

IT'S CONVENTION TIME! AUGUST BOARD MEETING CALLED OFF

There will be no August board meeting. Official delegates to the national confab were announced as follow during July meeting: President George Fugami and treasurer Tom T. Imori; alternates Tak Kubota and Eira Nagaoka. Kay Mori has been named to represent the Young Adults if the trip is made to San Jose. Philip Hayasaka will be on the program.

Two tabled motions were passed taking advantage of the light turnout following the Pacific Cultural Festival weekend. The board approved the Don Kazama motion recommending to the National Board to either repeal or modify Sub Title II of McCarran Internal Security Act of 1950 to insure that due process of law be used before detaining any person. In the second motion, the JACL went on record opposing the 5th and Yesler stadium site for humanitarian reason which will displace the poor people living in this area; and amended that if there is a slight chance of having it here, we should do our utmost to prevent it; and amended that a letter be written to county commissioner people who make the stadium site decision. June Shimokawa, welfare committee representative and advisory council member for Model City program, urged more participation by the nisei. Welfare task force meets in Model City Office 1700 East Cherry Office 1700 East Cherry on Wednesdays at 7:30 p.m. Physical Planning meets at Eastside YMCA at 8 p.m. also on Wednesdays. Other areas are art and culture, health, housing, employment, education, and law and justice. Schedules and meeting places are available by calling 583-5700, or June Shimokawa will answer any inquiries at LA 5-4121. June is a supervising social worker for King County Department of Public Assistance.

Tak Kubota moved that we support Washington State Arts Commission's resolution that memorial trees removed by street widening program be replaced. The motion was passed. Seattle Public School advertises position of project director of in-service training to work with racial and ethnic minorities. BA in education or behavioral science. \$11,840/227 days work year.

GEORGE KAWACHI ANNOUNCES SEVEN NEW ONE THOUSAND CLUB MEMBERS

Heeding the call for the National goal of 2,000 members for the Biennial Confab, chairman George Kawachi has led the Chapter to a new high in membership. Plans are being made to have activities for One Thousand Club members. We congratulate George for the fine showing which can result only from hard work. New members signing up for the first time are Uhachi Tamesa, Shosaku Suyama, Wilce Shiomi, Michael Hirao, George Shibayama, Mrs. Florence Fugami, and Tomio Moriguchi.

The following list shows other paid-up membership. If any name was deleted or if the number of years is erroneous, please bring this to our attention. Asterisk (\*) shows charter Thousand Club members meaning the first 1000 to sign up nationally. Members **current** include:

Hiram T. Akita 13 years, Rev. Emery E. Andrews 8 years, Jiro E. Aoki 16 years, Akira Aramaki 4, Mrs. Catherine Natsuko Chin 2, George S. Fugami 8, \*Yoshito Fujii 11, Dr. Susumu Fukuda 14, Tosh Funai 2, \*Frank H. Hattori LIFE, Y. Philip Hayasaka 5, \*Heitaro Hikida 12, Ute Hirano 2, \*Joe S. Hirota 14, \*Takahashi Hori LIFE, Tsuyoshi Horike 5, Fred Y. Imanishi 8, Thomas T. Imori 12, Takeyo Imori 11, Sad Ishimitsu 5, Tom S. Iwata 7.

Also \*John M. Kashiwagi 11, \*S. George Kashiwagi 5, Frank H. Kamihachi 6, Harry S. Kawabe 13, \*George Y. Kawachi 13, George K. Kawaguchi 2, Koichi Kihara 6, \*Frank Y. Kinomoto LIFE, Fujitaro Kubota 2, \*Henry T. Kubota LIFE, Takeshi Kubota LIFE, Nish Kumagai 6, Dr. Roland S. Kumasaka 7, \*Milton Maeda 15, \*James M. Matsuoka 14, Robert H. Matsuura 6, \*William Y. Mambu 16, Henry T. Miyake 8, \*Mrs. Kiyo Motoda 12, \*Dr. Theodore T. Nakamura 14, Eira Nagaoka 2, \*Ken Nogaki LIFE, Mitsugi Noji 14, Elmer Ogawa 9, Miss Rose Ogino 11, \*Peter I. Ohtaki 14, \*Kenji Okuda 5, Mrs. Sue Omori 14, Ed Otsuka 6, \*Ted A. Sakahara 12, Toru Sakahara 14, Howard S. Sakura 12, Roy Y. Seko 9, Dr. Paul S. Shigaya 11, Eddie K. Shimomura 8, Shoichi Suyama 10, Mrs. Toshie Suyama 6, Dr. M. Paul Suzuki 7, \*Fred T. Takagi 16, \*Charles T. Takahashi 6, Masahisa Tanaka 1, Theodore T. Taniguchi 8, \*Dr. Terrence M. Toda 9, Paul Y. Tomita 5, Mrs. Umeko Tosaya 5, Charles C. Toshi 9, Min Tsubota 10, Mrs. Shigeiko Uno 7, Dr. Ben T. Uyeno 8, \*Dr. Kelly K. Yamada 15, \*Kay Yamaguchi 16, \*Minoru Yamaguchi 14, \*Tad Yamaguchi 13, Dick H. Yamane 2, Tatsumi Yasui 8, \*Juro Yoshioka 14.

UNDERMANNED MAILING CREW RECEIVES HELP FROM ORGANIZATIONAL LEADERS:

Three days before the opening of the Cultural Festival with its high priority, the newsletter mailing crew found themselves woefully short of help. Whereupon Chapter president George Fugami used his persuasive voice on the phone to shore up the crew and the result:

Dr. Kay Toda, commander of Cathay Post 186 American Legion and Chapter first vice president; Rev. Emery E. Andrews, Scoutmaster 253, Beaver Award, community leader and missionary, retired minister; Bill Komoto, Seattle First Hill Lions Club president; Gwen Kawabata, past treasurer for District Youth Council, and Daffodile Festival Princess representing Fife community; Stan Kiyokawa, chairman of N.W. District Youth Council of JACL; Kay Mori, board member and spokesman for Young Adult; George Kawachi, 1000 Club chairman, member of the board of director of United Savings and Loan Association (6th and Jackson), just elected to board of director of Renton Rotary Club; Don Kazama, vice president of Central Seattle Community Council, chairman of the Human Relations Committee for both Seattle Chapter and PNWDC; Elmer Ogawa, our special correspondent and staff writer for the Pacific Citizen; Takako Yoda, Eira Nagaoka; and of course Chapter president George Fugami. Thank you for timely assistance.

MORE THAN 30,000 ATTEND THE COLORFUL CULTURAL FESTIVAL

Kusudama, miniature sphere replica used in Tokyo Olympiad, was the setting for Mayor J.D. Braman, Consul General Yasue Katori, and Festival Queen JoAnne Iwasaki in the opening ceremony. Kusudama bloomed open releasing dozen doves. The coronation was slightly marred when Seafair Queen Linda Andrews suffered minor injuries in a three-car accident in the Freeway on her way to the crowning ceremony of Queen JoAnne. However, Consul-General Katori ably performed the honor. (Continued near top of page 3)

Ladies-in-waiting Carol Suzuki and Janice Higashiyama, together with past queens Nadine Iwata and Acey Arai assisted.

"The Festival was a great success because," according to chairman Dr. Minoru Masuda, "so many people worked so hard at it and we had so many people who were so strongly in favor of it." More than 30,000 people attend by conservative estimates. Plaque was received by Dr. Masuda during the opening ceremony which read: "Seattle Center, a Department of the City of Seattle Salutes Japanese Cultural Festival, Inc. for contributing to a successful 1968 Summer Season. Signed by J.D. Braman, Mayor and Don L. Johnson, Director, Seattle Center."

The issei-nisei story started with the chart of issei immigration, followed by issei occupation 1890-1920, family beginning, flowering of faith, U.S. citizens mass evacuation, and relocation center life. War contribution and combat story (borrowed from the files of NVC) and the Japanese American creed closed the exhibit. This same exhibit less the war pictures are now being shown in the second and third floor of downtown library through August.

Exhibits by Northwest artists including works of Teiko Shimazaki, George Tsutakawa, Frank Okada, John Matsudaira, Mineko Namkung, and Frank Shobo Fujii. The highlight of the art treasure was the Jomon culture earthenware whose period begins not later than 3,000 B.C. This is the same type that Clifford Evans, curator of division of cultural anthropology, Smithsonian Institute, Washington, D.C. announced that it was highly possible that Japanese have arrived in North America continent as early as 3,000 B.C. based on earthenware finding of this type in 1961 in Ecuador by an archiologist.

The following performing artists are acknowledged: Imperials Drum and Bugle Corps and the Diplomts, Bob Oki, manager and Tomio Hamasaki, president of the trustees; Seattle Buddhist Church Boy Scout Troop #252 Drum & Bugle Corps led by Buster Kosai; Japanese folk dance of 200 dancers around the International Fountain led by Mrs. Kiki Hagimori; Hatsunekai--Marianne Harada, Suzanne Umeda, Martha Toshi, Wendy Iwami, Jean Sekouina; Japanese classical dance by Fujimine Fujima (Tazue Kiyono); koto and shakuhachi music ensemble by Miyagi Kai group led by Kuniko Takamura; Japanese folk dance by Mrs. Yukie Arinobu accompanied by Kiyoshi Jitodai on accordion; American folk singer, Julie Sakahara; kendo groups--Kaz Shoji and Kiyoshi Yasui leaders; judo groups--Budo Kai led by Mr. Ninomiya and furnishing of mats; Seattle Dojo, led by Chris Kato; West Seattle YMCA led by Fred Sato. Sad Ishimitsu was emcee.

Other acknowledgment will be printed in the future issue.

**NEWS JOTTINGS:** Mayumi Tsutakawa, daughter of Mr. and Mrs. George Tsutakawa, will be one of the four young women entering Scripps College from this area . . . The UW Phrateres Alumnae Association held a potluck picnic. Among guests were June grads including Karen Suzuki. Phrateres is a social organization for independent campus women . . . Four members of the Seattle Buddhist Church Boy Scout Troop 252 Drum and Bugle Corps and its All-Girl Color Guards with 25 members have accepted an invitation by Japan Scouts officials to represent the Seattle Japanese community at Expo '70 in Tokyo. Invited Boy Scouts are: Paul Deguchi, son of Seichi Deguchis, Ron Hanada, son of Hatsuji Hanadas, Dean Matsumoto, son of Don Matsumotos, and Ken Kubota, son of Ted Kubotas . . .

Wanda Seiko Nakatani became the bride of Army 2nd Lt. Paul Masayoshi Miyahara June 30 in the Seattle First Baptist Church. The Rev. Emery E. Andrews officiated. The bride, daughter of Kenny K. Nakatanis, is a June graduate of UW and a member of Zeta Phi Eta, honorary. He attended Highline Community College. His parents are Jimmy S. Miyaharas . . . Charlene Gayle Furuta and Philip Low were married recently in the Blaine Memorial Church. The bride, daughter of Charles M. Furutas, is a student at UW. Low, son of Robert B. Lows of Portland is a graduate of OSU, from which he also received a master's degree . . . Mrs. Earl Sato (Joyce Furukawa) wed recently in Seattle Buddhist Church to son of Edward Satos of Honolulu. She is daughter of the Yoshio Furukawas, is UW grad and now an officer in the US Army Medical Specialist Corps. Bridegroom attended UW . . . Mitzi Helen Hara and Edward Kaoru Sakata were married July 6 in the University Congregational Church. The bride, daughter of James M. Haras, is a graduate of UW. Sakata is the son of Haruo Sakatas of L.A. He graduated with distinction from Stanford, where he joined Beta Pi honorary. He has a master's degree from the UW, where he joined Phi Lambda Upsilon, honorary . . . Sandra Lee Shiomi, daughter of Wilce H. Shiomis, and Dennis Leslie Chinn, son of Andrew Chinns, were married July 28 in the Blaine Methodist Church. The bride will graduate in December from the UW. She is a member of Omicron Nu and Pi Lambda Theta, honoraries. Chinn is a UW graduate cum laude and a member of Phi Beta Kappa. He will begin doctorate studies in January at UC at Berkeley . . .

Juliane Aiko Nakawatase, daughter of Takeo Nakawatases, and Ronald Minoru Tada, son of Mrs. Sadahie Tada and the late Mr. Tada, were married Aug. 3 in the Blaine Memorial Methodist Church. Couple attended UW . . . Miss Carole Ann Koura wed Kay Kubota Aug. 4 in Gethsemane Lutheran Church. She is the daughter of Noboru Kouras of Bainbridge Island and he is the son of Takeshi Kubotas. She is a graduate of UW, which her bridegroom also attended . . .

Toru Sakahara, Seattle attorney, was elected chairman of the Seattle Housing Advisory Board, succeeding Archie Iverson. Sakahara served as vice chairman last year and has been a member of the citizen board since June 1965. His present term expires in 1970 . . .

**MILESTONES:** Mrs. Aijiro (Fumi) Shimizu, 79, June 5. Nichiren Buddhist Church and its Women's Fellowship, Hiroshima Club, Gold Star Parents Association. Came to this country in 1910. Went to Wapato and came here after WW2. Her husband, Aijiro, died in 1961. Survivors include sons Johnson, Seattle; George I. and Frank A., both of Chicago; and daughters, Mary M. Shimizu, Seattle; Mrs. Min Lindow, Lancaster, Ca, and Mrs. Roy Matsucuchi, New York City . . . Kentaro Naganawa, 69, Aug. 3. Seattle Buddhist Church, Dai Ichi, Bu Shigin Kai, Ka Ru Ta, Japanese American Services. Owned the Dairy Queen store at 12th and Jackson. Survivors include: w Yei, s Hideo and Toshio, d Mrs. Toshio Shizue Yamada of Japan . . . Reverend Canon Gennosuke Shoji, 89, Aug. 3. Senior priest, canon of Honor of the Episcopal Diocese of Olympia; and charter vicar of St. Peter's Episcopal Church. (Cont'd top page 6)

# PARALLELS OF NISEI & BLACK HERITAGE

(Editor's note: The following article by Ben Yorita is published for your interest. He is a member of the Chapter Human Relations Committee. At present he heads the social studies department at Franklin High School. He has received U.S. Study Grant lasting 11 months starting this September and given to 15 from the U.S. and 30 Asiatics to study in University of Hawaii's famed East-West Institute. Far Eastern tours covering six countries will climax the study.)

By Ben Yorita

"We want a black community with blacks making their own decisions and guiding their own destinies." "Integration has not occurred and, if occurring, it is only at a snail's pace." "Little has gone beyond token integration." These, in effect, were words directed at a group of teachers in a recent session with blacks in a program called "Soul Search." The reactions evoked from these strong words were typical. We want to help but you reject us. All the blacks do is keep demanding and demanding. So the session went back and forth.

What reactions were in my mind as a nisei? I listened closely and found myself agreeing more and more. There are definite parallels between the blacks and the Japanese Americans though on the surface the groups seem worlds apart.

But, first, a bit of reflection upon the issei and nisei past. The issei came to this land with a proud Japanese heritage. He was put through a severe test of adjustment in an alien land. Luckily, he had certain advantages: youth, vitality, and a strong back. He came equipped with a whole set of values and ethics surprisingly similar to the Christian ethics: a high sense of duty and responsibility ("giri" and "on"), work hard, save money, acquire a good education, endure self-denial, etc. One was expected to "kuro" (suffer) to find out about life.

He adjusted himself by creating a "nihonmachi," both by self-segregation and de facto segregation. He had his own stores, restaurants, bathhouses, "nomiyas," and ate his own "soul" food. He established his own language schools where not only reading and writing was taught but some history including the divinity of the Japanese emperor. He perpetuated his heritage in the best of Japanese traditions. The Kabuki dramas, the sad Japanese movies, the odori lessons, the judo and kendo lessons, the New Year gatherings, the Japanese school picnics. How nostalgic all this is!

For the average issei and even the nisei, economic contact with the white society was at the menial level: red caps, railroad gangs, sawmill worker, cannery worker, lettuce packers, janitors, housegirl, and stoop labor. However, with green power at work in the "nihonmachi" there were issei businessmen, professionals, intellectuals, and men trained in almost all skills though excluded from white homes and unions.

## Dedicated Teachers Help Nisei Adjust to White Society

American schools helped to bridge the gap between white and Japanese Americans though the curriculum was woefully inadequate. The school environment was totally different from the home. It did not fit the homelife in the Japanese ghetto. Many of the schools sadly neglected the educational needs for participation for a fuller life. Schools were only a step to higher education or to acquire jobs. Many of the nisei only survived in the first few years of schooling because of de facto segregation. The teacher faced a whole classroom of students with Japanese accented English but she hung tough and converted them painstakingly by teaching the proper English, the proper manners, the proper standards of beauty, the proper mode of dress, the proper food to eat (bread, no rice) at the same time mispronouncing and stumbling over each name. If it weren't for the strong heritage of the issei, what would the whitewashed "soul" of the nisei be? The nisei "soul" comes out only when he is with other nisei. In white society, he is the "proper" person emitting the Japanese American image. We perpetuate our own stereotype!

The Nisei cannot recreate himself nor can any one generation for that matter. That peculiar environment which molded the nisei is gone and in turn has been passed on modified to the sansei. This issei heritage becomes less and less as Japanese Americans enter more and more into the larger society of American life. The trend appears to be integration and ultimately amalgamation.

The road which led to this stage entailed certain prerequisites. Some of which was self pride (sometimes too proud), the motivation to uplift oneself, respect for education, identity in language sprinkled liberally in this exercise, and cultural background. Other aids were the Japanophiles and others who helped through their admiration of things Japanese; the semi-abstract "sumi" paintings; the artful, meaningful flower arrangements; the natural yet distinctive landscape; the spiritual meditation of Zen; the Bushido code of honor; the miniaturized "bonsai"; the clean, open style of architecture; the stereotype of the dutiful, demure Japanese women. Without this could the Japanese Americans have literally jumped from the lower socio-economic, apolitical position to where he now thinks he has it made? All this in only the second generation?

What has this to do with the black separatist? Where are the parallels suggested earlier? The parallels have yet to be created. The growing numbers of blacks say that they have no time to consider integration for the first order of commitments is to find self-identification. The older whitewashed generation of blacks have to set their own mind in order and the young must live in a life style of black culture. The prerequisites to pull oneself up from the boot straps have yet to be established. The black heritage is not one of slavery and down trodden people. It is also a heritage of proud civilizations in Africa and of tremendous contributions to the American heritage. Black communities with black businesses, black schools with black curriculum, blacks determining their own destinies are the prerequisites to create the new black man. Black unity with all blacks helping each other instead of fragmentation which resulted from the past hammering of oppression.

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Demands of the blacks are the demands of all oppressed minority groups. Justice for the blacks is justice not only for all non-whites but the poor whites, too. For the non-militant, nisei, these are desires and injustices the nisei expressed only to himself and not to the white society. Whitewashed nisei with values coinciding those of the middle class worked themselves up within the framework of prejudice which existed then and exists now. No, the nisei does not have it made -- there are areas which they do not participate, there are areas where the nisei is not welcomed.

Now is the opportunity, the time to help by an understanding of the so-called demands of the blacks. What do they want? They want this same chance that the nisei had when he started so that he can pull himself up by the boot strap. Nobody does it himself. Somebody has to help get the boots and then put on the straps. What can you do? Challenge a white man today. Better still challenge a nisei today!

ORIENTAL AMERICAN SCHOOL TRANSFER PROGRAM ANNOUNCED

Seattle Public School Administrative and Service Center released charts and figures for racial balance program applicable to oriental American students for 1968-69. An oriental American student is permitted to transfer from a secondary school where percentage of students of oriental ancestry is higher than the city-wide average, to a school where the percentage is lower than city-wide average. Applicants should pick up application blanks at their home schools and send the completed blanks to the office of Inter-Group Relations, 815 4th Avenue North, Seattle 98109. Table reproduced below shows number of students and percentage. Sending school and receiving school listed at the right column is applicable to both Japanese and Chinese students.

JAPANESE 1967				CHINESE 1967				1968-69	
High School	Rank	No. of Students	%	High School	Rank	No. of Students	%		
Cleveland	1	114	11.2	Cleveland	1	90	8.8	Sending school	
Franklin	2	196	10.4	Franklin	2	116	6.1	Sending school	
Garfield	3	90	5.5	Garfield	3	67	4.1	Sending school	
Rainier Beach	4	52	4.8	Rainier Beach	4	22	2.0	Sending school	
Lincoln	5	15	0.8	Roosevelt	5	25	1.2	Receiving school	
Queen Anne	6	7	0.4	Lincoln	6	16	0.8	Receiving school	
Sealth	6	9	0.4	Hale	7	9	0.4	Receiving school	
Ingraham	8	5	0.3	Sealth	8	6	0.3	Receiving school	
Ballard	9	4	0.2	West Seattle	9	3	0.2	Receiving school	
Hale	9	4	0.2	Ingraham	10	2	0.1	Receiving school	
Roosevelt	9	5	0.2	Queen Anne	10	1	0.1	Receiving school	
West Seattle	9	3	0.2	Ballard	12	0	0.0	Receiving school	
Total for high school		504	2.4	Total for high school		357	1.7		

Junior High School				Junior High School					
	Rank	No. of Students	%		Rank	No. of Students	%		
Mercer	1	182	14.1	Mercer	1	145	11.2	Sending school	
Washington	2	71	9.5	Washington	2	43	5.7	Sending school	
Sharples	3	108	7.9	Meany	3	25	2.3	Sending school	
Rainier Beach	4	51	5.1	Sharples	4	29	2.1	Sending school	
Meany	5	31	2.9	Rainier Beach	5	16	1.6	Sending school	
Boren	6	10	1.2	Marshall	6	11	1.1	Receiving school	
McClure	6	11	1.2	Hamilton	7	6	0.6	Receiving school	
Hamilton	8	6	0.6	Boren	8	4	0.5	Receiving school	
Wilson	8	6	0.6	Addams	9	4	0.3	Receiving school	
Denny	10	8	0.5	Denny	9	4	0.3	Receiving school	
Eckstein	11	6	0.3	Eckstein	9	5	0.3	Receiving school	
Monroe	11	3	0.3	McClure	9	3	0.3	Receiving school	
Thomson	11	3	0.3	Monroe	13	2	0.2	Receiving school	
Blaine	14	2	0.2	Madison	14	2	0.1	Receiving school	
Marshall	14	2	0.2	Whitman	14	1	0.1	Receiving school	
Whitman	14	2	0.2	Wilson	14	1	0.1	Receiving school	
Addams	17	2	0.1	Thomson	17	0	0.0	Receiving school	
Madison	17	1	0.1	Blaine	17	0	0.0	Receiving school	
Total for junior high		505	2.4	Total for junior high		301	1.4		

WARREN CHAN TO SEEK SUPERIOR COURT POST

Warren Chan, Seattle attorney, announced he is a candidate for election to the King County Superior court bench. Chan, 45, said he is seeking the Position No. 3 held by Judge Henry Cramer who will not seek reelection. Judge Cramer is 71.

Chan said closer attention should be paid to the cost of justice from a humanitarian as well as a financial standpoint. He said that delays of up to a year in having a case heard in court "work an undue hardship upon the litigants and the tax payer and inflate the cost as surely as they diminish the chance of justice." Chan graduated from the University of Washington Law School in 1950 and served as law clerk to Judge Frederick G. Hamley of the State Supreme Court. He has practiced law here 18 years. Chan has served as a temporary judge in Municipal Court and in Superior Court. He said he was the first American of Chinese ancestry to be a judge in such a court. He is the senior partner in the firm of Chan, Uhlman & Callies. He has served on Gov. Dan Evans' state commission on the cause and prevention of civil disorders and was on Mayor Braman's committee which selected a planning director for the Model Cities program. He and his wife, Nobie (Kodama), have six children.

# HOW JAPANESE ARE THE JAPANESE AMERICANS?

(Editor's note: Dr. Minoru Masuda, president of the recently successful Japanese Cultural Festival at Seattle Center, is vice president and chairman of Educational and Cultural committee of Seattle Chapter. He is Research Assistant Professor of Psychiatry (Physiologist), School of Medicine, University of Washington. The article is self explanatory.)

By Minoru Masuda, Ph. D.

In 1967-68, three of us, Gary Matsumoto, Gerald Meredith, and myself, began a study of the ethnic identification of the issei, nisei, and sansei of the Seattle area. Many participants in this questionnaire survey have expressed an interest in the results of this study. This article hopes to give some of the general findings.

The questionnaire consisted of 50 items to which the individual responded on a 5 point scale ranging from strong agreement to strong disagreement. Ethnic identity here was the specific ethnicity of "Japaneseness." The issei filled out a Japanese translation of the questionnaire. In general, the items sort out to be concerned with community and social relations, preservation of Japanese culture, sensitivity to discrimination, family kinship, foods and movies, interracial sex, acculturation, child rearing, personality traits and traditional values.

The issei were selected from the JACL telephone directory, the Blaine Memorial Church membership, and a Buddhist Church ladies group. The issei totals were 71 men and 53 women having an average age of 69.3 years and an average education of 11.7 years. The nisei were selected randomly from the same telephone directory, and consisted of 68 males and 46 females; the mean age was 41.6 years and mean education, 14.0 years. The sansei were also selected from the telephone directory and the membership rosters of organizations. In this group were 45 males and 49 females having a mean age of 23.1 years and a mean education of 14.1 years. Protestants and Buddhists predominated. The samples were not necessarily considered to be representative of the Japanese American Community of Seattle.

## The Results

Men and women within any generation did not differ in their total ethnic identity scores, but there was a highly significant difference among the 3 generations. The scores showed, as one might expect, that the issei had the highest "Japaneseness" score; the nisei, next; and the sansei, the lowest scores. This shows that, as acculturation has progressed through 3 generations, there has been a gradual erosion of Japanese ethnic identification.

When we looked at the individual items, as scored by the 3 generations, there were some very interesting item endorsements. The issei indicated that in their long stay here that they had become considerably acculturated to American ideas. For example, they felt that they were Americans first and Japanese second, did not necessarily agree with the Japanese government policies, thought that traditional Japanese organizations were not essential, felt that parents could be companionable with their children who could question their parents once in a while, and thought that a wife's career was as important as the husband's.

The sansei showed a residual of "Japaneseness" that was somewhat surprising to the investigators. Their endorsements of items reflected a pride and knowledge of Japan's cultural heritage, agreement on its value and a desire for its preservation, the liking of things Japanese and a recognition of family kinship duties and obligations.

The nisei usually stood between the issei and the sansei on these item scorings. They were often seen to be more "Japanese" than the issei in certain attitudes (see below) and seemed to be more aware and defensive about social discrimination.

There were some items which did not show the expected erosion of ethnicity among generations. In general, it was the issei and nisei who did not fit this graduated scheme. The issei, for example, was less apt to hide his feelings when hurt, felt most strongly that Japanese Americans should be more "American" and showed his affection when he felt it. The nisei scored himself as being least disturbed if not equally accepted by Caucasians; felt strongest that J.A.'s who did not expect discrimination in new places were naive; felt strongest that it was not a natural part of "growing up" to "wise off" at those in authority, showed least strength in the belief that a wife's career was as important as the husband's and scored weakest on the propriety of children occasionally questioning parent's decisions.

While it was said previously that, in general, sex did not alter the total ethnicity scores, on the analysis of individual items there were 10 items that were scored differently by males and females within generations. The issei showed little disagreement between sexes; the nisei and the sansei, however did. The females of these generations were more ethnically identified than were the males except in terms of personality characteristics where the females were more affectionate and spontaneous and also in terms of child rearing where the females endorsed more liberal family interrelationships.

## Correlation between Ethnic Score and Education

In looking at some of the factors that might influence the strength of ethnic identity, we found an indication in all generations that the greater the educational level the lower the tendency toward Japaneseness. In the nisei male, the higher the prestige of his occupation, the lower his ethnicity score. In the issei only, did we find that older people tended to have higher ethnicity scores. Since higher educational and occupational levels would tend to increase social contacts into the broader American society, the above findings seem reasonable.

When Buddhists and Protestants were compared, there were no significant differences between them in total ethnicity scores, although the Buddhist's scores were higher in each generation. One might have expected significantly higher ethnicity scores from the nature and origin of the Buddhist Church.

Our interest in the magnitude of ethnic identity is based on the fact that this is an important part of one's self identity. The latter gives to an individual personal feelings of his place and purposes in life.

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In addition, we know that a person's ethnic identity may influence that person's achievement, social orientations, child rearing habits, marriage choice, etc.

This study in Seattle is now being replicated on Honolulu Japanese Americans and San Paulo Japanese Brazilians. From these studies we hope to be able to see cross-cultural differences in the issei, nisei and sansei in 3 different areas of the world. It is anticipated that there may be some interesting differences.

NEWS JOTTINGS (Cont'd from page 2): He came to U.S. in 1907. Became the first Japanese to be ordained to the Episcopal ministry here in 1918: Formed St. Peter's Episcopal Church, and retired in 1959 after 40 years of service. Received the Sixth Class of the Order of the Sacred Treasure last June. Survivors include: s Kazuo, Joseph T. and Samuel T., all of Seattle; d Mrs. John Slee, Bethlehem, Pa. . .

BUSINESS & INDUSTRY: 19-member study team from Japanese fishing cooperatives and firms spent July 17 on the Cowlitz River in S.W. Washington inspecting new showpiece hatcheries built by Tacoma City Light. Japan has some fine salmon hatcheries of its own but they were impressed. Clifford J. Burner, staff assistant to the regional director of the Federal Bureau of Commercial Fisheries, and Frank Fukuhara, assistant director of the bureau's Seattle Biological Laboratory, were their escorts. They saw salmon splash up artificial waterfall right into the hatcheries . . . Dorothy Neighbor's article of July 25 in The Seattle Times on Mrs. Johnson Shimizu, owner of Tomoe's Beauty Salon of Seattle, who was among the 33 members of Intercoiffure American of 1500 international delegates to the Congress Mondial Intercoiffure held in Athens described trend. "There is return to more controlled settings, not as much teasing. But it really is a customized look, not just one trend. The artist creates for the woman, taking into consideration her bone structure, height, personality and way of life," Mrs. Shimizu said. Mrs. Shimizu's trip included visits to top European fashion centers after the congress was over. Accompanied by her husband, she visited Rome, Vienna, Zurich and London.

ENTERTAINMENT: Following the weekend stand in Lynwood, Eileen Suyama and the Jerry Nowan trio are booked in Yakima's new "Hideaway" club through Aug. 19-31 and possibly sign up on the West Coast circuit starting in L.A. area . . .

THE ANNUAL CHOW MEIN DINNER TO BE HELD SATURDAY, SEPT. 14 AT THE NVC CLUBHOUSE. Dinner will be served between the hours of 5-7 p.m., with the take-out food service from 4:30 p.m. Mas Tomita will be chairman, with Ray Saito and Hideo Hoshide assisting. Tickets are \$1.25 for adults, and 50¢ for children under 12.

AN INFORMAL PARTY, TO BE KNOWN AS THE "SILVER R & R BUDDY NITE" in commemoration of the 25th anniversary of service in the armed forces for many veterans in Seattle and vicinity, will be held on Saturday, Oct. 5, in the NVC clubhouse. General chairman Kaun Onodera said: "This is not a 442nd or an NVC affair, but a chance for everyone who has participated in the armed forces to get together, to reminisce, and to just have a good time."

1968 NATIONAL JACL GRADUATE SCHOLARSHIP AWARDS application forms are now available. Known as Dr. Mitsumi Nobe Memorial Scholarship for graduate work, this is a gift presented by Mrs. Catherine Nobe and administered by the National JACL. A cash grant of \$500 for Graduate Work in the Physical or Biological Sciences or Engineering for male student of Japanese American ancestry. For application form call George Fugami SP 2-5691 or George S. Iwasaki, EM 2-6162. Application deadline is Sept. 15, 1968.

#### Calendar of Events

Aug. 21-24	20th Biennial National JACL Confab in San Jose	
	27 Human Relations Committee meeting	8:00 p.m. JACL office
Sept.	6 News deadline for <u>JACL REPORTER</u> . MAIL articles to: c/o (Editor) Eira Nagaoka, 151 11th Avenue, Seattle, Wa 98122	
	11 Newsletter mailing night.	8:00 p.m. JACL office
	14 NVC sponsored chow mein dinner	4:30 p.m. NVC Clubhouse
	15 Issei appreciation night \$3.50 per person for those under 70 years old.	4:00 p.m. Seattle Buddhist Church
	18 Regular monthly board meeting	8:00 p.m. JACL office
	24 Human Relations Committee meeting	8:00 p.m. JACL office
Oct.	5 "Silver R & R Buddy Nite"	NVC clubhouse

#### THERE WILL BE NO REGULAR MONTHLY BOARD MEETING FOR THE MONTH OF AUGUST.

Seattle Chapter  
Japanese American Citizens League  
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