattle's prewar Japanese American community are being sought by a volunteer,

FROM THE
FRYING PAN:

Bill
Hosokawa



non-profit committee under the aegis of the Nippon Kan Heritage Association. Their goal is to copy and enlarge them, and put them on exhibit starting next spring in the Nippon Kan Theatre which will be observing its 75th anniversary.

Nippon Kan is a story in itself. It was a grimy, dusty, drafty auditorium on a hillside above the main part of Seattle's Japantown which was the scene of countless meetings, fund-raising entertainment programs, talent shows, judo tournaments, etc. Miraculously, its historic value was recognized by a man named Ed Burke who preserved and renovated the hall.

Hideo Hoshide, for 30 years the unsung editor of the Seattle Nisei Veterans Newsletter, is photo exhibit committee chairman.

The committee has put together a 1985 calendar featuring a few of the photographs already collected—five young Issei women resplendent in their newly acquired dresses and hats, a group photo of

members of the Japanese Student Club at the University of Washington about 1934, a waterfront crowd that had turned out to bid farewell to friends leaving for Japan. The calendar will be used to raise funds for staging the exhibit.

The exhibit will be more than an exercise in nostalgia for aging Nisei. Sansei and Yonsei cannot help but gain a sense of the history of their predecessors.

There's another dimension to the project. Washington will be celebrating the centennial of statehood in 1989 with emphasis on the cultural contributions of various ethnic groups. The photo exhibit will dramatize the role Japanese Americans played in the development of the state.

Seattleites know about the project, but there are former Seattleites scattered from New York to Los Angeles. Hoshide is appealing to them to take just a little time to search their personal archives for old pictures. He'd like to have you send them to the committee and let them judge their usefulness.

Photos selected for the exhibit will be copied and the originals returned promptly. The address is Hideo Hoshide, Nippon Kan Heritage Association, 633 Yesler Way, Seattle, WA 98104.

Letters

EAST WIND

Continued from Page 4

Top-level management

It appears that JACL is getting a solid infusion of sophisticated top-level corporate culture management leadership and expertise in new President Frank Sato.

Refreshing and over-due for a deserving organization. Congratulations.

FRED K. OSHIMA
Salinas, Calif.

Visual history

A copy of Pete Hironaka's print, "The Issei," a montage depicting the history of the

Issei from their departure from Japan to their American citizenship, adorns the entry way of Senior Citizens Housing Project Nikkei Village in San Fernando Valley. A most appropriate work to be displayed in a senior citizens' housing development dedicated to the Issei pioneers, this beautiful and inspiring print was done in 1978 by Pete to leave to posterity, a visual history of the Issei spirit. A copy belongs in every Nisei home.

JOHN NISHIZAKA
San Fernando, Calif.

For the Record

Born Free and Equal, the reprint of Ansel Adams' commentary on the internment camps of WW2, can be purchased for \$17 (including postage and handling) from the publisher, Emily Medvec, Echolight, 151 Kentucky Ave. S.E., Washington, D.C. 20003. The charge was incorrectly stated in the Nov. 30 PC.

The exhibit of Adams' photographs of Manzanar remains at the Fresno Museum until Jan. 20. It will then be available for travel to other cities. For information about obtaining the exhibit, write or call Medvec, (202) 546-1220.

A videotape of the exhibit is available for publicity purposes.

many of us sit and endure in silence. So much so that even at times when we are stepped on, we insist upon enduring in silence. *Korai-teru.*

RETURNING TO POLITICS, inescapably there is a loser; indeed, often a number of losers. Only one person wins. And so the risks of losing, *rakudai* in one sense, are inherent in the competition. And politics, especially as a candidate, very much requires speaking out, assertively and often, and very much running the "risk" of adverse responses—particularly from the opposing candidates. All this, and more, are inherent in the process.

MINDFUL OF THESE cultural restraints, this writer, for one, has great admiration for those Nikkei who run for political office, win or lose. Indeed, even those who did not win at the polls are very much "winners," in the true sense, in our book. And we encourage such Nikkei to get back in there. And try again.

National headquarters, regional offices, and the Washington, D.C., office will be closed Dec. 24, 25, and 31, and Jan. 1 and 2.

Calendar

DEC 14 (Friday)
French Camp: Xmas pty, Jpn Cmnty Hall, 7pm
DEC 15 (Saturday)
Philadelphia: Xmas pty, Willow Grove Presby Ch
Greater LA Singles: Potluck dnr, Tadashi Hirayama res, 1490 Rolling Hill Dr., Monterey Park, 6pm; info 264-2769
 Los Angeles: Asn Bus League Xmas ball, Biltmore Htl, 515 S Olive; George Takei, emcee, 6pm
Marina: Caroling, Jpn Ret Home, 3pm; info Pat Wakimoto 329-7345
Seattle: Asian Santa Claus, Wing Luke Mem Mus, 11am-3pm
DEC 16 (Sunday)
Milwaukee: Xmas pty, Mitchell Park, 1pm
DEC 21-22
 Los Angeles: Amahl and Night Visitors, Jpn Am Th, 244 S San Pedro, 3 & 8pm, tkts 680-3700
Latin Am: PANA Xmas dance, Jpn Ret Home Aud, 325 S Boyle Ave, music by Stone Bridge, 8pm, tkts \$8; info (213) 622-4333, 217-1709, (818) 964-6389
DEC 29 (Saturday)
Washington: Mochit-suki, Bradley Hills Presby Ch
DEC 31 (Monday)
San Jose: New Year's eve dance, JACL dance club
Berkeley: New Year's eve dance, El Cerrito Cmnty Cntr, 7007 Mooser Ln, 8pm, info 525-5784, 525-4277
Seattle: NW As Am Th bntf pty, Atrium, 5701 Sixth Ave S, \$20 adv, \$25 door, info Ed Locke 281-8748

1985
JAN 12 (Saturday)
Philadelphia: New Year's pty, Woodland Presby Ch
JAN 19-20
San Diego: 'Un-finished Business,' Lewis Jr HS, 5170 Greenbrier Ave, 6:30pm; Peter Irons sprk; tkts \$5, stud \$3; info 563-3124
JAN 19 (Saturday)
Carson: Instl dnr, Ports o'Call, San Pedro, Judge Rob't Takasugi sprk; info 328-6842
W Valley: Inst dnr-dance, San Jose Hyatt House, Woodside I, II, III; cocktails 6:30pm, dnr 7:30pm, Frank Sato spkr
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Future of Little Tokyo

The first letter addressed to "Little Tokyo of 2084" via the Little Tokyo Centennial time capsule is signed by Roy M. Nishikawa, a JACL elder statesman who wonders whether the JACL will still be in business. "But today," he writes, "I can say with confidence that as long as there is a need for the promotion and protection of civil and human rights, justice and fair play, greater understanding and compassion, and deeper cultural identity, there will be a need for a JACL." If and when race ceases to be an issue, then JACL might fold its tent.

Nishikawa's letter accompanies the JACL Blue Dignity Card, which was printed by the thousands in 1969 and distributed at a time when Blacks were complaining that some Japanese Americans—especially those in small businesses or restaurants—were discourteous to them. A number of Little Tokyo establishments were persuaded by JACL to display the cards on tables or windows when tensions were high to indicate their belief in the dignity of every individual.

Letters from civic dignitaries have been requested for the capsule. Undoubtedly, these will extol the contributions thus far. But, in addressing this piece to the Kokonotsu (9th) generation (if Japanese Americans are still counting), we shall attempt to look ahead. Our ideas of what Little Tokyo will be are based upon what we already know or want to see happen. We are not prophets.

Being in the newspaper game, many ask whether Little Tokyo can long support two Japanese-language dailies. They are not waiting for 2084. It's more like 1990. The economics of printing a newspaper may eventually find the vernacular papers combined in printing but expressing separate editorial opinions from separate quarters. So long as members support JACL, its publication (the PC) will continue. Even if JACL drops the PC at some point in time, whatever made the PC tick all these years will want to try its own wings to soar to greater heights. It must be allowed that chance.

As for the prospect of Little Tokyo celebrating its own bicentennial—the fact that the City of Los Angeles passed its bicentennial in 1981 is a sign that the pulse of this great city is healthy. Little Tokyo is part of the system. Great municipalities, which are but a gathering of communities

for the greater good, tend to survive in history. Nations may disappear, but not great cities. Little Tokyo will strengthen its hold and contribute to make Los Angeles a great hub and crossroad of the Pacific Rim world.

What boosted the population in and around L.A. through these first 200 years has been the availability of water, which can be in short supply if the weather is poor. But technology will come to L.A.'s rescue—as this is a city which manages to attain what it wants... even to removing Japanese Americans by federal troops in 1942!

The same kind of stamina and will was starting to bud among the Japanese in Los Angeles—but it was crippled by the Evacuation. It will take the Yonsei (4th generation) feeling established and strengthened by the ranks of the subsequent Gosei (5th generation) to enjoy a kind of self-confidence about being an Angeleno—one who knows his or her way around town.

Any look into the Little Tokyo future must, of course, deal with earthquakes. Such is the lay of the land—and they say a big one is still to come. If it does, it will be bigger than what we have encountered in our own memory (the 1933 Long Beach quake, the 1971 Sylmar tremor). Nature being cyclical, can the next big one come 38 years hence? That's the span of time between 1933 and 1971.

FINAL FEEDBACK—Two friends (Vince Tajiri and Michi Obi) were surprised to see Signal Hill in headlines in our Number 40 column. Both happened to hail from that farming community... The woman (and others) who wanted to see columns she missed gave us the idea of coming up with a booklet. We may even pursue some of the leads as an epilogue—if time permits... It was fun tackling this year-long stint. Throughout the year, I could see my dad (who passed away at age 94 six years ago) recalling what the area was like as we spun around on the Model T sightseeing on Sundays. I had hoped others might voluntarily contribute their own recollections—the invitation is still open.

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Contact Your Representatives!

by Min Yasui, JACL-LEC chair
We are informed that redress bills will be re-introduced in the 99th Congress, probably on Jan. 3, 1985. It is hoped that the House bill will be numbered 442, for obvious symbolic reasons. It is further hoped that Sens. Dan Inouye and Spark Matsunaga of Hawaii will be able to obtain the number 100 for the Senate bill—again, for symbolic reasons.

It is our understanding that the re-introduced bills will conform in all essentials with the recommendations of the Commission on Wartime Relocation and Internment of Civilians. As CWRIC recommended, the figures of a \$1.5 billion trust fund, which includes \$20,000 for each survivor, will be left intact.

Members of Congress and U.S. senators will be home for the holiday season. We urge constituents to contact them.

It is not necessary to have

complicated legal arguments to present. A constituent, in ordinary, everyday language, speaking as a voter, can have an impact. We will need the support of 218 representatives and 51 senators. You can help in persuading them to support redress, because these officials listen to the voices of the people back home.

You can have your representative contact either Rep. Norman Mineta of San Jose or Robert Matsui of Sacramento about co-sponsoring the House bill. Your senator can contact either Sen. Daniel Inouye or Spark Matsunaga.

We believe that the final big push for redress must be undertaken now. Too many of us are growing too old to keep up this effort forever.

As a matter of a "year-end obligation," please call upon your U.S. representative and your U.S. senator to endorse and co-sponsor redress legislation in the 99th Congress.

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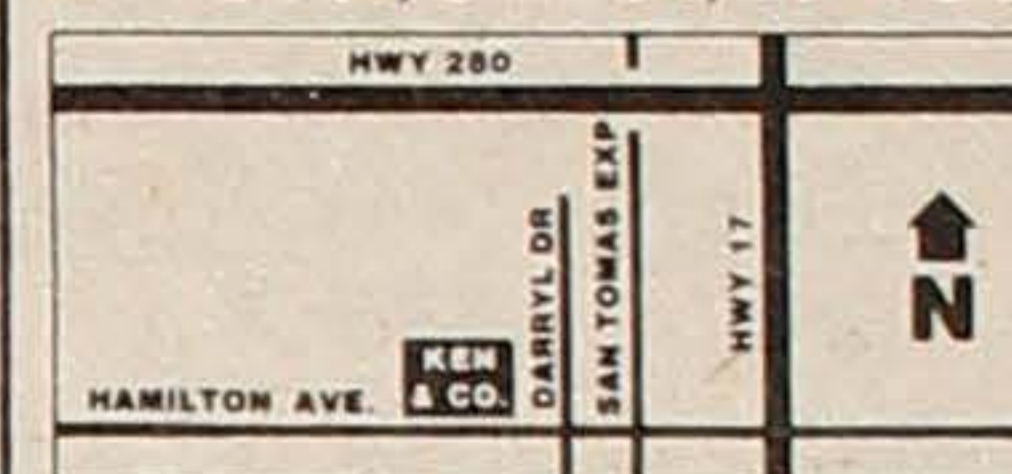
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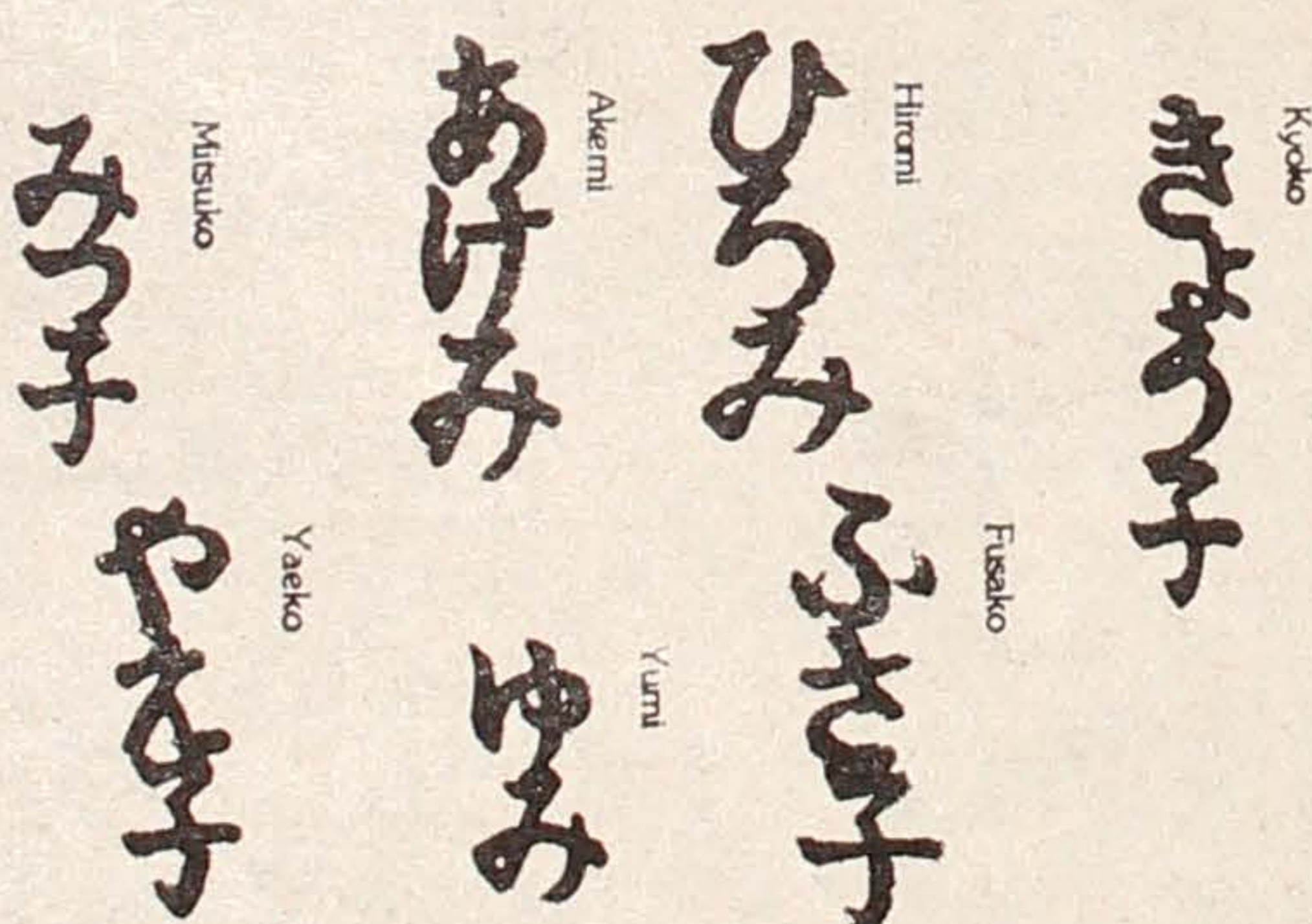
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