Pacific Citizen

#2790 • VOLUME 121 • NUMBER 11 • DECEMBER, 1995

Holiday Issue 1995











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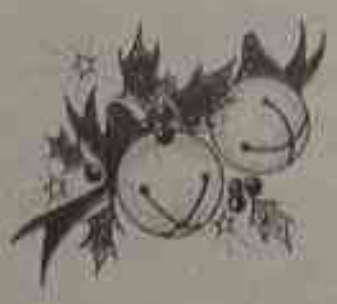
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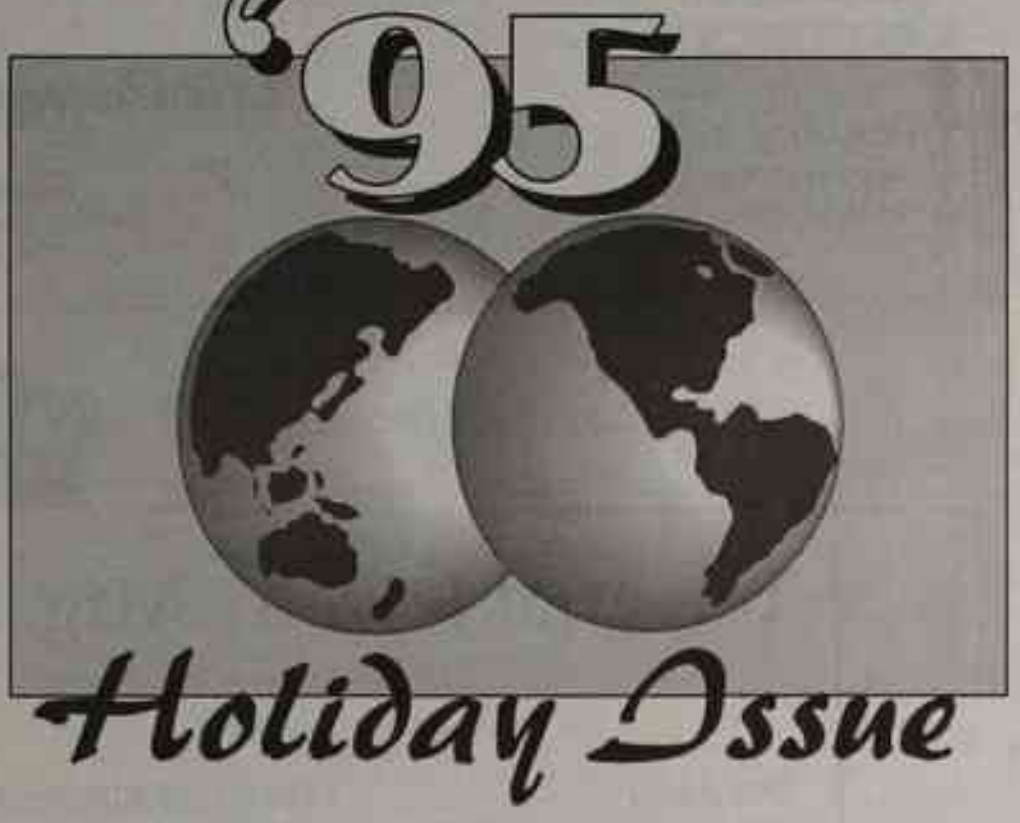
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INSIDE Pacific Citizen's



Holiday Issue

Provocative subjects, articulate voices and skilled writers are presented in this year's *Pacific Citizen* Holiday Issue.

PC's theme, "Hapa Generations," is a forum for timely, fascinating and insightful thoughts by a number of individuals who have given us much to think about as we turn the corner into the next millenium. On PC's cover are indeed the "Faces of the Future," and we must acknowledge and reflect upon the political, social and economic issues that will affect these generations to come. For the Holiday Issue, these people were willing to share their personal thoughts about growing up, living and experiencing life from a multicultural perspective—sometimes seemingly a disadvantage but in the long view an advantage of riches—family, traditions, diversity.

Special thanks must be given to Kelly Wicker of the Olympia Chapter of JACL, who greatly assisted PC in this project.

Leading off with PC's "Hapa Generations" theme is David Mura, author of *Turning Japanese*. David allowed PC to publish an excerpt from his new book, *Where the Body Meets Memory: An Odyssey of Race, Sensuality & Identity*.

Complementing the "Hapa Generations" theme, PC also offers "Articles from Academia." A number of distinguished professors from universities around the country were asked to write about their areas of interest. Participating are Lawrence Okamura of the University of Missouri; Maria Root of the University of Washington; Midori Yamanouchi Rynn of the University of Scranton; Lane Hirabayashi of the University of Colorado; and Stewart David Ikeda of the University of Wisconsin.

These scholars have something to say about society—ours and the broader national and global communities. But they also reflect upon themselves as articulate and sensitive voices that will carry us into the future where a changing landscape portends increasing diversity of people and thought—and with it—uncertainty. While the JA community will need its political leaders, it will also need a foundation, a philosophical path, a roadmap to the future.

Again, we must thank all the JACL volunteers at the chapter level who solicit the ads which support PC and this Holiday Issue. In many chapters, this is an enormous task. The chapter leaders of the PC Holiday Issue project are listed on the next page under "PC's People Who Count." They do and we appreciate them.

We must also thank the PC staff and part-time employees who endure a non-stop, marathon schedule to publish this issue. After Thanksgiving until the middle of December work flows from 7:30 a.m. to 10 p.m., with varying shifts.

This year, the staff and part-timers organized themselves better than ever to scale and attack a Paperwork Mountain. Never has production moved with such oiled efficiency.

And all of that shows in this 1995 Holiday Issue.

Best wishes to all.

Richard Suenaga



PC CREW—Working on this year's Holiday issue were, from left, top row, Lani Miyamoto, Eva Ting, Gwen Muranaka and Brian Tanaka. Second row, from left: Margot Brunswick, Teru Imai, Kerry Ting and Pang Ting. Third row, from left, Chris Benton, Richard Suenaga and Harry Honda. Not shown: Carol Tanaka, Gayle Jue, Tim Yamamoto and John Okabe.

Pacific Citizen

2 Coral Circle, Suite 204
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Tel: (213) 725-0083
(800) 966-6157
Fax: (213) 725-0064
Email: PacCit@aol.com

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Founded in 1929, JACL is the nation's oldest and largest Asian American civil and human rights organization with a 25,000 membership base. JACL has 112 chapters nationwide, five regional offices, three district offices, a Washington, D.C., office and a national headquarters in San Francisco. JACL's mission is to secure and uphold the human and civil rights of Japanese Americans and all Americans while preserving our cultural heritage and values.

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PC's People Who Count

Pacific Citizen honors the many chapter members who solicit new or renewed greetings in the Holiday Issue from members and community organizations. In keeping with the spirit of the holidays, these are PC's volunteers who make this issue possible. In some cases, the solicitor's name may be missing; it did not appear on the Insertion Order form . . . Let this, then, be a partial listing.

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From the chair of the Pacific Citizen Editorial Board

Pacific Citizen's New Year resolution

Preserve our heritage

By MAE TAKAHASHI

December brings memories of family traditions and holidays past. Maybe that's why I've been reflecting on the *Pacific Citizen*'s years of service to Japanese Americans. No other publication has so thoroughly chronicled the accomplishments, travails, and opinions of Japanese Americans over the years.

The *PC* began in San Francisco in 1929 as a monthly paper. In 1942 the paper moved to Salt Lake City and began publishing weekly editions. That year, Bill Hosokawa, the author of *Nisei*, began writing his weekly column which still appears in the *PC*. During World War II, the PC was the only nationally circulated English-language newspaper for Japanese Americans. Readers referred to the PC as "a letter from home" because it reported on people's comings and goings. Along with other news, the PC kept track of Japanese Americans when they entered and left internment camps and published weekly lists of war casualties from the 442nd Infantry in Europe.

Immediately after the war, the Japanese American Citizens League launched its 10-point legislative program. Among other things, JACL fought for repeal of the Japanese Exclusion Act of 1924 and to allow the Issei to become United States citizens. Immediately after the war, the Japanese Exclusion Act imposed tragic hardships on American GIs who married in Japan. They were prohibited from bringing their brides to the United States. The PC continued to cover that story until JACL obtained a waiver that let American GIs bring their wives home. Finally, in 1952, JACL succeeded in passing the Walter-McCarran bill which repealed the Japanese Exclusion Act and enabled the Issei to become naturalized citizens.



The PC also covered JACL's success in getting the government to settle evacuation claims and compensate Japanese Americans who lost property during the war. Throughout the 1940s, JACL fought discriminatory practices like housing covenants that restricted where Japanese Americans could live. The PC publicized these efforts and followed JACL's lawsuit to repeal the Alien Land Law of 1913 which prohibited Japanese from owning land. The case went all the way to the Supreme Court and in 1948, the Court ruled in JACL'S favor. After winning this legal battle, JACL successfully spearheaded a referendum to expunge the Alien Land Law from the books.

In 1952, the PC moved to Los Angeles and Harry Honda began his distinguished career as PC Editor. During the 1950s and1960s, the PC covered JACL's campaign to eliminate the highly derogatory term "Jap" from the public's vocabulary. The PC also followed JACL's requests that television stations cut back on showing low-budget anti-Nisei films which had been produced during the war years.

During the 1970s, the PC reported on JACL's efforts to repeal the federal Emergency Detention Act, a law that allowed the government to establish internment centers during national emergencies. At that time, the focus was on Arabian oil and politics in the Middle East, but JACL took this human rights issue on and won. Throughout the 1970s and 1980s, JACL and the PC encouraged Nikkei to run for public office. These were the years when JACL began focusing on affirmative action, civil liberties and human rights. the PC covered one of JACL's most significant achievements: passage of the federal redress bill in 1988. After forty plus years, the government was required to compensate victims of Executive Order 9066. This order had required Japanese Americans living in California, Oregon, and Washington to leave their homes during the War. Some people voluntarily moved, but implementation of the order created so much confusion, the government soon began evacuating Japanese Americans to internment camps. The PC publicized JACL's success in getting the redress bill passed. The bill required the government to locate and give each internment camp survivor $20,000 in compensation and an apology. Unfortunately, two-thirds of those entitled to redress were no longer alive.

Which brings us to the present decade. Those of us who are growing older thank the optometrist who made the case for converting to "bigger" type in 1990. This change made the PC easier to read but resulted in 12% less reading matter. For the past several years, the PC has kept us informed of JACL's financial situation and declining membership. For more than 60 years, the PC has been a vital part of our lives, a priceless heirloom that could never be replaced. As you prepare your New Year's resolutions for 1996, think about how much the PC means to the Japanese American community. Perhaps you will join me in making support for—and preservation of—the PC one of your New Year's resolutions. **PC**



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Celebrating freedom: 50 years after

By DENNY T YASUHARA
JACL national president

From a speech to the New York Chapter, JACL, Nov. 8, 1995

Today, Asian Pacific American communities, Japanese Americans, and to some degree the Jewish communities, stand at the crossroads of their destinies in America. This is attributed to an alarming increase in anti-Semitic and anti-Asian violence that is sweeping across America, the erosion of hard-fought civil rights gains, and legislation undermining opportunities APAs now enjoy. These are threats to all of us.

Your great-grandparents, grandparents and parents have left you a legacy that is priceless. They came to this country penniless and with a dream. Most never reached their goals of wealth and position. Instead, they had you.

They struggled. They were discriminated against. They were interned. They went to war to defend a country that disowned them and then they came home and rebuilt their lives from the the ashes they had left behind. It is this legacy that they have left their children, their grandchildren, and their great-grandchildren. They persevered even when it seemed hopeless, but they left us with the only things that really matter: their genes, their dignity and their will to persevere. That is also what Jewish grandparents and parents have left their children.

Neither were "hot-house" flowers that wilt at the first cold day. Day after day, year after year, they bloomed, no matter what the conditions. That is our heritage, that is our legacy, as it is theirs and JACL's. It is not the numbers of us nor the money that will determine our fate and our future. It will be the quality of our hearts.



Is our memory so short and our comfort so dear that we have forgotten the history of our own immigration to America? Who were targeted as "aliens ineligible for citizenship?" Can we not see the parallel between the Asian immigrant today and our parents, grandparents and great grandparents so many years ago?

Can we not see in O.J.'s *Legal Pad*, in the voice of a UAW labor chief saying, "Take it to those Japs" while President Clinton stood silently by, a New York senator's racial comments, and the anti-Semitic and anti-Asian graffiti found everywhere—all of these done with impunity? That these are not just images of America today, but images of America 60 and 70 years ago? The foundations of violence and inferiority tomorrow are built upon the slurs, graffiti, and laws of today.

The attacks on affirmative action and certain welfare provisions are bad enough, but the attack on immigration is worse, for its impact will be the same as the Oriental Exclusion Act of 1924 restricting future immigration from Asia. Fifty-five percent of those impacted will be Asian Pacific Americans. What does this do? What does this say to the Asian countries from which they come? It maintains the proportion of Asian Pacific Americans at about 2 percent—no matter that these immigrants bring talent and a rich diversity to our country—so they, the powers to be, can keep us in our place at the bottom of the political ladder in terms of numbers and, therefore, in terms of power and influence in America.

Yet, why is diversity important in leadership of countries? It insures that diverse views are brought to the decision-making process. Would Japan's decisions have been the same had there been diversity in their leadership? Would America's and Germany's? I submit to you that their decisions would have been different. Diversity and its meaning to many today are not popular, but it is crucial to good decision making, no matter at what levels those decisions are made.

We can fight for affirmative action, and equitable changes in welfare and immigration law, but these will be but short-term benefits unless we change the attitudes of the generations that follow. This can only be done by systematically incorporating tolerance, harmony and cultural understanding as a basic course in our schools, along with math, science, language arts and social studies. Ninety percent of our problems in employment and conflicts between nations lies in their failure to get along and be understanding and tolerant of one another.

These are your challenges to your future and, in a very real sense America's, because we cannot maintain our preeminent position in the world of nations if we continue to discriminate against Asians and other ethnics.

The Nisei are now in the twilight of their lives. Despite our struggles, despite our victories, despite our dedication to America, we are leaving you a nation divided and backsliding on its commitment to some of its people.

You must not acquiesce. You must not succumb to your fears and your differences, if you are to be the masters of your destiny. And you must be, if you are to be truly free—and your nation's future may well depend upon how well you succeed. PC



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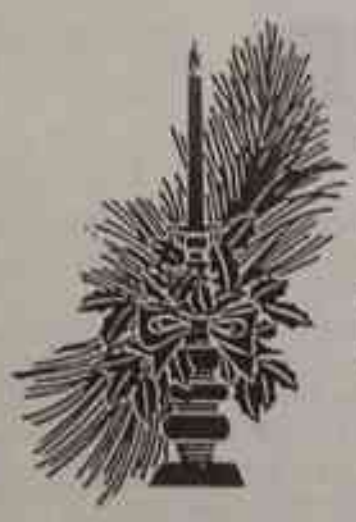
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My hapa daughter, Hollywood and the past



From the author's upcoming memoir, *Where the Body Meets Memory: An Odyssey of Race, Sexuality & Identity*

By DAVID MURA

I am a Sansei writer who has written both a memoir and two books of poetry. Much of my writing explores the complexities of the Japanese American experience and identity, exploring the implications not only for myself, but for my children too. One night a few years ago, I was working on a poem about my daughter, trying to take in her presence, trying to link her life with the past--my father and mother, the internment camps, my grandparents. In the poem I pictured myself serving her sukiyaki, a dish I shunned as a child, and her shouting for more rice, brandishing her *hashi* (a word for chopsticks which I never used as a child, and only began to use after my trip to Japan). As I described her running through the garden, scattering petals, squashing tomatoes, I suddenly thought of how someone someday will



SAMANTHA MURA

call her a "gook," that I knew this with more certainty than I knew she'll find happiness in love.

My wife Susie is three quarters WASP, one quarter Austria Hungarian Jew; we've been together for more than twenty years. Later, I talked to her about moving from the Twin Cities where we live out to the West Coast or Hawaii, to a place where there would be more Asian Americans. Samantha, I said, would meet more children there like her (in Hawaii, almost half the children are *hapa*—the Hawaiian term for mixed race; she'd be the norm not the minority). I spoke of the need to spend more time living in an Asian American community. My writing comes out of that community, is addressed to that community. I can't tell its stories if I'm not a part of it.

As I talked about moving, Susie started to feel uneasy. "I'm afraid you'll cross this bridge and take Sam with you, and leave me here," she said.

"But I've lived all my life on your side of the bridge. At most social gatherings, I'm constantly the only person of color in the room. What's wrong with living awhile on my side of the bridge? What keeps you from crossing?"

Susie, a pediatric oncologist, works with families of all colors. Still, having a hybrid daughter has changed her experience. When Sam was younger and Susie took her to the grocery store, someone would always come up and say, "Oh, she's such a beautiful little girl. Where did you get her?" This happened so often, Susie swore she was going to teach Sam to say, "Fuck you, my genes came all the way over on the Mayflower, thank you."

These incidents marked one of the first times Susie experienced something negative over race that I haven't. When I'm with Sam, no one asks me where she came from. For Susie, the encounters were a challenge to her position as Samantha's biological mother, a negation of an arduous pregnancy and the labor of birth and motherhood. For me, they stirred an old wound. Those who mistake Sam for an adopted child can't picture a white woman married to an Asian man.

I'm speaking on multiculturalism at a conference for high school teachers. It's a speech I give frequently, half on the psychological barriers in dealing with racism, half on the various stages of my Japanese American identity. At the end of the speech I ask for questions.

"You've talked about how your parents didn't teach you much about Japanese culture," says one of the teachers. "How are you going to change that for your children?"

I hear this question almost every time I speak.

"I'm trying to do things differently. I read them Japanese fairy tales, show them Japanese art; they've got some videos of Japanese folk tales, like Momotaro. I'd like them to live a while in Japan. But it isn't easy. As a parent now, I realize how hard it would have been for my parents to teach me about Japanese culture, given the cultural climate around us. And I probably would have hated it if they had tried to send me to Japanese school."

This answer usually suffices. But then I add, "What seems more important to me than teaching my children about Japanese culture, is to teach them about what it means to be a Japanese American and a person of color in this country."

I don't let out, though, my misgivings towards the initial question, however sincere. I feel audiences often ask me about Japanese culture because *haiku* or *The Tale of Genji* aren't as threatening to our images of America as the history of Japanese America. Those traditional cultural artifacts go down easier than the internment camps, the Asian exclusion laws or the racial stereotypes perpetuated by our media.

What can I teach my daughter of the past? My Japanese American identity comes from my own experience, something I know. But I am still trying to understand that experience. I am still struggling to find languages to talk about the issues of race. It's simpler to pretend multiculturalism means teaching her *kanji* and how to conjugate Japanese verbs.

I know every day my daughter will be exposed to images which tell her that Asian bodies are marginalized—The women are exotic or sensual or submissive; the men are houseboys or Chinatown punks, kung fu warriors or Japanese businessmen, robot-like and powerful or robot-like and comic. I know that she will face constant pressures to forget she is part Japanese American, to assume a basically white middle class identity. When she reaches adolescence there will be powerful messages for her to conform to an unspoken norm, to disassociate herself from the children of recent Asian immigrants. She may find herself wanting to assume a privilege and status which comes from not calling attention to her identity, or from playing into the stereotype that makes Asian women seem so desirable to certain white men. And I know I will have no power over these forces.

The difficulties are caused by more than

HAPA GENERATIONS

David Mura is best know for his book, *Turning Japanese, Memoirs of a Sansei*, which reflects his personal journey for self-knowledge and racial identity. His essays have appeared in *The Partisan Review* and *The Graywolf Annual Five: In Search of Cultural Literacy*. His poems have been published in *Ironwood*, *The New Republic*, *The New England Review*, *Crazyhorse* and *The American Poetry Review*. He has received The Nation's Discovery Prize, U.S./Japan Creative Artist Fellowship, two Bush Foundation Fellowships, a Loft-McKnight Award, two Minnesota State Arts Board grants, a Pushcart Prize, and an NEA fellowship. Mura is the author of *After We Lost Our Way*, which won the National Poetry Series Contest, and *A Male Grief: Notes on Pornography and Addiction*. He lives with his wife and daughter in St. Paul, Minn.

a lack of knowledge; there's the powerful wish not to know, to remain silent. How, for instance, can I talk to my daughter about sexuality and race? My own experience is so filled with shame and regret, is so filled with incidents I would rather not discuss, it seems much easier to opt for silence. Should I tell her of how, when I look at her mother, I know my desires for her cannot be separated from the way the culture has inculcated me with standards of white beauty? Should I tell her of my own desires for a "hallucinatory whiteness," of how such a desire fueled in my twenties a rampant promiscuity and addiction to pornography, to the "beautiful" bodies of white women? These elements of my story are all too much to expect her to take in. They should not even be written down. They should be kept hidden, unspoken. Better to claim the forces that shaped me do not exist.

In the end, what I want to give to my daughter are not my answers, but the courage to ask her own questions and to keep asking them, no matter how confusing, frightening or threatening they may be. I keep reminding myself there is too much to know, too many questions I can't solve. All I can give her are the tools to find her own answers.

In her autobiography, the daughter of Marlene Dietrich writes that one day in 1942, a few months after Pearl Harbor, the lawns and gardens in Hollywood began to wilt and fester, and the intricate symmetry brought to them by the Japanese gardeners was no more. This vanishing seemed mysterious to her, she knew nothing about the internment camps. Afterwards, the Japanese gardeners were replaced by Mexican gardeners but the landscaping was not the same. It was for her the end of an era of magic in childhood, in Hollywood. I see this child, lonely, forlorn, less lovely than her mother, standing at the verandah out back, saddened like the little girl in Hopkins' poem over "Goldengrove unleaving," mourning "the things of man" and the mortality of Hollywood and herself. I see her quickly turning the page to some other more glamorous matter.

History is a matter of perspective. There are at least as many tales as there are participants. Some do the telling, some the listening; some hold center stage, some are walk-ons or stagehands behind the wings or, like the *kurokata* in Kabuki or Noh, blackhooded figures without faces, whom no one is to notice or acknowledge.

Fifty years after the camps, Susie and I come out of a darkened theater where, in *Rising Sun*, Wesley Snipes and Sean Connery have just been chased through Los Angeles by Japanese thugs. Snipes cases to a corner, calls out the homeboys, who recognize him as a former high school basketball star from the 'hood. A few frames later, the Japanese thugs are surrounded by black faces and chattering in terror. The audience cheers. The white cop Connery, sitting with Snipes, isn't nearly the enemy that the Japanese are.

Michael Crichton and this movie would have us believe the Japanese are buying up America, worming their way into our economy with their robot-like precision and amoral cunning; they are behind the scenes controlling the politicians and business people, the police, even the universities. They accuse Americans of racism to thwart any attempt to stop them. They cheat at business, blackmail, murder, and expect not to be caught or called to account because they are the superior race, they are Japanese.

Such portrayals work like shell games or three card monte; they divert our critical attention from the workings of our own economy and government. Of course, American business people never engage in such dubious practices, just as Americans never take over property and resources elsewhere in the globe. It's the Japanese who are running this country into the ground, not Americans.

Susie and I went to see *Rising Sun* in Cape Cod, where we vacation every year with my inlaws. After the movie, on the drive home, she waited apprehensively. Often, after films with racist stereotypes of Asians or Asian Americans, I begin to bubble up wave after wave of anger and diatribe, resentment and analysis, a roiling ride of emotions that will strike at the nearest target, which is often her. *Rambo, Sweet Sixteen, Year of the Dragon, Showdown in Little Tokyo*, it's a familiar list to many Asian Americans.

"It was better than the book in certain ways, but it was still awful," I tell her.

"That's all?"

"You're expecting something more?"

"Yes. Usually after films like this you go ballistic. And you hated the book."

"I don't know. These days I just feel less inclination to go around picketing and yelling and screaming. It takes too much energy, and where does it get you? I'd rather just write about it."

I pull the car in the driveway of our cottage, shut off the engine. "Actually, I'd rather not have to write about it. And I'm angry about that, as much as the movie itself. I feel I always end up focusing on what whites are doing, they're setting the agenda. That's one reason why protest art is so boring after a while, even if I do it myself, even if I do think it's necessary. It's just responding to stupidity and ignorance, the callousness of people with power."

"You're just getting old," Susie says. "Old and mellow."

The next day at the Cape, Susie's sister Annie and her husband Frank told us they fell asleep during *Rising Sun*. They

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MURA

(Continued from page A11)

preferred Clint Eastwood's *In the Line of Fire*.

"There just wasn't anything happening in *Rising Sun*," said Frank. "The book was more interesting."

I thought for a moment about saying something, but didn't. I'm on vacation, I said to myself. Frank's on vacation. We're all on vacation. This is family. I don't want to get up on a soapbox. I'd rather hit the beach and look for shells with Samantha.

In Minnesota, where I've lived for some twenty years, I'm sometimes perceived as a hard-liner about issues of race, quick to anger, part of the PC crowd. One critic has written, "To white liberals other than his wife, he is unforgiving." This is not, of course, how I see myself. Though I may be fueled by a certain moral earnestness, I'm much less rigid than the caricatures created by conservative critics. I may sometimes think I ought to be on unstinting vigilance, but that's hardly the way I live my life or want to live my life. There are times I just need to let go, to let things rest.

And yet, even as I chose to say nothing to my brother-in-law, images in *Rising Sun* began to crop up in my mind. In one scene, the Japanese playboy Eddie Sakumura cavorts with two white party girls; he picks up a *sushi* off the belly of one, then drips sake over the nipple of the other and licks her clean. Harvey Keitel, a cop, peers in at the window, and mutters, "He's plundering our natural resources." I thought of how my wife and I made love earlier that morning, when the children were with their grandparents. I thought of how her body looked in the mirror beside the bed, her skin contrasting with the darker tan of my own, how the images and phrases, the movies and my desires, have melded into each other, despite any attempts I make to keep them separate. What would the Harvey Keitel character say if he were to see me with my wife? What did the other people who saw the movie with us—Caucasians all, this was Cape Cod—think of us? Why did I feel this vague sense of anxiety as I left the theater? What part of that anxiety had to do with Japan bashing and what part with the specter of miscegenation, the proof of which lies in the faces of our daughter and son? What will our daughter and son make of movies like this? What images will form the backdrop for their questions of identity?

It is easier for men to express anger than grief. That's one of the problems with men. When something hurts or insults us, when we're punished or pushed aside by more powerful forces, when our humanity has been assaulted, we don't feel anger *and* sadness; all our feelings convert to anger, which then becomes rage. We don't know how to grieve, to cave in, to allow another person to enter what we're feeling. Sadness threatens our image of ourselves as males. And there are so many threats. Which ones are real? It's too difficult, too dangerous to assess.

And what if you are a man of color? You begin to think you can never let down your guard. Whatever my anger can accomplish, it can never destroy what the world around me is telling me: there are those with more power than me who say I am not a man, who can enforce this message in myriad ways. Most often, as an individual, I'm helpless against this power. And my helplessness evokes a towering rage. Not thought. Not strategy. Not avenues of coalition. But rage. Visions of revenge.

Do I keep these emotions in check? Or do I change the structures through which I define myself as a male? Do I say to myself, who cares if I am a man, according to the definitions of the culture? And if I try to alter the ways I see myself as a man, will that change the forces which say I am not a man? Or those voices which tell me such forces do not exist, that I am hallucinating, that what I see arrayed against me is only my paranoia, my failure to adjust?

A friend, the Japanese American actor Marc Hayashi, once said to me, "Every culture needs its eunuchs. And we're it. Asian American men are the eunuchs of America."

When he said this, I felt this instant shock of recognition. I knew I'd been fueled by a fury over this my whole life. It's part of what led me into so much trouble.

When I visit my parents in the suburbs of Chicago, it's often in the summer. I walk in, I'm greeted by modest hugs, and we go to the living room to talk. In years past, our talk was usually about my brother in L.A. and his newest girlfriend, his searches to get a film script produced or to make it as a rock and roll star; it was about my sister in Boston and her poor paying job at a public relations firm, her newest boyfriend; or my other sister's search for a new job. Rarely does the conversation float to my writing, a silence which is both comfortable and discomfiting. I look out the back window at the immaculate lawn, and beyond to the golf course where men in plaid pants and white shirts stalk off into the early evening sun, irons flashing in their hands, their bags trailing behind them, a world made more silent and peaceful by the pneumatic seal of the glass. I listen to the air conditioner's hum and long for the hot and sticky summer air, the city streets my parents escaped from years ago.

And if I search in this image of my parents for a story? There seems to be none. Their calm suburban world is without history. Time is refused admittance at the entrance to this sub-division.

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nothing happens here. Sometimes the past, their past, seems to have existed on a plane so eccentric it has nothing to do with the present. It involved fictional creatures who have no connection to my mother or father.

I am left with this split: there's the sense of some almost legendary long ago, where real events occurred, where people argued, lost homes, had accidents, lost lives, and there's the sense of my parents' suburban life, inhabited by golf courses and tennis games, watching the Masters or Wimbledon on CBS, the latest video from Blockbuster, shopping at the mall.

Where would I start investigating the past? I have so many questions. What was it like for my father after he got out of the camps and made his way back into American society? How did he carry out his high school teacher's admonition in the camps to be two hundred percent American?

And what was it like for my mother in the camps? She says even less than my father about that time. I can at least picture my father as a young boy, a young man. Whenever I think of her younger self, she vanishes a moment later. It's as if she never existed before I knew her. Who am I to challenge her silence?

I know there are connections from my parents' past to mine, to my childhood and who I've become. Our stories can't be separated really. We are mirrors for each other.

Like a *bricoleur*— a handyman—I must make do with the tools I have left: a few anecdotes from my aunts, some stray remarks from my parents, history books, a few works of literature by Japanese Americans, my own guesses and intuitions. In the end I can't vouch for the truth of my version of the past. All I can say is it's mine. It's all I have.

The writer Garrett Hongo says that those of us who come from marginalized cultures are often bequeathed fragments, brief bits of the past, and nothing more. There are few unbroken threads, no fully developed tales or histories. There are too many secrets and occlusions, too many reasons to forget the past. And there are forces which do not want us to remember, do not want us to take those fragments and complete them, to restore them to some fuller life. In the mainstream culture, in the popular media, in our educational systems, the stories and histories of people of color are deemed irrelevant at best; for the most part they do not exist; they've been wiped away.

When Hongo said this, I realized that I had always thought my situation was personal, a result of my parents' silence and my own paltry imagination. As a writer, I lacked the powers of story telling, the ability to enter and recreate the past. I let myself be defeated even before I started writing. And in that way, our story would disappear.

I did not think about how strongly the culture may not want it to re-appear.

I am not a story teller who grew up among story tellers, dramatic and detailed retellings of the past. I am not the son of those who believed in and practiced talk-story. I never heard exploits of what happened during the war or before the war in L.A., in Seattle, nor did my family members ever admonish me, "Never, never forget." The gulf I write against is not just my parents' silence, but the political and historical and cultural silence induced by the camps, a generational wound and amnesia buried in so many of the bodies and psyches of Japanese America. That condition was not created simply by my parents or their generation. America did not want to hear their tale, and told them in so many ways it was unimportant, shameful, something to be forgotten. In entering my parents' lives and the life of their families, I enter more deeply my own life, the silences inside me and inside America. The secrets of my family, the secrets of this country, the secrets of race in our history, are all intertwined, and there are powerful forces arrayed against remembering and telling, unraveling the truths that have shaped our lives. In my writing, I am trying to make central what is marginal, to recreate and reveal what others say should not be spoken of.

Imagination is intervention, an act of defiance. It alters belief. PC

Readings from author

Where the Body Meets Memory: An Odyssey of Race, Sexuality & Identity is David Mura's forthcoming book to be published by Anchor Books in May of 1996.

The Sansei author performs readings around the country and is available to local JACL chapters. Contact Paola Fernandez Rana, Doubleday Publicity, 1540 Broadway, 18th Floor, New York, N.Y., 10036, 212/782-9525, fax 212/782-9261; or David Mura, fax, 612/672-0573.

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Making history

Articles from Academia

By STEWART DAVID IKEDA

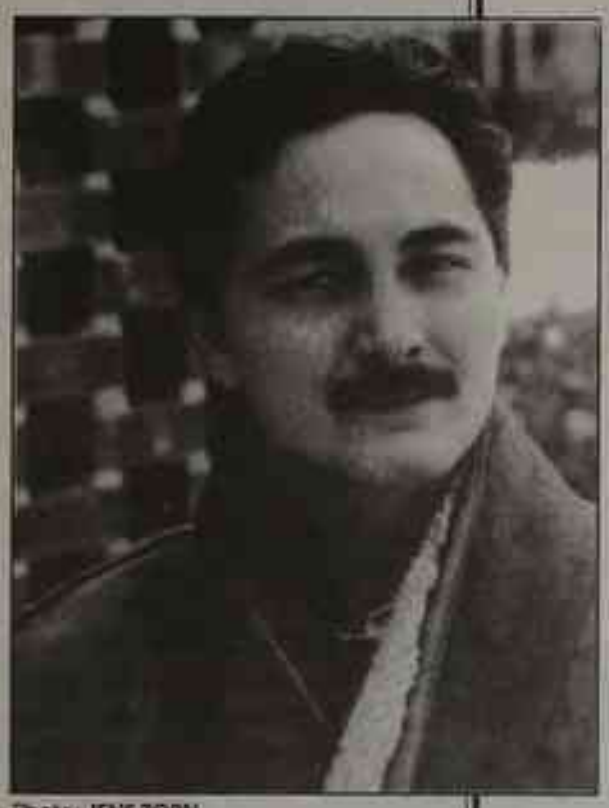


Photo: JENS ZORN

Stewart David Ikeda is a writer. His upcoming first novel, *What the Scarecrow Said* details the lives of a relocated Nisei hero during World War II and five generations of his family up to the present day; it will be published by Harper Collins' Regan Books in May 1996. His fiction, poetry, and essays have appeared in such places as *Ploughshares, Glimmer Train Stories, Story,* and the anthology, *Voices of the Xiled: A Generation Speaks for Itself.* Born in suburban Philadelphia in 1966, he earned degrees from New York University and from the University of Michigan, where he was awarded a full fellowship and two Avery and Jule Hopwood Awards. Ikeda currently lives in Madison, Wisconsin, where he teaches writing and Asian American studies at the University of Wisconsin.

Asian American writing

Each new semester, I begin my course in writing and pan-Asian American literature by asking my students, "What *is* Asian American literature?" One telling, not-uncommon response, from a Korean American was, "It's just bad poetry about *kimchi* and internment camps, man."

I know how he feels. At his age, my own similar studies convinced me that my story must lay buried in history—in the past, not myself. Specifically, I felt that my responsibility as a Japanese American lay in writing the wrongs of the internment, which, like so many other young Nikkei, I "discovered" belatedly. For, as Nisei writer, Hisaye Yamamoto, has said: "Any extensive literary treatment of the Japanese in this country would be incomplete without some acknowledgment of the camp experience . . . It is an episode in our collective life which wounded us more painfully than we realize." With the zeal of a new convert, obsessed with recording my grandparents' wartime triumphs and pains, I set to the earliest draft of a novel about a Nisei hero's post-internment struggle to rebuild his life out east. Yet, the questions remained: Could I possibly offer any new perspective on this history? And what right did I as an East Coast hapa Yonsei raised far from the largest centers of Japanese American life have to write about it?

Speaking for writers, the poet Wallace Stevens declared, "All history is modern history." This truism has guided me often, and equally as a novelist, educator, and *hapa*. Much so-called "ethnic literature" certainly depends on or even demands recapturing bits of history omitted from traditional accounts—a matter of setting-the-record-straight—and contemporary writing by and about Asian Americans is no exception. Yet, for the creative "ethnic writer," Stevens' advice carries some significant implications: that if we inherit a rich history, our art cannot be *bound* by history; that many important stories in America have yet to be told; and that valuable literature is written now and next.

This philosophy has proven helpful not only in my own writing, but as a teacher grappling with the many hard questions my students put to me about that growing, shifting body of art called Asian American literature—its definition, its purpose, and their own places within it. I teach a course at the University of Wisconsin with the quirky title, "Topics in Asian American Studies: Asian American Creative Writing." Designed to span the gap between studying and creating literature, the class serves a vital function for a small, forgotten niche of our community—those whose parents think they should be taking *business* or *science* courses. These are the creative young people easily overlooked in lecture classes; they sit in the back, quiet, dreamy; they avoid argument, shy from politics, have trouble concentrating. Reading from an assigned text, perhaps they laugh at the wrong time or they weep. Like me, they are of a generation that has found inspiration in established Asian American studies, and would themselves tell its stories, but often find little ancestral help or contemporary support forthcoming.

It is among my most difficult and urgent tasks as a teacher to convince students that theirs are perspectives worthy of expressing, of sharing—whoever and wherever they are. Each term, I also ask them, "Who can write this literature?" Overwhelmingly, the initial answer is: an Asian American. A *real* one. In the Midwest, however, just what comprises a "real" Asian American becomes cloudy. Over a few decades, a perceived regional bigotry has developed in our field, wherein "real" has come to seem synonymous with "West Coast/Pacific." Many of these same Midwestern students—whether Yonsei, Hmong, Laotian, Korean—report they'd grown up in a vacuum of people "like themselves" and so had only found an "Asian American identity" in college. Like me, they never quite felt Asian enough. "I'm your typical banana," one wrote, by way of introducing himself.

Again, I know how he feels. A product of mostly WASP-Japanese heritage, I grew up in suburban Philadelphia where my grandparents relocated and stayed after the war—so what did I know of Japanese America? Where was the *nihonmachi* that offered me an "authentic" inherited culture? Where could I find those cultural tokens available to my California kin—the bookstores carrying the Momotaro comic, the confectioner's selling the doughy *manju*, the bustling street where the people young or old, ugly or beautiful . . . looked like Ikedas? For so many of us Asian Americans outside the West Coast, the only Little Tokyo or Chinatown, etc., was our own living room.

The ethnic literature course can provide a safe-space vital to a writer's exploration of cultural identity, but it can and ultimately must do more: encourage and empower students to communicate those identities, feelings, and histories. To this end, my students create and critique original stories, and study writing technique. Yet, many classes do this, and for a time, I had to wonder how my course was different—what justified its quirky title? First, there are many practical questions of particular (not exclusive) interest to our writers in the 90s, when *Publisher's Weekly* reports that the industry is "Committed to Diversity" and "Looking for Amy [Tan]." What does it mean for our writers that Asian American is, as one editor put it to me, "a Flavor-of-the-Month"? Or that signing with an Asian American literary agent or publishing imprint may seem to some not a hard-won prerogative, but a political responsibility? Or that it's left to Robert Butler to tell (albeit artfully) the story of Vietnamese immigrants in Louisiana, when support for young Vietnamese American writers is sparse? And how might one's book be marketed? As a quaint confessional? A piece of mysterious, other-worldly exotica? A political manifesto? What misunderstandings might we anticipate and what special understandings must we impart to mainstream critics and readers?

Our young writers face some new creative challenges, too. Some technical hurdles include finding unobtrusive strategies for portraying bilingual characters and juggling exposition for a diverse readership largely unfamiliar with the story's background. Asian American literature has as often as not focused on immigrant experience, and so has also long been rooted in an oral tradition, which presents certain challenges, especially if research extends across language and less concrete boundaries.

Perhaps the most daunting obstacle is our hyper-awareness of our works' political import, no matter what our intentions may be. Yes, we may write against stereotypes, or challenge misconceptions of our culture or history, but this at times threatens to overwhelm the creative impulse. Students may enter my class like rabid wolves, still feeling raw, betrayed, after taking introductory lessons in "the tale of the [political] losers." Sometimes their poems are propaganda, stories anti-white wish-fulfillments, characters caricatures of victim-heroes. They may feel obligated to create "positive representations" of Asians at all costs—even if they dehumanize their heroes in the process. Yet finally, specificity and point-of-view are the powerful and limiting tools of the writers' craft—our success depends upon detailing personal, not collective, cultures. Critiquing these angry or aching students' stories in class, I must gently say, "Yes, I see Japanese America in this story, but I don't see a Japanese American."

The Struggle Within

"Literature," poet Garrett Hongo reminds us in *The Open Boat*, "has forever

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Articles from Academia

Who were the Japanese Americans?

By Lawrence Okamura



Born in Honolulu, Lawrence Okamura received his undergraduate degree in history from Pomona College, his master's degree in humanities from the University of Chicago, and his Ph.D. in Roman history from the University of Michigan, Ann Arbor. He is an associate professor of history at the University of Missouri-Columbia, and has been the recipient of numerous postdoctoral grants and fellowships in his field. Okamura is currently preparing a book for publication titled, *Roman Alamannia: Empire to Kingship in an Ancient Military Frontier*, and has authored some 16 articles and innumerable papers and reports.

During his tour of the underworld, Aeneas, a Trojan prince, foresees the glorious future of his descendants, the Roman people, whose founder he is destined to become (Vergil, *Aeneid*, Book VI). At the premiere recitation of Book VI, held at the Roman emperor's court, the audience included some whose ancestors had been non-Romans. Once upon a time, those ancestors may have had (in current terminology) "hyphenated" identities: "Sabine-Romans," "Etruscan-Romans." Their descendants, however, were now simply "Romans."

I often wonder whether any Roman listeners, moved by Vergil's majestic historical allusions, ever asked what it had been like to be a Sabine or Etruscan. Did the listeners celebrate their ancestors' assimilation? Did they feel nostalgia for any lost traditions? So thorough was "Romanization" that historians today know little about the indigenous, non-Roman cultures of ancient Italy.

Similar questions arise today when one reflects about America in the 21st century. Opinion makers are finding—with optimism or anxiety—that America has become a multiracial, multicultural nation. In fact, ethnic mixing has been going on for at least a century, and it is likely to continue indefinitely. Although the black-white polarity dominates public discussion, Americans are in fact gradually becoming variegated shades of brown. Where will Japanese Americans, as a group or as individuals, fit within this spectrum?

If present trends continue, Japanese Americans will merge with other ethnic groups, losing their Japanese-ness during the next century. The eventual loss of their cultural and their physical characteristics will necessarily result from several factors: the end of migration from Japan to America; out-marriages of Japanese Americans; small sizes of Japanese American families, and the gradual loosening of cultural ties between Japan and the Japanese Americans. It is not far-fetched to imagine a distant future when a novelist, celebrating the construction of an America where ethnic differences have blurred, will strain to recall a transitional period when "hyphenated" Americans still existed. The question is not so much "will it happen?," as "when?" the cultural and physical blend will be completed. Whether the question "Who were the Japanese Americans?" arises earlier or later in the next century will depend on the outcome of daily choices made by myriads of Japanese Americans.

Sansei, Yonsei, and Gosei will ask and will act on questions like, "Where do I come from?" "What makes me Japanese?" "What, if anything, of my Japanese-ness do I maintain, cultivate, or jettison?"

Sansei and later generations have inherited something priceless: the privilege of taking for granted the "American" half of "Japanese American." Nisei soldiers, through their heroism in Europe and the Pacific during World War II, decisively vindicated the patriotism of **all** Japanese Americans. Paradoxically, the Nisei, by fighting imperial Japan's armies, revived among the Sansei (at least temporarily) their Japanese cultural identity. The problem now is to define the Japanese half.

Anyone who grew up in postwar Hawai'i knew instinctively what it meant to be Japanese. Nisei parents labored to preserve Japanese culture. They sent their children to private Japanese-language schools, staffed by very young or very old teachers from Japan. After regular schools were out, Sansei boys and girls went to *Nihon Gakko*. The principal would line the children in rows and columns, then signal for them to chant the rescript beginning, *Mazu, kohkoh wa dai-ichi ni* . . . "The supreme virtue is filial piety . . . " The children then marched in orderly files to their drab classrooms. "Off-the-boat" instructors—as they were unkindly called—taught out of shiny books printed on sturdy paper; the exemplary Japanese shown in them resembled paintings of youthful saints in Catholic Churches. Sansei children, to be sure, gave headaches to these underpaid teachers. When a stern teacher bore down on the chalkboard to demonstrate the correct stroke of a *kanji*, the chalk inevitably snapped, provoking titters, especially from the boys. This was very un-Japanese. You could always count on an exasperated teacher to scold: "You don't have the true Japanese spirit; you are too Americanized!"

And yet a dedicated Japanese teacher could work miracles. A young "off-the-boater" breezily confided tips for memorizing *kanji*-radicals, thus unlocking the meanings of hundreds of Sino-Japanese characters. Another, with rapt expression, recited and explained lines from Basho's *Oku no Hosomichi*. Three hundred years magically dropped away and the poet's journey became as immediate, clean, and fresh as the snows he traversed, which we in Hawai'i had never seen. At such transcendental moments, even the most stubbornly Americanized Sansei caught a glimpse of *Nihongo*'s beauty.

Besides Japanese schools, movies were a powerful vehicle for transmitting Japanese culture (not always, admittedly, the most elevated kind). The 1950s and 1960s were a golden age of studios like Shochiku, Toei, and Daiei. These studios cranked out films on monthly (it seemed) schedules; you could always see new films in several theaters that showed *eiga* and nothing else. Nisei and Sansei viewers, stoical in daily life, dabbed tear-filled eyes while watching *haha-mono-gatari*, films about the ideal Japanese mother: selfless, quietly suffering, devoted to husband and, especially, children. She was a human analogue of the divine Avalokitesvara/Kwannon, the goddess of mercy, truly a *mater dolorosa*. Even more enchanting were the *jidai-geki*, historical films, mostly about *samurai*. (Their nickname, *chambara*, belongs in any future *Japanese-American Guide to Cultural Literacy*. Such a guide should also include *shikata ga nai*, *Chushingura*, *bujutsu*, *"Go for Broke,"* *gambaru*, and the indispensable *baka!*) *Haole* boys cheered John Wayne; Sansei boys countered with Nakamura Kinnosuke. Nakamura looked like an adolescent but he spoke with a sonorous, *kabuki*-trained voice; instead of six shooters, he used the *nito-ryu* (double-sword technique) in lethal dance-steps to slash down hordes of murderous attackers. While the *chambara* (excepting those of Kurosawa Akira) were completely innocent of artistic merit, they revealed alternative models of masculinity to young Sansei.

Earthier pleasures reinforced the Japanese-ness conveyed by *Nihon Gakko* and films. On warm summer nights, you could attend *bon*-festivals at several Buddhist temples. Pastel-colored *chochin* glowed against the black Pacific sky. *Yukata*-clad men, women, and children performed traditional *odori* from Japanese provinces, gracefully circling a platform-tower. High upon it, musicians sang, played flutes, and beat batteries of drums; music so sweet and so pulsating would certainly reach the ears of the honored dead. Sights and sounds blended with voluptuous scents and tastes: while watching the dancers, you could munch on *inarizushi* (a.k.a. "gunny-sacks" on the mainland) and *teriyaki* shish-kebabs. On such occasions, being Japanese American was not a cerebral affiliation: it was a gut feeling.

These windows to Japanese culture, however, began to close in the 1960s. In Hawai'i, independent Japanese-language schools became defunct. The Japanese film studios worried about the proliferation of TVs; they tried to hold ground by producing ever-sleazier *chambara*, but this embarrassed and finally alienated the overseas fans. In Hawai'i, theaters specializing in *eiga* went out of business. Japanese foods still excite the taste buds, but they must now compete against the speed, uniformity, and low prices of Big Macs. Few Sansei, and even fewer Yonsei, celebrate a traditional New Year, whose rituals included pounding rice into *mochi*; *O-shogatsu* was food preparation, family celebration, and a rite of passage. If such cultural losses are taking place in Hawai'i, where traditional Japanese customs were most deeply imbedded, then losses must be even greater on the mainland, where Japanese Americans form a smaller percentage of the population.

Only time will tell whether these cultural losses are a matter of relief, regret, or

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JAs

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indifference. Future generations of Japanese Americans can freely pick the cultural yarn with which to weave their personal identities. They will perhaps drop Japanese elements as being irrelevancies in a wholly-American identity. Those future generations will perhaps be counterparts to the assimilated, "unhyphenated" Romans in Vergil's audience.

Here, however, the parallel between "Romanization" and "Americanization" breaks down. Sabines, Etruscans, and the like were not physically very different from the original Romans; nor were their cultures (as far as we know) sharply distinct. Romanization could therefore, broadly viewed, advance smoothly; nonetheless, the process took centuries. Even Vergil had to concede that to found the Roman people was difficult work. How much more slowly will Americanization take place among peoples of so many different racial and cultural types!

Racialism (and outright bigotry) still exists among Americans of all colors; it is unlikely to disappear in the near future. Indeed, the surging economies and growing political assertiveness of Pacific Rim countries in the 1990s could exacerbate differences both among Asian Americans and between Asian- and non-Asian Americans. In the near future, Japanese Americans (like other Asian Americans) will remain "other" by name, by appearance, and perhaps by culture. To be perceived as "other" can be either a benefit or a stigma; much depends on circumstances outside an individual's control. Remember the murder of Vincent Chin (Detroit, 1982)! He died both because two white assailants blamed Japanese cars for causing unemployment in Detroit and because they mistook him for Japanese. As long as some Americans indiscriminately hate Asians, and as long as some Americans blame Asian Americans for conditions originating in the Pacific Rim, we are all potential Vincent Chins.

If then, in the near future, Japanese Americans continue to be regarded as "other," the challenge for them is to identify the cultural strands that underlie "other-ness," cultivating those that produce optimal benefits.

Some elements of the ancestral past can be, should be, and have been junked: Confucian sexism, that has stifled so many Japanese women; and nationalistic chauvinism (*Dai-Nippon*), that brought misery to so many non-Japanese during this century. After discarding such obvious evils, one faces more problematic choices about what to keep and how to keep it. Some traditional institutions retain value; they have sunk deep roots into Japanese (and even earlier, into Chinese and Korean) culture because they maximized one's chances for survival and because they enhanced life. The most obvious of these is the family, which from time immemorial has supported individuals against the impersonal State and Society. Another inheritance from ancient China is the reverence for learning, especially the written word as source of intellect, aesthetics, and morality. Yet another pattern inherited from China is *li* (proper conduct, courtesy) coupled with *jen* (humanity), whose concomitants are "face saving" (newly rediscovered as "sensitivity") and the talent for reducing conflicts and for building consensus. All of these are principles of East Asian culture; they conflict, admittedly, with powerful trends radical individualism, political correctness, and self-assertion. Sansei and later generations should try to harmonize the best of Sino-Japanese and of western liberal cultures, for they are legitimate heirs of both.

By far the most fundamental element of Japanese culture is language, especially the written language. Few, however, in the fast-track American economy of the 1990s can spare time to learn *hiragana* and *katakana*, not to mention *kanji*. (The undaunted should try Roy Andrew Miller's *A Japanese Reader* [1962], which begins with *hiragana* and ends with selections from Tanizaki Jun'ichiro's novel, *The Makioka Sisters*.) At very least, Japanese Americans should explore their cultural past through books in English. The literature, fortunately, is huge and easily accessible. A good starting point is the elegant classic by Sir George Sansom: *Japan: A Short Cultural History* (1962). Pride of place as the first novel written by any woman, and Japan's literary masterpiece, is Lady Murasaki Shikibu's *The Tale of Genji* (see the Modern Library translation by Arthur Waley). The Meiji Restoration transformed feudal Japan into an industrial power; industrialization, however, brought misery to farmers, many of whom came east to secure a livelihood. E. H. Norman, *Origins of the Modern Japanese State* (1975), shows the big picture, unvarnished.

The recent histories of Japanese Americans have inspired eloquent chroniclers: Bill Hosokawa, *Thirty-Five Years in the Frying Pan* (1978) and *Nisei*, (rev. ed. 1992); Roger Daniels, *The Politics of Prejudice* (1962); Peter Irons, *Justice at War* (1983) and *Justice Delayed* (1989); Lyn Crost, *Honor by Fire: Japanese Americans at War in Europe and the Pacific* (1994). Jeanne Wakatsuki Houston's *Farewell to Manzanar* represents a special category of readings: the growing number of memoirs about the internment camps. Gretel Ehrlich has written movingly about Japanese on both sides of the Pacific: "The Bridge to Heaven" in her collection, *Islands, the Universe, Home* (1991) and the novel, *Heart Mountain* (1988). Among excellent works by the Sansei are Cynthia Kadohata's *The Floating World* (1989) and David Mura's *Turning Japanese* (1991).

We can hope that in the distant future, the Gosei and Rokusei, completely "American," will pause to remember their Japanese American ancestors, whose lives embraced, besides the mundane, much that was vibrant, inspiring, and even noble.



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(Continued from page A14)

been available as a protest against domination—by the ruling class, the family . . . the former regime, by the mind-set of the group—even a group that is traditionally one's own." Those external forces our young artists battle—stereotypes and misrepresented histories—may be compounded by equally troublesome pressures from within. There are times when the writer must painfully break with the larger field of Asian American studies, whose foundation and whose literary standards are primarily political and sociological.

Inevitably, the rise of our literary subfield in colleges also produced a critical subfield with its own criteria for judging the merit of "ethnic writing." In challenging the traditional English Lit. canon, it was once necessary to establish an "alternate canon," as when the trail-blazing 1974 anthology *Aiiieeee!* set out to show "We Are Not New Here" and to debunk rationalizations for our exclusion from traditional college curricula. In the process, however, such a non-traditional canon can tend to a traditional caution—it can raise fiercely rigid standards for "authentic" representation of "Asian American experience."

A cornerstone of this field is the debate over what is "real" and what is "fake." While Chinese American writers Maxine Hong Kingston and Frank Chin have been the chief combatants, Nikkei writers and readers have fired off some shots, too. Witness our community's early censuring of John Okada's *No-No Boy*. Even our very best writing may be lambasted from within on political grounds—seen as inauthentic sell-out, for example. At the same time, mainstream readers may also look to us as educators rather than artists as in a recent review of Jessica Hagedorn's all-Asian American anthology, *Charlie Chan is Dead*, in which the reviewer seemed more interested in delineating the authors' ethnicities than in the fiction.

Under the burden of this double-standard—demands for "authenticity, authority, and representativeness"—minority writers do occasionally lapse into whining: We want to be viewed as artists, not as spokespeople for [Blank]-America. Yet, as Wallace Stevens points out, we can never be free of our history, or our literary tradition, so we writers must find creative ways to push our field's critical boundaries. Any Asian American canon cannot remain fixed, static, because the coalition of Asian Americans is not fixed. In the '70s, a tradition of California-centric studies was established—the definition of the "yellow tile" of the "American Mosaic" was Japanese, Chinese, and Filipino Americans, period. Since then, our coalition and its studies have grown more varied and just plain grown, and now my students exhibit an urgent desire to veer away from or beyond that tradition. In evaluating her introductory coursework, one student noted a preponderance of immigration-era works and cautiously requested, "stories dealing with growing up in America, more the contemporary insights that are different from the first generation experience . . . stories by writers that I can identify with, [who can offer] a broader perspective of Asian American identity."

And just what is that "broader perspective" but a net of varied, individual perspectives? Drawn together by an interest in Asian American experiences, my students are then also lesbians, conservatives, feminists, scientists, New York cosmopolites, Midwestern farm-stock; they are Laotian and Burmese and Sansei; they are white liberals, Japanese exchange students, working black mothers and Chicano poets; they are yellow Christians and white Buddhists; budding lawyers and potters and dentists; the polyglot children of activists and greengrocers. They are freethinkers, hungry for what lenses we artists and educators can loan them, but what lures them under our umbrella is a single word: "Me."

"Where am I in here?" they demand. Give me me!

Making Use of History

Put another way, the students are asking the same question posed by Wallace Stevens: While I respect my community's history, how can I make use of it in forging my own? In my work, for example, I wanted to explore how early anti-Asian sentiment in America led to internment, internment to hyper-assimilation, and that to the creation of an explosion of Nikkei "marrying out" resulting in a vast *hapa* subculture—resulting in *me*. Upon reading my novel, a West Coast friend remarked that the story seemed an "atypical" Japanese American tale (though it's at least typical to me, and perhaps to many Nisei who were relocated eastward and stayed). Finally, I took this remark as a positive one, and I hope that my story is useful brick for building that broader perspective.

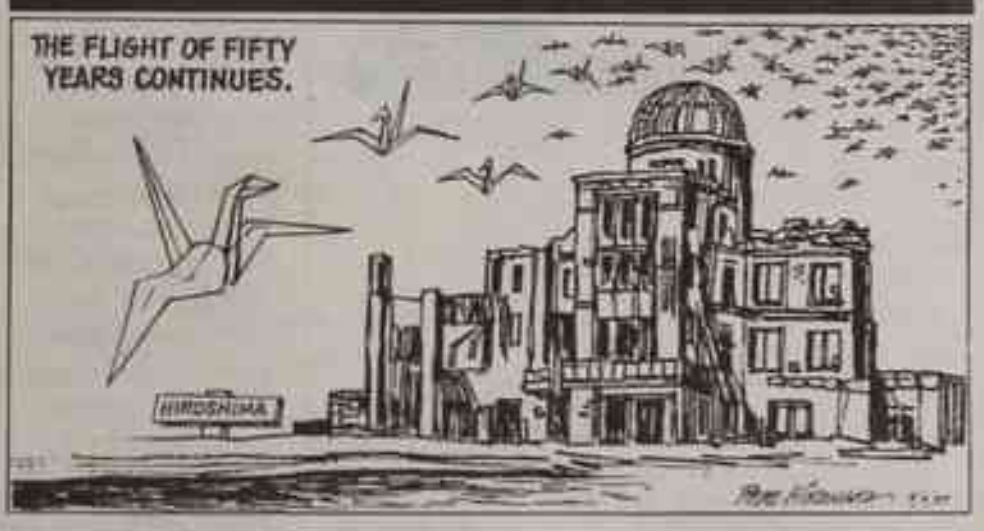
My book cannot be *about* internment. I cannot claim the authority of personal experience on the subject. Yet, the story of internment is not only about what was done to Japanese Americans, but also what we did and will do as a result. In the traditional sense of history, the internment saga ended with reparation—perhaps that's where it ended for many Issei and Nisei. If all history is modern history, though, it's up to Sansei and Yonsei to write the critiques and the sequels; our relations to other groups and to our children, our notions of identity, beauty, civil rights, what it means to be American, what it means to be mixed—all make us central players in that history.

It may take more than a semester to convince some of my students that their own stories, obsessions, and dreams may similarly be of value—that they can contribute to our understanding of modern history and cultures. Creative writing gives them an outlet to explore the future in very specific, detailed ways. As in the experience of viewing a pointillist painting, student writers learn that character, conflict, and culture are all multifaceted phenomena whose meanings depend on the duration, vantage point, and light of the watching. They learn that there is no all-encompassing Asian American Experience, but that they can contribute to the kaleidoscope comprising many important experiences—as many as people can record or imagine and tell. If we view Asian American-ism in this light, then no longer will the Korean adoptee raised in the white Midwestern suburb believe that his is not an authentic, interesting, or even important experience shared by many Asian Americans.

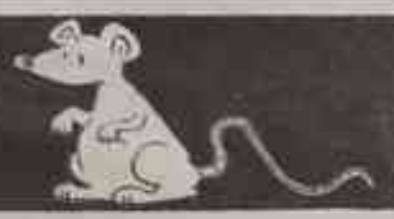
Finally, it is necessary that we encourage a vital, growing literature of ethnicity because of its capacity for intimate, precise, and accessible communication. It's not only important for us Asian Americans to express ourselves, but for

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'Ethnicity: Please check one'

By Valerie Yoshimura

HAPA GENERATIONS



Profile

NAME: Valerie Nao Yoshimura
BORN: Chicago
BACKGROUND: Japanese, Irish
RESIDENCE: Ypsilanti, Mich.
EDUCATION: Graduate student, specializing in 17th-century French literature, University of Michigan, Ann Arbor.; B.A, French and sociology, University of California, Santa Barbara
JACL: Detroit Chapter president.

Hapa haole, you know da kine?

I grew up embracing this term *hapa*, oblivious to any negative connotations it might carry. It is a term of endearment for me, expressing my particular existence as half-Irish, half-Japanese; evoking my Irish American mother from Chicago, my Hawaiian-born Japanese American father, my *hapa* brother who looks just like me. A blend, a beautiful blend, with qualities from both sides: Japanese hair and Irish freckles, Japanese eyes and Irish smiles, Japanese honor and Irish assertiveness.

In many ways, I think my brother and I are early generation *hapas*. Now, *hapa* children are everywhere, beautiful—and I can always spot them. But when we were growing up, there weren't too many of us. Childhood was a mix of my parents' Japanese and Caucasian friends, my Swedish/Irish older siblings, my Chinese/Japanese *hapa* cousin, and my white school and neighborhood. I had to resist grade school taunts of "Chinese, Japanese, dirty knees. . ." but generally passed for white. In high school, there were suddenly more of us; our *hapa* friends included blends of Chinese/Puerto Rican and Filipino/Polish, all striking. In addition to *hapa*, nicknames for our bicultural background include "banana" and "Twinkie": yellow on the outside, white on the inside.

My mother still laughs as she recalls my response upon learning I have Japanese blood in my veins: I asked why all of daddy's friends looked funny, and had eyes that curved down. "That's because they're Japanese," Mom explained. "Your dad is Japanese." *He is?* I asked, astonished. "And you're half-Japanese." *I am?* I replied, shocked: it was the first of many times I would have to negotiate my own biases.

Although they don't talk about it often, my parents suffered—and continue to suffer—discrimination as an interracial couple. And I have learned the difficult truth that racism is expressed in many subtle ways, and from all sides—sometimes, even, from myself.

I clearly remember one afternoon my dad and I were in a Japanese restaurant for lunch. Our waitress was a beautiful young *hapa* woman. We chatted about being *hapa*; as I looked past her at an interracial couple dining, I thought: "Gee, they look funny." I quickly realized my error: *my parents look just like them.* They were, in fact, the parents of the *hapa* waitress with whom I had identified: how curious to feel such bonding with her, yet shock at her interracial parents who so resembled my own.

The experience made me realize the irrationality of racism: seeing another interracial couple as funny challenged me to evaluate whether my family is funny, too: of course not. Neither, then, is theirs. Being *hapa* challenges racism precisely because it is a physical and cultural blending of what was often believed unblendable.

Yet here I am. I have, admittedly, embraced my Japanese heritage more than my Irish: perhaps because of the internment; perhaps because there are more family members on Dad's side; perhaps because I do prefer rice to potatoes.

During high school, I volunteered at Chicago's Japanese American Service Committee Blood Drives; secretly, I loved the chance to eat sushi. JACL was fighting hard for Redress, and I was increasingly aware of the injustices of the camps, the Chicago community which formed from them, and the reluctance of many to discuss the war. New Year's Day feasts, JASC Market Days, shopping at the Japanese grocery, visits to family in Hawaii: together, my family and the community taught me what it means to be Japanese American. I savor, in particular, our culinary flavors and textures: *inarizushi*, *saimin*, beef *teriyaki*, and—my favorite—*mochi*.

Learning about internment at age 10 was a turning point in my life: I couldn't believe that my father, when he was age 10, had been in a concentration camp. I chose the topic for an eighth-grade research paper, and continued my research through high school and college. I also honor my Japanese heritage through political and cultural activism; the JACL and the university provide excellent opportunities to educate about the internment.

However, I see the need to explore alternative ways of imparting my heritage, ways that can reach into the cultural legacy and aesthetic of Japanese America and share it with other communities: visually-oriented, museum-style exhibitions offer an exciting step in this direction.

We are in a critical time. The Nisei generation is growing older, and someday all those who were interned will no longer be able to share their story personally. We must preserve it. Pictures are worth a thousand words, they say, and artifacts, I'd add, are worth twice that. Museum-style exhibitions offer an opportunity to combine photographs, oral histories, and artifacts: to actually see, and even touch, an original piece of barbed wire, a piece of furniture made in camp, or a suitcase used in evacuation, is to experience in a very tangible way the reality of the internment, captured in a way that engages the senses and appeals to visitors, whether age 8 or 80.

I first experienced the power of a museum exhibition during my employment with the National Japanese American Historical Society and its "Strength and Diversity" exhibit. In 1991, with the help of the Santa Barbara Chapter, JACL, and the Santa Barbara Trust for Historic Preservation, we translated the idea to a local level, and produced an exhibition and festival titled "Nihonmachi Revisited: A Celebrationof Santa Barbara's Japanese American History."

It was so thrilling to see the community members come forward to share their history, their photos, and their artifacts, that my husband Bill and I have initiated the process again, this time in Detroit. It is a fascinating process which I encourage other communities to undertake.

Being *hapa* has been a blessing: it proves to me, every day, the irrationality of racism and the senselessness of racial hatred; it lets me slip between two cultures; it gives me a glimpse of the future of America. For, the more multiracial our children become, the more conscious we will be that people are people, that love transcends race, and that racism is taught. In perhaps the greatest irony of all, I would not have been born had the internment not happened, had my dad not relocated to Chicago to join his siblings, had my parents not had the strength to see love instead of difference. I never lose sight of my identity as *hapa*: it is a gift. PC

> 'For the more multiracial our children become, the more conscious we will be that people are people, that love transcends race, and that racism is taught.'



From Family Gathering

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Jazz is My Native Language: A Portrait of Toshiko Akiyoshi $29.95
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Yuri Kochiyama: Passion for Justice $39.95
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A political activist for over 40 years, Kochiyama's story begins with her WWII internment and continues with the Civil Rights Movement and beyond.

Meeting at Tule Lake $28.95
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Estelle Ishigo, one of the few Caucasians to be interned, produced sketches and watercolors of Heart Mountain camp life that poignantly captured struggles to keep dignity and hope alive.

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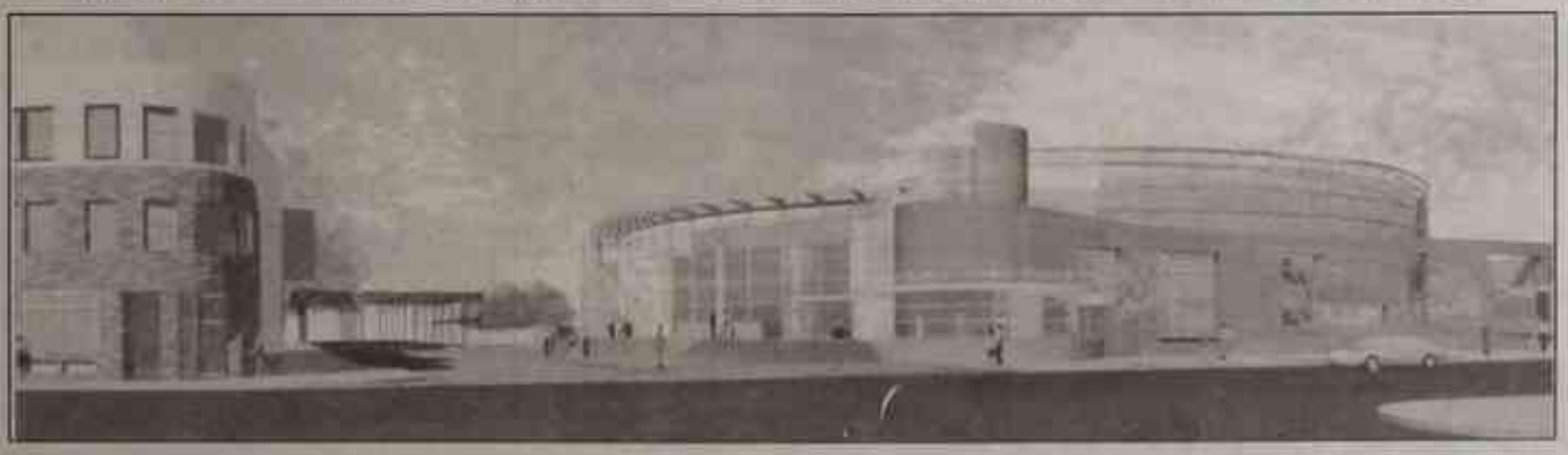
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In 1996, the Japanese American National Museum will break ground on its Phase II 80,000-square foot pavilion, a new structure adjacent to its historic site which will provide vital space for exhibitions, educational and public programs, a national research archive, a National Resource Center and storage for the Museum's growing collections.

Previously, the Museum has established itself as a private nonprofit national institution dedicated to preserving and telling the story of Japanese Americans as an integral part of U.S. history. Continuing in that mission in 1995, the Museum opened new exhibitions ("Fighting for Tomorrow"), developed cross-cultural projects ("Witness: Our Brothers' Keepers", "Finding Family Stories"), continued its National Partnership Program ("The Kona Coffee Story") and traveled exhibits nationally and internationally ("The View from Within" in New York, "A Half Century of Hope and Suffering" in Japan). It also continued to develop its National School Curriculum.

Highlighting the year was the "National Salute to Japanese American Veterans" sponsored by the Museum and held on Nov. 8 at the Los Angeles Convention Center with over 5,000 veterans, dignitaries, volunteers and supporters participating. The Museum's Annual Fall Dinner preceded the event with a sellout crowd of 2,500 guests, providing the funding along with the 4th National Invitational Golf Tournament for this once and a lifetime Salute as well as other Museum projects.

Under the theme, "Keep the Heritage Alive", the Museum continues on its Phase II Campaign, which will ensure that there is a permanent center for Japanese American heritage and a legacy for the future. Your support is essential to reaching this goal.

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(Continued from page A17)

others to hear what we have to say. The empathetic exercises of reading and writing can be of great benefit to the non-Asian American student. Japanese and Laotian exchange students have remarked how my "eye-opening" course helped them confront their preconceptions about us—essentially viewing us as stray Asians. For African American students, the class and readings may offer insights beyond the traditional, limited, bipolar view of erican race relations. As a writer, educator, and *hapa*, I am constantly aware that the *dreaded white male* is among my charges, too.

Once a semester, after background research and discussions, all my students must write an epistolary story set within an internment camp. Interestingly, I find that it's often the white students who produce the most compelling, complex, and well-rounded characters; perhaps they feel more inspired because they are challenged to stretch further. I suspect that many white students—attracted to our living, breathing literature—initially pay their way in with guilt to become honorary yellows. I understand this because part of me—half, if you like—also harbors white guilt, and its resentful flip-side. However, the time is approaching for white to be a color and not, as a number of my shy students have suspected, a vacuity of culture and color in relation to the Mosaic's varied tiles. If we Americans do not irrevocably back-slide—politically, socially, economically—our nation will look very different in the next century, and these students must one day forge new American identities, too. I believe it is partly my responsibility to guide them.

"All history is modern history" ultimately means that recapturing the past lives and views of Asian Americans is directly relevant to the histories we are all, whoever we are, making today. I cannot think of a greater service we Nikkei and other Americans could provide creative young people than to empower them with a sense of their own value and integrity; to help them use history to seek their own America, to tell its stories, and doing so, to project and participate in its future. How I look forward to seeing them grow, and to finding out what will happen to us next. PC

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Adversity, again

JACL at the crossroads . . . It's a familiar refrain. The author—who knows the organization better than most—sees a pattern in the ups and downs. Historically, adversity has been met and overcome . . . Can it happen again?

By **BILL HOSOKAWA**



Bill Hosokawa has not only been a chronicler of the Japanese American Citizens League and the Japanese American community but a participant in its development as well. In his 37-year career at the *Denver Post*, he was editor of its *Empire Magazine* for 17 years, executive news editor of all newspaper operations for two years, and editor of the editorial page for seven years. He has written six books, including *Nisei: The Quiet American* and *Thunder in the Rockies*, a 100-year history of the *Denver Post*. He has written his column "From the Frying Pan" in *Pacific Citizen* for decades, observing and commenting on news and events of the organization and Japanese Americans.

Adversity: *noun*. A condition of suffering, destitution or affliction, a stroke of ill fortune, a calamitous or disastrous experience.

Without adversity, it is likely the Japanese American Citizens League never would have been born. It was conceived to overcome adversity. It grew in adversity. It was not always successful in overcoming adversity, but somehow it not only survived but became stronger. Yet, the record shows that after problems are resolved and times become easier, it falters. It seems to need adversity to function.

Today, JACL is mired in adversity once again. The rank and file is divided in its judgment about what JACL has done or hasn't done, and what it should or should not be doing. Its finances are in disarray. Membership is off. The leadership has been so busy trying to restore order that the organization has drifted. The outlook is far from bright.

Are these symptoms of a fatal illness? Has JACL outlived its usefulness? Have the interests, the thinking, the concerns of Japanese Americans become so diverse that there is no place now in Nikkei society for JACL?

Not necessarily. That is the answer to each of these questions. When one examines its history, one finds JACL has a way of overcoming its problems, no matter how difficult, and making itself useful once again.

Let us go back to JACL's origins, the decade of the Twenties. The Nisei as a generation were barely out of diapers but its oldest members were already aware of their problems. They were Americans but were faced by the burden of being seen as aliens—disliked aliens—in their native land. The doors to social and economic opportunity were closed to them because of race. The call to become good Americans was a mockery. Overcoming historic discrimination was a daunting challenge but JACL leaders took it on, as much for the youngsters approaching adulthood as for themselves.

Two major obstacles blocked the way. The first was the paralyzing economic depression with widespread unemployment following the stock market crash of 1929. Even if there had been no racial bias there were few jobs to be found. The second was Nisei apathy. JACLers who talked about national politics and policy and Constitutional rights failed to stir much interest among youths whose primary concern seemed to be sports and dances.

Although its motto was "Security Through Unity," JACL was a disorganized confederation of small local chapters when the Pacific war broke out in December of 1941. It was ill-prepared to meet the challenge of overcoming the resulting hysterical hostility toward Japanese Americans and their Issei parents. Only three months earlier JACL had hired its first full time employee in 26-year-old Mike Masaoka. His assignment was to make JACL a functioning organization, rally the membership and tell the story of Japanese Americans. It was a case of too little, too late.

Perversely enough the prospect of being evacuated from their homes moved thousands of Nisei to join JACL for the first time. In early 1942 membership climbed to more than 20,000. But there was nothing JACL could do to overcome the kind of ignorant antagonism displayed by, among others, California's then attorney general Earl Warren. Appearing as an expert witness before the Tolan Congressional committee, he warned that the absence of subversive activity among Japanese Americans before and after Pearl Harbor was a sign they would demonstrate their treachery later when the time was ripe.

> "Are these symptoms of a fatal illness? Has JACL outlived its usefulness? Have the interests, the thinking, the concerns of Japanese Americans become so diverse that there is no place now in Nikkei society for JACL?"

Even before the Tolan Committee completed its hearings, President Roosevelt signed Executive Order 9066 which authorized the Army to remove "any or all persons" from areas it would designate in the Western states. That meant Japanese Americans. JACL was powerless to resist the Army acting under presidential order.

JACL did the only thing it could do despite the flagrant violation of Constitutional protections. To encourage mass resistance was to invite even harsher treatment and risk bloodshed. It urged Japanese Americans to cooperate with their government in a time of national peril in anticipation of redress when the crisis was ended. The JACL office was moved to Salt Lake City to continue its work of assisting Japanese Americans, to keep in touch with federal authorities and carry on a public relations campaign.

Once the shock of being dispossessed by one's own government wore off the inevitable search for scapegoats began. JACL was faulted for not having resisted the evacuation and accused of selling out their people. Some dissidents beat up JACL leaders savagely enough to be hospitalized when the organization appealed to the government for the right to serve in the armed forces. At Manzanar some 65 pro-JACLers had to be sent secretly to a camp in Death Valley for their protection.

The Evacuation had dissolved West Coast Japanese American communities and JACL chapters with them. The number of chapters plunged from 65 to 10, the survivors being mostly in the Intermountain area, and the membership from 20,000 to 1,700. About a hundred of them signed up for the "Buck a Month Club," sending whatever they could to keep JACL operating. Some of the contributions from members being paid $12 or $16 a month in the camps were as little as 25 cents, enough to buy eight stamps with a penny left over.

This undoubtedly was the lowest point in JACL's history. Yet it had enough strength and vision left at war's end to adopt a far-reaching legislative agenda at its first postwar convention held in Denver in early 1946. Mike Masaoka, back at work as Washington representative after serving with the Nisei 442nd Regimental Combat Team in Europe, was assigned to direct the effort. He took it on, realizing full well that its realization would be an impossible dream without the record of Japanese American sacrifices in the camps and on the battlefield.

Through the courts and JACL's legislative lobbying, law after law discriminating against "aliens ineligible for citizenship"—a transparent euphemism for Issei—was eliminated. Even a small measure of monetary redress was achieved by Congressional passage of the "pots and pans" claims act for a fraction of the material losses in the Evacuation. The ultimate triumph was the sweeping Walter-McCarren Act which Congress passed in 1952. For the first time in the nation's history race was removed as a qualification under immigration and naturalization rules, giving equality under the law to all Asians including, of course, the Issei. Within a few years some 46,000 resident Japanese aliens on the mainland

See ADVERSITY/page A28

Coping with and managing

CHANGE

By PAUL M. SHINKAWA

An interesting and perhaps valuable lesson for JACL is the recent selection of Congressman Kweisi Mfume as president and CEO of the National Association for the Advancement of Colored People (NAACP). An older, larger but equally troubled civil rights organization, the NAACP has struggled through internal controversy over the past few years brought about in part by its failure to recognize the need to adjust to change. In observing the changes and the resistance to changes at the NAACP one inevitably draws uncomfortable parallels to JACL's own plight.

Lack of money, reduced community support, divisions between generations and internal intolerance of differences between people and ideas all seem to be common and familiar threads with which we have recently tried to deal. All of it is summable in a one -word concept: CHANGE.

CHANGE has been the subject of several hundred feet of shelf space in self-help and business management books. Dealing with, adjusting to, or causing CHANGE has become something which almost every one in every facet of life, government and business has become acutely aware. A simplistic and one-word summary of what JACL is undergoing is also CHANGE.



Paul M. Shinkawa is a former JACL National Board member and chairman of the board of the *Pacific Citizen*. A member of the Houston Chapter, JACL he currently serves as legal counsel for *Pacific Citizen*. He is an attorney with the Texas State Department of Parks and Recreation. He resides in Austin, Texas, with his wife Gloria, who is also a member of the Houston Chapter, and their daughters, Tami and Anna.

> "CHANGE has been the subject of several hundred feet of shelf space in self-help and business management books. Dealing with, adjusting to, or causing CHANGE has become something which almost everyone in every facet of life, government and business has become acutely aware."

The NAACP's solution to the changes in their community and our society is a bold step in what was once an unheard of direction. It represents a change of leaders without a major change in structure. Only time will show whether it is also represents a change in strategy or direction. Regardless, the NAACP has my heartiest and best wishes for success.

Closer to home, we should also begin to look farther into the future of JACL to see how we want to deal with changes in our membership, our constituency (which unfortunately is not the same group) and our mission as a civil rights organization. After a full year of intense turmoil JACL appears to be on the road to a future, something which until recently was itself in doubt. Now we should be putting an effort into deciding what that future should be and making it happen.

A painful part of planning for the future is analyzing what went wrong in the past in order to address the changes necessary to move forward. It seems that our membership and constituency have both changed in directions which are divergent and with which the JACL's leaders and members have not been able to adequately reconcile. Our past problems should be addressed, not so much in order to shut the barn door after the horses have left but to assure the members and constituents that once we have the horses back in the barn, they will stay.

We should also examine whether or not the structure of JACL is compatible today with the increased specialized knowledge needed to run an organization. For example, it might be more prudent to separate the program and spending functions of the organization from the fund raising and fund management functions by separating the governing Board into two boards with mutually exclusive powers. Another suggestion circulating is that a separate organization be formed just to manage the money and insulate it from legal liabilities. There has also been some discussion on the value of re-incorporating JACL in another state with more business-friendly laws (which non-profit organizations also benefit from) in order to protect the now considerable financial endowments from lawsuits.

Another area which should be examined is the method by which we select and later support our leadership. Today, the most rudimentary local organizations have obligatory training and orientation for board members so that they will fully understand their legal and moral responsibilities. Such orientations must go beyond team-building exercises and deal with the complex ethical and fiduciary responsibilities which come with Board membership. Membership on a non-profit board should be viewed as a service and an obligation before honor and prestige. There is too much at stake to let vanity and other personal shortcomings be the limiting factor in the future of JACL.

Money is also a pressing issue. The principal source of money has always been membership. Even though lip service has been given for many years to the necessity for diversification of funding sources, little has been done. A wealth of issue-related non-profit grants exist for funding programs, but JACL has never demonstrated the commitment to pursue those funds. As a result, that money goes elsewhere.

Of even more urgency is the increasingly common attitude among grassroots members that they are sending a message to JACL leaders by withholding their financial support until JACL makes the changes necessary to satisfy their own ideas of obligation and service. The message has been sent and I believe, received loudly and clearly. It is time now to open those channels again and renew memberships, PC subscriptions and advertising. We are rapidly approaching the time at which changes cannot be made successfully without increasing the flow of money. Money is now the instrument of change.

My final area of concern in planning for the future is the nature of our biennial meeting, the National Convention. With so much on the table and so little time to address everyone's concerns, the Convention has taken a turn in the opposite direction by affording less of an opportunity to discuss and resolve issues. The personalities involved in elections dominate the business while vital information is controlled and issues such as membership communications and basic finances are dealt with in back rooms or as afterthoughts to a dinner and dance. A Convention should have adequate time to address JACL business and everyone at a Convention representing a chapter should tend to that business first. The culture of service and obligation cannot be exemplified in a leadership without a constituency also demanding it.

There are certainly many more suggestions circulating which deserve consideration and discussion, but my purpose is not to fully air all of the possibilities. Instead, I hope that the members of JACL will recognize that the future of the organization is largely in their hands, take responsibility for planning the future, and exercise the responsibility for funding it. There is not very much time left to ensure that JACL will have a productive future. 1996 may well be the year that determines what that future will be and how long it will be. To paraphrase a popular saying, "CHANGE HAPPENS". We have to be able to adapt and we cannot adapt without adequate money, planning and execution. PC



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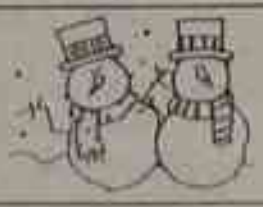
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Why Japanese Americans must support affirmative action

By RITA TAKAHASHI



One of the most controversial issues to be talked about from small-town America to the halls of Congress has been affirmative action. Once entrenched in business and academia, the concept has been attacked and nullified. Countering this sentiment is Rita Takahashi who gives historical support as well as current reasoning.

Pacific Citizen welcomes opposing views which will be published in a future issue.

Japanese Americans must be concerned about and supportive of affirmative action because it involves issues that reach to the core of our democratic existence. It involves principles of equity, justice, and fairness.

As originally conceived, affirmative action was to promote greater equality of opportunity by expanding access and increasing inclusiveness. President Lyndon B. Johnson, in his June 4,1965, commencement address at Howard University, stated the reasons behind the original affirmative action policy. In his address which he gave a few months before he signed Executive Order 11246, President Johnson said that, "equality as a fact and equality as a result" have not been achieved. Further, he said:

> "The purpose of affirmative action is to give our nation a way to finally address the systemic exclusion of individuals of talent, on the basis of their gender or race, from opportunities to develop, perform, achieve and contribute. Affirmative action is an effort to develop a systematic approach to open the doors . . . to qualified individuals who happen to be members of groups that have experienced longstanding and persistent discrimination." *(New York Times*, July 20,1995, p. A9)

History of discimination

Since persons of Japanese ancestry arrived in the United States, they have been subjected to disparate treatment based on skin color and heritage. Various forms of discrimination were manifested on all levels of interpersonal interactions—from individual, to group, to institutional. Witness, for example, the number of hate crimes that are directed against persons of Japanese ancestry (or those that the perpetrator assumes to be of Japanese ancestry), and note the number of employment discrimination cases that have arisen.

The en masse exclusion and incarceration of Japanese Americans is an example of how the U.S. Government instituted discriminatory policies that were directed specifically at persons of Japanese ancestry. The basis for the decision was skin color and heritage, not individual character, merit, or record. Unfortunately, the incarceration was only one among many local, state, and federal policies that were passed specifically to exclude Japanese and Asian Americans. Others included alien land laws that barred purchase of land and, immigration laws that excluded Japanese Americans from becoming naturalized U.S. citizens.

Disparities and distinctions

To now say that we can and will operate as a colorblind society is to ignore current reality and years of experiences that reveal the contrary. The U.S. has not ever been a colorblind society. Its history is filled with evidence that at all levels—individual, group, organizational and institutional—the U.S. has not operated on a colorblind basis. Cornell West's book title, ***"Race Matters,"*** succinctly communicates what history has shown to be true. People make distinctions based on skin color, and these distinctions impinge on decision making processes and choices that are made, whether conscious or unconscious.

Chang-Lin Tien, Chancellor of the University of California, Berkeley, says that as he gets older, he becomes more convinced of "the centrality of race in American society." In his words, "The issues surrounding it [race] never go away. They remain under the surface for a period of time, but inevitably, it seems the melting pot boils over." *(New York Times*, February 15,1995, p. A 11)

Disparate treatment, on the basis of skin color and ethnic/cultural background, is as persistent as it is pervasive. In her majority opinion in ***Adarand*** v. ***Pena*** (1995), Supreme Court Justice Sandra Day O'Connor said, "The unhappy persistence of both the practice and the lingering effects of racial discrimination against minority groups in this country is an unfortunate reality, and government is not disqualified from acting in response to it." *(New York Times*, June 24,1995, p. A8). In filing his dissenting opinion in the same case, Justice John Paul Stevens (joined by Justice Ruth Bader Ginsburg) argued:

> "Invidious discrimination is an engine of oppression, subjugating a disfavored group to enhance or maintain the power of the majority. Remedial race-based preferences reflect the opposite impulse: a desire to foster equality in society. No sensible conception of the Government's constitutional obligation to 'govern impartially' should ignore this distinction." (*New York Times*, June 13, 1995, p. A8)

Affirmative action is not the ineffective, evil monster of a concept that some have made it out to be. In reality, affirmative action has come to mean and to represent many things to different people. Few democratic-minded persons would refute the underlying principles upon which this policy issue lies, because it reaches the core upon which our democratic foundation rests.

Equality of opportunity and equal access

Equality of opportunity and equal access are sought under affirmative action policy. They are also key civil rights and constitutional foundation areas that must be improved upon, sought, and preserved. Despite stated democratic ideals of equal opportunity, the same simply does not exist. Disparate decisions on the basis of ethnicity, culture, and color continue to be made, sometimes consciously and at other times unconsciously.

Supreme Court Justice Ruth Bader Ginsberg, in her dissenting opinion in ***Adarand Constructors*** v. ***Pena***, said:

> "Discrimination's lingering effects . . . reflective of a system of racial caste only recently ended, are evident in our work places, markets and neighborhoods. Job applicants with identical resumes, qualifications and interview styles still experience different receptions, depending on their race. . . . Bias, conscious and unconscious, reflecting traditional and unexamined habits of thought, keeps up barriers that must come down if equal opportunity and non-discrimination are ever genuinely to become this country's law and practice. Given this history and its practical consequences, Congress surely can conclude that a carefully designed affirmative action program may help to realize, finally, the equal protection of the laws the Fourteenth Amendment has promised since 1868." *(New York Times*, June 13, 1995, p. A8)

According to Equal Employment Opportunity Commissioner (EEOC), Mary Francis Berry, to throw out affirmative action would mean " . . . casting aside a major tool for overcoming the perpetuation of invidious discrimination." Further, she suggests that "Those who want to eradicate group remedies should first eradicate group discrimination." ***(Emerge***, May 1995, 6(7), p. 36)

System of preferences

Giving consideration, attention, and preferences to various populations is and has been a way of life since the inception of this country. Therefore, giving the same treatment to historically disadvantaged, under-served and under-represented populations is not a deviation from existing practice. In fact, it is consistent with current and historical practice. Formally, veterans and athletes, for

SEE ACTION/page A32

Rita Takahashi is a professor at San Francisco State University, where she teaches administration, policy, and ethnic/cultural courses in the School of Social Work. She received her Ph.D. in social work and MPIA (master of public and international affairs—economic and social development) degrees at the University of Pittsburgh, her MSW (master of social work administration) degree from the University of Michigan, and her bachelor of arts, psychology and sociology, from the University of Hawaii. She was born in Nampa, Idaho, and raised in Parma, Idaho. Her father, Yoshio Takahashi, moved to Idaho from Seattle after the exclusion orders were instituted in 1942. Her mother, Ayako "Joyce" (Sakauye) was incarcerated at Santa Anita and Rohwer camps.

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ADVERSITY

(Continued from page A22)

and Hawaii became citizens.

Masaoka, who had been vilified for advocating cooperation with a government that had betrayed the Nisei, who had urged the Nisei to go into battle for the nation that had imprisoned their families, now was the hero. JACL had experienced both its nadir and apogee within a single decade.

During the following decade national JACL activity consisted mostly of following up the remaining odds and ends of the agenda adopted in 1946. Perhaps the most significant new activity was the founding of the Japanese American Research Project (JARP) to record the history of this American minority. It was a timely decision. JACL raised more than $200,000, began collection of data, set up a home for the information at the University of California at Los Angeles, and commissioned the writing and publication of a series of books.

But there were unmistakable signs of coming change and not much indication JACL would adapt to them. The nation itself was changing. Nationwide, young people were becoming more assertive, more outspoken, more concerned with human rights and "power to the people." JACL continued to be dominated by a Nisei generation that was growing older and less inclined to accept new ideas.

It was at this juncture that K. Patrick Okura, a psychologist at Boys' Town, Neb., who had been a JACL leader in prewar Los Angeles, was elected national president. From his position in the Midwest, Okura's perception of what was happening to the country differed from that of many faithful JACL old timers. The book JACL in Quest of Justice, a history of the organization, says:

"Much to the consternation of some old conservatives the National JACL under Okura's leadership moved sharply from the middle road on civil rights issues to a strong advocacy role. In the summer of 1963 Martin Luther King, Jr., was organizing his Washington demonstration for black rights. Masaoka in Washington, Mas Satow (the national director) in San Francisco and Okura in Omaha agreed JACL should participate. But they also knew there would be opposition from the membership."

Okura called a special JACL board meeting in Omaha--to get away from the West Coast influence, he admitted later. He got the board's approval and he and some 30 members of JACL took part in Dr. King's demonstration.

"There were a number of older Nisei who were proud that we had pulled ourselves up by our bootstraps following the Evacuation," Okura explained later. "In that short period we were able to gain social and economic status far beyond what we had prior to the Evacuation. It was the feeling of the great majority of our chapter leaders that what the blacks did was their business, their problem and that they should improve their lot in the same way we had and we shouldn't get involved in the civil rights movement. I was convinced that after the way we had been discriminated against we should take a leadership role in the whole area of civil rights. What we did was the only action we could take as Americans."

Okura was defeated when he ran for a second term. But by the time 40-year-old Jerry Enomoto, a penologist, was elected in 1966, membership views had changed somewhat. His relative youth and profession gave him a special rapport with Sansei and younger Nisei. After he was elected to a second term he wrote:

"JACL is becoming a little 'relevant' as a human relations type organization. The 20th Biennial Convention in San Jose sounded a louder than usual note for involvement and progress in the civil rights area. Some of the Junior JACLers are found in the most militant factions of college dissidents. Whether we agree with their views or not, it may pay off to remember that, in a very real sense, we are paying the price for years of failing to care enough to set certain wrongs right in America. Youth is impatient and will often sneer at our insistence upon respect for law and order when they see evidence that a similar insistence upon justice is missing."

JACL still was trying to come to terms with itself when the repercussion from a

See ADVERSITY/page A30

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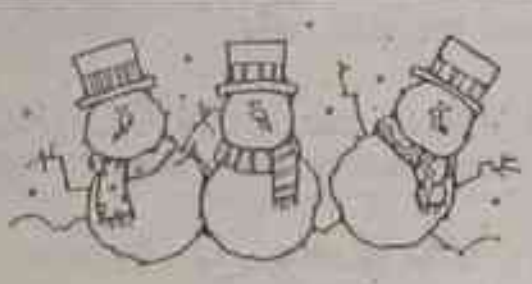
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ADVERSITY

(Continued from page A28)

series of events threatened to destroy it.

First was the not unanticipated decision by Mike Masaoka to terminate his contract with JACL as its Washington representative. In a quarter century in the job he had made it a powerful post. He was "Mr. JACL," who more often than the elected president seemed to speak for the organization. He had the complete support of older JACL members but others, particularly young Southern California activists, considered him outdated and wanted to put a "progressive" of their choice in Washington.

David Ushio, chosen to succeed Masaoka, was not to their liking. As Masaoka's handpicked successor he automatically had the blessing of Masaoka supporters and the hostility of detractors. Ushio was a take-charge, self-starting type who moved quickly to tackle any job that seemed to need doing. He had barely settled into his Washington post when Masao Satow, who had tried to keep JACL on an even keel as its national director in San Francisco, announced he was ready to retire.

Ushio was faced with the choice of remaining in Washington and perhaps working under a director with ideas different from his own, or applying for the directorship himself. He chose the latter course.

As was his way, Ushio was frank and outspoken in his appearance before the personnel committee. During a discussion on what he would do if staff employees were unprofessional or incompetent, he declared he would not hesitate to fire them. When word of his reply was leaked, some of his enemies distorted it to say that Ushio had declared the people running JACL's Los Angeles office were unprofessional and should be fired. Virtually all members of the Southern California staff then announced they would resign if Ushio were hired.

When the National Council voted by an overwhelming margin to hire Ushio, five members of the Los Angeles staff quit, leaving the office manager in charge. Did this foreshadow another walkout several decades later when the headquarters staff resigned in protest against a downsizing order?

JACL headquarters under the popular Mas Satow had been run almost like a family operation. Ushio quickly modernized the routine. He also set out to give JACL higher visibility in the wider community, taking a strong advocacy position on human rights as well as other issues, appearing at conferences outside Japanese American circles, cultivating the media.

The book JACL in Quest of Justice asks: "Was Ushio reflecting views of JACL's rank and file? Or was he leading and shaping opinion? He knew, of course, that the elected leadership set League policy and the paid staff implemented it. But sometimes he walked a tightrope. He was too aggressive to wait long for direction, impatient with the slow process of the leadership seeking a consensus. He was by nature inclined to want to show the way and expect the League to follow."

When Ushio issued a statement assailing President Ford for pardoning Richard Nixon, he was chided by JACL's president elect, Shigeki Sugiyama who said:

"My feeling was that JACL should concentrate on developing more cohesion among Japanese Americans, developing pride in their heritage, seeking out those things that would serve community needs. On some issues I got the feeling JACL was following other minorities just because they were mouthing the ideology of the times regardless of whether it was relevant to, or served the direct interests of, Japanese Americans. Certainly JACL needed to work with other organizations, but I felt its primary concern was its own constituency and its own community."

Matters came to a head in the spring of 1975 when the Pacific Southwest District Council, expressing dissatisfaction with the Ushio-Sugiyama leadership, passed a resolution to impeach Sugiyama. The vote was 14 chapters for impeachment, 5 abstentions, 7 chapters not present, and one chapter split its vote. The grounds for impeachment proceedings were vague, but many admittedly privately that while the action was directed against Sugiyama the real target was Ushio who could not be impeached and most likely could withstand an effort to fire him.

Sugiyama, who lived Washington, got the news in a strange way. Nearly two weeks after impeachment proceedings were voted, he read about it when *Pacific Citizen* was delivered by second class mail. Sugiyama was justifiably baffled. Aside from general charges of misconduct no specific accusations had been made.

A month later the Pacific Southwest District Council had second thoughts and voted 13 to 9 to rescind the impeachment resolution but requested a hearing for its concerns. Despite the Pacific Southwest's backpedaling the controversy threatened to become a regional issue within JACL, with Northern and Central California districts condemning the attack and the Midwest Council siding with Southern California. Predictably the hearing focused on Ushio's performance. He was criticized "for certain shortcomings and deficiences" but the National Board was also censured for failing to give Ushio the necessary guidance.

The handwriting on the wall was clear. A few months later Ushio resigned to take a job in Jimmy Carter's presidential campaign. It took JACL 13 months to hire a successor, Karl Nobuyuki.

The year was 1977 and after the long period of internal turmoil JACL was ready to listen to renewed proposals for "reparations" from the federal government for the injustice and material losses of the Evacuation. Even while the Evacuation was under way there had been talk of seeking compensation for material losses. The subject came up again in the first

See ADVERSITY/page A31

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ADVERSITY

(Continued from page A 30)

postwar convention, but no action was taken. The idea had languished as the Nisei worked to support families and advance careers disrupted by the Evacuation.

While a substantial part of the membership was willing to let the past rest, many younger members were convinced the dark chapter of Japanese American experience could not be closed until the U.S. government apologized and compensated the victims. But how to get this done? Edison Uno, a college lecturer whose family had been badly victimized by the Evacuation, worked tirelessly to move JACL into action. When he died, Dr. Clifford Uyeda took on the task.

By the time JACL held its convention in Salt Lake City in 1978, it was ready to act. The bickering of the previous decade was put aside as once more JACL united to achieve a common goal. So much of JACL's time and energy were concentrated on this campaign that many members, particularly those who were luke warm toward what came to be called Redress, expressed concern that other JACL responsibilities would be neglected.

The immense, heartwarming victory of the 10 year-long Redress campaign is too recent to require recounting here. It is enough to remember that Congress and President Reagan apologized on behalf of the American people for the injustice of the Evacuation and distributed $20,000 to each of the surviving victims.

In the Redress campaign JACL had triumphed again, over adversity. But now that impossible goal has been achieved, it is not incorrect to say JACL has entered another period of adversity. The concerns of those who feared JACL would suffer as the aftermath of the intense and single-minded Redress effort have come to pass. Only now is order being restored to a headquarters where the staff, left largely without direction, went off on its own. Reorganization necessitated by financial problems, whose full extent is still unknown, led to a near-total headquarters staff walkout. Lawsuits are under way and dirty linen is flapping in the wind as a courageous president, Denny Yasuhara, and his cabinet struggle to set a new course.

Should we fear for the future of JACL? There remains much to be concerned about and as the saying goes, it is not out of the woods. But JACL's history shows it has a way of overcoming adversity. And history has a way of repeating itself. PC

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ACTION

(Continued fro page 26)

example, are given special points and consideration. Informally—and oftentimes unknown to many, preferences are given because of connections and established privileges. According to Deval Patrick, Assistant U.S. Attorney General for Civil Rights, "Everybody gets help. That's the way of the world. Affirmative action is only about giving that break to people who didn't—and don't—tend to get that break—women and minorities. That's all it is." *(Los Angeles Times,* March 25,1995, p. A28)

Need to support affirmative action

Affirmative action is a positive concept and notion that is consistent with the U.S. Constitution. However, full and proper implementation of affirmative action policies and programs have not been achieved because sufficient commitment to the concept has not been realized. As a result, needed time, effort, and resources have not been devoted to realize the full potential of affirmative action.

Despite problems with implementation and institutionalization, there have been significant gains, as recent studies have revealed. But affirmative action is literally in its infancy because for years it remained dormant and/or ignored. Some problems arose because of a lack of consensus about its meaning and definition, as well as the means for implementation. Incremental, Band-Aid type of efforts may have been instituted, but a systematically planned operation has never been achieved. In a nutshell, implementation has been inconsistent and sporadic. To scrap policies and programs that promote equity, justice, and fairness, before fully exploring its merits and devoting sufficient time and resources to its implementation is not acceptable.

As Japanese Americans, we must work to affirm the merits of affirmative action. We must work to ensure that sufficient resources are allocated so that it can be effectively and fully explored. We must not stand by silently, as a significant social and civil rights agenda is under attack, and while our civil rights and democratic foundations are being eroded under us. We must stand firm as we work for greater justice. Let us not let our civil rights efforts and legislative successes go down the tubes. We must be proactive in advocating for policies and programs that promote greater access and inclusion, and that enhance and broaden diversity. PC

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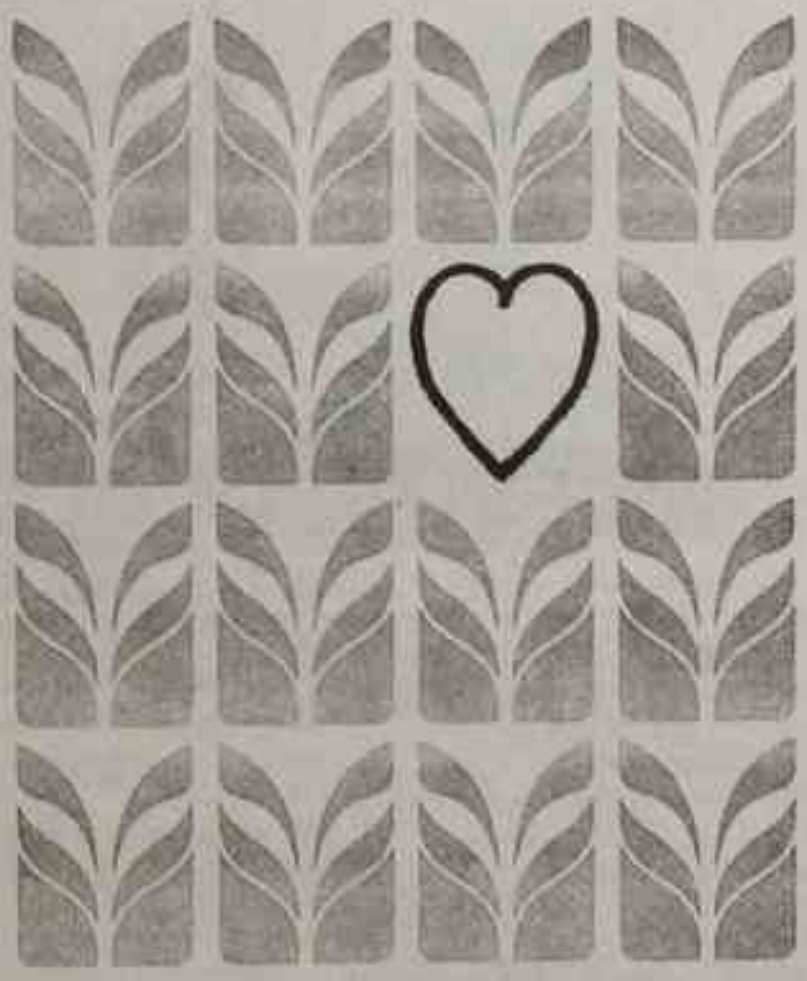
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MIS
The Untold stories

The exploits of the 442nd, the 100th, and the 522nd military outfits have been well documented in the past but not so the role and accomplishments of the Military Intelligence Service (MIS). The Nikkei of the MIS have held back their stories until recently at a convention in Seattle in September of this year. . . Here, then, are the fascinating highlights of some of them . . .



Photo: STOKE SHIMASU

YOKOHAMA COURT SCENE—War crimes trials of Class B prisoners proceed before a court of eight military officers in Yokohama. The gallery was open to the public and the press, while seated below are the interpreters and translators (some being Nisei MIS personnel) with counsel for the military prosecution and prisoner defense teams.

Nikkei called to duty in war crimes trials

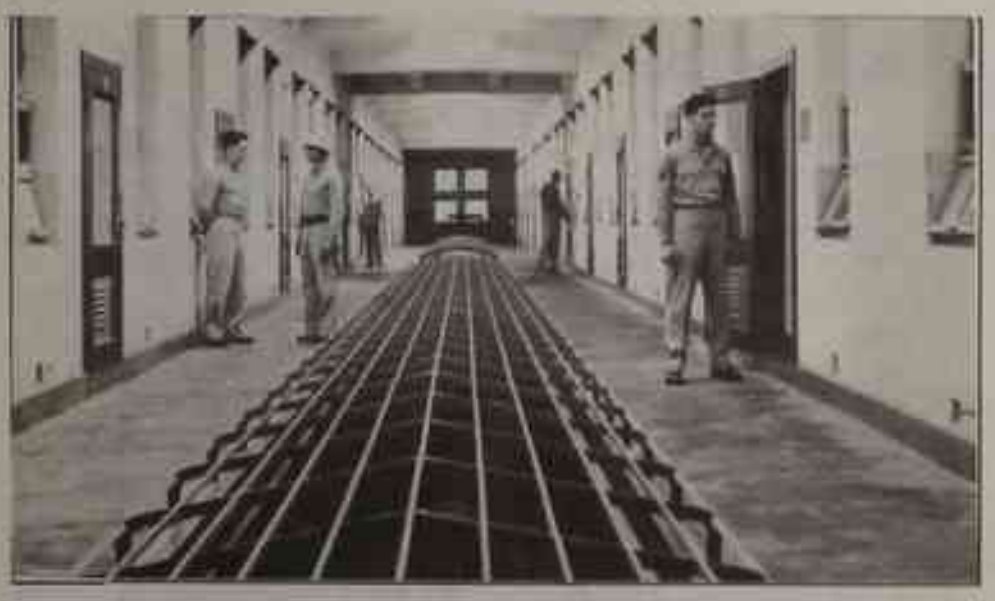
18 panelists at the MIS Northwest Seattle reunion recount role as interpreters at the1946 tribunals

By **HARRY HONDA**
PC editor emeritus

The 1946 War Crimes Trials in Tokyo were moments in Japanese history that seldom appear in print or in the telling, but Ken Aiba of Colorado Springs, Colo., a chief investigator assigned to the trials, related to a crowd of MIS-ers at the Seattle reunion that these were indeed dramatic and emotional times.

The speakers were introduced by Peter Okada on the presentation of "MIS of the past," Kazuo Watanabe on "MIS history," and Roy Inui on "MIS present and future." Dr. James I. Doi, retired dean of education, University of Washington, chaired the program.

Pacific theater, Gen. Douglas MacArthur ordered Gen. Tomoyuki Yamashita and Gen. Masaharu Homma be tried in Manila, Phillipines, as war criminals. Among other charges, Yamashita was accused by Rear Admiral Iwabuchi of wanton destruction and civilian atrocities in Manila; Homma for command responsibility of subordinates as related to the Bataan death march. Both generals were judged guilty and sentenced to death. Yamashita was tried before a military commission of five U.S. generals, none of whom had either combat or legal experience, as noted in A. Frank Reel's The Case of General Yamashita (1949).



INSIDE SUGAMO PRISON—Keeping 24-hour surveillance of the Class A prisoners are the American MPs, seen down the hall outside their quarters. The grill provides an overhead view of the cells below.

The legal basis for the trials rested with the Geneva Conventions of 1929, the Cairo Conference Agreements of 1943, the 1945 Potsdam Declaration, Japan's Surrender Documents, and the SCAP (Supreme Commander for the Allied Powers) directives, regulations and War Crimes Proclamation.

There were three classes of defendants:

Class A: Those who had planned, initiated or waged war in violation of international treaties.

Class B: Individuals who had violated the "laws and customs of war."

Class C: Those who had carried out the tortures and killings ordered by their supervisors.

Soon after the end of WWII action in the

Ninety others were sentenced to death by the U.S. military tribunals. The Philippine government also tried and convicted 133 and executed 17.

Many MIS graduates were employed at the Manila trials as court interpreters and translators. Among them were Tad Ichinokuchi and Sho Onodera who served with the U.S. defense counsels for Yamashita and Homma, respectively. The Pacific War and Peace (1991), co-edited by Clifford Uyeda and Barry Saiki, contains photos and descriptions of the first day of court.

In Tokyo, the Class "A" court, formally called the International Military Tribunal for the Far East (IMTFE), was made up of

See CRIMES/page A37

Secret, non-combat MIS and Occupation phases revealed

By **HARRY HONDA**
PC editor emeritus

SEATTLE—Phil Ishio, of Washington, D.C., chair of the 1992 MIS-Capital reunion, described his three-and-half years at the highly sensitive PACMIRS (Pacific Military Intelligence Research Section) Camp Ritchie, Md., which was formed in 1944. His report, covering the "non-combat" phase of military intelligence, revealed that his MIS team



HARRY FUKUHARA
Discussed Occupation period

was the first group of Japanese Americans to work inside the Pentagon. One job was to render into English the names of 40,000 active duty Japanese officers. "And to be correct, Japanese names can be the hardest to read," he pointed out.

Comprised of 150 specialists, many from Britain and Canada (PACMIRS veteran Roger Obata of Etobicoke, Ont., was the lone Canadian Nisei at this reunion), the section coordinated the MIS efforts of all theaters. They tediously translated chemical and ordnance documents (the latter revealing where ammunition dumps, to become immediate targets, were located); intercepted Japanese diplomatic messages from Admiral Oshima, who knew Hitler well; and kept minute track of Japanese military inroads on mainland China.

Tom Sakamoto of San Jose spoke of the 1945 Japanese surrender ceremonies aboard the battleship Missouri. Sakamoto, Noboru Yoshimura of San Francisco and Jiro Yukimura of Lihue, Kauai, Hawaii, were the three MIS Nisei present that morning in Tokyo Bay. When they returned to its 50th anniversary event at Bremerton, Wash., Sakamoto said the Missouri "looked much smaller after 50 years."

Postwar MIS story

The "History of MIS," related by five panelists, covered: the operation of the language school, by pioneer instructor Shigeya Kihara of Monterey; the Occupation, by Harry Fukuhara of San Jose; Japanese population by Shudy Koyama of Spokane, Wash.; MIS in Korea, by Paul Hosoda of Seattle; and the Defense Language Institute at Presidio of Monterey by Dr. James C. McNaughton, command historian.

The postwar Japanese population

Of the postwar Japanese population and MIS, Koyama's story begins in a POW camp in Hollandia in 1944.



SHIGEYA KIHARA
Instructor at language school

interrogating prisoners. In the process, Yoshio Takayama, a Japanese Navy petty officer, was selected to help manage the camp. When Koyama was ordered to leave, "he asked for my name but I stated I couldn't [give it] but that I would contact him if I survived and reached Japan." Five years later, it came to pass. Keeping his promise, Koyama located his POW friend through Japan's army demobilization bureau. Takayama was farming in Kagoshima. Koyama sent for him, providing him with round-trip

See PHASES/page A39

Ni-Ichi-Ni Jiken: Case of the Seven Dwarfs

Until the CIC was called, the Tokyo police were stymied

By **SPADY KOYAMA**



Seven members of the Japan Communist Party (JCP) were meeting in a Tokyo area home on December 2, 1951. Acting on a tip from a confidential informant, Tokyo police swept into the house and arrested them on the charge of espionage against the Allied Forces. The war in Korea was still on. Americans and our Allied Powers were deploying men to South Korea to combat the invading North Koreans, who were being backed by the People's Republic of China and Soviet Russia.

Incriminating evidence found at the scene included maps showing the location of key U.S. bases in Japan. Moreover, information supplied to the Tokyo police revealed that a Communist bigwig would join the seven at the house.

The Japanese authorities were unable to finish their interrogation and investigation within the time frame specified by government rules for such cases. In desperation, they consulted with local U.S. Occupation officials. The result: the responsibility to continue the case was transferred to the Americans.

The 441st CIC (Counter Intelligence Corps) Detachment, Tokyo Office, received the assignment. The office selected CIC linguists with extensive interrogation experience to team with their Japanese counterparts who had been on the case since the arrest. On the CIC team were the late Makoto (Mac) Okumura, Noby Yoshimura of San Francisco and myself. In command of this section was Lester Dalrymple.

After weeks of intensive investigation, the case was ready for presentation to the U.S. Provost court on a single charge of

See CASE/page A41

The MIS in the Korean War

By **HARRY HONDA**
PC editor emeritus

Paul Hosoda of Bellevue, Wash., remembers the changes which had taken place in the military services between WWII and the Korean War. A 442nd RCT Co. F WWII veteran who was reactivated for the Korean war, Hosoda is today commander of the Seattle Nisei Veterans Committee.

One immediate observation was the increased number of Nisei officers in military intelligence (MI). "There were many Nisei company grade officers and in the upper third of the enlisted ranks ...[as well as] in many of the [other] branches of the armed forces."



PAUL HOSODA
Explains intelligence units

Hosoda recalled that most Nisei linguists in WWII were in the lower third of the enlisted ranks. "Can anyone tell me how many Nisei master and technical sergeants there were among the 6,000 MI servicemen during the war in the Pacific Theater?

"I like to believe that efforts, ability and proven loyalty of the Nisei in WWII in both the European and Pacific theaters were finally recognized. Nisei serving under commanders who did not hold grudges or were not prejudiced received the opportunity to show their ability and received earned promotions," Hosoda added.

Another change in the Korean War was that "interrogators were not directed to go out and capture prisoners, etc." A separate MI team was composed of POW interrogators and translators and was assigned down to the regimental level. When front-line combat units captured prisoners or documents, the local commander was provided a copy of the information extracted by the POW interrogators or translators. It was passed on immediately to higher headquarters.

Nisei intelligence personnel had to

See KOREAN/page A42

The non-Nikkeis of the MIS

Careers of non-Nikkei MISers

SEATTLE—One of the highlights of the Sept. 9 MIS-NW reunion was provided by two non-Nikkei MIS veterans. Allen H. Meyer and John Rappin presented



ALLEN MEYER
Discusses distinguished roster

fascinating stories of the approximately 600 non-Nikkei who graduated from the WWII Japanese language programs at the Presidio of San Francisco, Camp Savage and Fort Snelling.

A few thousand more received limited training in the language at ASTP (Army Specialized Training Programs), military government and the Signal Corps. MISLS Academic Director John Aiso, Dr. Joseph Yamagiwa and Col. Kai Rasmussen did not consider them sufficiently advanced to qualify for Camp Savage or Fort Snelling, ex-MISer Meyer of Chicago explained.

The pioneer non-Nikkei MISer was John Burden, a plantation physician in Hawaii before the war. "He was noted for having praised the loyalty of the Nisei with whom he worked—at a time when the War Department was uncertain of the sensitive uses to which the skills of Nisei and Kibei could be applied," Meyer said. Burden was honored at the MIS 50th Anniversary reunion in Honolulu in 1993 for his leadership of language teams early in the war.

Meyer's paper on the non-Nikkei MIS personnel explored their postwar days, some being gleaned from Who's Who in America.

Herb Passin, professor-author in *Nihongo* on Japan who taught at Washington and Columbia; Phil Fotsie, who had joined the *Washington Post* in 1956 as foreign editor and was later promoted to



JUDGE ROBERT THORNTON
Studied Japanese criminal justice

managing editor, doing similar work at the Paris office of the Herald Tribune and returing in 1992 as a Department of Defense news ombudsman, Bob Buttow,

See MEYER/page A42

Non-Nikkei vets enrich history

SEATTLE—Non-Nikkei veteran John Rappin spotlighted his days as an Army lieutenant at the Navy's "Washington Document" Section at the *NYK Biru*



JOHN RAPPIN
Translating Japanese documents

(building) in Tokyo. Rappin was put in charge of the section composed of officers from the U.S. Army and Navy, Canada, Great Britain and Australia. One of the translation tasks was the agreement between the Japanese and their puppet emperor Pu Yi, who was set up in 1932 to rule Manchuria. They were to scan through South Manchurian Railway's enormous library, which the Japanese had seized and brought to Tokyo.

"Our crew listed these books as to content so the various branches of the Occupation got what they needed. The text was bagged and sent to Washington, D.C.," he explained.

Another duty of the Washington Document Section was to gather evidence for war crime trials. Teams of one officer and three Nisei enlisted men were dispatched to find material. Often they were met with the words *"zembu yakemashita* (all burned up)." But persistence paid off and the needed documents were secured.

Imperial Palace grounds

Another time, Rappin was ordered to pick up the original Declaration of War signed by the Emperor. "This was good duty," Rappin remembered. "How many GIs got the chance to go into the Imperial Palace grounds?" Accompanied by a British naval officer, Rappin did all the talking.

"We had to go to the Diet Building in our Jeep and get the man who knew where it was in the Privy Council vault.

"The first person we saw was the Emperor's official calligrapher, who was painstakingly writing perfect *kanji* with his brush. He demurred about turning over the document.

"I told the British officer in uncharacteristically terse language that we wanted it NOW. We couldn't go back and tell Colonel Bethune (our boss), 'They didn't want to give it to us.' The British officer said we should be more polite, but I repeated what I said and they complied.

"There were no lights in the vault, so we used our flashlights. We entered the vault and found the right crate, which was

See RAPPIN/page A42



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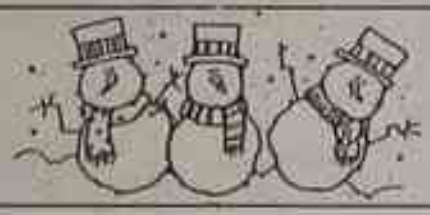
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A Prayer for the New Year

During 1996, may we experience the challenge and thrill of widening, and deepening, and enriching our relationships with one another, so that we may be enable to contribute worthily to the upbuilding of our nation as it seeks to cherish both diversity and unity.

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Coming to grips

The process of assimilation and acculturation is not always easy or true. The author talks about her own odyssey as well as those facing the Japanese American community

BY C. NOZOMI IKUTA

SUCCESS?

I was ten
in 1965,
twenty years after the War
Twenty-two years after
my aunties and uncles
packed up everything
(again)
and left Camp in Poston
for freedom
and a new life
in Cleveland.
They couldn't go back
to their home and farm
and what used to be
Japanese community
in California
But the Government let them come here
Just be good Americans
dress nice
don't rock the boat
and leave a good tip
or maybe they won't serve
the next Japanese family.
They were lucky
the Carpenters
let them work as live-in help
until they could
get on their feet.

In 1965, I was ten.
Mr. Graves' house, our house,
all the houses on our street,
bought with Uncle Sam's help—
the war heroes' reward.

Mr. Graves was drunk a lot
They had seven kids—
  little ones with dirty faces,
  big ones sitting on the curb
  (like garbage bags, my Mom said)—
the war heroes' reward.

I was only ten.
The war had ended twenty years before.
Ten years before I was born.

I never heard them
when they said
chin chong chinaman
I never felt it
when they pushed me down
The tears weren't hot
on my cheeks
sticks and stones can
break your bones
but names will never hurt you
there was just something in my eye.
Skin and hair don't matter, anyway
It's what's in your heart
that counts.
In my heart, I'm an American.
(But blond hair would help.)

I am not the enemy.
I am NOT a Jap!
I am an American.
I AM AN AMERICAN!
See?
I say the Pledge
I fly the flag
I don't have an accent
I think American
I talk American
I eat American
I look American
(well, almost)—
I want to look American.
My kids will almost look American.
Their kids
will look All-American.
In my heart, I'm white
like the other kids
like the other war heroes' kids.

I was with some friends
one joked about "jungle bunnies"
and everyone laughed
so I laughed, too.
Maybe they'll forget
I'm the enemy.
Maybe they'll forget
I don't look like them.

Let's not think so much about race.
People accept me
They don't even think of me
as Japanese.

—C. Nozomi Ikuta

The nail that sticks up must be hammered down.

—traditional Japanese saying

A little over a year ago, in a brief ceremony at a place held sacred by indigenous Hawaiians, I reclaimed the Japanese name which I had kept hidden throughout my childhood. In this reflection, I hope to share how the kid in the poem with the perfectly good Western name (the "C." stands for "Cynthia") became the woman who consciously chose to be known as Nozomi. For those readers whose *Nihongo* is as poor as mine, my name means "Hope."

I have to admit that there's some license in the poem. The names, of course, were changed; my father was actually a very unwilling soldier who never saw overseas duty; the kids who pushed me down really lived on a different street; it's off by a year (I'm a *year younger* than reported); the harassment was generally less dramatic and more chronic; and I didn't actually laugh at the racist joke — although I didn't challenge it, either. But, at its core, it's true. I wanted to be white, and to a significant degree, I succeeded. As an honor student, a first flautist, a choir member, and a church youth leader—the kind of kid many parents wished for—I thought of race as simply irrelevant. And I did compromise my commitment to speak out against racism in order to be accepted by my white friends.

My father was an odd man—a free thinker, a visionary, a curmudgeon, a misfit who, more than most of his Nisei peers, questioned the Great American Dream. He pushed me to join the Jr. JACL to help me confront and affirm my identity. At the same time, I suspect that his unusual views distanced him from many of his JACL peers.

In the course of living in other places where there were more Asians—and getting involved in Asian/Pacific Islander organizations—I came to realize that wanting to deny being Japanese was a form of self-hatred induced by racism. But moving back to my home town four years ago—and seeing how few Asians there are here—helped me to understand why accepting my identity had been so hard. Of course, many Midwestern Nikkei handled their identity issues better than I did. But coming back to Cleveland also made me realize that my self-hatred was not merely my individual response; *it was connected to the government policies of internment and dispersion.* The decision to leave camp while the war was still in progress was, in itself, an act of tremendous courage. But with so few of us here—or anywhere—how could we have survived except through assimilation? As a people, we had just experienced the raw, brute power of the government to move us around at will, despite our so called Constitutional protections, and the racism of the general public which made many Nikkei feel safer inside the Camp than out. My desire to be "more American (i.e., more white) than the Americans" was a predictable result of being born into a situation where we were so totally outnumbered.



Profile:
C. NOZOMI IKUTA

BORN: Cleveland, Ohio
FAMILY: Husband, James Watson; children, Peter, 10, Hannah, 7.
RESIDENCE: Cleveland, Ohio
EDUCATION: Carleton College; M.Div., Harvard; D.Min., New York Theological Seminary.
OCCUPATION: Minister, United Church of Christ.

In my job over the past four years—supporting the human rights of Kanaka Maoli (indigenous Hawaiians), Puerto Ricans, political and other prisoners in the U.S., and farm workers—I have learned about their struggles, and come to see the commonalities between their stories and ours. I learned that not even the terrible land and citizenship exclusions, internment, war casualties, and post-war discrimination we suffered can really be compared with 500 years of land takeover (in the case of Native Americans), 400 years of slavery (in the case of African Americans), or 100 years of military invasion and occupation (in the case of Hawaiians and Puerto Ricans). But there *are* some commonalities, which have caused me to reflect on their possible relevance for us in the Nikkei community.

■ I learned how the dominant society has forced minority groups to assimilate by destroying their languages and cultures. For example, the U.S. suppressed the languages of Hawaiians, Puerto Ricans, and Native Americans after taking over their lands. Native American and Kanaka Maoli children were beaten for speaking their languages, Puerto Rican students were taught in English—a language foreign to their teachers as well as themselves—and all had to study history and traditions (such as the Pilgrims and Santa Claus) which were foreign to them.

Learning about the ways other peoples' languages and cultures were suppressed gave me insight into my difficulties learning *Nihon-go*. I have always been good at learning languages—I easily picked up Spanish, German, and classical Greek. But Japanese has been a far greater challenge. I think this due to several factors: First, I felt that it should come "naturally"—I treated the other languages like real academic subjects, while expecting to have some sort of genetic advantage in learning Japanese. (I didn't.) Second, I was more self-conscious about the (glaring) imperfections in my accent in Japanese than when learning the other languages. And third (and most funda-

mentally), trying to learn Japanese felt somehow more dangerous, more threatening—as if it would undermine the acceptance I had gained by speaking perfect native English. After all, it was the Japanese speakers who were among the first to be rounded up and interrogated by the FBI during the war. Learning about the suppression of other peoples' languages helped me understand the ways in which, for the Nikkei community as a whole, *Nihon-go* was another casualty of the war.

But I also learned of these other peoples' will to preserve language and culture. Despite the outlawing of English for 50 years in Puerto Rico, Puerto Ricans obviously have retained Spanish as their primary language. Despite the outlawing of the Hawaiian language and Hawaiian names until recent times, the people are learning it again—and reclaiming their Hawaiian names. And languages such as Lakota are making a comeback on the reservations. My decision to reclaim my Japanese name was largely inspired by the courage and tenacity I witnessed among the Kanaka Maoli, Puerto Rican, Native American, and African American peoples in their struggle for dignity and identity. And I still haven't given up on trying to learn *Nihon-go*.

■ I learned that assimilation—some call it *coercive* assimilation—also involved the physical relocation of other peoples. Dillon S. Myer, who was head of the War Relocation Authority which uprooted us—first, to concentration camps, and second, to the Eastern states—later became head of the Bureau of Indian Affairs, *where he was in charge of the termination of tribes and relocating them to cities, away from the reservations.* His goal was to help Native Americans give up their "outmoded" ways and to become "civilized Americans." And African American and Latino communities and communal identity are being weakened by government policies which break up barrios and ghettoes, dispersing people of color into the dominant society.

■ I learned how assimilation, by making us identify with white society, divides us from other communities of color. Of course, the stories and histories of people of color are much harder to learn in public schools or the popular media than the stories and histories about white people. (We were all raised, after all, on the story of the European "discovery" and "civilizing" of America, from Columbus to the Pilgrims and the "pioneers." And regardless of how we might feel about Pearl Harbor, it occurs to few of us to ask how Hawai'i came to be "American territory" when it was attacked 54 years ago.)

Learning the stories of other people of color has helped me understand some of the tensions in our relationships with them, as well as with other Asians. For example, unlike African Americans, Nikkei today are rarely stopped by police without cause, nor followed by security guards in stores—thus making us interpret many racial questions (the O.J. Simpson verdict and the Million Man March being two possible examples) more as whites do. What roles have are our lighter skin and hierarchically-oriented culture played in our relative financial and professional successes? How have our assimilation and role as "model minorities" undermined the efforts of other communities of color to press for real racial justice? How often have we chosen acceptance by white society at the expense of relationships with other communities of color? For example, in places where we do have some political power, have we used it to support poor communities, such as the Kanaka Maoli in Hawai'i or the Mexicans in California? How do we feel about more recently-arrived Asian immigrants? Given that it was white society, not people of color, who enacted the anti-Asian laws and policies we suffered, why are we generally so much more eager to relate to whites than to other people of color? Can we really come to terms with our identity as people of color while distancing ourselves from other communities?

In short, I have come to believe that assimilation is not an "equal opportunity" process. It does not mean the forging of this nation's diverse peoples into a new rainbow culture. It *does* mean the bleaching of people of color into the bland, consumer-based culture of McDonalds, Disney, and the mall—ultimately resulting in the cultural extinction of all the rest of us.

These other communities of color have helped me understand our own assimilation pressures in the broader context of ways the dominant society has tried to force its other "minorities" to assimilate. They helped me to see that my struggles—whether in self-acceptance. Learning *Nihon-go*, or building relationships with other people of color—were not simply individual "failings"; they were rooted in racist government policies. I hope that I have not seemed overly critical—either of myself, as an individual, or of our community as a whole. We did the best we could—and with courage, fortitude, and dignity—with the situation we were given. But I believe that these policies did leave us wounded, and we must honestly face our wounds in order to be healed.

To be honest, it may be too late. Because assimilation has enabled our success in individual professional and economic terms, we may not have the desire to resist it, and because we have already lost so much of our culture, we may not have the ability to resist it. But for the sake of the Yonsei and Gosei as well as ourselves, I hope it's *not* too late. I fervently hope that we can find ways to reclaim our culture and our history, to become more consciously self-affirming as a people, and to forge stronger relationships with other communities of color. In so doing, I believe that we will contribute to the creation of a society which is truly one of "justice and liberty for all." ■

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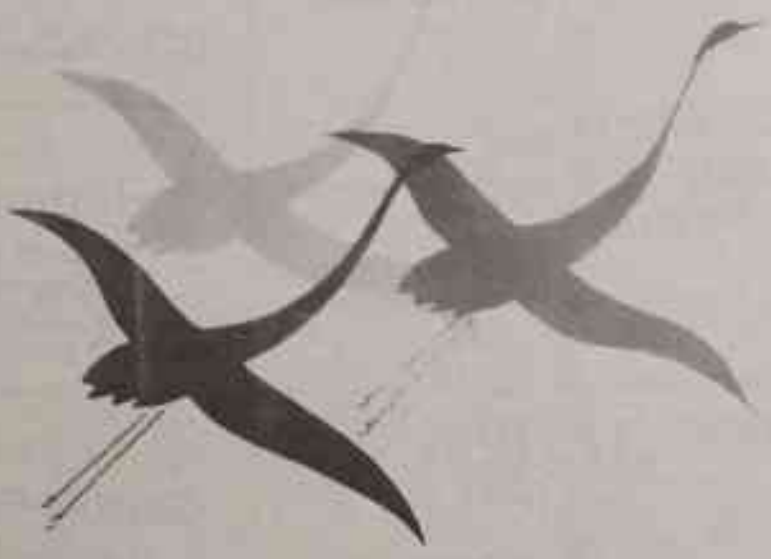
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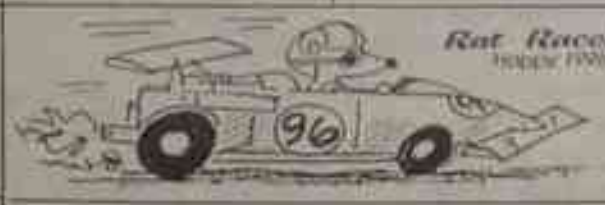
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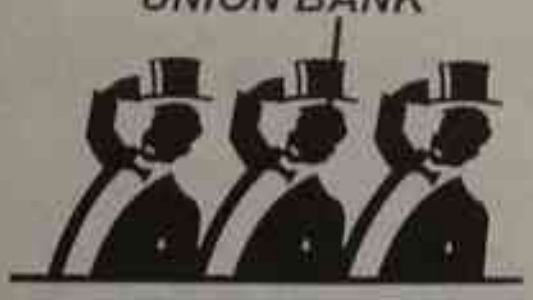
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Articles from Academia

A Bill of Rights for Asserting a Multiracial Identity

By MARIA P.P. ROOT



Maria P.P. Root, Ph.D., is an associate professor of ethnic studies at the University of Washington and a clinical psychologist. Her interests focus on the mental health of minorities and women, and race relations. Her last two edited books are *Racially Mixed People in America* (Sage Publications, 1992) and *Racially Mixed People in the New Millenium* (Sage Publications, 1996). The former book received the Gustavus Myers Center Award for the study of human rights in the United States. She is also a past recipient of the Washington State Psychological Association's Distinguished Psychologist Award, the Filipino American National Historical Society's VIP Award, and leadership awards from the American Psychological Association. Dr. Root serves as a consultant to the National Research Center on Asian American Mental Health. Born in Manila, Philippines, she is of Filipino, Spanish, Chinese, Portuguese, German, and Irish descent.

HAPA GENERATIONS

Excerpted and adapted from: Root, M. P. P. (1996). "A Bill of Rights for Racially Mixed People," in M. P. P. Root (Ed.), The Multiracial Experience: Racial Borders As a New Frontier. Newbury Park, CA: Sage Publications.

Countless number of times I have fragmented and fractionalized myself in order to make the "other" more comfortable in deciphering my behavior, my words, my loyalties, my choice of friends, my appearance, my parents, etc. And given my multiethnic history, it was hard to keep track of all the fractions to make them add up to one whole. It took me over 30 years to realize that fragmenting myself seldom served a purpose other than to preserve the delusions this country has created around race. Reciting the fractions to the "other" was the ultimate act of buying into the mechanics of racism in this country. Once I realized this, I could ask myself other questions. How exactly does a person be one fourth, one eighth or one half something? To fragment myself and others, "she is one half Chinese and one half white," or "he is one quarter Native, one quarter African American, and one half Spanish" was to unquestioningly be deployed to operate the machinery that disenfranchised myself, my family, my friends, and others I was yet to meet.

At some deep psychological level, the mechanics of oppression derive from insecurities. Nowhere are the mechanics of our oppressive legacy of race relations played out more clearly than in the case of multiracial people, for example, multiracial Asian Americans. Ethnic authenticity and loyalty are frequently put to the test, which serves to distance the young person from feeling welcomed to the community. Often times, a personal history of a multiracial Japanese, Filipino, Chinese, Korean, or Vietnamese American will reveal that a hesitance to be involved with the Asian American community is a defense against getting rejected. And at the same time, it is a basic need of human beings to belong to a group. Thus, people if rejected from one group may try belonging in another one.

The "Bill of Rights" proposed in this article developed in the historical context of three interacting factors and the social forces which enable them: 1) a critical number of multiracial persons of age and in positions to give voice to concerns and injustices, 2) a *biracial baby boom*, and, 3) a continued social movement to dismantle racism. The affirmation of rights below reflect *resistance, revolution, and ultimately change* of a racial system that has weakened the social, moral, and spiritual fiber of this country. This article offers a set of affirmations or "rights" as reminders to break the spell of the delusion that creates race to the detriment of us all.

Resistance

Resistance is a political act. It is also a nonviolent strategy for change with a status quo that perpetuates race wars and violates civil rights. To resist means that one does not accept the belief system, the data as it is presented, or the rationalizations used to perpetuate the status quo around race relations. In fact, the final test case that overturned all remaining state laws against interracial marriage in 1967 (*Loving* v. *Virginia*) came about because two individuals, Mildred Jetters and Perry Loving, resisted the laws prohibiting interracial marriage. Subsequently, the Supreme Court invoked an interpretation of the 14th Amendment to repeal these laws because they interfered with a basic civil liberty in this country, the pursuit of happiness.

Resistance also means refusing to fragment, marginalize, or disconnect ourselves from people and from ourselves. This is accomplished by refusal to uncritically apply to others the very concepts that have made some of us casualties of race wars. Four assertions listed below embody this resistance.

■ *I Have The Right Not To Justify My Existence In This World*

Questions such as "What are you?" "How did your parents meet?" and "Are your parents married?" indicate the stereotypes that comprise the schema by which the "other" attempts to make meaning of the multiracial person's existence. The multiracial person may learn to cope with these questions by asking the questioner why they want to know or how this information will be useful, or simply refuse to answer.

■ *I Have The Right Not To Keep The Races Separate Within Me*

The original racial system has been transformed and embedded into our country's political system by both the oppressors and the oppressed leaving no room to acknowledge self-identified multiracial persons. Resistance means asking yourself the questions, "Do I want to fit into a system that does not accommodate my reality?" "What would I be fitting into?" "What is the price?" "Will I have to be less than a whole person?" Multiracial people have a place and purpose at this point in history to cross the borders built and maintained by delusion by creating emotional/psychic earthquakes in the social systems.

■ *I Have The Right Not To Be Responsible for People's Discomfort With My Physical Ambiguity*

The physical ambiguity or mistaken identification made of many multiracial persons clearly challenges the notion of "pure race." The physical look of some racially mixed people are catalysts for psychological change in how race is understood and employed. For example, many Eurasians are misidentified as Latino or Native American. Some terms, such as "exotic," to refer to the physical appearance of the multiracial person, may be used as tools to reduce discomfort. Unfortunately, this term declares social distance between people in the guise of something special or positive being offered.

■ *I Have The Right Not To Justify My Ethnic Legitimacy*

Tests of ethnic legitimacy are always power struggles, demonstrating the internalization of oppressive mechanisms. These tests serve purposes of inducting people into divisiveness around ethnicity and delusions around race. These tests usually require the multiracial person to exaggerate caricatures of ethnic and racial stereotypes. The initiators of the struggle usually win because they create the rules and change the rules to suit them. As long

Bill of Rights for Racially Mixed People

I HAVE THE RIGHT . . .

Not to justify my existence in this world.
Not to keep the races separate within me.
Not to be responsible for people's discomfort with my physical ambiguity.
Not to justify my ethnic legitimacy.

I HAVE THE RIGHT . . .

To identify myself differently than strangers expect me to identify.
To identify myself differently from how my parents identify me.
To identify myself differently from my brothers and sisters.
To identify myself differently in different situations.

I HAVE THE RIGHT . . .

To create a vocabulary to communicate about being multiracial.
To change my identity over my lifetime—and more than once.
To have loyalties and identification with more than one group of people.
To freely choose whom I befriend and love.

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as one unquestioningly accepts these tests, begging for acceptance, he or she remains a prisoner of the system; belonging remains fragile.

The existence of multiracial individuals requires that the common definition of ethnicity be revised. Specifically, race must not be synonymous with it. We must also challenge the notion that multiracial persons will be the harbingers of doom to ethnic solidarity or ethnic continuity. Research shows that ethnicity to some extent is dynamic over time and that multiracial persons are variable to the degree to which they are ethnically identified as are any other people.

Revolution

Everyone who enters into an interracial relationship or is born of racially different heritages is conscripted into a quiet "revolution." Persons who voluntarily cross the border are often viewed in such strong terms as "race traitors," a sure sign that one has unwittingly created an emotional/psychic earthquake with emotional reverberations. She or he has refused to engage in a "racially arranged marriage." One's resistance suggests another reality exists. This suggests choice. Choice is frightening for some—tion, but usually acquiescing to our country's rules around race which enforce singular racial identities. Sometimes, race is avoided as a topic because parents do not know how to talk about it without pain. Sometimes they assume their ability to transcend racial barriers affords a certain protection for their offspring. Parents can support the identity process by inviting conversations about race so that the illogical rules can be exposed and children can be explicitly taught how to take care of themselves as potential targets of racism. Parents' invitations for conversations in which they attempt to understand how and why their multiracial children identify themselves the way they do promote self-esteem and foster respect and intimacy. These conversations in any household support revolutionary change.

The second set of four assertions further challenges the social construction of race in relationships.

■ *I Have The Right To Identify Myself Differently Than Strangers Expect Me To Identify*

Asserting this right meets with tremendous social resistance in the form of comments such as, "You can't be" or "You don't look . . ." This declaration indicates that the classification schema of the reactor has been challenged. The declaration also exposes the rules that this person follows. More and more people took this tack in the 1990 U.S. Census question about race. Almost a quarter of a million people wrote in a multiracial identifier.

■ *I Have the Right To Identify Myself Differently Than My Parents Identify Me*

Parents are not usually aware of the identity tasks their multiracial children face unless, they too, are multiracial. Parents often will racially identify a child in

■ *I Have The Right To Identify Myself Differently Than My Siblings*

Siblings can have different experiences and different goals and purposes which guide them and shape their experiences of themselves in the world. Country of birth, language facility of the Asian parent, appearance, birth order, and even gender may influence how one comes to experience multiraciality.

■ *I Have The Right To Identify Myself Differently in Different Situations*

Many biracial and multiracial persons identify themselves differently in different situations depending on what aspects of identity are salient. This "situational ethnicity" is often misinterpreted. In the novel, *Crown of Columbus*, by Louise Erdrich and Michael Dorris (1991), one of the main characters, Vivian, a mixed blood Native American woman, describes a process as watering whatever set of her ethnic roots needs it most. This changing of foreground and background does not usually represent confusion but confuses someone who insists that race is an imperturbable fact and synonymous with ethnicity. The essence of who one is as person remains the same. Changeability is a familiar process for most people if they consider the roles by which they identify themselves in different situations, child, parent, lover, employee, student, friend, etc. Situational ethnicity is a natural strategy in response to the social demands of a situation for multiethnically and multiracially identified people.

Change

The third set of assertions frees us further from the constrictions of racialized existences created by delusional beliefs and rationalizations. It directs change to build upon previous and current willingness to resist social convention and its implicit rules around race. It removes one of the most insidious barriers to collective power—distance—and attempts to replace it with connection. Connection is gained through the possession of respect, esteem, and love for oneself and others. Connection acknowledges that our social fates are intertwined and our present and

■ *I Have The Right To Create A Vocabulary To Communicate About Being Multiracial*

Society's vocabulary around race relations, the experience of being racialized, and the attempt to break free from concepts embedded in vocabulary require some new vocabulary. It is important to think about the meaning and origin of the terms that we use to refer to ourselves. New terms such as Afroasian are entering vocabularies. Old terms such as Amerasian are being redefined to cut across ethnic and racial heritages and national boundaries.

■ *I Have The Right To Change My Identity Over My Lifetime*

Identity is dynamic on the surface, while the core maintains some constancy. It is shaped by interpersonal, global, and spiritual experiences that are personally interpreted. This interpretation, however, is guided by cultural values. Thus, it is possible to change one's identity over a lifetime as part of the process of clarifying or declaring who one is. It is an extended notion of situational ethnicity.

■ *I Have The Right To Have Allegiances and Identify With More Than One Group*

You have the right to loyalties and identification with more than one group of people. In fact, this fosters connections and bridges, broadening one's world view, rather than perpetuating "us" versus "them" schisms and antagonisms. The more people with whom you feel allegiance, the more connected you will feel. We are all empowered by connection. The more connected you feel, the less threatening differences feel.

■ *I Have The Right To Freely Choose Whom I Befriend And Love*

Who the racially mixed person chooses to befriend, and particularly love, does not necessarily declare one's racial identities or ethnic loyalties. The social folklore that racially mixed persons tend to "outmarry" is a statement of the rules of the social order including hypodescent, singular allegiances, and us versus them mentality. One has the right to judge people as individuals, to know that skin color, hair texture, eye, nose, and mouth shapes are not what endure times of hardship in love and friendship. Connection, respect, and willingness to understand, compromise, and negotiate make relationships work.

Hopefully, this "Bill of Rights" exposes how insidiously entwined the mechanics of oppression are in our everyday lives. If we are able to resist fragmenting the multiracial Asian American as only part Asian in ethnicity, we begin to free ourselves from an oppressive structure. If the Asian American communities welcome multiethnic and multiracial Asian Ameri-

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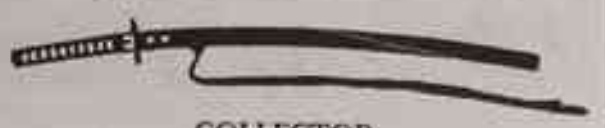
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JACL: What to do, where to go?

By RANDOLPH SHIBATA
JACL vice president, planning and development

Anyone who has followed the organization over the last few years will agree that JACL has been on quite a roller coaster ride. We are now recovering from the mistakes of the past and in many cases from an internecine conflagration.

What do we do now?

First, we must accept the diversity of our community. Historically, diversity is not a core value of our community. As children we were taught to not rock the boat, and that the nail that got hit was the one that stuck out. Therefore, the Issei and Nisei generations grew up in an environment where persons looked the same, thought the same, acted the same, etc. Persons not willing to conform were at best ignored, and at worst ostracized.

My Nisei father has told me that he had difficulty being accepted by other members of the Japanese American Community in Gallup, N.M., when he was a young man. This may have been due to the fact that my father liked to ride around on his Harley Davidson motorcycle a la a JA version of James Dean or Marlon Brando.

When he was in the 442nd RCT during the war, he was again an outsider, being from neither Hawaii nor the West Coast. But over the past 20 years, we became diverse. More than 50 percent of the Sansei out-married. But many were slow to accept this new diversity, and some are still slow to accept it. Even today, non-JA spouses of JAs are often given less than cordial treatment at some JA activities.

Some would argue that our communities are breaking up because of intermarriage, and that JACL will die as our communities break up. But there is evidence that this need not be so.



RANDY SHIBATA
JACL blueprint

The Buddhist Churches of America are experiencing a growth in membership, because they have accepted a multicultural community. In New Mexico, more multicultural people are joining our chapter because it means culture. Other chapter members have told me that cultural identity is paramount, even if it is only a factor in a person's ethnic makeup, and that many of JACL's traditional functions of political lobbying are irrelevant. Therefore, we must go beyond developing a sensitivity to multicultural persons. We must develop programs that meet their needs and encourage these individuals to be champions in our



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YOSHIMOTO, George/Hats	1209 S 4th E (09)

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OKAWA, Dr/Mrs KK	425 S Medical Dr
OKUDA, Tubbie/Mary	1994 S 1175 E
ONO, Dr Joe/Mrs	2524 S 450 E
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NAKAYA, George/Pat	4204 S 3415 W, W Valley City 84119
UMEMOTO, Mary	1186 Cottonwood Hills Dr., Unit 29-7, Sandy 84094

chapters.

But diversity has other facets. Many in our community have difficulty in accepting divergent viewpoints. Instead, too many persons apply some sort of litmus test to other members of the community, as if disagreement with a position disqualifies a person as a member of the community and of JACL.

At times this refusal to accept diversity can be somewhat amusing. JACLers who are Republicans or vote Republican talk about their party affiliation in hushed tones, as if their political leanings might ostracize them from other JACLers.

Unfortunately, more often than not, the refusal to accept diversity is divisive. Some interpret disagreement with one's position as a personal insult. Others think that dissenters are the "bad guys," the enemy. It is my hope that the members of the 442nd, the JACLers during the World War II, and the individuals like the Heart Mountain Resistors, may somehow reach an understanding in front of their Creator, as they are unlikely to reach an understanding in this world. It is my hope that we will stop applying a litmus test when it comes to issues such as welfare reform, immigration and affirmative action. We must agree to disagree.

If we want to survive, we must understand that JACL does not stand for the Japanese American Conference of Liberals or the Japanese American Conservatives League. We must accept all viewpoints, including those of dissent. Second, we must tailor our programs to fit the changing needs and values of our community, as members mature in life.

My uncle, lifetime JACLer Charles Matsubara, told me, when I was a lad, that one ought to join JACL out of a sense of giri, or duty. Quite frankly, I probably joined JACL because of this reason. But for most people today, giri is a concept that is dead, a concept associated with a time long past, and a concept that is irrelevant for today.

But as late as 1992, and perhaps even today, some in JACL still advocated marketing the organization on the basis of giri. While it is romantic to think of John Kennedy's speech in which he asked people to ask what they could do for their country, and where we asked what one could do for JACL, we must pragmatically answer the question "What can JACL do for me?" This is the real world of today.

The passage of the 1924 Alien Exclusion Act continues to have an impact on our community. Because of the fact that immigration was shut off in 1924, we have a clumped age distribution. One effect of this age distribution is that the needs of the community will change as it matures, and old programs may become irrelevant.

We are different from the Boy Scouts or AARP. In those organizations, as people matriculate out of their system, other individuals enter their system. Therefore, many of their programs can remain the same, as a new set of users will take the place of the old users. In JACL, our programs will have to change to fit the needs of a maturing community. The programs of today, if unchanged, will not have any users for tomorrow because there are none. For Sansei, it may mean that for the next 10 years their personal focus may be on the needs of their adolescent and college age children and concerns about care for their elderly parents. This focus will shift as they prepare themselves for their own retirement and their own grandchildren. JACL will have to take the changing focus of

See JACL/page B13

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HAPA GENERATIONS



Profile

NAME: Kim Yukiko Ponthier
BORN: Seattle
BACKGROUND: Japanese, Irish, English
RESIDENCE: Newark, Calif.
OCCUPATION: Homemaker

A proud blend . . .

By KIM YUKIKO PONTHIER

Mary has known my mom's family for decades. The first time she saw my daughter she said to my mother, "Gee, Dorothy, that Japanese blood is getting thin." My daughter has green eyes and light brown curly hair.

Mary has seen the full range of Japanese in the four living generations in our family. The "traditional" Japanese: my grandparents who were raised in Japan and brought with them all the old ways and still speak mostly only Japanese to each other. The "Americanized" Japanese: my mom and her brothers and sisters who grew up in the 1950's Olympia and speak little or no Japanese. The *hapa* crowd: myself, brother and cousins who all have Japanese middle names. And finally, my own children who are a blend of Japanese, French, Salvadoran, Irish, English and German.

My husband is French and Salvadoran and also has green eyes. Our home is filled with things from both our families, and the heritage of both sides is being taught to our children . . . everything from our ancestors to the food we eat (one night we will have arroz con pollo and frijoles, the next night it's teriyaki chicken and sushi.)

My grandfather's *Senryu* poems hang proudly on our wall. My recipe box is a virtual treasure chest of recipes from my grandmother, dishes we have loved for generations. One room in our house is decorated Japanese style with tatami mats shoji screened palms, pictures and the like. To this day I do not like to go to someone's home empty-handed, a trait instilled by my grandparents and mother which is being passed on to our children.

So as my husband Jaime and I raise our three children, Michelle, Gabrielle and Daniel, the Japanese blood may be getting thin physically, but the Japanese heart and culture and heritage will remain strong.



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(Continued from page B 11)

their community into account in developing programs.

For example: families whose children are in process of entering the secondary school system may have little interest in developing cultural diversity programs for children K through 8, and may be more concerned about problems in college admissions standards. While those families may find some mild interest in developing programs for K through 8, the lack of a vested interest may mean that they will have higher priorities for spending their discretionary income.

The clumped age distribution also has implications for fund development and membership size. As people mature both chronologically, and economically, their reasons for contributing to organizations change. According to the book Changing Demographics—Fund Raising in the 1990s, people starting out in life (sustainers) are not reliable givers to non-profits, but their contribution patterns change as they mature economically, socially and emotionally. Eventually many reach the status of achievers, who make up the bulk of large givers, and give to all kinds of non-profits. Due to our unique age distribution, we may have a period where many will become an achiever. As the achievers mature into old age, they become survivors, who contribute primarily to religious organizations and have less discretionary income due to retirement and increased health care needs. Therefore, JACL can expect to have a continuing cycle of feast and famine when it comes to funding.

Third, JACL must change its focus from running a National Movement to that of strengthening the Local Organizations.

What is JACL? We can view ourselves as an organization of independent organizations which occasionally work together for a common purpose (confederation structure). In a confederation, the programs of the local chapters take priority over the National Programs.

The alternative is to look at JACL as a National Organization with affiliated chapters where the program of the National Organization takes priority over local programs (federal structure). It is my observation that most chapters would agree with the confederation structure, and oppose the federal structure or the or

R the forseeable future the federal structure may not even be practicable. There are some non-profits which do have the second structure, where the programs of the National Organization take some precedence over the local programs.

For example, the United Cerebral Palsy Associations (UCPA) require affiliates to sign a charter and abide by the program of the UCPA. Many organizations are willing to sign the charter and pay significant annual dues, i.e., $10- or $20,000 or more a year, to the organization. However, UCPA provides access to corporate sponsorship funds to those local affiliates. In many cases, the corporate funds pay for a substantial portion of the local program. These funds normally exceed the dues paid to UCPA.

We have also got to accept the fact that Redress may be the last issue that JACL will fight that had a National focus. From now on, our battles will be localized conflicts that are not remedied by National action. What will be needed are activists and organizers at the chapter level who can deal with the majority of advocacy issues that JACL will face.

Many of you are familiar with the 1994 Edison Uno awardee, my good friend Glenda Joe of Houston. She is a shining example of what one highly skilled and motivated individual can do at a local

See JACL/page B14

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JACL
(Continued from page B13)

level. We need to train a battalion of individuals to operate like Glenda Joe.

It may be the time to redeploy our assets from the Washington, D.C., office to a training program that will help individuals in chapters handle a multitude of issues with a multitude of approaches. I believe that 100 to 300 JACL members could be given a high-intensity course on dealing with local issues. A course could be given at national conventions using JACL members who have various professional expertise in dealing with potential problems.

For example, we have members who are in law enforcement who could teach activists about working with law enforcement. Another member is a psychologist who might be able to discuss dealing with victims of hate crimes. Still another member is a judge who hears employment discrimination complaints. We have the talent in our midst. Let us use that talent to form an elite corps of activists who can handle the majority of local problems using the training that JACL could provide.

The key to survival of JACL as a national organization will be the ability of the national organization to add value to the lives of the local members and value to the operations of the individual chapters. The big question is, what cost effective services can we offer members and chapters. JACL will never be able to be a direct service provider on an extensive scale. To do so would be prohibitively expensive. What the national organization can do is to offer training, for example as described above, to chapters and individuals, provide information resources, and networking.

National conventions and bi-, district and tri-district conferences are opportunities for training potential chapter leaders and community organizers. I dare to say that the potential for training at these meetings has not been considered.

Throughout JACL's 66 year history, the organization has fought many battles, worked for the passage of legislation, conducted travel programs, worked with the media, etc. Our experiences as a national organization and as an association of local organizations could be documented to serve as a resource for historians, chapters, the legal profession and the media. In addition, JACL has formed an extensive network of organizations and individuals. This could be useful for example in the case of a legal proceeding where someone may need an expert witness. Our network may have access to certain individuals who could provide that expertise.

Fourth, we need to start using good business practices. Some will say that we are not a business, and I somewhat agree.

See JACL/page B15

Best of HIRONAKA —1995



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JACL

(Continued from page B14)

The purpose of a business is to bring wealth to its owners. A non-profit organization reinvests those profits into its programs, but otherwise, the same business principles apply. Implementation of the Campbell Report recommendations and the latest Audit Report recommendations are a good first step to bring fiscal accountability to JACL. At the San Jose national convention, delegates should ask about the status of the implementation of these recommendations.

But we must go further. JACL has operated as most non-profits do off of a mission-based philosophy. We must adopt a market-based philosophy. Our mission becomes one of meeting the needs of our market, which is our community. We must examine the demographics of the community, as noted earlier, analyze the needs of the community and look for opportunities to offer cost effective value-driven services.

Which brings up the next paradigm which is cost effective value-driven services. We can no longer look at benefits alone or cost alone. Both must be considered. Choices will have to be made by the National Board and the National Council on what JACL will do given the constraints of finances and time. We need to determine our core competencies, develop new competencies when necessary, strengthen others and discard those competencies that are no longer useful or relevant. In addition, it is doubtful that we can be the policeman for civil rights on every issue for the Asian American community. We simply will never have the money to perform that function.

We must be very careful about whom we select as leaders. Too often officers are selected because it is "their turn" or because they are popular. Too little attention is paid to their qualifications as they relate to the requirements of the job. When this happens, we all suffer.

We must improve our budgeting process. Take a look at any JACL budget now or from the past or from the ancient history of JACL. You will note that we have rarely if ever estimated the cost for any actual program, task or subtask. Instead, we present an overall macroscopic view of the entire operation. Such a presentation does not lend itself to value analysis. Telephone expense is not a program. What creates that expense is a program. The organization must budget by identifying its programs, tasking out the programs and then costing out the tasks. In that way the National Board and the National Council can make the necessary value judgments. It is my hope, as a member of the Budget Committee, that we will present a budget for the 1996-1998 biennium that will detail the specific costs of each JACL program, resolution, and task. This will enable the National Council to make the necessary choices regarding the future course of action of JACL.

Developing better business practices will go a long way in enhancing our ability to raise funds from outside sources. My research indicates that corporations and foundations fund programs that add cost effective value to their communities. These outside sources are also concerned with management practices and business practices. In many cases, the funding decision is based on the worthiness of the organizations management, and not the actual program. Our problems are great, and cannot be fixed overnight or in the approximately 225 days left in my tenure. I hope that my successor will be successful in helping complete the reconstruction of JACL. Much is at stake. The Issei came to America with a dream that they knew would not be fulfilled in their lifetime. The Nisei, paid for the dream with tears in the numerous internment camps, with blood in the battlefields of Europe and the Pacific, and for some with questions to their loyalty from not only the government

See JACL/page B17

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JACL

(Continued from page B15)

but also from their own people. We today live the dream, a dream whose cost was high. It is my hope that when we fade from this world it will not be said that the sacrifices of our ancestors were in vain.

A hand carrying a torch is an enduring symbol in JACL. It is a reproduction of the torch at the Statue of Liberty, a symbol of immigration. The 442nd used it as their symbol. It was again used during the Redress movement and again during the Legacy Fund efforts. When we again meet those who have gone before us, I hope that we can say that we passed the torch to the future generations. I hope that we do not have to say, "Well, we dropped the torch and the light went out."

Finally, we need a JACL that can say "Thank You." In 1992, about a month after my term as Mountain Plain District Council governor expired on the National Board, I talked to the son of an active California JACLer and expressed to him my appreciation for his family's service to JACL. I was surprised to find out later that his parents were very grateful for my sentiments. I got the impression that his family did not realize they were appreciated. The fact that JACL had apparently not thanked his family and his father for their long efforts brought tears to my eyes. I thought to myself that we do not deserve to succeed if we have no gratitude. But yet, when I have examined our organization's ability to thank people, I find that contributors to JACL have often been treated with indifference.

On my part, I want to say "thank you" . . . to the chapter presidents, past and present, who have the hardest job in the organization . . . to the Thousand Clubbers who contribute quietly without fanfare to JACL . . . to the contributors to the Legacy Fund whose faith in the future of JACL is a source of inspiration . . . to those who write letters to their politicians on our behalf and accomplish the real advocacy work . . . to those who organize and work chapter activities from advocacy to pot lucks to cultural fairs to fund-raisers and keep this organization moving . . . to chapter officers who keep their chapters healthy and their members happy . . . to the editors of the chapter newsletters who are the voice of their chapters and at times their communities . . . to all those long-time members of JACL whose loyalty through thick and thin is amazing, and to all those members of JACL who work behind the scenes in support of this organization and are the heart, body and soul of JACL. In these troubled times you have stood by us and are truly gifts of the human spirit. It is my hope that we will truly deserve your loyalty in the coming years. Thank you.

Happy Holidays.

Best of HIRONAKA —1995



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Creating a positive image

By MIDORI YAMANOUCHI RYNN

The author, who was born in Japan but received much of her advanced education in the United States, has experienced the growing anti-Japanese sentiment on both sides of the ocean. It is time, she says, for Japanese Nationals and Japanese Americans to become more sensitive in their attitudes and behavior.



Midori Yamanouchi Rynn is a professor of sciology and anthropology at the University of Scranton, Scranton, Pa. She easmed her B.A. degree from Sophia University, Tokyo, an M.A. and her Ph.D. from Michigan State University. In addition, she has an MALS from the University of Michigan. She was the recipient of the 1987 Distinguished Sociologist Award from the Pennsylvania Sociological Society, and has been active with the Global Awareness Society International, the International Society for Comparative Study of Civilizations. One of her proudest accomplishments was helping Tokyo Kasei University and Cedar Crest College of Allentown, Pa., establish an exchange program. Currently, the distinguished professor is translating a book, *Kike Wadatsumi no Koe* (a collection of letters, notes, etc. from fallen Japanese college students in WWII) into English. While she has published numerous articles and presented many scholarly papers internationally, she considers herself primarily a college professor "helping students to reach their goals by providing the best knowledge available."

It was a brief encounter. The Middle State Accreditation Team was visiting the local college where I serve as a trustee. I rushed upstairs to join them for lunch. As we were walking into the board room for lunch, a gentleman who turned out to be the chairman of the team smiled and said *konnichiwa* to me. Somewhat startled, I smiled back and said, "Where did you learn . . . ?" "Do You know that there is a museum in New Jersey donated by Japanese Americans?" I hesitated for a moment, as my brain computer was running, "Oh, that's right. There were many Japanese Americans in the concentration (camp) . . . " I did not complete the sentence. With a laughing voice, he interrupted her "Oh, please don't use that (term)." Before he finished his last word, I quickly replaced my last word, "I mean, internment camps." We laughed together. "There was an American company with a factory there, and the company was able to convince the (U.S.) government to have those in the camps to work in the factory." ". . . and that factory was outside the camps . . . and those interned were able to come to the factory to work? Of course, they must have been so appreciative," I finished the sentence for him. It turned out that he had conducted research, interviewing those interned Japanese Americans.

Then, I proceeded to make a statement that could easily be a faux pas: "If the government was to intern any racial or ethnic group, it was the safest group, wasn't it?" As I said it, I thought, "Oh, no, I am getting overconfident with this fine gentleman." But his smile never waned. He took over the conversation without a moment of hesitation and said as if in agreement, "Do you know that every one of them had an American first name?" Most certainly, he and I are on the same wave length, for I knew exactly what he meant by what he said.

This was perhaps the most interesting conversation I have ever had with anyone in my forty years in the U.S. But why was this so remarkable and heart warming? It was not the content of the conversation but the quality of communication that was so remarkable. Deep inside my heart I felt a genuine friendship and goodwill, perhaps more than I have ever had with anyone in a long time, especially with someone I have just met professionally. It was not the content but the quality of communication that was so remarkable. It was the most efficient conversation one could have: absolutely no words were wasted. That is, the answers were not given as such but contained in the next statement: both of us understood what the other person was saying, simply together in our thoughts, and no explanation nor statement of agreement was necessary. I said to myself, this sort of conversation could not be expected to take place except among two people who know each other very well or who share a common background.

A few months passed, but I still think very fondly of this fleeting yet most genuine and heart-warming conversation; and I keep analyzing my reaction. Why can't we always have such a harmonious talk with everyone—at least with more people? I also wonder if the conversation took place some time ago, say prior to about ten years ago, would I be so impressed? Until then, I took for granted others' acceptance of me as just another person. Perhaps I was so impressed by him because very recently I saw unpublished research findings on social distance reprinted in a textbook, along with the well known older research findings in which, through the years, the position of the Japanese was moving in a predictable way: the ranking in 1926 was 25rd of 30 for Japanese (and 24th for Japanese Americans); dropped naturally to the bottom during the WWII, but moved back to the 26th in 1956 and one rank higher in 1966 and also 1977. But in the above mentioned "unpublished" study of 1991, the Japanese were placed next to the last. The Japanese Americans, listed this time as "Japanese (U.S.)," however, managed to do a little better, at 24th. Among American minority groups, Japanese Americans and Jews have been long considered to be the two model minority groups, i.e., they work very hard and cause very little, if any, trouble for the society. Why, then, are the Japanese not well accepted? This leaves us with a very uncomfortable question.

We know that the psychological cost of giving up one's cultural heritage in exchange for social acceptance is too high for any ethnic/racial minority group whose physical appearance is different from the dominant group. Yet, the Japanese in the U.S. chose to assimilate socially more than any other group. I personally think that was a wise choice.

When I first came to Tampa, Fla., in 1951 as a student and met many Americans who had actually fought in WWII against the Japanese, I was rather surprised by their lack of hostility. Perhaps it was coated with the victor's benevolence and pride. America was a very confident country. In addition, I also met many who took part in the Allied occupation of Japan; they seem to have developed a real liking for Japan and its people. Then, there were some missionaries who had spent some time in Japan. Their attitudes so very impressed me. I returned to the U.S. as a graduate student in 1956 and lived in places where there were not many other Japanese around me. The friendship, and most of all, the sense of genuine humanity that I felt from the ordinary Americans deepened my

See IMAGES/page B 20

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IMAGES

(Continued from page B18)

respect for Americans. America, then, was a very secure and confident country and her people were filled with optimism. Occasionally, though, I did meet some people known as "Jap-haters" who had fought Japan during the war. But I found it to be easy to convert them to accept me and even like me well once they came to know me. For my part, I wanted to be a bridge between Japan and the U.S. I wanted Americans whom I met to understand that we are just like them. I wanted to erase from their minds the stereotypic image of the Japanese, i.e., "sneaky—don't forget Pearl Harbor."

So, then, the question we could raise is: Why is the older generation, even those who fought Japan as the enemy, less prejudiced or unreasonable compared to the younger generation, especially the "me" generation? The answer may lie in the fact that the former is a generation of secure people, representing the confident America, whereas the latter is a rather insecure generation. In other words, the subtle increase in the anti Japanese attitude today may be due to the change in the personality of the Americans themselves. Needless to say, it is not limited to the Japanese and Japanese Americans but also true for other minority groups, including a recent rise in Neo-Nazi and other extreme groups advocating white supremacy.

Unfortunately, many of the "me" generation objected to the U.S. involvement in the Vietnam War, advocating anti-establishment behavior, etc. We saw a very different reaction from the prior generation when they faced the draft at the Korean War. One might conjecture that the real reason for that anti-Vietnam movement was more selfish, i.e., self-preservation, though conveniently this could be camouflaged as a just-cause argument. In other words, insecure and selfish people need "them" to use as a scapegoat for their own failure and the contemporary mood of rejecting the Japanese may be explained in that manner. The lowering of academic standards and expectations which followed draft dodging—many activists finding graduate schools as a means of evading draft, and many faculty members naively wanting to help them by not flunking them out, resulting in a lower level or standard in graduate school. Unfortunately for Japan, it is this "me" generation which is now having to face a strong economic competition coming from both Japan and Germany as well as other countries.

And, how about the influence of mass media upon those who grew up in the age of television in which old anti-Japanese war-time propaganda films are shown at late- or late-late-night movies? Regrettably, they had no idea as to, or could care less about, the origins of such movies, for no explanations were given. While the films that portrayed Native Americans negatively as villains have long been removed from American television, we still see those anti-Japanese propaganda movies. Those who watch them might just laugh about "those vile, stupid Jap soldiers" as funny, but a latent psychological impact is never critically examined. Because of the outcome of the war, no anti-American movies are shown in Japan; the Japanese perception of Americans is much more favorable. Any negative reactions, or even serious misunderstandings, may come out of watching contemporary news, or even contemporary movies.

But does all this explain why the Japanese do not rate well on the social distance scale? Do you think Americans in general do not wish to mingle with, or have discomfort in dealing with, the Japanese, and to a certain extent with the Japanese Americans with whom they have absolutely no problem communicating? How about those people who make a living working for Japanese manufacturers in America? And how about those who make a living trading with the Japanese companies? But, does it have anything to do with the recent rise in Japan-bashing by American mass media and also by politicians? Or is this research itself valid?

As far as personal experience is concerned, individually, many of us have a great success in dealing with Americans in spite of the racial adversity, by working hard, excelling in whatever task we might do, conducting ourselves in the most responsible manner and maintaining integrity, etc., i.e., proving that we are just as good as the rest. While many of us ran into some unpleasant encounters, though not too often, we can deal with that sort of situation well. Of course, we had no choice but to deal with it successfully.

As a distinguished anthropologist once said, for a smooth and successful transmission of culture from one generation to another, it is imperative that every young person in the society has at least one person, a parent or of that generation, whom he/she can respect. This is the problem. That is, the timing of the many historical developments in the U.S. created a serious problem for all of us: America getting out of the depression, WWII and the affluence that followed, the unprecedented expansion of scientific knowledge which, in turn, pushed the equally unprecedented technological advancement—which intimidated many of the older generation, including and most significantly the young parents, especially those mothers staying home in their suburban homes, away from their own mothers, with Dr. Spock's book as the child-rearing bible. The most damaging impact was that they lost confidence in themselves as to what they ought to be teaching their children and also failed to lead their children, and became conveniently permissive parents. Ironically, they could even tell themselves to feel good for being such understanding and good parents. It is this tolerance of unacceptable behavior that is a latent cause for many of the ills of today's America. After all, whatever is tolerated will occur more frequently.

When selfishness is condoned and there is no high standard, those who are superbly qualified may not be fully appreciated, or worse, even perceived as a threat by some colleagues, thus rejected because of the latter's insecurity. The phenomenon of bloated administration in American colleges and universities today demonstrates the "mediocritization" of America. In other words, this is not the best time for all of the Japanese in America who are able, doing our best, and maintaining a sense of integrity. Yet, what are we—a competent, conscientious and quiet minority—to do?

Reflecting on ourselves, though, we cannot neglect another contributing factor for the less than most favorable attitudes demonstrated by Americans nowadays. Japan's apparent economic success, unfortunately, enabled many Japanese, particularly ignorant care-free youth, to come to the U.S. with a conveniently erroneous understanding that all of America is like California where everything and anything goes. They are . . . different from the young Japanese students who came to the U.S. in post WWII years who were fully aware of the fact that they represented Japan and that one by one could change the host country's attitude. In other words, some unthinking visitors from Japan today are doing incalculable damage. Is it too much to ask them to conduct themselves with the full awareness of how their behavior affect others? What can we do to stop them from behaving so ignorantly, carelessly, and inconsiderately? I used to consciously refrain from not expressing my negative feelings even when someone offended, because I did not want to create even a tiny bit of anti-Japanese feelings among those around me. I always knew that any of my students whom I was able to touch would develop a positive feeling for Japan and the Japanese, and this would be lasting. It would be great if, one by one, everyone I came in contact with would get rid of their prejudice. It was for that reason I felt so wonderful about having received a professional award, elected as an officer of professional organizations, or the editor of this or that journal. Perhaps no one would remember my name for long, but they will remember that there was a very competent Japanese woman: that would be just great.

The recent mood of the United States toward Japan and the Japanese cannot be said to be as satisfactory. For that reason, when I come across someone, like the gentleman I mentioned earlier, I feel so hopeful. It is unbelievable how much joy I felt, almost enough to restore my faith in people. I often tell my students that "You will be living in this world for the next 100 years or so. So, you have to do something to improve it. I should not worry about it for myself, for I'll long be gone." They laugh. They know that I am like a grandmother surrogate, wanting nothing from them. I simply enjoy being able to contribute toward their effort to move on from here to there, where they want to go. I have long given up changing a society. I simply want to influence those around us one by one by trying to improve their lives even though that might almost be at the subconscious level. With them, I even completely forget that I am different because they treat me that way. Their warm and genuine smiles, "thank-yous, and hugs do not belie. Am I too much of an optimist? So long as I encounter wonderful people as I mentioned in the beginning, I have to believe in the goodness of people and that a better world is ahead of us. And any individual effort is worthwhile. PC

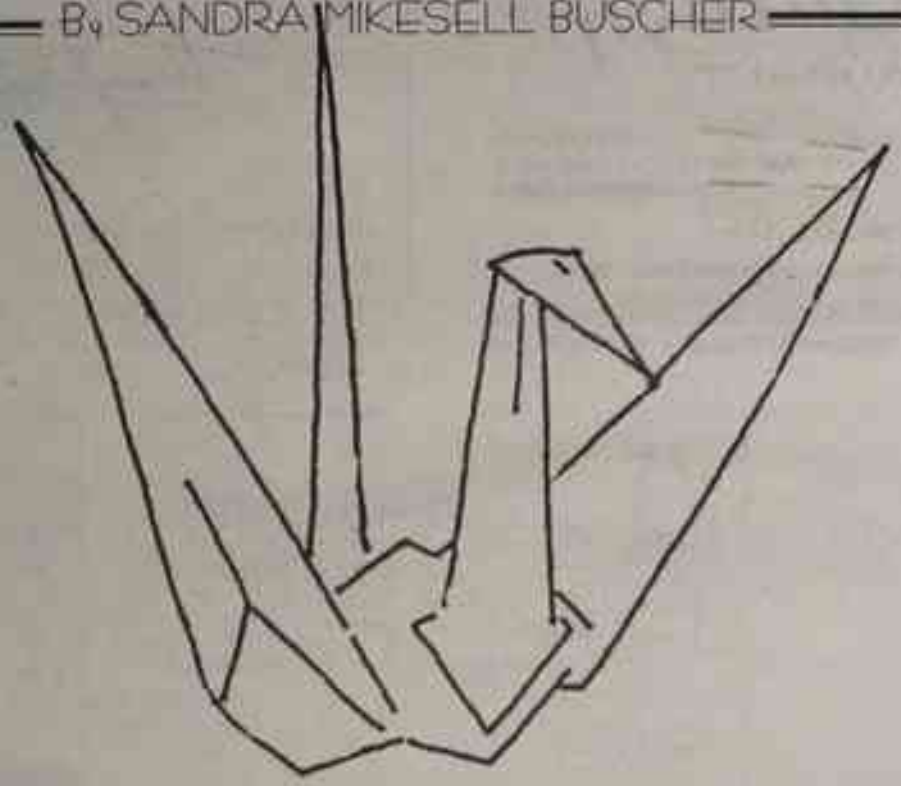


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Hiroshima *Reverie*

By SANDRA MIKESELL BUSCHER



It was August 6, 1995—the 50th anniversary of the bombing of Hiroshima—and I was present for the memorial services at the Peace Park in Hiroshima. I was there as an American who had lost relatives in the bombing, not as a casual observer. It was one of the most powerful experiences of my life.

There were many things I had found confusing as I grew up Sansei in America in the aftermath of World War II. For me, the most difficult thing was that my grandparents had come to America from Hiroshima a few years prior to the war. I had no way to reconcile history and my family heritage.

As the Issei in my family started passing away one by one, I felt a great yearning inside of me. "Please don't let their suffering have been in vain. Please don't let all of their hardships during and after the war be for nothing."

It was a mission of peace which had brought me to Hiroshima. I was given the opportunity to be one of the chaperones for 15 American students between the ages of 14 and 21 years old who were attending the Students' International Peace Conference in Hiroshima from July 31 to August 7, 1995.

I cried tears of joy at the Opening Ceremonies of the Peace Conference. It was so special to see 200 students representing 15 different countries come together in the name of peace. I felt privileged to be there.

During the next few days, I saw students of many backgrounds struggle with language and cultural barriers as they discussed issues in their work groups. I watched them mature as they practiced patience and tolerance while trying to communicate. The American students whom I chaperoned represented our country so well. I was proud to be with them.

Sharing took place on many levels. Language exchanges occurred constantly, during meals or daily commutes, whenever a Japanese host student or American guest asked, "How do you say . . . ?" Concerns and ideas about peace, the environment, and hunger were the main topics during conference work sessions. On the personal level, our host families not only took us into their homes, but they truly took us into their families as well.

The students of Hiroshima Jogakuin High School, the conference host school located within a 20 minute walk of the Peace Park, shared their history with us. About 400 students and teachers from Hiroshima Jogakuin had died in the bombing. Our first full day in Hiroshima, the students took us on a walking tour of the Peace Park, explaining all of the many monuments.

At the end of that tour, I presented the 1,000 paper cranes (*senbazuru*), that had been folded by Connecticut schoolchildren, at the base of the Children's Monument with the following words: "I present these 1,000 paper cranes from the Children of Connecticut, on behalf of the Children of America, to the Children of Japan. Our voices join in unison with yours—'This is our cry. This is our prayer. Peace in the world.'"

On the last official day of the Peace Conference, the students of Hiroshima Jogakuin held a party for all of the conference participants. There was an origami craft booth, as well as calligraphy. Several students dressed in kimono led us in a *Bon Odori* dance while two students played the taiko drum. We were served tea in a tea ceremony. During an open-microphone session, the American students did a version of the song, "Twist and Shout."

Then it was August 6th. A sense of deep respect permeated the crowd of 50,000 people at the morning memorial service. When speakers addressed the "bereaved families of victims," I realized they were speaking to me. The minute of silence at

See HIROSHIMA/page B23



Profile:
Sandra Mikesell Buscher

BORN: Kingston, N.Y.
BACKGROUND: Japanese, English, German, Italian.
RESIDENCE: Bethel, Conn.
EDUCATION: University of Colorado, B.S., chemical engineering.
PROFESSION: piano teacher
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HIROSHIMA

(Continued from page 821)

8:15 a.m. was profound.

I ate lunch that day with two of my relatives who had survived the bombing, and with their daughters who are my age. I had the opportunity to tell them how much it mattered to my grandmother when she heard they had survived—after a month of believing that everyone in the family had been killed. When I added that I was proud of them, that they never gave up but went on with their lives, they answered that our family is strong in both countries.

The Lantern Ceremony that evening was so peaceful. It was a very special time in the Peace Park. People of all ages, from infants to the elderly, came to enjoy the beauty and the quietude. Lanterns were dedicated and launched from sunset until late at night. People sat along the river and watched the many-colored lanterns choose their way. Some lanterns seemed to linger close to shore, as if hesitant to leave. Others plunged forward into the main current, quickly moving downstream. My host student Tomoe and I wondered if that is how it is with souls, that some linger while others plunge forward. It was a time of meditation and prayer.

I came home inspired by the people of Hiroshima. They rebuilt their city and their lives. Both as individuals and as a city, they inherently carry the message of peace. I am proud that my family is from Hiroshima.

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What happened to tolerance?

By **PATRICIA IKEDA CARPER**

Most Americans I come in contact with have the ability to obtain comfortable lives—food, clothing, transportation, the opportunity to go to school, earn money and enjoy recreation. Yet, in spite of the quality of our lives, there is a disproportionate amount of violence in our society. This seems like such a contradiction, considering the level of comfort Americans experience.

How ironic it is to have so many advantages, yet be part of a nation so frustrated! What does it mean? I can't help but believe our American ideals have begun to clash with all the media-exposed imperfections in our society. The result is disillusion that festers and grows into anger. Finally, anger is manifested in some overt action to express one's point of view.

These reactions range from quitting or dropping out to shooting targeted victims, innocent or not. Rather than accept that these problems have developed over a long period of time, and their resolutions will be equally complicated and tedious to develop, some choose the "one-minute solution" or the squeeze of a forefinger—the ultimate copout!



Patricia Ikeda Carper, a member of the Cincinnati Chapter, is vice president of strategic marketing at United Way of Southwest Pennsylvania. She resides in Pittsburgh with her husband, Doug, and children Shelby, 15, and Mariana, 2. Her mother is Ruth Ikeda.

Many people I have talked to find this irrational behavior shocking, but what do we do about it? Many other countries view America as an out-of-control society. Foreigners have seen the civil rights riots, assassinations of public figures, children divorcing their parents, open gunfire in public situations, and domestic violence in the U.S. How can a country so rich in natural and human resources with so much financial and technical wealth resort to such primal methods of solving its differences?

Events, such as the Los Angeles riots, the murder of parents by their own sons, the killing of doctors at abortion clinics, the rise of radical hate groups bent on cleansing the government and eradicating ethnic and religious minorities, are examples of intolerant emotions gone awry. Just this past year we have witnessed two incidents that appear to be domestic terrorism, in the Oklahoma City bombing and the Phoenix train derailment.

The pendulum seems to swing wider and wider as opinion escalates from reaction to over-reaction, and tolerance gives way to violence. Where once debated, although heatedly, opinions now are expressed in overemotional, forceful acts, and tolerance has given way to

See TOLERANCE/page 27

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Another Year has come and gone, and we sincerely appreciate your generous support, friendship, and contributions of time and money. We have some new programs planned for 1996 and we look forward to your participation. We encourage you to attend any of our monthly board meetings which are held the 3rd Wednesday of every month at the Community Center.

Best Wishes for a Happy and Prosperous New Year. Please join us in making 1996 a superlative year for the San Mateo Chapter and its membership.

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TOLERANCE

(Continued from page 25)

handguns. It's an extreme abuse of freedom!

We really need to get a grip. Because of America's image of freedom, some citizens feel they have the right to challenge others' viewpoints literally to death. When lives are the price paid to prove another person's point, something is drastically wrong!

Being free in this country must mean respecting differences of opinions and regenerating a certain amount of tolerance for diversity, but not tolerating reckless violence as a solution to overwrought emotions.

The next time poor drivers, taxes, cranky kids or any other situation or combination of situations jumps up and down on your last nerve, take some time off to reflect on what you do have. You are able to have a car, have a job and have a family. If you can't think of anything you do have, then volunteer at a hospice center for AIDS and cancer patients, an agency that helps mentally- and physically-challenged children, or work with the abandoned elderly.

We Americans have done a great job of being state-of-the-art in technology; now we need to look at some of our own social problems. Otherwise, we stand to lose that freedom we now take for granted.

"Being free in this country must mean respecting differences of opinions and regenerating a certain amount of tolerance for diversity, but not tolerating reckless violence as a solution to overwrought emotions."



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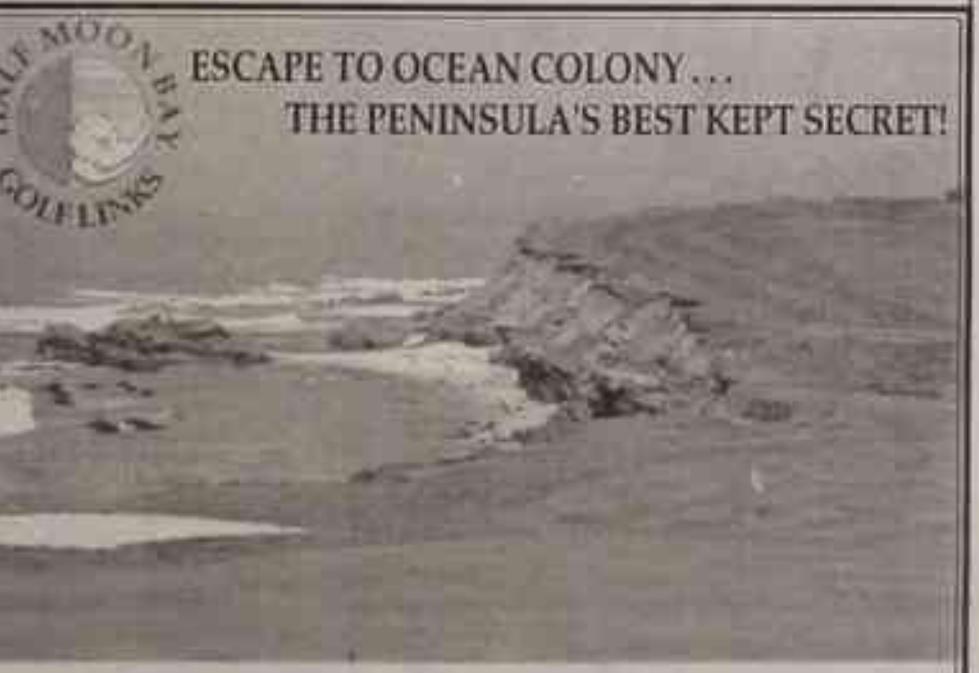
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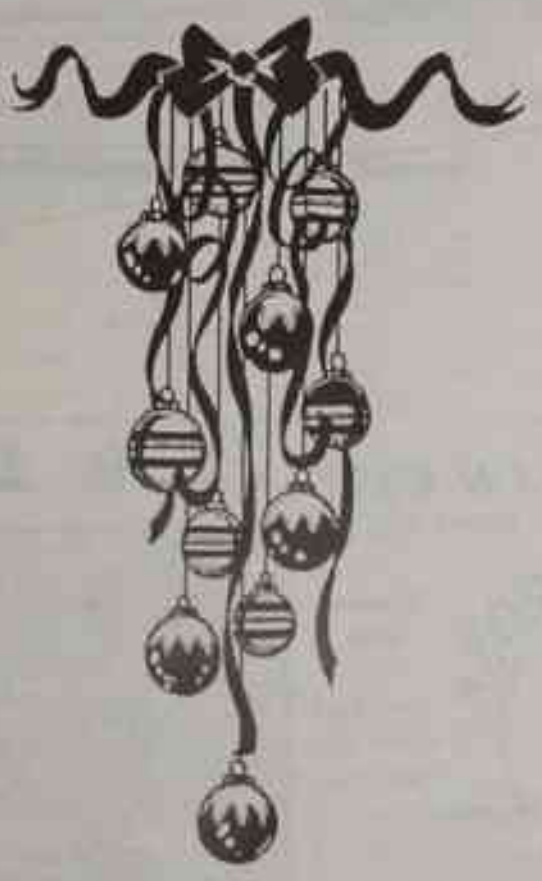


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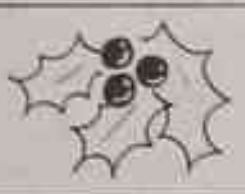
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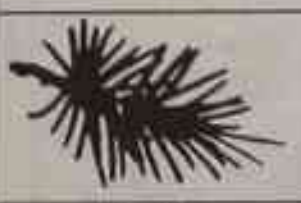


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THE ORAL HISTORY: A treasure for tomorrow

BY IKE HATCHIMONJI

An excerpt taken from the oral history of an 85-year-old woman of Japanese ancestry describes her horror when she and her family boarded a train on their way to being forcefully interned in a U. S. concentration camp during World War II.

She said, "American soldiers—pointing bayonets at us. I felt like (saying) — why do you do that to us? We're helpless. Me, a woman of 30 with two children carrying teddy bears. My husband said, 'I never thought I would have to put you through this.'" (From the oral history of Mrs. Amy Kakimoto of Santa Barbara on 10/19/95.)

The foregoing, first-hand account describes an experience of Mrs. Kakimoto, an Issei, which is just one of many in her life history that has not only been preserved for all of her descendants but also becomes a part of her written family heritage.

Her desire to leave a recorded history along with a written transcript is based on her understanding of the importance of an oral biography to those whom she leaves behind and the reality of her age and remaining years.

Beyond the recounting of her individual history, she tells of her early years in Japan then life in the U.S., and the people in her life—parents, brothers, sisters, cousins, husband's family and many others. Rather than an objective and unbiased account of her life in a dull and uninteresting way, she reveals engrossing feelings and recollections of people and experiences in a personal and absorbing manner as well as a special wisdom and perception that comes with maturity and age.



Born in El Centro, Calif., in 1928, Ike Hatchimonji was interned at Heart Mountain, Wyo., during the war. He is a retired career foreign service officer, working in the U.S. State Department/ Agency for International Development. He was assigned to Vietnam for seven years, Nicaragua for two years, Zaire, Africa, for four years and Washington, D.C., for 10 years.

He is a member of the South Bay Chapter.

The Importance of Oral Histories —The Greatest Gift One Can Leave

Regrettably, the recording of life histories of most of the Issei is sadly lacking due in part to cultural factors in which the Issei were reserved in talking about their lives, especially their times of trouble and struggle while making a living and raising their families. Drawing attention to one's hardships was characteristically not done in the Japan of the Issei. In America, they silently and uncomplainingly endured the hardships and pain, shrugged their shoulders and said to themselves, "it couldn't be helped."

Nevertheless, we have much to admire in our pioneer Issei parents and the heritage they left us. Despite all that was against them, they succeeded and left a proud generation of Americans of Japanese ancestry to carry on after them. But wouldn't their life histories have been better preserved if they were put on paper so we could better remember them? Didn't we miss some beautiful stories about their lives? Were there some good messages they could have left us and our children?

Then as Nisei, we ask: What else besides our recollections of their grandparents could we leave behind for our children and their children? Isn't it part of our obligation to them to enrich their heritage with our personal histories? What better way can the recollections of our lives remain after we're gone?

Jewish History and Heritage

In the recorded history of the Jewish people, it is the Bible that recorded the verbal tradition on paper that has been passed down through the centuries that becomes the basis of their ancient heritage today. Native Americans traditionally pass on to their young their history, mostly through story telling, thereby keeping alive their long and often persecuted past.

So, all of us, no matter who we are, have something of value to offer to future generations. It is our way of safeguarding the important information we want to pass on which becomes a personal, intimate gift for those we leave behind. It could be the greatest gift we could leave.

Oral Histories and Your Heritage— It Starts With You

With maturity and age, we contemplate what our lives have meant. We feel we've done well with our families, our achievements and life's work. While we think back over our experiences spanning the years —our childhood years, growing up when our parents were with us, our families and then our children, a story begins to emerge. That story is your life history, and for everyone, it is a history worth preserving.

Therefore, the telling of your personal history or narrative becomes important enough to be a written, recorded chronicle. While we have the opportunity to prepare our histories as we would like to be remembered, the time to act is now.

Heritage and examining the past becomes popular

The information passed on by the histories of those who have passed on strengthens and sustains our heritage as a people far greater than by any other means. To link the past to the Sansei and Yonsei children, it is our recollections of their Issei grandparents that is passed on through the valuable tradition of oral histories. If one is preparing a family tree, for example, the history of members of the tree, besides just being names, means much more if there is a story about each individual.

Increasingly, families are becoming interested in other examinations of their past through research into genealogies, family trees, and such family records as the Japanese *koseki-tohon* which can reveal names of ancestors going back many generations. These records are fairly easy to obtain by writing the city hall of the town in which either of the Issei parents were born. With modern technological advances in computers and electronics such as recorders and video cameras, the information collection, recording and management of data has been greatly simplified.

The concentration camp experience

The Japanese American internment story would make an excellent example of a part of the lives of most Nisei to be included in an oral history because of its importance in our cultural heritage and as a turning point in the lives of many. It was a devastating period for all, especially the Issei parents which future generations should learn about.

The effects of those dark years are still felt by many today, some of whom are reluctant to talk about it. Understandable as that may be, it is considered best to

See HISTORIES/page B44

The Japanese American National Museum offers oral history workshops on a quarterly basis. An "Oral History Training Series" will be conducted in February, 1996. Information: Darcie Iki, 213/625-0414.

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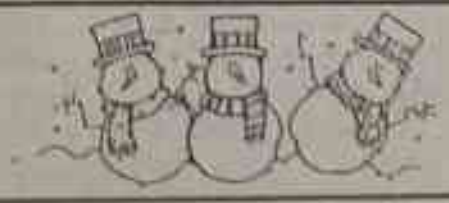
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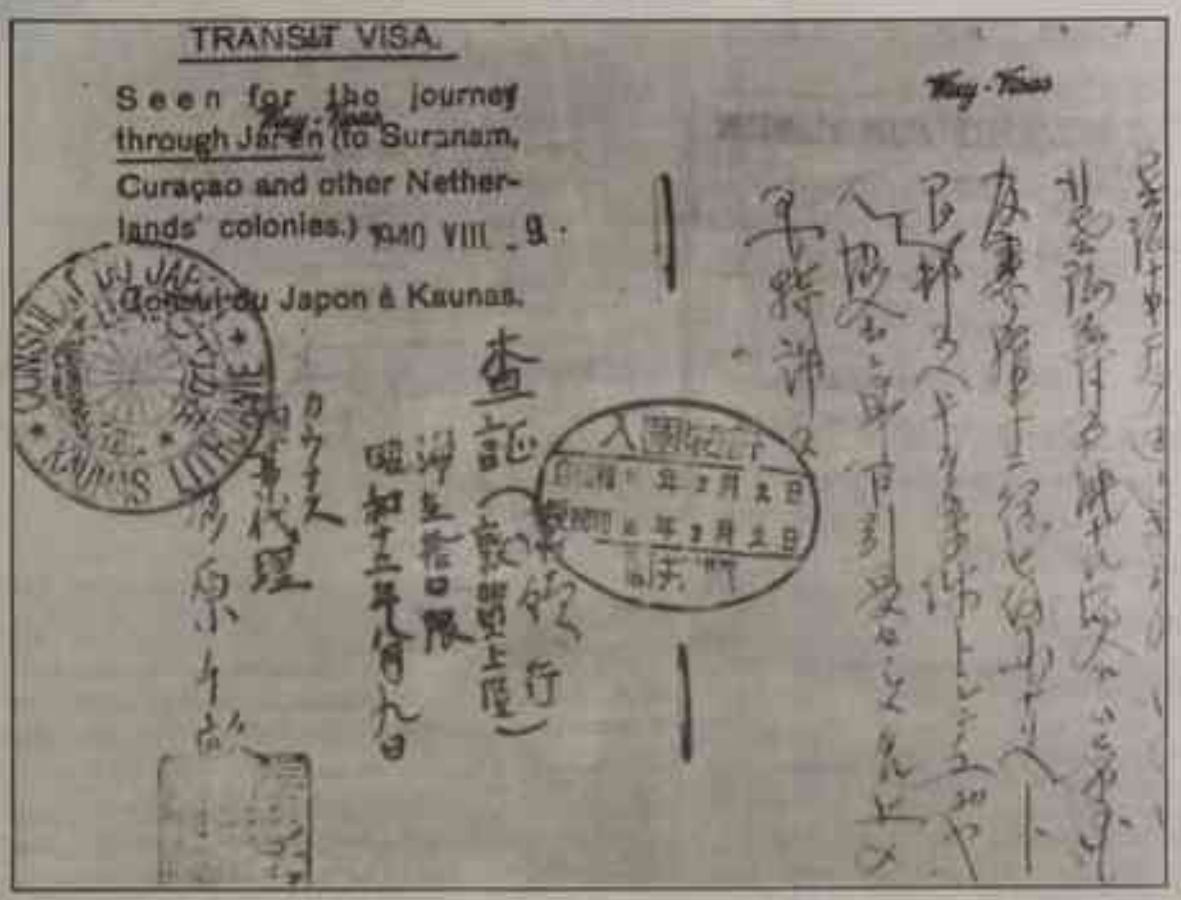
By GRAHAM J. DICKSON

A piece of paper slips out of a frightened man's hand and floats on a gust of wind over water where it is about to fall and be lost. Instead, the breeze tosses the document back to land at the feet of a rabbi who picks it up and is thereby permitted to pass through a gate into freedom and to life. The paper had Chiune Sugihara's signature on it.

In the face of monstrous destruction, fear and hatred, a man, with the encouragement of his family, reached out beyond himself to touch the lives of thousands with his signature. He saved their lives and thereby assured the lives of their children down through generations so that they shall one day be as numerous as the stars. It is said that to save one life is to save the whole universe. Sugihara saved thousands.

As a young man, Sugihara was inclined to strike out on his own rather than remain within the boundaries that had been set for him. When despite his father's wishes he decided not to go to medical school, he simply signed his name to the entrance exam and submitted a blank form at the end of the examination. Having entered Waseda University to study English, he paid his own way with odd jobs as a tutor and longshoreman. On seeing an advertisement in a newspaper about foreign study in preparation for foreign service with the Japanese Foreign Ministry, he passed a rigorous examination which enabled him to travel to China where he studied Russian and converted to Eastern Orthodoxy. As a graduate, he took a job in Japanese occupied Manchuria where he distinguished himself by his ability to negotiate with the Soviets. Yet, he resigned in reaction to the cruelty of the Japanese occupation.

Sugihara was stationed in Kaunas, Lithuania, in the summer of 1940. As the Battle of Britain was being waged, he was to observe and report on the activities of the Germans and the Russians. As the only Japanese official in Lithuania, he was confronted with thousands of desperate Jews fleeing certain death. This deeply troubled and worried him and he asked his family what he should do. They all agreed that he should help. Sugihara contacted Tokyo three times for permission to grant transit visas for Jews. Three times Sugihara's request was denied. So he went ahead and began writing visas. When the official forms ran out, he hand wrote them. When his arms ached, his wife massaged them. When he ran out of time he began signing his name to blank pages asking people to fill in the rest. Not only did he provide visas, he also persuaded Soviet authorities to permit the evacuees to travel across 6,000 miles of Russian territory on the trans-Siberian Railway. They spent a few months in Kobe and were permitted by the Japanese to find safe harbor in Shanghai under Japanese protection for the duration of the war.

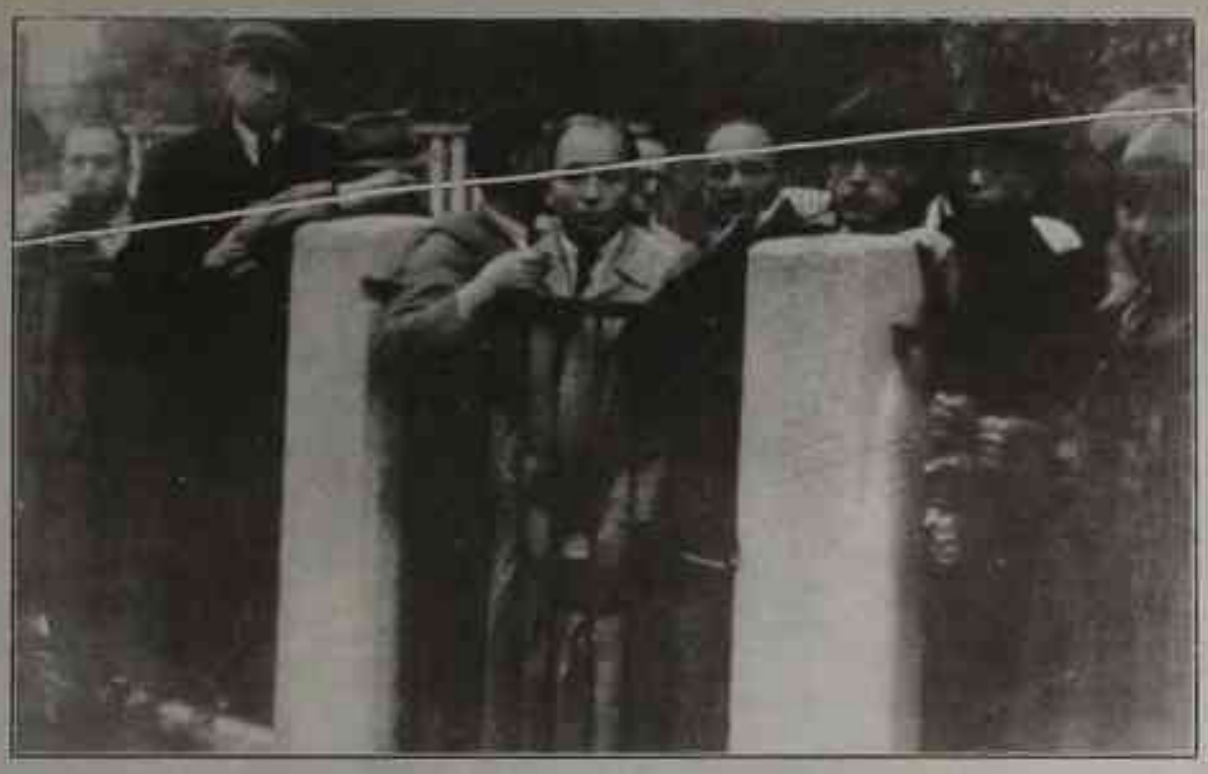


PASSPORT TO LIFE—This is a typical transit visa for travel to Dutch colonies via Japan issued by Chiune Sugihara in 1940. At great risk to himself and his family the Japanese diplomat saved some 6,000 lives.

Sugihara stood at a gateway when all other gates were closed. In shepherding through as many as he could, he violated sharply defined boundaries. These people were *gaijin*—outsiders. They were being hunted down by a nation that was a few signatures short of a formal alliance with Japan. No one else would take these Jews, not even the Americans.

Why did he do it? He once replied that he believed his loyalty was not to the Japanese foreign ministry but to the Emperor and that if the Emperor had the opportunity to look these people in the eyes, the Emperor himself would have invited them to escape through Japan and to live. Perhaps, but such a thing could never have happened in reality. He told his wife: "I may have to disobey the government, but if I don't I would be disobeying God." In his one written discussion of his motives he speaks in the abstract about "human justice and love of mankind." This commitment was not asked or expected of him. He was specifically told not to grant visas. Sugihara and his family did not profit by his actions and, like the good Samaritan after his good deed, Sugihara quietly went on about his life.

There are those who would diminish Sugihara's achievement by saying he did not suffer a martyrdom for it. At the time, the Sugihara story was a personal disaster—a flagrant violation of orders by his





TRIBUTE—Yukiko Sugihara (right), widow of the late Chiune Sugihara, is honored at a Nov. 14, 1995, event in New York City. Welcoming her is Izaak Levin, one of the survivors saved by her late husband. Judy Howland is Sugihara's interpreter.



ABOVE, LEFT—Jewish refugees gather at the gates of the Japanese Consul General in Kaunas, Lithuania, in 1940, seeking transit visas to the Far East. Sugihara accounted for one of the largest rescues of the Holocaust.



ABOVE—Yukiko Sugihara with her son Hiroki and sister-in-law Setsuko Kikuchi pose at the gate of a public park in Kaunas, Lithuania, in 1940. The sign prohibits Jews from entering.

AT LEFT—Flanked by German soldiers, Chiune Sugihara stands in front of the Japanese consulate general in 1940 in Königsberg, Germany, with his wife, Yukiko, their children and nanny.

superiors for no "good" reason; an unnecessary risk to his immediate family and the ruination of his career in the foreign ministry.

At the end of the war, the Sugihara's themselves were incarcerated in Rumania by the Soviets for a period of 21 months, and within three months of his return to Japan Sugihara was dismissed by the foreign ministry. Thereafter, he lived an obscure life in Japan and worked for many years in Russia as an importer.

He was not forgotten and is remembered by a large and growing family who accept him as one of their own. It is estimated that there are now at least 40,000 among the survivors, their children and their children's children today.

Because of Sugihara's right action, those who would have vanished from the earth and those who would never have been are here today. Because a modest civil servant believed that the world should be a certain way, he made it a reality. That is at least as remarkable as if the Emperor had done so himself.

You can count the number of people who are known to have acted this way on one hand. One, Aristedes de Sousa Mendes, a Portuguese consul general in Bordeaux, managed to issue 10,000 transit visas. Sousa Mendes was dismissed from the Portuguese foreign service and died an impoverished man with 13 children. American consular officials in neutral countries obeyed the instructions of the Assistant Secretary of State not to issue any such visas.

There are further connections that were being made. While all this was happening in Europe and the Far East, JapaneseAmericans were being herded into camps in an atmosphere of racist fear and hostility. Yet, young Japanese Americans chose to commit themselves to military service for the very country that had segregated them. Those men also refused to accept the boundaries that had set them apart. As the war was coming to its end in Europe, some of them, as battle-seasoned and highly decorated soldiers, entered the gates of Dachau as liberators.

It is embarrassing for a Japanese family to go about speaking of its good deeds. It is a transgression of boundaries of *ura* and *omote*; outer and inner; face and heart that are fundamental to Japanese culture. Yet, in retelling the story of Sugihara, his wife Yukiko and his son Hiroki strengthen the bonds forged by Chiune Sugihara to a family that numbers in the thousands.

Sugihara lived out the parable of the good Samaritan. The context of that parable, as told in Luke, is in response to a question posed by a lawyer: "Who is my neighbor?" As the question was asked, it was a test of the boundary of obligation to others. The answer was given that the issue is not who is a neighbor, but rather, how one responds to a person in need—any person. "Neighbor" includes *gaijin* and *goyim*—all people. ■

The author



Graham J. Dickson, special agent for Northwestern Mutual Life Insurance Co., was born in British Guiana and attended law school at Fordham University. He is a member of the board of directors of the New York Chapter, JACL. He resides in New York City.

For further reading

To learn more about Chiune Sugihara, these books and articles may be of interest: Sugihara, Y., *Visas for Life* (1995 Educon Plus, 238 West Portal Ave., #219, San Francisco, CA, 94127) translator, Hiroki Sugihara; Tinsley, D., *Visas for Life* (*Reader's Digest*, January, 1994); Lipman, S., *Passport to Life* (*The Jewish Week*, Nov.10,1995); Lipson, A., *How Two Men Saved Thousands of Jews* (*New York Times*, Sept. 26,1994, Sec. A, page 16); Goldberg, C., *The Honors Come Late for a Japanese Schindler* (*New York Times*, Nov.8,1995, Sec. B, page 1).

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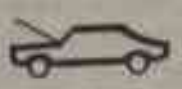
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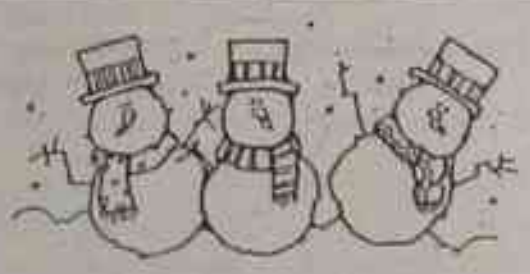
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TEACHING as mastery and mystery

BY LANE HIRABAYASHI

Articles from Academia



Lane Ryo Hirabayashi was born in Seattle, Wash., as were both his parents, Jim Hirabayashi, a Nisei, and Joanne Vanderburg Hirabayashi, a fourth generation Norwegian American. Lane Hirabayashi is presently associate professor of Asian American Studies and anthropology at the University of Colorado, Boulder, where he is a core faculty member in the Center for Studies of Ethnicity and Race in America. In 1996, Hirabayashi will be a visiting scholar at the Asian American Studies Center, UCLA, where he will hold an endowed chair in Japanese American Studies.

HAPA GENERATIONS

As a faculty member, my most important daily work at the university is with my students. I focus a great deal of time and energy on teaching and try to offer my students the best perspectives, skills, and analytic tools at my command.

Nonetheless, teaching is not an easy job, and I often wonder to what extent I succeed at it. Sometimes students are very critical about my efforts in the classroom, and the experience is always humbling. I try, however, to take negative feedback about my teaching as a sign that I must study more—I must try harder to convey the importance of mastery, as I envision it—and a sign that the art of teaching always bears an element of mystery.

What I am most interested in, but not always certain of how to accomplish as a teacher, is facilitating a sense of mastery in my students. By "mastery," I mean I want my students to cultivate: first, the ability to order their thoughts, writing, and discourse clearly; second, the ability to determine their goals, and to be efficacious in bringing them to fruition; and third, a sense of responsibility, involving the "ownership" of their ideas, relationships, and actions.

Because my classes are largely a matter of Asian American and Ethnic Studies courses, my Japanese and Japanese American heritages have been a profound source of inspiration in terms of my teaching. In fact, I continually draw upon the lessons I've learned from the study of my own family history, and the Asian American, Third World, and Euro-American ethnic experiences, in order to generate the best work I can offer. How and why did this commitment evolve?

It was my experience as a teaching assistant in Asian American Studies while I was in graduate school that drew me into the field, and how this developed was completely unexpected.

I had entered the Ph.D. program in anthropology at the University of California, Berkeley, in the mid-1970s with a strong interest in Latin American and urban studies. Between 1975 and 1979, I carried out over two years of field work in Mexico, primarily among Zapotec migrants in Mexico City.

This research provided the basis for a dissertation as well as a number of research articles and a book, *Cultural Capital: Mountain Zapotec Migrant Associations in Mexico City* (University of Arizona Press, 1993). But ironically, Latin American studies have never been at the heart of my teaching efforts.

This is largely because in 1979, when I returned from Mexico to Berkeley and started to write my dissertation, Professor Ronald Takaki gave me a call and invited me to be a teaching assistant for his "Introduction to Asian American History" course.

It was while working as a T.A. for Ron and his colleagues at Berkeley that I first began to realize how the fields of Asian American and Ethnic Studies might allow me to integrate my training in the social sciences with two ongoing concerns: my interest in working with a range of grassroots, community-based organizations in Asian American communities; and the continuing exploration of my identity as a *hapa*-Sansei who always had strong ties to the Japanese American side of the family, but who grew up in Marin County, California, largely isolated from other Asian Americans. As importantly, I came to realize that I could best resolve the ethical and political dilemmas that fieldwork in Mexico had raised by rethinking the epistemological foundations of the social sciences from the critical standpoint of Ethnic Studies.

I also came to realize that the multicultural experiences that my parents afforded me through family life and travel would allow me to frame insights I could offer to Asian American students about living in a society that remains plagued by inequities based on, among other things, racialization, as well as what I wanted to communicate to Euro-Americans in regard to the Asian American experience.

After finishing my Ph.D. at Berkeley in 1981, I accepted a postdoctoral fellowship at the Asian American Studies Center, UCLA. There, and also at the campuses of California State University Long Beach, the University of California at Santa Barbara, and San Francisco State University, I began developing and teaching my own Asian American Studies courses. I found that my students were often as deeply interested as I was myself in investigating the interface between Asian American history, community, and personal identity. On this foundation, over the years, I've found that in order to effectively teach Asian American Studies courses I have to be constantly engaged in three ongoing processes.

First, I am involved in my own long-term research projects, including the study of contemporary Asian American communities. These projects entail copious reading, since I must continually follow the latest research publications. Typically, my research generates many ideas and resources that I bring back to the classroom, or to graduate advising situations, and share with my students.

Second, since the Asian Pacific American population is diverse, primarily "new immigrant," and changing very rapidly, I have a wide range of contacts that keep me linked to student/community concerns. This occurs in terms of my work within CSERA, but also via my involvement in groups on and off campus like the "Asian American Committee for Education," the "Minority Student Access Network," the "Minority Student-Faculty Mentorship Program," the "Rocky Mountain Asian American Student Coalition," the "Japanese American Graduation Program" of Denver, the "East of California" Asian American Studies consortium, and so forth.

Last but not least, I constantly rethink how I can be an inspiring teacher, develop the best possible courses, and facilitate a productive learning environment for my students.

In this fashion, ever since I started teaching professionally in 1981, I have worked continuously to read the best available materials about teaching as well as to watch and talk to the "master teachers" among my colleagues.

I have also worked assiduously to place the Asian American Studies classes at the University of Colorado, Boulder, into the "general education" category. What this means, for example, is that students can apply credits earned in my upper-division course on "Japanese American History" toward U.S. history graduation requirements. Writing the proposals and doing the committee work in order to get such a status for the course is a way of acknowledging and thanking my family, my friends, and the members of the Japanese American community, who have all taught me about the importance and value of my Japanese American heritage. The research and thinking that I've done to develop and teach this course have also fed back into my scholarship, a recent publication which I edited, *Inside an American Concentration Camp: Japanese American Resistance at Poston,*

> "I also began to realize that the multicultural experiences that my parents afforded me through family life and travel would allow me to frame insights I could offer to Asian American students about living in a society that remains plagued by inequities based on, among other things, racialization. . ."

See TEACHING/page B39

JACL reports

New York Chapter tours historic Japanese-style house

By MARI MATSUMOTO
New York Chapter, JACL

On Oct. 15, 1995, a group of 14 New York Chapter JACL members took a trip to Shofu-Den, a Japanese-style house in Monticello, N.Y.

A Japanese house in upstate New York? Is this for real?

It is. Thanks to the efforts of the Japanese Heritage Foundation in New York City, Shofu-Den (literally meaning "palace of pines and maples") stands majestically in New York City's environs. Shofu-Den was the Japanese Pavilion for the 1904 World's Fair in St. Louis. Modeled on Shi-Shin-Den in the Imperial Palace in Kyoto, Shofu-Den was exhibited by the Japanese government as an introduction to Japanese culture and also as a way to elicit American friendship and support during the Russo-Japanese War.

The walls and ceilings in the main rooms of the building are covered with gold-leaf murals executed in oil by K. Makino, a well known Japanese artist of the period. All of the Japanese furnishings, lighting fixtures, bronzes, carvings, paintings and art objects in the buildings were selected for their beauty. At least 20 acres of the 100-acre estate are laid out in Japanese landscaped gardens with fine specimens of Japanese maples as well as native plants and shrubs. The complex also boasts one of the largest and best collections of antique granite lanterns and other stone carvings.

After a successful exhibition at the World's Fair, the Japanese government awarded the house to Dr. Jokichi Takamine, a leader in building U.S.-Japan relations. Dr. Takamine (1854-1922) was a prominent Japanese scientist who lived in New York for much of his professional life. His achievements in science include the development of Takadiastase, a digestive enzyme, and the isolation of adrenaline in crystalline form. In addition to his scientific achievements, Dr. Takamine was instrumental in Tokyo's historic donation of 3,000 cherry trees to Washington, D.C.

Dr. Takamine moved Shofu-den to Monticello, N.Y. (about three hours from New York City) and used it as a summer home. With his wife Caroline, he hosted leading industrialists, politicans, writers and artists. After the death of Dr. Takamine in 1922, Shofu-Den was passed down to his children. His second son, Ebenizer, was the first Japanese to become an American citizen in Bergen County, N.J., in 1953.

The postwar years were difficult for people of Japanese ancestry, and to hide this, the Takamine family abandoned Shofu-Den.

Shofu-Den then passed through many hands including the Moody family, the founders of Moody's Service, one of the leading bond-rating companies. In 1986, Shofu-Den returned to Japanese ownership through the Japanese Heritage Foundation. It also became known that Dr. Jokichi Takamine III, the grandson of Dr. Takamine, was alive and working as a physician in Los Angeles. Through Yomiuri America, Dr. Takamine III was reunited with his childhood summer home.

Shofu-Den is currently under restoration but is available for guided tours. If you are in the New York area and would like to see this symbol of Japanese-U.S. friendship, contact the Japanese Heritage Foundation at 212/213-0604.



HISTORIC HOUSE—Chapter members pose in front of Shofu-Den, which was a pavilion in the 1904 World's Fair in St. Louis.



INSIDE—JACLers inspect exhibit of photos and artifacts inside the famous house.

Twin cultures

HAPA GENERATIONS

Profile:
CAROLYN MARIKO PINCES
BORN: Fontana, Calif.
RESIDENCE: Ontario, Calif.
SCHOOL: Sixth grade.

Throughout my life I have been living in Ontario, Calif. Here, you don't learn much about Japanese culture. I am half Japanese and I think that I should learn about my culture. In school, I have mostly been learning about American pioneers and great explorers.

During the summer vacation, I usually visit relatives in Olympia, Wash. My grandparents' house has many Japanese things. Also, in Los Angeles, there is a little town called Little Tokyo and there I race and take Japanese classes. I have learned from the classes how to write my name in Japanese, make paper, sketch, origami and how to perform Japanese dances. Even though I live in Southern California I have learned a lot about Japanese culture.

Profile:
JULIE KEIKO PINCES
BORN: Fontana, Calif.
RESIDENCE: Ontario, Calif.
SCHOOL: Sixth grade.

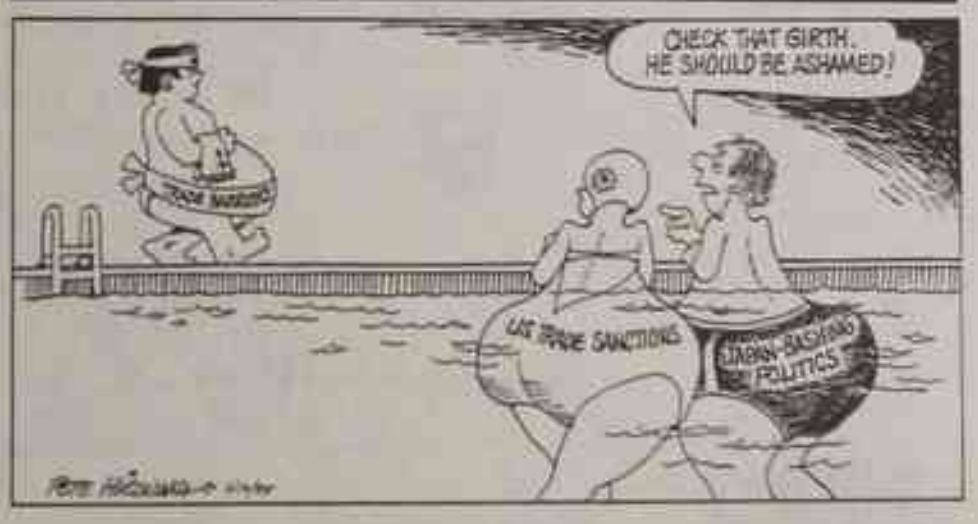
It's important to learn about Japanese culture because it's part of who I am and I want to learn about part of my family because most of my family is Japanese. I have learned about Japanese in a town in Los Angeles called Little Tokyo. They have taught me how to write my name and other important words—and how to fold origami. I have an origami booklet that shows you how to fold origami.

When I was little I liked to wear my kimono.



FAMILY—Carolyn (left) and Julie Pinces pose with their grandmother, Miyoko Sato.

Best of HIRONAKA —1995



TEACHING

(Continued from page B38)

Arizona (University of Arizona Press, 1995), is a perfect example of this synergism.

Thus, the source point I find myself returning to for inspiration about teaching, again and again, is my family, my community, and my heritage. To wit: on both my father's side and my mother's side of the family there is a strong belief in the virtues of education; there were and are a surprising number of teachers and educators in our family; on both sides of the family, teaching is seen as service that one can provide to one's community; engagement with community, in turn, is seen as a tangible way to understand the larger society and the world, to learn what changes are needed, and to work with others in order to achieve needed change.

On this basis, what I hope to inspire in my students is a desire for knowledge and for skills that will help them maximize their ability to become self-directed, self-motivated, reflexive learners. I also assert that for many students today, including Japanese American students, an understanding of the Asian, Black, Chicano, and American Indian experiences in the U.S. provides many examples and many lessons that are still pertinent to their lives.

> "Thus, the source point I find myself returning to for inspiration about teaching, again and again, is my family, my community, and my heritage."

Culture, coming of age

By MAE ADAMS OWADA



HAPA GENERATIONS

Profile

NAME: Mae Adams Owada
BORN: Tokyo, Japan
BACKGROUND: American melting pot - Japanese
RESIDENCE: Olympia, Wash.
OCCUPATION: Program manager/occupational therapist
EDUCATION: First year at International Christian University in Tokyo; B.S. from University of Puget Sound, Tacoma, Wash.
JACL CHAPTER: Olympia

Oji-chan, Oji-chan, call two little kids. You would expect an oriental-looking man to respond, "*Hai*, over here!" But instead, a blond-haired, blue-eyed grandfatherly-looking man comes around the corner.

Usually I don't give it a second thought but every now and then I stop and notice the dichotomy and enjoy a smile about our mixed-up family. Not mixed-up in an unhealthy sense—just, culturally speaking, a little different.

I'm half-Caucasian and half-Japanese. My dad is the blond-haired, blue-eyed *oji-chan*, a farm boy from Idaho. My mom is *oba-chan*, a Tokyo city girl who met my dad at a small Quaker college in Oregon. My parents married when there were still laws against certain kinds of mixed marriages. There was one tense moment when they went to get their marriage license, as Idaho prohibited marriages of Caucasians to certain "South Pacific Islanders." Since the office decided that Japanese didn't fit into that category, my parents, filled with relief, got their license.

My dad's family was supportive of my parents' marriage, but my grandad had one concern. "Have you thought about your children? Will they have any problems?" He was worried about how the world might view me and my two sisters. Luckily, I can say that we grew up without a single negative incident related to our being *hapa*. In fact, the first—and one of the very few times—I was even aware that we were a "little different" was in grade school.

First of all, I actually don't look very *hapa* myself, having taken after my father; I even have green eyes. In any case, one

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of my second-grade classmates just couldn't believe my mom was Japanese. Not until I invited her to my house and she met my mom did she finally believe me.

As I was growing up, I was lucky enough to be immersed in many things Japanese. This was probably due to the fact that my mom was directly from Japan, and also because our family lived in Tokyo for one year when I was nine years old. My dad was collecting Japanese folktales for his doctorate, and we lived with my *Ojī-chan* and *Oba-chan* while we attended a Japanese grade school.

Along with my memories of Japan, Japanese foods, Japanese customs and folktales were always a part of my childhood and often shared with friends. I remember folding origami boxes for birthday party candies, or teaching friends to use chopsticks, or having people over for tea ceremonies . . . My dad also told us Japanese folktales at bedtime as we slept on our futons we had carried back from Japan. I still have that futon set, and now we use it for our children's friends when they sleep over.

When it came time for dreaming of marriage myself, I thought of handsome Caucasian faces. Instead, I met a Japanese Sansei from Denver and now here I am with two hapa children of my own! Twenty-five years after my parents' marriage, no one gave it a second thought when we went to get our license, and no one voiced any concerns for our two children. For me, it's been relatively easy to try to impart our Japanese heritage to our children. My husband and I actually met in Japan during college, so I feel fortunate that we're together in our appreciation for our culture.

We both like shoes off in our house, we both have *yukatas* to wear at New Year's or *Bon Odori*, and we both wish we could have an authentic Japanese indoor *ofuro* (bathtub). Also, in many ways, both of our parents continue to actively nurture our Japanese selves.

My parents returned to live in Japan, and my husband's parents now live near us, hence the reason our children call their Caucasian grandfather *ojī-chan* and their Oriental grandfather "grandpa." Between my family's background and my husband's family background, which included the internment camp, our children were born into a pretty full range of American-Japanese experiences. In fact, it will be difficult for them to miss it!

Joining our JACL was also one more way for us to help our children identify with their Japanese background. As progress has been made on such issues as acceptance of interracial marriages, I feel one of our challenges now has to do with how **can** we continue to nurture our Japanese heritage, especially as we intermarry.

As we get further away from the Issei who came to America, how do we prevent the dilution of our unique culture? I support JACL's efforts towards these issues. And, I especially love our JACL potlucks. They're very nurturing to our bodies **and** souls!

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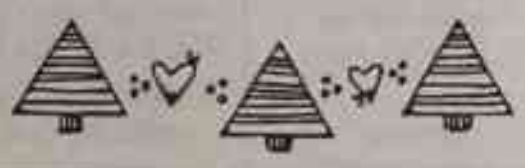
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(Continued from page 830)

be included in an oral history because of its importance in our cultural heritage and as a turning point in the lives of many. It was a devastating period for all, especially the Issei parents which future generations should learn about.

The effects of those dark years are still felt by many today, some of whom are reluctant to talk about it. Understandable as that may be, it is considered best to express their long suppressed feelings and the oral history is suggested as a way to do so. More and more of the young generation want to know what happened and they are asking questions. What could be more valuable for them than a first-hand account from you in your own words? Present-day U.S. history textbooks hardly address the subject of our removal and incarceration making your story more relevant.

Like the links of a chain, each person's life is connected to past generations as well as those yet to come. That is why the oral history is important—to keep the links strong. After we depart from our earthly existence, it may be the children of our yet-to-be-born generations who are going to be curious about their heritage and ask what their Nisei forefathers were like. Tell them. That is your legacy to them.

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Southeast Chapter discusses mixed race, culture issues

By JANICE "SAM" SEARS
Southeast Chapter, JACL

The panel discussion at the recent meeting of the Southeast Chapter of the Japanese American Citizens League was as diverse as the issues—Margaret Tokunaga, an Anglo American mother from Mississippi; Bill Sakamoto White, an Asian, Anglo-American professor raised in the U.S.; Linda Moore, an Asian, African, American and Native American technology marketer who lived in the U.S., Europe and Japan; and Joel Peterson, an Asian, Anglo American banker who lived five years in Japan.

The issues were race, ethnicity, multiculturalism, intermarriage, mixed racial backgrounds, and hope for the future.

Opening with the question, "Is race still important?," moderator and president-elect Peterson headed down the road of catharsis, analysis and revelation. All the panelists agreed that race was a real issue but saw it as broader concept, having to do with culture, ethnicity and perception.

Giving an academic perspective, Sakamoto White said race still matters. It is a social construct created by people and used as a marker to keep people from gaining advantage, to keep them from power, prestige and position, he said. As a biological concept, race is meaningless, he added, adding that in the best of all worlds, people should appreciate race. Under the assimilation theory, the more different people interact, the more they will begin to accept others as people rather than races.

Sakamoto White teaches two courses at Georgia State University on race relations and the sociology of the family.

He also advised that biracial people need a strong foundation in each of their reference cultures to have a healthy multicultural self-image. He said multicultural people have great potential for being bridge builders.

Member Glenn Nomura said that the Nikkei community is at a transitional generation stage because of the large percentage of intermarriage. He said race serves no real purpose and that "America is the potpourri of race."

Tokunaga, married 18 years to a Sansei, believed that race is part of who we are—a gift, a richness. She said she wants her child to be aware of being from two separate ethnic backgrounds and sees herself as a "bridge," exposing her child to books, Japanese people, and projects in school.

Moore was often asked, "What are you?" Her response, "I'm human." She feels race helps people understand how you think and reach your perspectives, but that culture was more important. She pointed out two people from the same race can come from different cultures.

Another aspect of race is the glass ceiling. To combat the effects of the glass ceiling, often experienced by people of color, Moore said it was important to "check the boxes." Sakamoto White agreed, noting quantitatively, that there are limited opportunities for Asians, blacks and females compared to white males. But, he reminded the group, there is no such thing as a "pure race," and each one of us could check a multiracial box. The reality of everyday life is no matter what box an Asian checks, he or she is still perceived as different from the dominant power structure, he said.

Peterson agreed, saying, "White means normal. It's the yardstick—how you are measured." Tokunaga gave hope to the group that through intermarriage, people might be able to get past the issue of race.

It was pointed out that the JACL, with its mission of sharing the Japanese American experience, education, cultural awareness, and support of human rights for all, would be a forum for growth beyond issues of race.

Nomura said that he was proud to be both Japanese and American. Unfortunately, he has never been part of "the club," but "in America there is enough room to join another club."

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Small kid time — Gwen Muranaka





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Profile:
Hisami Yoshida, a member of the Olympia Chapter, JACL, served on the National Board as governor of the Pacific Northwest District and chair of the Governors Caucus. Yoshida is half Japanese and works for the Washington State Department of Corrections.

Seeking validation through self-definition

By HISAMI YOSHIDA

I guess I think the question (of understanding and appreciating your Japanese or Asian cultural background) is pretty silly. It presupposes I have a choice in the matter. Being Japanese American isn't any more of a choice than being African American or Latina or Native American. And the fact that I'm half Japanese rather than all Japanese doesn't make it any more of a choice. One of the things that has always astounded me in listening to people talk is the notion that because some of us aren't full blood we don't have as much of an investment in our culture and history. I've known African Americans who looked white, I've known red-headed Latinos and blond, blue-eyed Native Americans. This is an acceptable part of most American cultures, this being of mixed racial backgrounds.

Being Japanese American is just who and what I am. The history and culture are important to me because it shapes me; it defines my relationship to the rest of the world; it defines my perceptions.

The most important part of being mixed blood to me has been what other people define as marginalization. Existing between worlds in a manner that's more profound than for full bloods. And that part has to do with acceptance. Full bloods are reluctant to bestow as much validation on mixed bloods (this is not something that's peculiar to our group, but seems to be rather widely practiced) and the Euro-Americans tend to give us more validation, but certainly not full validation. So we end up with these choices, redefine who we are, allow Euro-Americans to define who we are and reject a part of ourselves, or allow full blood Japanese Americans to define who we are and still reject a part of ourselves. And that's why it's been so important to me, being mixed blood. It's allowed me a somewhat unique sense of self-definition.

My children are one-quarter Japanese, but they perceive themselves as Japanese Americans, just as the government would have perceived them if they had been alive in 1942. And I guess that's another reason why I believe it's important to pass on culture and history—it enables us to survive, and in the best of times, it enables us to thrive.

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Profile

NAME: J. Reiko Callner.
BORN: Lafayette, Ind.
BACKGROUND: Japanese/Lithuanian American
RESIDENCE: Lacey, Wash.
OCCUPATION: Municipal prosecuting attorney.
EDUCATION: B.A., Oberlin College; some graduate study in Japanese history, University of Hawaii; juris doctor, University of Washington, Seattle.
JACL: Olympia Chapter board.

TWICE the cultural enrichment

By J. REIKO CALLNER

My mother is Nisei, born in California, the youngest of six children. My father is a third generation Jewish Lithuanian American. They met in college. During my childhood, my father was a professor of art, and the director of an American art school in Rome, Italy. We were an American family overseas, and many of my early experiences about being different were being American in a foreign country, rather than an emphasis on racial identity.

Although we did not live with them, the Japanese side of my family was in important part of my life growing up. Holidays memories were made partly of food, of course, and Christmas meant a huge roast beef, sashimi, and Grandma's astoundingly delicious shrimp tempura.

I was very proud of the festively colored kimono that was mine as a child, and proud of the large samurai sword collection amassed by my grandfather. Grandma knew a traditional song for every occasion, and was well versed in Japanese poetry and literature. I regret not speaking Japanese, because I understand from my other relatives that she would recite a verse that would aptly fit a mood or occasion.

In this country, to most people, I think that I look Asian. It has always been easier to be half-Japanese than to be half-Jewish. There is not as great an issue internally, with Japanese culture, as to whether I really belong—with a little effort to understand our culture and traditions, it is a comfortable fit. I have the same pride in Jewish tradition, and sense of comfort and ancestral resonance when participating in a ceremony or celebration, as that afforded by my Japanese side. I lived in Hawaii for a while, and there I was told I looked more white (although people there are certainly used to *hapas*).

My life is enriched by the strength and depth of the cultures from which my families hail. The continuity and meaning of these traditions connect me more closely to history. I feel I have an advantage, in this respect, over my American friends who are only dimly acquainted with their ancestral traditions, whose roots lie in the shallow historical soil of our young American culture.

I don't deride this country—I believe we have the best form of government this world has seen, and our national ideals are dear to me. Yet, the melting pot can cook up a flavorless stew, and for some, being American makes one subject to malaise or alienation. I've been involved, on and off, in JACL activities since I was in high school, at least in part because of the opportunity it gives me to learn of and share a precious portion of my heritage. Partaking biologically and emotionally in two strongly-defined traditions has made me resolute in the belief that derision and antagonism born of stereotypical intolerance is poisonous, and that these gaps can and must be bridged.

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JACL reports

Olympia continues strong chapter work

By KELLY WICKER

In 1995, the Olympia Chapter of the Japanese American Citizens League continued to combine work in the community with social activities.

Monthly potlucks featuring *gochiso* at its finest and events such as *Bon Odori* grow each year in size and popularity in the Olympia, Wash., region. Hundreds enjoyed the dancing and taiko drummers, and sent off paper lanterns as dusk set in. Members also participated in the Olympia Cultural Festival by showing off the fine calligraphy and Senryu poems of Master Sato and his Senryu Club members.

The chapter also sent speakers to various schools to talk about internment and life in Japan. In April members attended a dinner for a group of junior high school students who were about to embark on a trip to Japan for a cultural exchange program. A chapter speaker helped with hints on how to prepare for the trip of their lifetime. In the civil rights area, chapter members talked about diversity and affirmative action at several events including a rally sponsored by Hands Off Washington, a group defending the rights of gays and lesbians.

The Olympia Chapter continues its strong support of the PNW District. Nancy Wicker, treasurer, Kelly Wicker, youth representative, and Aaron Owada, legal counsel, have agreed to retain their district positions, and Cheri Howe was recently elected as the PNW district secretary.

In June we honored our high school graduates; in May we had our annual auction; and in October we honored the new Consul General from Japan.

Mayors from Olympia, Tumwater, and Lacey were also on hand to welcome the new consul.

New board members and officers will be installed at the year-end chapter party. The chapter especially thanks John Liddell, who has served as president for several years.

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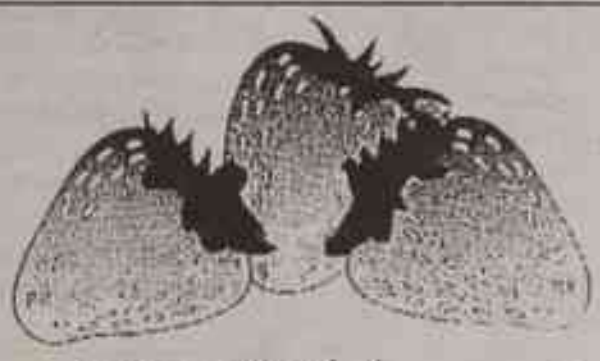
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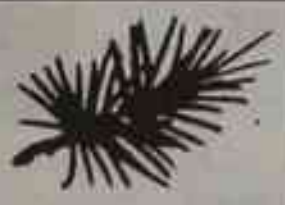
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Continued from page A34

11 justices of the Allied Nations: Sir William Webb, Australia (president of the tribunal); I. Zaryanov, USSR; Mei Ju-So, China; B.V.A. Röling, Netherlands; Harvey Northcroft, New Zealand; Edward McDougall, Canada; Lord Patrick, Britain; Henri Bernard, France; M.G. Cramer, USA; Radhabinol Pal, India; and Delfin Jaranilla, Philippines.

The Tokyo court was convened on May 3, 1946, at the former Japanese War Ministry Building at Ichigaya. The courtroom had 1,000 seats including 600 in the balcony for spectators. The trials continued for two-and-a-half years, and court transcripts totaled 50,000 pages at adjournment.

The Tokyo trials originally involved 28 political and military leaders of prewar and wartime Japan. Two defendants, Admiral Osami Nagano and diplomat Yosuke Matsuoka, died during the trial. Shumei Okawa was declared mentally unfit for trial. One civilian, Koki Hirota, and six generals led by wartime premier Hideki Tojo were sentenced to death.

Of Tojo, MIS veteran Sohei Yamate of Honolulu is quoted, "I still remember telling General Tojo not to commit suicide because the Colonel would hold me responsible. 'Don't worry Sergeant. I won't commit suicide,' Tojo said. He also said that he would take full responsibility for the war. The upcoming war crimes trial, he declared, was one of victor over loser." — *Secret Valor* (1995).

Sixteen individuals ranging from field marshal to civilian bureaucrats were sentenced to life imprisonment and two career diplomats were sentenced to prison terms: Shigenori Togo, 20 years; Mamoru Shigemitsu, who had signed the Surrender documents aboard the battleship Missouri, 7 years. Aiba noted Pal of India was the sole dissenter, finding all defendants innocent of all counts.

SCAP delegated Category B and C trials to the U.S. 8th Army; they were held in five courtrooms at the former Yokohama District Court Building in downtown Tokyo from late 1945 through October 1949.

The majority of these cases originated from incidents arising within the 85 POW camps in Japan, from Hokkaido to Kyushu, which housed approximately 33,000 Allied prisoners, and involved mistreatment, abuse, deaths of prisoners, lack of proper medical care and facilities, and misuse of Red Cross supplies.

There were also cases involving mistreatment, execution and medical experiments conducted on captured Allied flyers by the Kempeitai (military police) in Japan and elsewhere. Two of the most publicized cases were the dissection at the Kyushu Imperial University of captured B-29 airmen under direction of the Imperial Japanese Western Army Headquarters; and execution after interrogation of three downed U.S. airmen by Japanese naval personnel at Ishigaki Island of the Ryukyu chain.

Hundreds of MIS and ATIS (Allied Translator and Interpreter Section) personnel, foreign nationals and other Japanese linguists worked at the trials as interpreters, translators, investigators and language officers. All investigators and interpreters at Yokohama were MISLS (Military Intelligence Service Language School) graduates. The Japan Bar Association provided Japanese lawyers.

The Yokohama trials resulted in 854 being sentenced to various prison terms; 53 were executed and 15 acquitted.

In addition to the trials at Yokohama, "B" and "C" trials were being held by the U.S. military commissions at Manila, Shanghai, Kwajalein and Guam. The Allied nations were also holding trials of their own throughout the entire Southwest Pacific region at 40 locations at such places as Singapore, Morotai, Rabaul, Hollandia and Batavia and up the Asian continent from Rangoon, Kuala Lumpur, Saigon, Hong Kong; at ten sites in Nationalist China, and by Russia at Khabarovsk.

The most serious cases tried by the Russians were the numerous bacteriological warfare experiments, using poisonous serums on POWs, by the 100th and 731st Medical Detachments of the Japanese Kwangtung Army in Harbin, Manchuria.

From 1945 through 1949, the Allies convicted 5,126 Japanese as war criminals; including 934 who were tried and executed in the Southwest Pacific and mainland Asia.

Aiba acknowledged Seattle MISer George Koshi's difficult defense task at the Yokohama trials. He was the only Japanese-speaking attorney among the 20 participating at the trials. Investigators included Shigeo Morisao, Takashi Matsui, the late Jim Fukuda and Joe Wakamatsu.

MIS instructor George M. Koshi, who chaired the reunion steering committee, served on the defense team at the Eighth Army Headquarters Judge Advocate General's Office by virtue of his law degree and prewar practice in Denver. After the trials, he joined the SCAP legal section in the reformation of Japan's legal and judicial system. [Stanley Falk, Warren Tsuneishi, American Patriots (1995)].

Court language monitors at the Tokyo trials oversaw the court interpreters and could temporarily halt proceedings with a switch from within their soundproof booth to correct interpretations, which flowed to the earphones of every seat in the courtroom. The language monitors were all former MISLS personnel and instructors. They were led by MIS Camp Savage instructors Dave Itami, Shio Onodera and Arthur Misaki.

Joe Harrington, in his *Yankee Samurai* (1979), called the monitors "referees," as the best interpreters available. This was a must, since some of Japan's best bilingual newsmen were covering the trial. The Nisei monitors worked in three shifts for both prosecution and defense teams.

The Occupation's most important priority was to mete justice to those who had mistreated Allied POWs. To accomplish this, "suspected war criminals had to be ascertained, apprehended, imprisoned, investigated, prosecuted, defended and sentenced." All of these difficult phases would have been near-impossible to accomplish efficiently had it not been for the outstanding work of the MIS language specialists.

Among the references, Aiba added: *The Other Nuremburg*, Arnold Brackman; *POWs of the Japanese*, Gavan Daws; *Victors' Justice, IMTFE*, Richard Minear; *Crimes of War*, Richard Falk and 2; *War Without Mercy*, John Dower; and Cavendish's *Illustrated Encyclopedia of WWII*. PC

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(Continued from page A34)

railroad tickets. When Takayama arrived at Tokyo Station wearing Navy leggings and cap, carrying a Navy rucksack, the spectators all stared curiously at him.

"I hurriedly took him to a nearby clothing store and improved his appearance before taking him to my home ... He insisted on staying to work for me." After 10 days, he was finally persuaded to return to his home and family. A week later, Satoshi Hirano, 18, came and introduced himself, explaining he was chosen by Takayama, his neighbor, to work for Koyama, and stressed that he couldn't go home. "I finally secured employment for him in Tokyo so that he could visit me as often as he wished and report back to Takayama."

Koyama's story jumps to 1989 when he received a phone call from Hirano, then a Tokyo politician, in Seattle on a fact-finding mission to Alaska. Hirano and Takayama wanted to see him personally to thank him for the kindnesses he had shown to two Japanese after the war.

"This story is only one of my experiences in Japan in which the Japanese people and government officials regarded the MIS presence in Japan with respect and high esteem," Koyama concluded. "The Japanese were first met by MIS linguists, who treated them with understanding and kindness. This resulted in a dramatic change in the general attitude of the people. Their fear turned to relief, antagonism to cooperation, and suspicion to friendliness."

MIS's seven years of Occupation

MIS Norcal club president Harry Fukuhara said of the seven-year period of Occupation in Japan from 1945 to 1952, "The MIS role aided in the rapid recovery of Japan, laid the groundwork for the bilateral U.S.-Japan relationship and helped Japan to be re-accepted into the family of nations."

Kan Tagami, who served as General MacArthur's language adviser for over four years, met with Emperor Hirohito on MacArthur's behalf at the Imperial Palace in a secret one-on-one session. "Never before or since has anyone, Japanese or otherwise, had direct access to the Emperor of Japan," Fukuhara acknowledged. Other Nisei officers assigned as language aides to key GHQ (general headquarters) officers included Shiro Omata and Cappy Harada.

When GHQ implemented the compulsory agrarian land reform in 1946, Shiro Tokuno of Sacramento and Shigehara Takahashi were among Nisei called to explain this change in land ownership.

The pool of Nisei linguists at ATIS (Allied Interpreter and Translator Service) was comprised of several hundred military and civilian personnel, who were being dispatched to military government (G-5) and civil affairs teams in the prefectures, implementing Occupation policies. Fukuhara cited as an example, "Peter Okada, one of the reunion volunteers, to this day has left an everlasting imprint on youth activities in the Osaka area."

"Without Nisei participation," he said, "CCD (civil censorship detachment) could not have functioned" in its mission to extract civil intelligence information from the mass media as well as in orderly implementation of Occupation policies.

Hundreds of Nisei agents worked with CIC (counter-intelligence corps) in the major cities to detect and prevent subversive activities directed against Occupation forces. "They were the eyes and ears of the GHQ," Fukuhara said.

Nisei were assigned to special units, such as, Strategic Bombing Survey Teams, CID (criminal investigations detachments), special intelligence teams, and repatriation teams at all major ports.

Of the Kibei linguists who also assumed key roles, Fukuhara emphasized that the Kibei, having lived in Japan, with their knowledge of the culture and the Japanese way of thinking, "greatly assisted U.S. authorities [while] the Japanese officials and people relied upon them to relay their ideas and intentions. Thus, the Kibei became an effective tool for both sides."

Fukuhara said that in recent years Japanese government officials have often mentioned that the Japanese people owe a debt of gratitude to the Nisei soldiers for their assistance rendered during this difficult time of Japan's postwar history.

Fukuhara concluded, "This is the legacy we would like to leave for the Nikkei generations to follow."

Inside MISLS

Kihara capsulized the MISLS beginnings of November, 1941, at Presidio San Francisco, the successes of the first class of graduates in particular, and fears that rocked the faculty when Pearl Harbor was attacked. One muttered, "Let's head for the hills and hide." But for Kihara, it was a signal to buy up all the Japanese-English dictionaries in town.

McNaughton described the growth of MISLS to the present-day Defense Language Institute at Presidio Monterey, where as many as 20,000 trainees in Vietnamese have been graduated and, because of the Gulf War aftermath, Arabic linguists are still in demand.

Whereas the student-teacher ratio was 10-1 a decade ago, McNaughton noted computers, TV and films have changed that. Half of the instructors in Russian—a language that was added in 1946 and its faculty expanded with the Cold War—have been laid off. FBI agents and astronauts had also studied Russian at DLI, and a group from the Russian class was just graduated to check out USSR's nuclear sites, he said. DLI currently conducts classes in 20 languages. "We are carrying on the traditions of the Yankee Samurai," he assured. PC

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CASE

(Continued from page A35)

espionage--which turned out to be the final major case before the Peace Treaty that ended WWII for Japan.

The trial began on Feb. 18, 1952. As the prosecution summoned each CIC linguist to the stand, a reporter from the official JCP newspaper Akahata ("Red Flag") observed the hearings, made sketches of the trial and even of the CIC linguists. As the trial continued, I received threatening telephone calls in Japanese at my home and was authorized to draw a weapon to protect myself and family. Fortunately the threat did not materialize.

The trial continued with five defense attorneys concentrating on technicalities as their main hope: challenging members of the court for prejudice, questioning the binding on the court of the Potsdam Agreement, attacking the validity of the search warrant that unearthed the damaging evidence, questioning whether the actual search was proper and legal under existing SCAP regulations and claiming that the search itself was a violation of the Japanese constitution, which provided that "the right of persons

See CASE/page A42



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MEYER

(Continued from page A35)

professor of history and international studies at the University of Washington; professor George Totten, director of the East Asian Studies Center at the University of Southern California for 24 years; Cornelius Vermuele, Boston Museum of Fine Arts curator; and Bob Textor, cultural anthropology writer and educator at Stanford University and Saarbrücken.

And besides 'Who's Who'

Meyer then told of the variety of the careers of fellow non-Nikkei MISers which resulted from their language studies.

• Ed Copeland heads the East Asian Department at the University of Minnesota.

• Grant Goodman still teaches, lectures around the world and writes extensively. He and Carl Lande headed the East Asian program at the University of Kansas.

• Stanley L. Falk, a military historian and National Security Affairs specialist, served in GHQ-Tokyo, working with former Japanese army and navy officers on a history of Japan's side of the war.

Some were attracted to military service. Others continued more clandestine careers with the Counter Intelligence Corps, the Criminal Investigation Detachment and the CIA. Such was Max Hugel, deputy director under the late director of the CIA William J. Casey.

A galaxy at State Department

Others were led to more open careers in the State Department:

• Simultaneous translator Jim Wickel served with Ambassador Edwin Reischauer in Tokyo.

• Al Seligman is still involved in diplomatic and economic efforts at the Japan Desk in Washington. Bob Meyers escorted educators after the war. Rick Strauss, now on the Georgetown faculty, is frequently sent by the State Department to Japan on political-economic missions. Bob Pearson served 31 years at the State Department.

Ex-MIS men in law

John Christensen and Michael Braun are practicing law in Tokyo. Others in law include Judge Robert Thornton, an appellate jurist in Oregon, who has authored books on criminal justice using Japanese procedures for comparative study; Al Calhoun active as general counsel for the Bank of Tokyo in San Francisco; Eugene Wright, who sits on the federal circuit court of appeals, and "our Sensei" George Koshi.

Authors-translators

• Jack Seward is among those who have published extensively on language and culture as well as novels with a Japanese flavor. He has a role in a forthcoming PBS-TV special, "Streetcar to Hibiya," about the training of MIS graduates.

• Don Richardson spends much of his time translating ancient Japanese texts. His book, *Random Recollections*, is based on letters from 1944 MISLS graduates.

• Richard McKinnon, the late professor of Japanese and comparative literature, University of Washington, received the Order of the Rising Sun, Gold Rays with Neck Ribbon, in 1989 for his contributions to bilateral culture.

• Herb Passin and Hans Baerwald also were decorated by the Emperor of Japan for promotion of closer relations.

• Leon Hurwitz, the late head of the language program at the University of British Columbia, had written 23 books, many in Japanese, Chinese and Sanskrit.

• The late Bob Brower was department head of Japanese language and Far East Studies at the University of Michigan.

MacArthur's aide-de-camp

As Gen. MacArthur's deputy, Faubion Bowers was able to overcome the sentiment among high-ranking U.S. officers who wanted to outlaw kabuki as being ultra-nationalistic.

MIS-training payoffs

Other graduates, George Buffington and Tom Wilds, became professional translators, Buffington at Japan Air Lines in the legal section, an Wilds as a consultant in the translation field of scientific terms, patents and medicine.

Allen Beach and Baldwin Eckel used their language skills to become business consultants in the U.S. and Japan.

Beneficiaries of the GI Bill

Many MISLS graduates did advanced studies to organize language programs at other institutions.

Joe Sutton set up the program at the University of Indiana and went on to become president. Bud Klauser is head of of Dow Chemical's Japanese section and is Washington consultant for Mitsubishi Industries. Burke Peterson heads the Japan office of Vicks in Osaka, lectures at meetings in *Osaka-ben* [Osaka dialect].

RAPPIN

(Continued from page A35)

nailed shut; we had to dig around the nailheads with our pocket knives. So we retrieved the Declaration of War."

Rappin also discovered "secret plans for setting up governments in Washington, Oregon and California after they conquered us." Accompanied by the biggest and toughest-looking Nisei he could find in his section, he raided a secret hovel in Ueno Park to get the documents.

The last task was gathering everything available in in the *NYK* Building basement about Russia and Siberia. "The Russians were probably doing the same thing about us," Rappin remarked.

'Who's Who'

Rappin capsulized the histories of some well-known non-Nikkei MIS veterans.

• Col. John Alfred Burden was born and schooled in Tokyo and knew the language well. In the '30s, too old to join the Army he enlisted in the Reserve. Within the week after Pearl Harbor he was sent to the MISLS, Presidio of San Francisco. He and David Swift and 58 Nisei started the first Japanese language class, where *heigo* (military Japanese) was emphasized. In 1942, he and Tateshi Miyataki and the two Kubo brothers, Takashi and Takeo, were sent to Guadalcanal where they demonstrated the importance of language teams in combat zones. Burden was decorated by Chiang Kai-shek for work in China.

• 1st Lt. Jerome Londin, with the Eighth Army in the Philippines, called out to Japanese in caves to come out. "The only answer was a hand grenade." No one was injured, but his team talked 48 Japanese into surrendering.

• William Laffin, with Merrill's Marauders in northern Burma, made a 15-day march over slippery trails through jungle and the Kumon Range, trying to beat the monsoon and surprise the Japanese at Myitkyina Airfield. They captured the airfield, but Laffin was killed by strafing Zero planes.

• Dempster Dirks had lived in Japan and was well versed in Japanese. His great contribution was to break the secret code used by Japanese aircraft.

• Lt. Benjamin Hazard served with the 27th Infantry Division language team in Saipan, and also on Leyte. He was in charge of the 307th MI detachment in Okinawa with Lt. Joseph Bothwell, where the language team translated a draft grid with symbols of Japanese defenses. Both later went to Korea and helped arrange the surrender of the Japanese south of the 38th Parallel.

• George Totten was with the language team in Morotai, south of the Philippines, dropping leaflets to convince the Japanese to surrender. In Mindanao, Totten translated for Maj. Gen. Clarence Martin when General Harada surrendered.

His classmates at Ann Arbor

Rappin also told of his classmates while at University of Michigan, Ann Arbor:

• Japan-born Beiko Correll worked as an interpreter for Japanese business interests and was a hunting and fishing guide.

• Howard "Buzz" Wagner, also born in Japan, remained in the Army, attained the rank of general, and taught English to Japanese executives.

• Tom Reininger had paid a Japanese gift shop owner in Minneapolis $1 a lesson to learn *Nihongo*. He served as a translator in Gen. Hodges' headquarters in Korea.

• Dick Kirk knew one word, *isu* (chair) before he entered the language school. He served in the Korean War with the Marines up to the Chosin Reservoir, worked with trade fairs around the world, and was interpreter for Washington Gov. Evans.

• George Pratt studied Japanese at Harvard and did investigative work in Osaka during the Occupation.

• Howard Lund, in charge of alien property in Tokyo, found a Japanese government hoard of gold and diamonds in the Bank of Japan basement vault. "He liked to run his hands through the barrel of diamonds," while making arrangements to ship it all to the U.S. as war reparations. But the Russians complained to Gen. MacArthur and the transfer was stopped.

• Bill Ryan in charge of the motor pool at the NYK Building, later became Father Ryan, helping to build children's character at his parish school.

• Dan Henderson studied law, handled international cases involving U.S.-Japan interests, co-authored a book on Japanese American law, and taught Japanese at the University of Washington.

Said Rappin, "We finished our 18 months of training and had a choice of being commissioned or going home. Some went home. Most of us, with a small sense of duty and patriotism, stayed in and went overseas. I believe we'll all agree that it was a great experience."

KOREAN

(Continued from page A35)

rely on Korean or Chinese interpreters or translators unless, there was a need for interpreters who knew Japanese or English. Realizing their skills had become limited, many Nisei linguists moved into other intelligence fields such as the Central Intelligence Agency, State Department or other Army positions.

The Nisei MIS officers who remained with a commission from a different branch were handicapped, as their service record would not reflect the rounded-out command experience, schooling and training that they had had, and thus were deprived of timely promotions. During the reduction of forces, many officers were reduced to their last enlisted ranks.

Fortunately, in 1962, the Army established a Military Intelligence branch and chain of command, with its own qualifications and training requirements for promotions.

Some call the Korean War a "police action." But according to Hosoda it certainly was not, when all branches of the U.S. military, and similar units from other nations, were employed "to help us police North Koreans and China and settle for half of Korea."

Hosoda concluded he found no evidence of animosity by Koreans toward the Nisei. "I believe they turned to us for support because they felt the Nisei understood their culture, customs, philosophy, thus possibly would be more considerate."

High Korean government and military officials "confided in me and told me of their [earlier] exposure to the Japanese through schools, residency in Japan, in business and under various situations. They provided privileges, opportunities and information that I am positive non-Nikkei would not have received," he said. "I am confident other Nisei had similar favorable and friendly relations and opportunities while working with them at all levels in the community."

CASE

(Continued from page 41)

to be secure in their homes against arrest and seizure shall not be impaired." All such defense motions and challenges were overruled by the court.

The trial ended with convictions, the defendants being sentenced to varying prison terms. Ironically, however, the Peace Treaty became effective shortly thereafter, and all seven were freed in a blanket release of political prisoners.

The Japanese authorities, however, felt the instance was a classic showcase of successful cooperation between Japanese and Americans that had led to a conviction. An informal reception followed for the personnel involved. The Americans received a sake drinking cup with the Imperial chrysanthemum inside and a pack of cigarettes with the Imperial crest on each cigarette.

The Japanese authorities introduced this case to its Police Academy training program, and this working relationship and rapport continues to flourish to this day.

The case became known to the Americans known as the "Case of the Seven Dwarfs." The title came from the popular Snow White and the Seven Dwarfs. The Japanese, however, called the case, "Ni Ichi Ni Jiken," the Two One Two Incident, in reference to the date, written 2/12 in Japanese style.

Koyama was among the 1943 MIS graduates to serve in the Southwest Pacific in World War II, was wounded on Leyte in October 1944 by a kamikaze pilot, hospitalized for a year and discharged with a 40% disability. He returned home to Spokane, Wash., but was recalled to active duty in January, 1947, and commissioned for intelligence duty in Japan. He later served in Vietnam, and retired in 1970 as a full colonel while teaching at the Army Intelligence School. His final disability adjudication was 100%.

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Mixed blessings

BY SANDRA MIKESELL BUSCHER



Profile:
Sandra Mikesell Buscher

BORN: Kingston, N.Y.
BACKGROUND: Japanese, English, German, Italian.
RESIDENCE: Bethel, Conn.
EDUCATION: University of Colorado, B.S., chemical engineering
PROFESSION: piano teacher.
FAMILY: Robert, 8, April, 5.
JACL: New York Chapter.

My name is Sandra Mikesell Buscher. My mother, Vicky Marumoto Mikesell, is Nisei. My father, Robert Mikesell, is part English, German and Italian. I was always very aware of having mixed racial heritage as a young girl. My parents were very concerned about racial prejudice affecting my three siblings and me. But to me, that only meant prejudice for the Japanese part of my heritage.

I was born in Kingston, N. Y. and went through elementary school in Westchester County, N. Y. It was there, in the school library, where I first heard a negative comment about my Caucasian heritage. My older brother and I found ourselves talking to a full-blooded Japanese American boy one day. He leaned forward and in all earnestness said, "It's too bad you aren't all Japanese!" He went on to assure us that it was good we had some Japanese heritage, but then restated what a shame it was that we were not "pure" Japanese.

I was shocked that my Caucasian heritage would be considered negative by anyone! When most people attached a racial identity to me, they viewed me as Asian. Certainly every prejudiced remark made to me up until then was about being Japanese. Movies about World War II were on the television regularly in the 1960s. My bus rides to school were filled with other students pretending to shoot machine guns at me, acting out scenes from those movies. To have a Japanese-American boy comment on my Caucasian heritage was very confusing for me. This is when I realized being a "mix" doesn't just mean being part Japanese. It means being part Japanese and part "something else." Now I realized that individuals in each group might have feelings about the other component of my heritage.

By the time I was in high school, my family had moved to Englewood, Col. In a school of more than 4,000 students, there were only a couple of dozen non-whites. I started developing some prejudice of my own against the Caucasian students who occasionally made racial remarks to me. Then, near the end of my freshman year, I went on a three-week high school exchange to Hawaii.

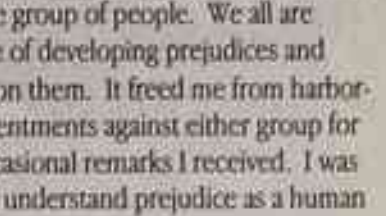
In Hawaii, I received some negative comments about being a *haole*—a "white." This time I smiled. To face prejudice for being Asian in a mostly Caucasian world one week, and then face prejudice for being Caucasian in a mostly Asian world the next week was a liberating experience for me. It helped me to understand that prejudice is not limited to any one group of people. We all are capable of developing prejudices and acting on them. It freed me from harboring resentments against either group for the occasional remarks I received. I was able to understand prejudice as a human problem.

I have thought of my experience in Hawaii many times through the years. It has helped me remember to walk away from the temptation to stereotype, or lash out at a group, when I am disappointed in individuals. It is probably one of the greatest gifts I have received from my mixed racial heritage.

I was always interested in my Asian background. When I learned that my two Japanese grandparents grew up in Hiroshima prior to immigrating to America, I felt an added responsibility to understand my family background and to share it with others. I recently joined the New York Chapter of JACL. Members helped sponsor my trip to Hiroshima this past August to attend the Students International Peace Conference [See story, page B21]. I have been making presentations about Hiroshima to community

See BLESSING/page A48

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6. China 4 Cities & Hong Kong, 4/15-28
7. Wonders of Turkey, 5/15-29
8. Grand Europe 10 Country Tour, 5/7-27
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11. Japan Summer Tour, 6/24-7/4
12. Branson/Ozark Tour (Shoji Tabuchi Incl.), 9/10-19
13. Georgia & South Carolina, 5/25-6/1
14. British Heritage, 6/1-14
14a. Alaska Land (Non-Cruise), 6/24-7/3
15. Hawaiian Islands Cruise (Optional HNL Stay), 7/5-13
16. Japan Gion Festival (Matsuri) Minshuku Lodging, 7/12-18
17. Japan Nebuta Matsuri Special (Minshuku Local Lodging), 8/1-9
18. Japan Awa Odori Special (Minshuku Lodging), 8/8-14
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21. Canadian Nova Scotia Maritime, 9/14-22
22. Canadian Rockies Loop, 9/21-29
22a Michigan & Great Lakes, 9/28- 10/5
23. Eastern US Canada Discovery, 10/2-16
23a China 4 Cities, 9/8-20
24. Japan Ura Nihon Tour, 9/30-10/9
25. Japan Kenka Matsuri Special (Minshuku Lodging), 10/10-18
26. Japan Fire Festival Kyoto Special, 10/14-22
27. Tennessee, Kentucky & Branson Ozarks, 10/5-13
28. Japan Daimyo Gyoretsu Special (Minshuku Lodging), 10/28-11/4
29. Japan Fall Foliage Tour, 10/31-31
29a Australia & New Zealand, 11/6-20
30. Kyushu Special w/Shikoku Tour, 11/16-26
31. Discover South America, 11/4-18
32. Christmas at Branson, 11/27-12/5
33. Japan Onsoku/Shinjuku Special, 12/28-1/4

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HAPA GENERATIONS



Profile

NAME: Kelly Aiko Wicker
BORN: Olympia, Wash.
BACKGROUND: Japanese, Irish, Scottish
RESIDENCE: Lacey, Wash.
OCCUPATION: executive receptionist, Washington State Gov. Mike Lowry
EDUCATION: Completing business major
JACL: Olympia Chapter

A growing appreciation

By KELLY AIKO WICKER

When I heard that the theme of this year's *Pacific Citizen* Holiday Issue is *hapas*, I was very interested because being a *hapa* has never been an issue for me. Being half Japanese has not created any bad experiences in life for me; I attribute this to my family and friends.

I also have a lot of mentors in my family and in JACL who have contributed to my having a better understanding of my Japanese culture and background. Through this appreciation of my culture I am the person I am today.

Looking back, I recall trips to my grandparents' home on Olympia's Oyster Bay. Some of my favorite things to do were to look at old black and white family pictures, eat my grandmother's sushi, read my grandfather's Senryu poetry, and observe all their trophies from Senryu tournaments.

But most of all I remember their words of wisdom and life experiences that will be imbedded in mind forever. I see my family's dedication to the JA community through JACL, Nikkei jin-kai, Senryu, etc., and hope that I will be that active when I am their age.

Knowing JA history (i.e., immigration, internment, civil rights laws, affirmative action, etc.) is important to me and is something I hope to teach people who do not know the JA experience. Through the JACL Curriculum Guide, chapter workshops or conferences, and local chapter activities, our communities can also learn about and appreciate the JA culture.

When I have a family, I will make sure they are integrated into the JA community through cultural events (Bon Odori, Cherry Blossom, Mochizuki, etc.), and I will teach them both the meaning and importance of their culture as I have been taught. Due to this understanding of my culture and background I have also learned to appreciate other cultures and the sacrifices people have made in the world. I am truly proud of my heritage and will continue to learn.

BLESSING

(Continued from page A45)

groups ever since I returned. This is one way I am sharing my particular heritage with others.

I also conduct a yearly Japanese folksongs workshop at the Northeast Music and Dance Festival. It's called "Music for the Paper Crane" in honor of the children of Hiroshima. I began this four years ago as a way to learn more about my Japanese heritage. Preparing for the workshop each year, I find myself discussing songs with my mother and grandmother. Each year I hear new family stories that are prompted by the songs. It has been a wonderful and rewarding experience for me. I also dress in kimono for the workshop, and dress my children in kimono once a year for this occasion.

I have taught piano for seven years now, having previously spent seven years with IBM in technical support. I am currently president of the PTO at my children's elementary school, so I am in constant contact with many children in my town of Bethel, Conn. When students ask me about my heritage, I have the opportunity to tell them that my relatives came from Japan, England, Germany and Italy, but that I am an American. PC

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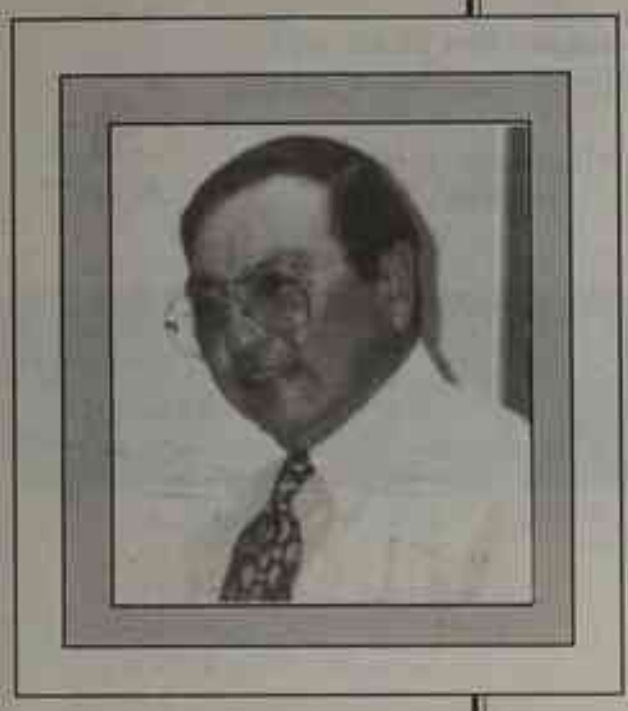


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Teaching teachers about the Japanese American experience

By MACE ISHIDA



Born in Fresno, Calif., and now a resident of Blacklick, Ohio, Mace Ishida has a Ph.D. in educational administration and is an educational consultant. Two years ago, he read about the JACL Education Committee's Curriculum Guide project and decided that this was an important goal. "I wanted to educate people about the Japanese American experience," he said. "It was just something I wanted to do to get involved." As the Midwest educational coordinator for the JACL Education Committee, he has since become one of the organization's most experienced advocates for the project. In the past year-and-a-half, he has made presentations in a dozen schools in Ohio. He is a member of the Dayton Chapter, JACL.

JACL's National Education Committee, led by Teresa Maebori and Sharon Ishii-Jordan, has written an outstanding Curriculum and Resource Guide for educators titled *The Japanese American Experience: A Lesson in American History*. For the past 18 months, I have had the opportunity to conduct seminars for educators and other interested individuals on how to fully utilize the guide in the teaching of the Japanese American experience to students in the classroom.

The guide has been extremely well received by educators because it provides a complete teaching unit on the Japanese American experience. The purpose of this article is to share ways in which it can be utilized in seminars as the basis for "teaching teachers" to teach the Japanese American experience. Seminar goals, preliminary activities, the "Historical Overview" and "Learning Activities" sections of the guide, supplemental activities and evaluation methods are described.

Seminar Goals

"The Japanese American Experience, A Lesson in American History, JACL's Curriculum and Resource Guide," was also the title given to teacher seminars. The following goals were formulated for the seminars:

- To share background information on how and why the Japanese American internment occurred.
- To demonstrate lessons from JACL's Curriculum and Resource Guide, *The Japanese American Experience: A Lesson in American History*.
- To conduct other learning activities which supplement the Curriculum and Resource Guide, including the sharing of personal experiences by individuals interned during WWII.
- To share resources that enhance instruction of lessons on the Japanese American experience.

Goals should be shared with participants at the outset and reviewed at the conclusion of the seminar using overhead transparencies.

Preliminary activities

A safe and positive learning climate is a prerequisite for participants working together in cooperative learning groups during the seminar. The purpose of preliminary activities is to create such a learning climate, because adults learn better in such an environment. Generally, participants from different schools attend the seminars. A friendly self-introduction by the seminar instructor is recommended as a first preliminary activity. Participants want to know about the presenter's background, connection to the topic, and credibility. The self-introduction should be brief.

Participants then introduce themselves. They should share their name, school district or occupation, teaching responsibility, and why they are attending the seminar. Information shared by each participant helps the seminar facilitator get a "feel" for the group and alter the instructional focus if necessary. For example, if all participants are secondary school teachers emphasis can be placed on secondary level activities from the guide.

After self-introductions, participants should be placed in cooperative learning groups. Four or five individuals per group is ideal. Each group member should share a strength that can be helpful to the team, a favorite movie or song, and why education is enjoyable. Team members discover common ground, as well as those strengths that can be utilized during the remainder of the seminar.

The Curriculum and Resource Guide

See TEACHERS/page A51

Smithsonian exhibit is useful teaching guide

The traveling Smithsonian Institution exhibit, "A More Perfect Union: Japanese Americans and the United States Constitution," provides an excellent opportunity for local JACL chapters to inform teachers about JACL's Curriculum and Resource Guide.

During October and November 1995, Dr. Ron Katsuyama, Dayton Chapter, JACL, organized four seminars also titled "A More Perfect Union: Japanese Americans and the U.S. Constitution" for teachers in the Dayton, Ohio, area.

The seminars prepared teachers in the use of JACL's Curriculum and Resource Guide and taught them how to make use of the exhibit.

One teacher seminar was supported by the Western Ohio Education Association and three were co-sponsored by the Dayton & Montgomery County Public Library. Both supporting organizations and members of the Dayton Chapter helped distribute brochures describing the teacher workshops to area schools.

Dr. Katsuyama, a psychology professor at the University of Dayton, talked about the psychological implications of internment, and issues of prejudice, stereotyping and dis-

See EXHIBIT/page A58

Supplementary activities and resources

Personal recollections of internment are the most effective method for enhancing instruction from JACL's Curriculum and Resource Guide. In Ohio, Fred Morioka, Masagi Ito, Dr. Kaz Kimura, Kim Sakada, Pete Hironaka, Kiyo Yukawa, Roy and Sue Sugimoto, George and Jean Umemura, Bud Okubo and Ayako Watanabe have been outstanding in sharing personal experiences prior to WWII, during internment, and after internment. Sharing of personal internment experiences serves the following purposes:

- Reinforces lessons from the Curriculum and Resource Guide.
- Personalizes the internment experience for seminar participants.
- Raises numerous questions on the part of participants about internment. How could such an injustice take place? What happened to your possessions? Did anyone or any group defend your constitutional rights? How was life in the internment camps?

Nearly every teacher has commented that the most valuable part of the seminar was the sharing of personal experiences by individuals who experienced the internment.

It is recommended that the perspectives of both men and women be shared, because they are different.

The Bracelet, by Yoshiko Uchida, provides an excellent resource for elementary teachers to help students understand the evacuation and internment experiences of Japanese Americans during World War II through the eyes of a seven-year-old internee. A lesson plan for *The Bracelet* can be obtained by writing Mace Ishida at the address provided at the end of this article. Jeanne Wakasuki's and James Houston's *Farewell to Manzanar* is

See RESOURCES/page A58



MAKING A POINT—Mace Ishida, Midwest educational coordinator for the JACL Education Committee's Curriculum Guide project, shows photos of the internment experience to interested teachers in the Midwest. The title of the presentation was "The Japanese American Experience: A Lesson in American History." Ishida is one of many JACL members who are approaching schools around the country to include the Japanese American story in textbooks and classrooms.

TEACHERS

(Continued from page A50)

The "Historical Overview" section of the Curriculum and Resource Guide provides essential background information about the Japanese American experience. It is crucial to cover this section prior to conducting lessons from the "Learning Activities" section of the guide. Moreover, many seminar participants have little or no knowledge of early Asian American experiences in the United States, internment during WWII, violation of constitutional rights, or recommendations of the Commission on Wartime Relocation and Internment of Civilians. Each of these topics is covered in the "Historical Overview" section of the Curriculum and Resource Guide.

Topics from this section are divided so that each learning group reads, discusses, and reports on their assigned topic. The section can be covered quickly and efficiently when portioned into smaller segments. Teachers become active in the learning process through this method of classroom instruction, and they appear to enjoy working together during this portion of the seminar.

Seminar participants, after completing this activity, often comment positively about the high quality and usefulness of the "Historical Overview" section. This method of covering the "Historical Overview" section can also be used with students in the classroom.

The "Learning Activities" section of the Curriculum and Resource Guide contains three elementary and four intermediate-high school teaching lessons. Lesson plan objectives, a description of activities, a listing of required materials such as videos and books, and methods are outlined for each lesson. It is helpful and more meaningful if the required materials are on hand when demonstrating any lesson. For example, Elementary Lesson Three requires *Journey to Topaz*, by Yoshiko Uchida. The seminar facilitator should have a copy of the book and provide an overview of its contents.

Although lessons are designated Elementary and Intermediate-High School, the elementary lessons can be used at the intermediate-high school level. During seminars conducted to date, Elementary Lesson One, Part I, 1 and Part II, 1—to help students become aware of and sensitive to the Japanese American camp experience—have been successfully demonstrated to both elementary and secondary teachers and other adults. Participants write a listing of all possessions. Teachers are then told they are going away from home—not knowing where, the duration, or the conditions. From the listing of possessions, they are told they can take any things wanted and needed as long as they can be carried. Participants then discuss what they would take, how they would feel, and what to do with possessions that could not be carried. After demonstrating Elementary Lesson One, Lessons Two and Three are described verbally.

Lesson Plan III, "Camps and the Constitution," is the Intermediate-High School lesson demonstrated during seminars. The lesson objective is for students to ascertain what violations of the Bill of Rights were committed with the internment of Japanese Americans, so that they may more clearly value those rights. A copy of the Bill of Rights is distributed to each teacher. Teachers are to pretend that a new government has taken over the United States and that only five of the original rights are to be retained. Individually, teachers must reduce the current Bill of Rights from 10 to five. After completing the task individually, each cooperative learning group attempts to reach consensus on the five rights to be retained. Each group reports their Bill of "five" Rights. Teachers more fully understand the Bill of Rights after completing the two tasks.

After reporting their Bill of "five" Rights, each group is asked to identify which of the 10 of the Bill of Rights were violated with the internment of Japanese Americans. *Unfinished Business*, a video documentary which tells the story of three men (Fred Korematsu, Gordon Hirabayashi, and Minoru Yasui) who defied Executive Order 9066, can be used as a supplementary teaching tool for this lesson.

Teacher participants and other adults attending seminars have reacted positively to "Camps and the Constitution." Many teachers comment on the importance of understanding the Bill of Rights. Other teachers wonder how the constitutional rights of U.S. citizens could be abridged, and without opposition from other citizens, legislative bodies, the judicial system, or the executive office. "Camps and the Constitution" helps to achieve one of the most important outcomes of the seminar: to educate teachers about the violation of rights guaranteed by the U.S. Constitution; the Constitution must be a working document to protect the rights of all citizens regardless of race, ethnicity, religion, gender, age or lifestyle; such a massive injustice, as happened to permanent Japanese resident aliens and Japanese American citizens during WWII should not be repeated in the future with any individual or group of citizens or legal aliens.

After the Elementary and Intermediate-High School lessons are demonstrated, each remaining section of the Curriculum and Resource Guide is described verbally. Important dates in the history of Japanese in the United States provide a chronology of events which mark that relationship. A "Selected Book Lists" section is convenient for teachers because books appropriate for elementary, intermediate, and secondary students are recommended.

Evaluation

An evaluation of teacher seminars is recommended. Generally, a written evaluation instrument provides valuable information regarding the overall success of the seminar. A five-point, Likert-type rating scale is employed to answer three evaluation questions, with five the highest rating:

1. Please rate the overall success of the seminar: 1•2•3•4•5
2. Please rate the quality of presentations: 1•2•3•4•5
3. With additional study of JACL's Curriculum and Resource Guide, I will be able to conduct lessons on the Japanese American experience. 1•2•3•4•5

Teachers are also requested to share positive aspects of the seminar, recommendations for improvement, and additional comments.

The "Curriculum Guides" section of the Curriculum and Resources Guide provides information for elementary and secondary teachers on how to write for additional curriculum guides on the Japanese American experience. *The Bill of Rights and the Japanese American World War II Experience*, published by the National Japanese American Historical Society, is outstanding.

Resources for informational material on the Internment provides teachers with a listing of JACL national and regional offices, resource agencies, and the permanent Smithsonian Museum exhibit, "A More Perfect Union." Regional resources are also provided so that educators anywhere in the United States can write for additional information and resources to supplement the Curriculum and Resource Guide.

Finally, an appendix contains a glossary; pages from *Japanese American Journey: The Story of a People*, a book about the Japanese American experience written by Takako Endo, Florence Hongo, Sadao Kinoshita, Katherine Reyes, Donald Sekimura, Rosie Shimonishi, and Shizue Yoshina; a copy of the Bill of Rights and a summary of constitutional rights violated; Civilian Exclusion Order No. 5; concentration camps for Japanese Americans During World War II; various pictures related to the camp experience; Executive Order 9066; President Gerald R. Ford's Proclamation terminating Executive Order 9066; and President George Bush's apology for injustices to Japanese Americans during World War II. The documents and pictures in the appendix can easily be enlarged to make an effective pictorial collage of the Japanese American experience for those teachers and students who may be visual learners.

The National Education Committee of JACL must be commended for writing an outstanding history of the Japanese American experience, providing outstanding lesson plans for elementary intermediate-high school teachers, detailing additional resources, books and videos, and for including important pictures and documents of this period in American history. JACL's Curriculum and Resource Guide, *The Japanese American Story: A Lesson in American History*, should be incorporated into every social studies teacher's curriculum.

See TEACHERS/page A55)

Some comments about the seminars

During the past 18 months, Mace A. Ishida has had worked with nearly 250 educators regarding the Japanese American experience.

An evaluation of a recent seminar conducted in the Sycamore City Schools, Cincinnati, provides typical teacher ratings and comments regarding "The Japanese American Experience: A Lesson in American History" seminars.

Teachers rated the overall success of the seminars as 4.9 (5.0 is the highest possible rating) and quality of presentations as 4.9.

Here are examples of comments from teachers who have experienced the seminars:

—Mr. Motioka, speaker, was excellent.

—Personal experiences are helpful.

—First-hand knowledge of the speaker was interesting.

—Wonderful speakers and (lesson plan) activities.

—Interesting!! I learned some things.

—Excellent personal experience were shared by both speakers.

—It makes the topic more memorable and impressionable.

—Loved the speakers; liked being able to discuss things with team members.

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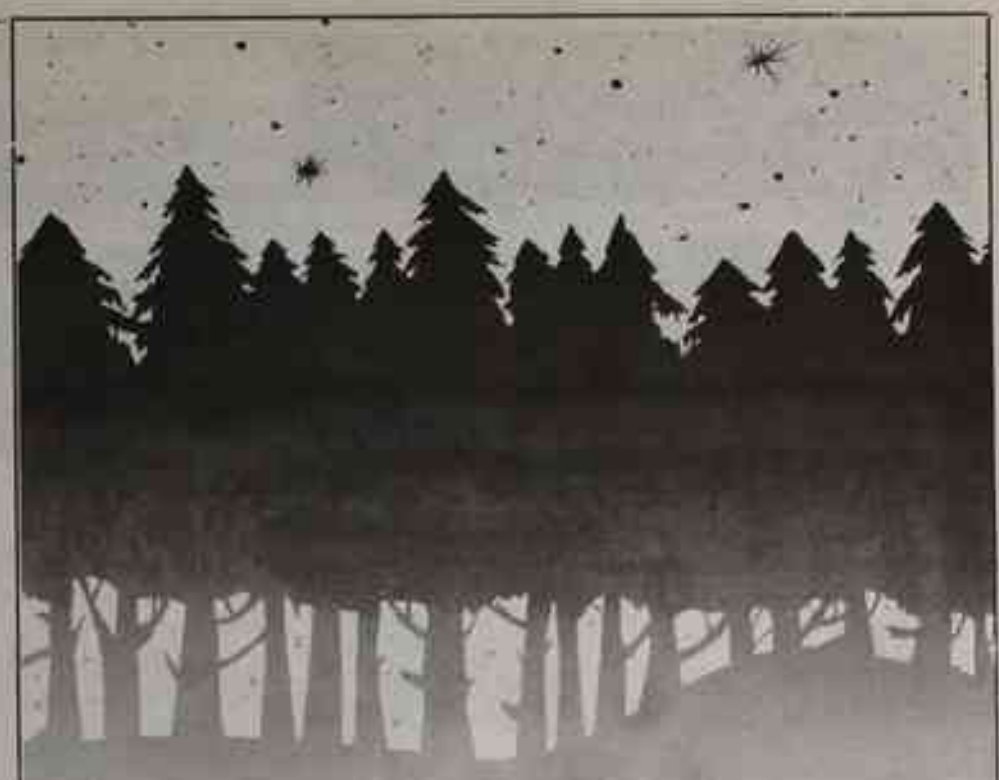
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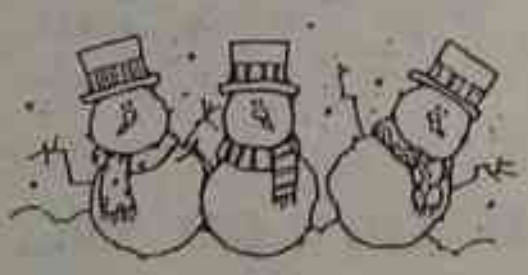
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Congratulations Herbert
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I look forward to working with you in the future
and meeting you in person some day soon.
Sincerely yours, Grant Yamaguchi, your sister Myrtle & brother-in-law
Ralph's nephew and Seattle Chapter Board of Directors member

Holiday Greetings
Cherry T. Kinoshita
3520 S. Thistle
Seattle, WA 98118

TEACHERS

(Continued from page A51)

Educators can fully utilize the guide after participating in seminars that contain the following activities:

1. In-depth review and discussions of the "Historical Overview" section of the Curriculum and Resource Guide.
2. Demonstration lessons from the guide.
3. Demonstration and/or discussion of supplementary activities that enhance instruction from the guide.
4. Sharing of personal internment experiences.
5. Review of materials and resources in the guide and from other sources.

Evaluation comments highlight the importance of sharing personal internment experiences at teacher seminars. They show a positive reception to the Curriculum and Resource Guide lesson plans, and support the method used for conducting the seminars, that is, working together in cooperative learning groups.

It is a great challenge to attract teachers to seminars on the Japanese American experience. Future efforts must be directed to working directly with large school districts, suburban districts, and county educational agencies. Presentations should be made at state and national conferences such as those sponsored by the Association for Supervision and Curriculum Development, National Staff Development Council, and National Association for Multicultural Education. *The Japanese American Experience: A*

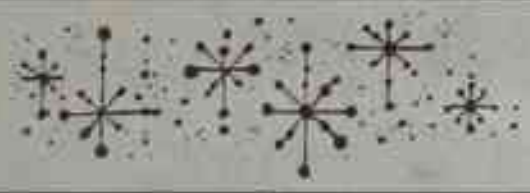
See TEACHERS/page A58

Mile Hi



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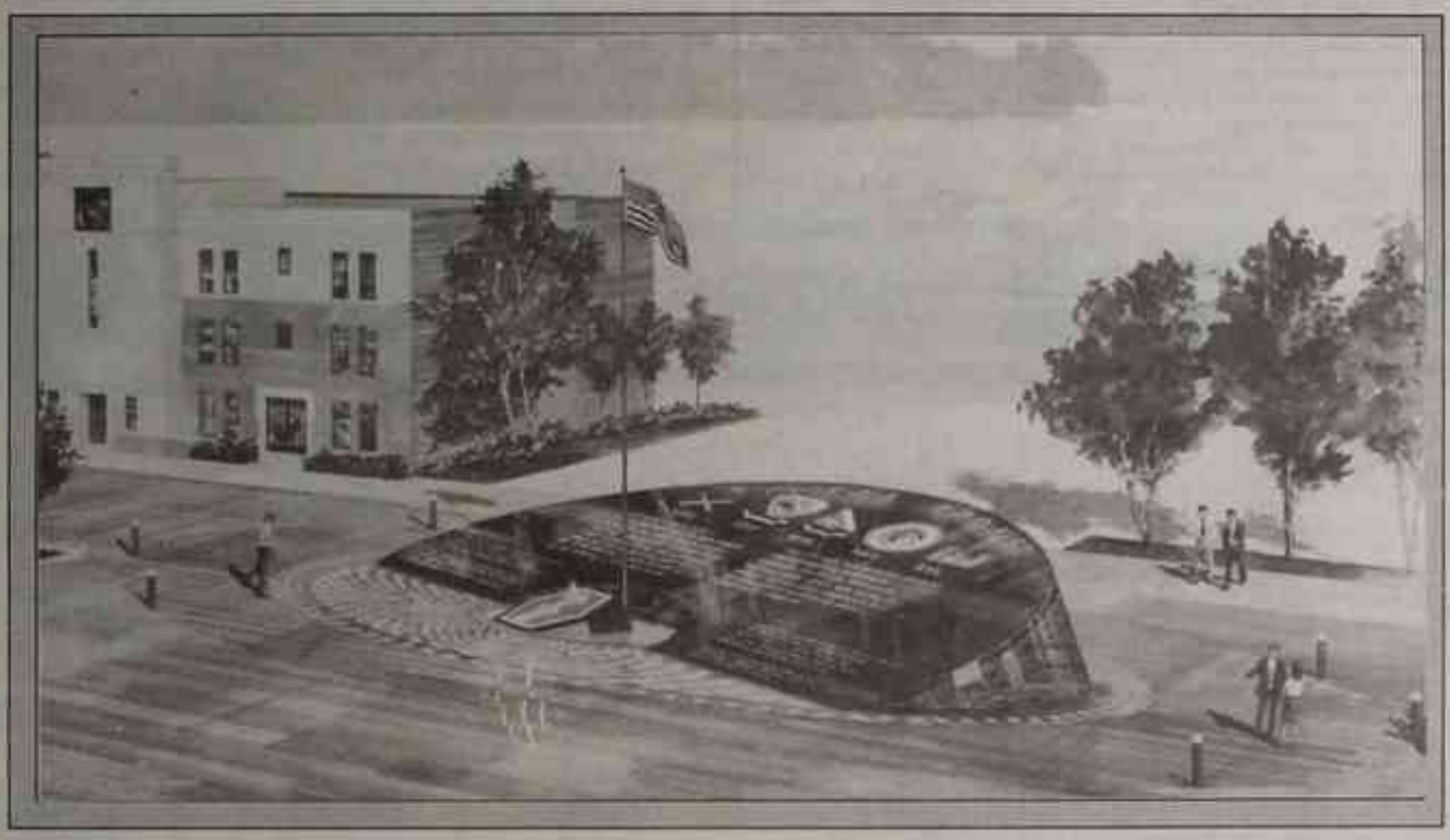
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Wakiji, George / Betty ..... 3820 Iron Willow Court, Alexandria, VA 22310
Yamada, Gerald / Nancy ..... 10316 Mourningdove Court, Vienna, VA 22182
Yamada, Golden / Kim ..... 1915 S Arlington Ridge Rd, Arlington, VA 22202

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Milwaukee, WI 53218

SEASON'S GREETINGS

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All Addresses: MILWAUKEE, WIS 532—

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ISHII, Sachi ..... 2511 E Belleview (11)
JONOKUCHI, Eddie/Nancy ..... 3202 S 23rd St (15)
KATAOKA, Lily ..... 2723 N Frederick Ave (11)
MATSUMOTO, Charles/Elva ..... 4873 N 40 St (09)
MURAI, Roy/Miyako; Carole ..... 2242 N 53rd St (08)
SHIO, Nami ..... 7871 W Heather Ave (23)

WAUWATOSA, WIS 532—

HIDA, Edward/Heidi; Catherine ..... 2109 N 73 St (13)
MINAMI, Ronald/Ruth ..... 9540 Palmetto Ave (22)

ELSEWHERE IN WISCONSIN

FUJIHIRA, Steve, Sherri & Michael ..... 5393 Meadow Dr, Greendale 53129
HASEGAWA, Andy/Chiyoko; Amy ..... 6978 Heathmeadow Ct, Greendale 53129
JONOKUCHI, Irenn/BRIDGEFORD, Gary ..... 1939 E Boytharn Way, Brookfield, 53186
MAYESHIBA, Andrew/Irene ..... 7189 Mackinac Ave, So. Milwaukee 53172
NAKAHIRA, Shig ..... PO Box 5237, Madison, 53711
SUYAMA, William/Barbara; Wendy, Amy & Scott ..... W-154-N 7727 Pheasant Ln, Menomonee Falls 53051
TAKAYAMA, Kuni/Masako; Karen, Janet ..... 6317 Inner Dr, Madison 53706
TANOUYE, Chiz/Fumiko ..... 3135 Phoenix Ave, Eau Claire, 54703
TERAMURA, Aya ..... 3445 Meadowcroft Ct, Brookfield 53045
TOKI, Akira/Mary ..... 1166 Sky Ridge Dr, Madison, 53719

OUT OF STATE

DATE, Kaz Henry & Etsu ..... 326 Tipperary, Alameda, CA 94501
KUGE, Yutaka ..... 98405 Kilihea Wy, Aiea, HI 96701
NARUO, Taka/Shima ..... 1880 Santa Fe St, Oakley, CA 94561
SHIRAGA, Shiro/Catherine ..... 880 Appletree Ct, Northbrook, IL 60062
WATANABE, George/Eunice ..... 607 Prospect Manor, Mt Prospect, IL 60056

Season's Greetings
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Wisconsin

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Jim & Lucille MIYAZAKI
2054 Pleasant St.
Wauwatosa, WI 53213

Happy Holidays
DAVID SUYAMA
CHAPTER CHAIRMAN
10428 W. Birch Ave.
Milwaukee, WI 53225

Greetings
PAUL & ATSUKO KUSUDA
200 Tompkins Dr.
Madison, WI 53716

GREETINGS
Allan & Vivian Hida
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Wauwatosa,
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Season's Greetings!



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San Jose to host JACL '96 convention

"For the Sake of the Children," the theme of the 1996 National JACL Biennial Convention to be held in San Jose, Calif., Aug. 6-11, is loosely based on the old Japanese saying, "*Kodomo no tame.*" The convention logo represents JACL's commitment toward the future by recognizing that youth and children are the future of the organization. The logo shows five children holding hands, representing JACL's strength in unity. The children are of various ethnic backgrounds, to show the multiracial diversity of the Japanese American community.

Convention chairperson Tom Shigemasa, who began rallying the San Jose Chapter in 1994 to host the convention, promises that it will be a first-class affair. The convention committee is busy with plans to make this an extra special convention. Among events that they have been working on are the welcome mixer to be held at Kelly Park Historical Museum, a Generations '96 Dance to be held just prior to the convention, the awards banquet and the Whing Ding at the Fairmont, a speech contest, a fashion show displaying Japanese American talent, and the final Sayonara Ball.

Input

Make plans now to attend the 34th Biennial JACL Convention. "For the Sake of the Children," make it a family event that will be enjoyed and remembered for a lifetime.

Registration information and the schedule of events will be mailed to chapters in early February. For early questions related to the convention, call the San Jose JACL office (408) 295-1250 or better yet, fax your questions to 408-295-1291.

They have also been busily working on booster activities, such as a tennis tournament, a golf tournament, a bowling fun night, a bridge tournament, and several out-of town-tours.

The San Jose JACL chapter hosted the 20th Biennial Convention in 1968. Karl Kinaga, who was then chapter president, is serving as the 1996 convention advisor. JACLers will see huge changes that have occurred in San Jose since 1968. The area at the time was primarily agriculturally based and was beginning its transformation into the capital of "Silicon Valley." Today the large number of high technology companies residing in Silicon Valley have attracted people of many different backgrounds. This diversity has contributed to the success of Silicon Valley and allowed the peaceful intermingling of ethnic and cultural backgrounds.

The 1996 Biennial Convention will be held at the San Jose Fairmont Hotel, whose posh surroundings are a perfect setting for the business sessions and for networking among the various JACL chapters. The Fairmont is centrally located in downtown San Jose and is close to many local restaurants, the light rail service, and many of the downtown attractions. Also, via the light rail service the Fairmont is just minutes away from San Jose Japantown and the headquarters of the San Jose JACL at the Issei Memorial Building.

JACLers will be able to enjoy foods from different ethnic backgrounds. San Jose is just an hour south of San Francisco and within thirty minutes of the Santa Cruz beaches. It also has many attractions of its own, such as the Children's Discovery Museum, the Tech Museum (a museum of high technology), the San Jose Museum of Art, and the historical museum park. The light rail service can take you easily to destinations such as Great America Amusement Park and Oakridge Shopping Center.

Detroit Chapter celebrates golden anniversary

2-day cultural exhibit at local museum to highlight event

Time to get out your poodle skirts as JACL members in the Great Lake state of Michigan prepare to celebrate the Detroit Chapter's 50th anniversary Feb. 9-12.

To start the golden gala, the Detroit Chapter is sponsoring a first-ever exhibit on the history of Japanese Americans in Michigan, and a two-day cultural event, at the Detroit Historical Museum. The exhibit features a photographic, artifact and oral history display, while the cultural event offers *ikebana*, *koto*, *taiko*, and dancing. The chapter's Speakers Bureau will also participate, with its Nisei members talking about their internment camp experience.

The exhibit will be on display Friday, Feb. 9, through Monday, Feb. 12, (9:50 a.m.—5:00 p.m.) while the cultural event takes place on Saturday and Sunday, Feb. 10 and 11 (10:00 a.m.—5:00 p.m.) The Detroit Historical Museum is located at 5401 Woodward Ave., phone 313/833-1805.

To cap the celebration, the Detroit JACL's 50th Anniversary Installation Dinner will take place on Sat., Feb. 17, at the Novi Hilton, Novi, Mich., with actor George Takei of Star Trek the guest speaker. The exhibit from the historical museum will also be on display at the Novi Hilton during the installation dinner. Tickets are $30 members and $35 non-members. The reservation deadline is Jan. 25. Information: 313/522-7917, 810/356-9080 or 76006.2765@compuserve.com.

The Detroit Chapter is also sponsoring the JACL Midwest District Council (MDC) spring meeting on Feb. 16-18 at the Novi Hilton. Chapters represented will include Detroit, Dayton, Cleveland, Chicago, Cincinnati, St. Louis, Wisconsin, Hoosier (Indianapolis), and Twin Cities (Minneapolis/St. Paul). All participants are scheduled to attend the installation dinner as a part of the meeting activities.

The JACL Legacy Fund Grant Committee has awarded the chapter a $2,500 grant to assist the historical exhibit and previously awarded a grant of $750 to help fund the Speakers Bureau.

The Detroit Chapter serves the community needs for Japanese and Asian American in metropolitan Detroit and greater Michigan. PC

HAPA GENERATIONS

A cultural blossoming

By JONATHAN MAYNARD

Coming from two worlds, it is important for me to understand and appreciate my Japanese American background. Japanese Americans have overcome many obstacles in the past 100 years including anti-immigration laws, internment, civil rights, affirmative action, etc.

I am appreciative of organizations like the JACL who provide us with the resources to combat these issues as they arise.

I enjoy learning about my Japanese American heritage from my mom and friends and look forward to the day that I can pass that along to my children.



Profile: JONATHAN MAYNARD
BORN: San Francisco
BACKGROUND: Japanese/German
RESIDENCE: Olympia, Wash.
OCCUPATION: Sales
EDUCATION: Computer Programming major
JACL: Olympia Chapter

EXHIBIT

(Continued from page A50)

crimination. He also arranged for two University of Dayton law professors, Vernellia Randall and Kim O'Leary, to conduct a discussion of Constitutional issues associated with the internment. Mace Ishida, Dayton Chapter, JACL, demonstrated sample lessons from the Curriculum and Resource Guide, and members of the Dayton, Cincinnati, and Indianapolis Chapters shared personal internment experiences. Interest in the topic and continuing education units (CEUs) helped to attract teachers to the seminar. Members of the Dayton Chapter provided soft drinks and sandwiches for seminar participants. A total of 28 educators attended the four seminars. Seminar participants were highly enthusiastic and complimentary.

The Smithsonian Institution exhibit is scheduled for display at the Dayton & Montgomery County Public Library from Jan. 4-Feb.15 and at the Cleveland Heights-University Heights Library from Feb. 22-April 4. Former JACL National President Hank Tanaka, Cleveland Chapter, JACL, has arranged for three seminars to be conducted for area teachers in January and February. PC

RESOURCES

(Continued from page A50)

a classic, touching, true story of a Japanese American family during WW II. It is appropriate for intermediate and high school students.

"Strength and Diversity: Japanese American Women" provides an excellent 11-minute introduction to the Japanese American experience. The video can be purchased at a nominal cost through the National Japanese American Historical Society, 1855 Folsom St., #161, San Francisco, CA, 94103, 415/431-5007.

"A Personal Matter: Gordon Hirabayshi vs. the United States" is an excellent 30-minute video that documents Hirabayashi's defiance of curfew and evacuation orders and his 42-year quest to vacate his conviction. The video supports and expands Lesson III, Intermediate and High School Level, "Camps and the Constitution." This video can be purchased through Cross Current Media, 346 Ninth St., Second Floor, San Francisco, CA 94103, 415/552-9550. PC

TEACHERS

(Continued from page A55)

Lesson in American History must be shared with as many educators as possible. Many educators, much less students, have little or no knowledge of the Japanese American internment, the Bill of Rights and Constitution, which must protect all citizens, regardless of race, ethnicity, gender, and age. All citizens should be aware of the Japanese American experience to safeguard the constitutional rights guaranteed to all Americans.

Finally, a heartfelt thank you to the Issei and Nisei who have sacrificed so much for those of us in younger generations to have the opportunity to become contributing members of society. PC

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PLANNERS—From left, members of the Greater Los Angeles Singles Chapter, JACL, first row: Betty Oka, Joy Murosako, Colleen Ikeuye, Joyce Kuruma, co-chair, and Aya Otsu. Second row: Janet Okubo, Irene Kubo, Naomi Murakami, Meriko Mori, Kei Ishigami and June Saito. Third row: Miyako Kadogawa, Grace Masuda, co-chair, Elsie Eng, Janice Nii, Dan Kawamorita, and Steve Eto. Fourth row: Mary Anne Tanaka, Gene Endo, Terry Takeda, Victor Kato, Moto Ishibashi, Chester Hashizume, and Jim Shimamoto.

Greater L.A. Chapter hosts successful convention

By **MIYAKO KADOGAWA**
President, Greater L. A. Singles Chapter, JACL

The 1995 JACL National Singles Convention in Costa Mesa, Calif., was one of the most successful ever held. This 7th convention was organized by the Greater L. A. Singles Chapter, with the support of several other singles groups including, the Nisei Singles Club, San Gabriel Valley Nikkei Singles Group, Orange County Widowed Group, and the Orange County Sansei Singles.

It was led by the able steering committee headed by Grace Masuda and Joyce Kuruma. Grace received the PSW District Special Achievement Award.

The challenge was to build a program to accommodate a wide range of interest and ages of attendees.

Convention attendance was huge and the excellent activities and programs were well received.

The question now is who will accept the challenge for the next one. Please feel free to call or fax questions and comments to Greater L. A. Singles at 310/559-4024.

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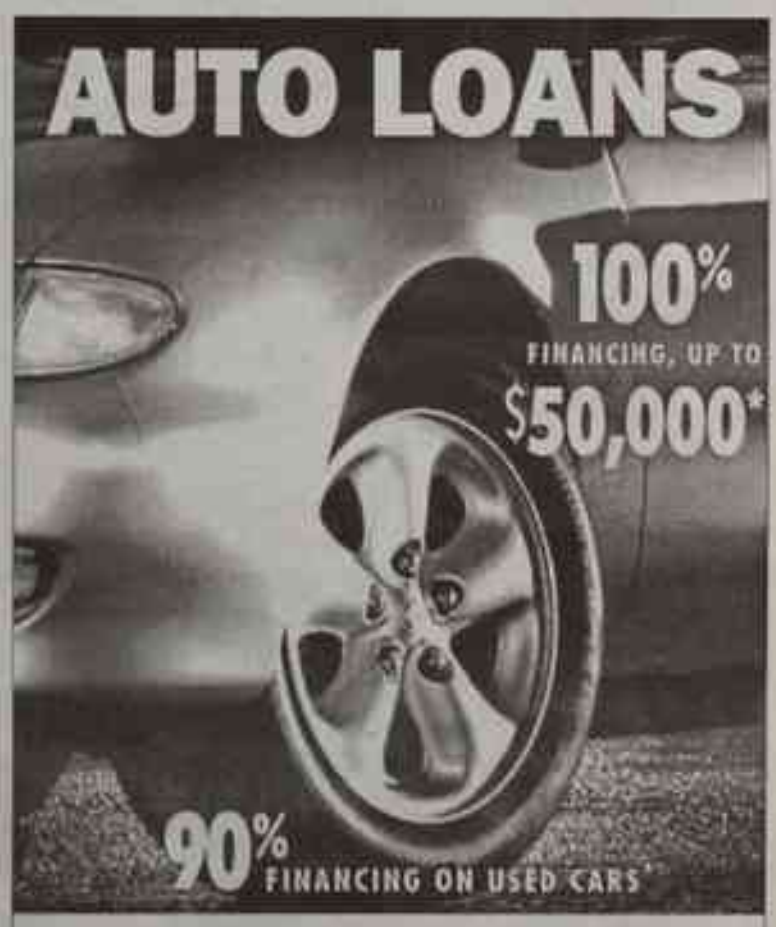
EMPLOYMENT

CIRCULATION DEPARTMENT
Pacific Citizen, the Japanese American Citizens League national newspaper, seeks a part-time (20 hrs/wk) person to maintain subscription mailing list. Database entry, verbal and written correspondence skills needed. Work with post office, vendoes and provide support for production. Type 40 wpm, two years office experience, knowledge of IBM and Mac desirable. Will train. Send cover letter and resume to:
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St. Louis Chapter 50th Anniversary Inaugural Dinner

St. Louis Chapter is looking for those interested in reuniting with our chapter members March 2, 1996. Our 50th Inaugural Dinner will feature a visual journey of the past and recognition of chapter founders and presidents. For information about reunion activities, contact George Sakaguchi, 9109 Rusticwoods Dr., St. Louis, MO 63126, tel: (314)842-3138.



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INSTALLATION—From left, JACL President Denny Yasuhara installs IDC officers Yas Tokita, governor; Larry Grant, 1st vice governor; Rick Endo, 2nd vice governor; and Seiichi Hayashida, treasurer.

IDC elects new officers

The fall meeting of the Intermountain District Council was held at Jackpot, Nevada on Nov. 11, 1995. Elections were held and the new slate of officers for the next two years is as follows: Governor: Yas Tokita (Mt. Olympus chapter, Utah) First Vice Governor: Larry Grant (Salt Lake City chapter, Utah) Second Vice Governor: Rick Endo (Pocatello-Blackfoot chapter, Idaho) Treasurer: Seiichi Hayashida (Boise Valley, Idaho)

The officers were installed by Denny Yasuhara at a dinner held after the meeting. The IDC, under ex-officio Gov. Jeff Itami, had been committed to raising and donating $2,000 to the National JACL to assist the national organization in meeting its financial commitments for 1995.

In addition, each of the chapters has been committed to increasing its membership by 10% in the next biennium.

The IDC welcomed the Wasatch Front North Chapter which has been resurrected by Marion Hori and a supporting cast. The chapter has a membership of 26 members and has recently signed up five new members.

Chapter officers are: President: Marion Hori, Treasurer: Min Hamada; Membership Chair, Dick Kishimoto; Secretary: Alicia Hirai and Ai Taguchi. The chapter will be meeting in the Ogden Buddhist Church. PC

San Fernando to host new JACL director

Herbert Yamanishi, the new JACL national director, will keynote the 54th annual installation banquet for the San Fernando Valley Chapter, JACL on Saturday, Jan. 27 at Airtel Plaza Hotel in Van Nuys.

Yamanishi assumes his post Jan. 2, 1996. A Sansei from the Lansing, Michigan area, he brings his social worker skills to the 67-year-old national organization. Yamanishi's role as national director will have a direct bearing on the immediate future of the League as it prepares for a biennial convention in August 1996 at San Jose.

Yamanishi's address before the San Fernando Valley Chapter is expected to be among his first as JACL National Director, and he will be speaking to a Chapter that has frequently been involved in the debate on the course of the JACL.

Airtel Plaza Hotel in located at 7277 Valjean Avenue, Van Nuys. Registration begins at 6:00 p.m. with the dinner hour beginning at 7:00 p.m. Event tickets are $27. Reservations can be made by calling Marion Shigekuni (818)-893-1583 or Alice Morita (818)363-2480.

JACL Administrative Assistant to the National Director

Qualifications: Bachelor's Degree or two-three years experience as an administrative assistant; strong writing and PC skills; and proven interpersonal and organizational skills.

Duties: Responsible for providing administrative secretarial support to the National Director as well as staff support for ongoing programs; coordinate and prepare materials for national board meetings; write press releases, and interface with regional offices on legislative and administrative issues.

Please submit resume to:

Herbert Yamanishi
Japanese American Citizens League
1765 Sutter St., San Francisco, CA, 94115

DEATH NOTICE

THOMAS H. MORITA

Thomas H. Morita, 75, passed away in Salt Lake City, Utah on Nov. 29. Born in San Francisco. He is survived by wife, Chiyo; daughter, Renee; son-in-law, J. Angus Edwards.

DEATH NOTICE

TAKAO YASUDA

Takao Yasuda, 75, of Visalia, Calif. passed away on Nov. 23. He is survived by wife, Sumiko; son, Glenn; daughter, Sharon (Dr. Scott) Godfrey; 1 gc; mother, Agaye; brothers, Dick (June), Dr. James (Dorothy); sisters, Shizuko Nishimoto, Michiko (Mitsuo) Sakoyeda, Mary Sato.

DEATH NOTICE

"MASI" MASAHARU OKUMURA

"Masi" Masaharu Okumura, 77, was born in Santa Barbara, Calif. and passed away on July 26 in Santa Clara, Calif. Long time residents of Milpitas, Calif. WWII veteran - "L" Co. 442 RCT. Survived by brothers, Masanaga (Frances), Kazuhaga; sisters, Masame (Bob) Hirokawa, Masako Okamoto, Sueme (Minoru) Mayeda; many nephews and nieces.

DEATH NOTICE

YORI SHIMASAKI KITAGAWA

Yori Shimasaki Kitagawa, 74, passed away on Oct. 19 in Ardmore, Penn. She was born in San Francisco, Calif. She is survived by her husband of 52 years, Arthur Satsuro; daughters, Katherine Mount (Walled Lake); Ellen Shapiro (Wyomissing); sons, Martin (Philadelphia), Ronald (Richmond); sister, Mary Ann Uttumi (Walnut Creek) and grandchildren, Timothy and Rachel Shapiro.

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In memorian—1995

Note: The small towns and cities, unless otherwise noted, are in California.

Akashi, David F, 80, Culver City, June 9; West Los Angeles JACL pres. '56.
Aki, Harvey N. 83, Wilmette, Ill., June 19; Fresno-born, charter two-term president of New England JACL '48-49.
Asakai, Koichiro, 89, Tokyo, Sept. 3; Japan ambassador to U.S. 1957-1963.
Asamen, Keigi, 70, El Centro, June 18; Los Angeles-born retired Imperial Valley farmer.
Awamura, George S, 77, San Leandro, July 3; Dinuba-born, greenhouse foreman at San Lorenzo Rose Nursery.
Baba, George R, MD, 82, Portola Valley, Calif., March 10; San Francisco-born pioneer Nisei physician.
Boesflug, Clement, M.M., 88, Maryknoll, N.Y., Oct. 18; a priest of 60 years; Japan ('34-'39), Manzanar, Poston and Gila River ('42-'45), post war at Los Angeles and other cities; known as "national JACL chaplain" since 1954 national convention at Los Angeles; Downtown L.A. JACL president '63, JACLer of the Biennium 1964, 1000 Club Life member, JACL Sapphire pin awardee, neighbor of wartime National JACL president Saburo Kido while they were at Poston II, Block 15.
Chiong, Anna Fumi, 77, Seattle, May 15; Riverside, Calif.-born head librarian for University of Washington geography department, Chicago-based export business in postwar Japan with late husband U.S. Army Capt. Khe-Beng Chiong.
Dogen, Yoshio, 78, Tacoma, Wash., Aug. 4; Fife, Wash.-born, Boy Scout Silver Beaver awardee ('56), Washington Fire Commissioners life member, Dharma School superintendent 15 years.
Domoto, Yoshiyuki, 87, Seattle, April 11; San Francisco businessman for over 40 years.
Endo, Haru, 95, Maui, May 10; Fukushima-born school teacher, naturalized U.S. citizen, taught at Makawao, Kahului since '59, and principal '65-75, decorated Order of Sacred Treasure 5th class ('79).
Endo, R. Roy, 73, Oakland, May 22; Oakland JACL pres. '61.
Eto, Rev. Mamoru, 109, Los Angeles, Feb. 16; Ota-born Holiness Church minister of 61 years.
Fujii, Shigetoshi, 98, Thousand Oaks, May 19; Tottori-born So. Calif. community leader.
Fujii, Yoshito, 93, Seattle, April 4; Hiroshima-born hotel proprietor since 1919, as student at University of Washington he raised funds to build a hostel for students from Japan.
Fujioka, George S, 72, Walnut Creek, Calif., Feb. 27; Vashon Island, Wash.-born research chemist with Dow Chemical for 30 years, Diablo Valley JACL president ('65), member of Contra County County affirmative action committee, Economic opportunity council, Human relations commission.
Fukumoto, Joe Tadashi, 79, Venice, Febr. 22; LosAngeles-born owner of Mago's Hamburger and Marina Mago Restaurant.
Fukuyama, Dr. Yoshio, 74, Oxnard, April 3; Los Angeles-born research director of United Church of Christ (New York, '67-'81), Penn State professor of religious studies, academic dean at Chicago Theological Seminary until '86.
Fukuzaki, George T, 82, Harbor City, June 30; Nisei commercial fishing pioneer in Western Pacific.
Furuichi, Frank, 79, Los Altos, Nov. 25, '94; Los Altos-born, co-owner of Los Altos Nursery, donated Chinese pistachio and chestnut trees on Main and State Streets and to the Shoup Park Tea Garden in Los Altos.
Furuta, Dr. Tetsuo Roy, 71, Riverside, May 25; UC Riverside entomologist since 1952, developed safer insecticides.
Hada, John Mamoru, 79, Hillsboro, Ore., Nov. 17, '94; Ft. Lupton-born, Portland JACL president ('61-62), self-employed chick sexor of 49 years.
Hashimoto, Shigeru, 79, Chicago, April 16; Covina-born chemist in the paint industry for 40 years.
Hattori, Myrtle, 89, Santa Maria, March 27; Westminster-born director of nutrition for City of Chicago.
Hijikata, Kimiko, 95, Montebello, April 10; Ibaraki-born, widow of the late Rev. Kiichi Hijikata of the First Japanese Baptist Church of Sacramento.
Hirata, Yoshihiko Paul, 52, Kirkland, Wash., July 12; Tokyo-born martial arts and Suzuki music teacher who taught homerun-hitting king Sadaharu Oh, martial arts to Chicago Police Dept. and Chicago Cubs baseball team in 1960s, joined U.S. Army in 1966, established in 1970 first Ki-Aikido Dojo in Seattle.
Hirotsu, Ichi, 100, Menlo Park, Feb. 16; Yamaguchi-born.
Hishiki, Bessie Y, 75, Los Angeles, Sept. 20; Los Angeles-born, L.A. school board employee; husband Hiroshi Hishiki, postwar Kansai Mainichi president.
Hirose, Christopher A, 68, Honolulu, July 24, New York-born Kibei, Japanese-language radio-TV pioneer in San Francisco.
Hirotsu, Ichi, 100, Menlo Park, Feb. 16; Yamaguchi-born.
Holifield, Chet, 91, Balboa, Feb. 12; former East Los Angeles County congressman ('42-'74), opposed arbitrary military evacuation and detention of American citizens solely because of ancestry in '42 (was called a "Jap lover" for his outspoken advocacy for fair play and justice), champion of JACL legislative efforts.
Ideno, Junzo, 94, Skokie, Ill., Aug. 3; Ehime-born, founder of San Francisco Kendo ('30), a partner of American Fish Market, San Francisco.
Ideta, Akio K., 60, Seattle, Dec. 13, '94, member, Professional Ski Instructors of America.
Imamura, Shigeo, 80, Los Angeles, Aug. 21; Brawley JACL president ('42), WWII veteran.
Inouye, Frank T, 74, Honolulu, Aug 18; Los Angeles-born University of Hawaii history professor.
Inouye, Rev. George Tokuhachi, 94, Gardena, Jan. 16; Fukuoka-born minister of Seicho-no-Ie.
Iseri, Kisa, 103, Ontario, Ore., Jan. 7; Kumamoto-born Seattle resident 1906, operated a dairy in Sumner 1907-1916, ran Iseri & Sons General Store, Thomas, Wash., until 1942, moved with husband to Ontario in '43 to farm.
Iseri, Thomas T., 87, Ontario, Ore., April 12; Sumner, Wash.-born wholesale produce packer-shipper prewar in Kent (Wash.) Valley and postwar in Ontario, trustee of National Onion Assn., Holy Rosary Hospital board, Idaho-Oregon Fresh Fruit and Vegetable Assn., JACL, Community United Methodist Church.
Ishida, Emily, 72, San Francisco, Oct. 19, during tour in Kunming, China; JACL Headquarters secretarial staff since 1976.
Ito, Minoru, 73, Gardena, April 14; Salinas-born WWII veteran, controller at Hughes Aircraft for over 30 years, Japanese Evangelical Missionary Society treasurer.

The second part of PC's "In memoriam—95" report will appear in the New Year's edition.

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