Hayakawa testifies against payments

Twenty-six witnesses testified at a hearing on redress bill S 2116 held Aug. 16 at the Veterans Administration Medical Center in Brentwood by the Senate Subcommittee on Civil Service, Post Office and Government Services. Due to the volume of testimonies given, PC will cover the anti-redress witnesses this week and the pro-redress witnesses next week.

By J.K. Yamamoto

LOS ANGELES—The first anti-redress witness at the Aug. 16 Senate hearing was former senator S. I. Hayakawa (R-Calif.), who gave testimony similar to that which he gave before the Commission on Wartime Relocation and Internment of Civilians in 1981.

Looking at the internment “the way it was seen by the Issei,” he said that by complying with government orders, the evacuees demonstrated the Japanese qualities of on (obligation) and giri (mate to one’s name (which he said meant “self-respect”), thereby showing themselves to be “men and women of honor.”

Hayakawa cited the exploits of the Nisei of the 442ndRCT in Europe and Military Intelligence Service in the Pacific, who proved “over and over again their high sense of honor,” and the “ability of the Issei...to draw upon their moral resources and ethical traditions to accept the discomforts and agonies of relocation with stoicism and dignity.” Nissei, he said in summary, “accepted the mass relocation with dignity and maturity, making the best of a humiliating and unjust situation.”

He then criticized “the Sansei...who are now pressing for redress” because “having learned to analyze the world in the trendy language of Black Panther ideology, they have no idea what gave backbone and courage and character to their parents and grandparents in times of stress.”

Hayakawa added that there were “unforseen benefits” to the relocation. “Through the adventure of relocation, almost all Nisei and many Issei were thrown out of their ghettoized Japantown existence into the mainstream of American life and learned to converse, joke, quarrel, bargain or pray with their fellow Americans without racial self-consciousness. They learned to be at home in their own country.”

He quoted economist Thomas Sowell as saying that the internment gave Nissei greater occupational and residential mobility, released Nisei from the strict control of their parents, and “decisively broke the back of the anti-Japanese prejudice” that they had experienced up to that time. Despite individual hardships, he continued, “Japanese Americans as a group prospered more after they returned from the internment camps than before.”

In an interview with a KNX-AM reporter shortly after his testimony, Hayakawa also said that if reparations are awarded, “every other minority is going to be sore as hell. When asked if his views would be different if he had been interned (he and his wife were in Chicago during WWII), he replied, “No...don’t forget, Japan started the war.”

In response to Hayakawa’s comments, Rep. Norman Mineta (D-Calif.), who also testified that day, said, “None of this is his own personal experience. For him it’s an academic exercise.”

Sato edges Yasui by scant 58½–56½ vote

HONOLULU—In hotly contested races, JACL National Council members elected Frank Sato president for 1984-86 and Kaz Mayeda vice president for public affairs.

Sato garnered 58½ votes to Min Yasui’s 56½. Mayeda received 59½ votes to incumbent Chuck Kubokawa’s 58½.

Running unopposed were Yosh Nakashima, vice president for general operations (110 votes); Rose Ochi, vice president for membership and services (104 votes); Miki Himeno, vice president for planning and development (85 votes); and Gene Takamine, secretary-treasurer (82½ votes).

In business sessions, the council:

-Adopted the Program for Action (see Aug. 17 PC) submitted for discussion.
-Adopted the budget as submitted by the secretary-treasurer (see Aug. 10 PC), with the addition of a footnote indicating that the redress program must repay $10,000 to the endowment fund by Oct. 1984 and another $40,000 by Oct. 1986.

-Moved that the JACL provide the necessary funds and transfer the appropriate staff to the Legislative Education Committee (LEC) to continue the redress effort (see Floyd Shimomura’s column, Aug. 10 PC).

-Rejected a motion to adopt a system whereby a member would mail dues directly to national headquarters instead of through the chapter. This change to the bylaws would have been necessary to implement the automated membership renewal system recommended by the national board (see July 27 PC).

-Continued on Page 9

Witnesses claim most Nissei were traitors

LOS ANGELES—As Senator Ted Stevens (R-Alaska) listened, opponents of reparations presented their arguments at length, often vehemently denouncing not only the redress bill but also condemning Nissei as a group. It was argued that the CWRC’s pro-redress findings are inaccurate and biased, and that Japanese Americans were actively disloyal.

Charlotte Elam said she had documentary evidence that Nissei were putting “millions of dollars in Japan-owned banks, thousands of it designated for the war effort,” and that “Nissei, to a great extent, were providing subversive materials.”

Unlike German or Italian Americans, she said, Japanese Americans refused to report subversive activity and had dual citizenship which they refused to renounce. She further charged that Nissei living in Japan were not thought disloyal and served in the army, where “they were free to brutalize and torture our soldiers.”

In the Japanese language schools, she declared, children were taught bushido, which is treachery and brutality.” She warned that “there’s talk now of bringing those schools back in America today.”

To minimize the accomplishments of the 442nd, she said that the unit’s most highly decorated officer was of Korean, not Japanese, descent and that “these men were not sent into combat in the Pacific area, where they would be tempted to switch sides.” She also stressed that “the length of service of many Japanese Americans was comparatively short.

“A Solemn Public Lie”

Frederick Wiener, a retired U.S. Army colonel from Phoenix, called the CWRC report “a solemn public lie,” and said that the commissioners were “persons whose reactions and points of view were well-known and predictable” and that the commission’s staff members, 40 percent of whom had Japanese surnames, were also biased.

He went on to cite the number of Japanese Americans who sought repatriation, refused to serve in the armed forces, or refused to swear allegiance to the U.S. “If these Japanese Americans were really 100 percent American in their total outlook,” he asked, “the loyalty program wouldn’t have been divisive.” He also claimed that two Nissei “were duly convicted of treason.”

Wiener denied that the internment was racially motivated, stating that President Roosevelt “didn’t have a drop of racism in his entire body” and citing the government’s 1943 refusal of the ban on Chinese internment and naturalization. To show that not only whites were against the Japanese, he said there were instances of “a Chinese American, a Filipino and a Japan—...

“Were They Enemy Nationals?”

Henry Kane, an Oregon attorney who has fought against the coram nobis case of Minoru Yasui, elaborated on the previous witness’ theme. As evidence of Nissei disloyalty, he cited records of enemy soldiers in the South Pacific “speaking perfect colloquial American—the kind of American that is learned by being born here.” He said there was also a case of “a Japanese war bomb that had been buried in a field by...an alien who was helping to finance Japanese aggression in China.”

As for the fact that Issei were classified as aliens because they were barred from citizenship, Kane’s response was, “So what? They were enemy nationals.” He suggested that they still professed their loyalty to Japan.

Kane said that the idea that all internees were loyal Americans was “implausible” and called on the Senate to put itself in the position of 1942 legislators who were aware of “the horrible military situation on the West Coast.”

“Thousands of Extras”

Catherine Treadgold of San Francisco claimed to have registered evacuees before they were sent to camps and described herself as an “authority.” She declared that “They were en masse disloyal!”

Continued on Page 9
Matsunaga kicks off Honolulu convention activities

HONOLULU—Hawaii’s multi-ethnic culture “has contributed greatly to the enormous strides our country has made over the last 25 years toward ethnic equality for all,” Sen. Spark Matsunaga told a crowd of 600 at the JACL national convention Aloha Banquet Aug. 13.

The Native Hawaiians’ hospitality and ability to live in harmony, Matsunaga said, have made the Islands’ a model of integration and standard of neighborliness that have left a lasting impression on millions of Americans who have visited here.

Americans who would heal the wounds suffered by those interned 42 years ago, he added, would do well to emulate the Native Hawaiian practice known as ho'oponopono: “to mediate and put to rights interpersonal relationships through a mental cleansing akin to collective confession and mediation.”

In a more concrete measure, the senator has introduced S 2116, a bill that would provide monetary compensation to Nikkei excluded from the West Coast during WWII.

Referring to legislation, Matsunaga said: “We must never forget that American idealism is the central unifying force for our multi-racial, pluralistic society. It is what binds us as a nation, many races but one people. In the spirit of the Hawaiians, there must be a ‘putting to rights’ among us, so that we are able to look to a wholesome future because we have healed the wounds of the past.”

Community Leaders Honored

Recognized at the banquet for their many contributions to the Honolulu Chapter were former territorial legislator and early sports promoter Steere G. Noda, attorney and founding chapter president Earl Nishimura, and author and longtime JACL supporter Thomas Taro Higa.

Also recognized were Hilo businessman James Hirano, attorney Katsugo Mihb, community leader Tetsuro Os, and former Kauai circuit court judge Benjamin Tashiro who were instrumental in the effort to win naturalization rights for the Issai in 1952. Their role was described by Mike Matsuura.

Another hearing on HR 4110 scheduled

WASHINGTON — Reps. Robert Matsui and Norman Mineta (D-Calif.) announced Aug. 14 that the House Subcommittee on Administration of Government Law and Governmental Relations will hold another day of hearing on redress legislation Sept. 12 in Washington, D.C.

The hearings held June 20, 21, and 27 “have already begun to do what we expected,” the congressmen said in their press release. “They are enlightening those House members who may not yet realize the trauma endured by Americans of Japanese ancestry in WWII. The hearings have been very constructive, and we are encouraged.”

Scheduled witnesses include figures from the internment period: Edward Snow, director of enemy alien control of the Justice Dept., and Karl Bendetson, Assistant Chief of Staff in charge of Civilian Affairs of the Western Defense Command. A panel of former internees will also give testimony.

Matsui and Mineta also announced that Rep. Richard Lehman (D-Calif., 18th district) has become the 104th co-sponsor of HR 4110.

Nurse’s invention wins top award

SACRAMENTO—There is now no excuse for undiagnosed lazy-eye or amblyopia among the ordinary eye. Dr. Kiyo Sato-Viacrucis, public health nurse, has changed the health nurse’s invention wins top award

The Blackbird Vision Screening System, in which screening for young children, for which she received the top award of $2,000 from the RN Foundation for Excellence in Nursing.

No more do preschoolers need to grapple with the unfamiliar letter “E.” The Blackbird System, invented by Kiyosato-Sato-Viacrucis, public health nurse, has changed the “unchangeable” Snellen E, nationally recommended since 1962 for screening school-age non-readers and, for lack of a better method, for preschool children.

Doctors generally consider the Snellen E non-productive in screening young children due to their lack of understanding of the test. The modified F, developed by Sato-Viacrucis, uses pictures of blackbirds in different flight patterns. The key to reaching non-verbal, non-reading preschoolers is the “Story of the Blackbird,” which captivates the children and teaches them the flying positions of the testing symbol as they “fly with Blackbird.”

The new method is designed for screening preschoolers, kindergartners and other young handicapped children.

The Blackbird Vision Screening System was described as “a great service to mankind” by the late Gerald Portway, chief of ophthalmology, U.C. Davis.

No-eye must be identified by age four for optimum correction. Blackbird now makes this possible.

It is estimated that 100,000 children are losing sight of an eye each year because they are tested too late.
Christian Church reestates 1942 position against internment

ST. LOUIS—The general board of the 12 million-member Christian Church (Disciples of Christ) unanimously passed a resolution supporting the recommendations of the CWRUC and the redress of their concerns to the House and Senate during a convention held here June 23-26.

The resolution was introduced by David Kagiwada, pastor of Creve Coeur Christian Church in Belleville and a member of Hoover JACL. Midwest District Council Governor George Sakaguchi, who worked with Kagiwada on the resolution, thanked the church board of JACL.

A native of Los Angeles, Kagiwada was interned in Poston, Arizona (Camp III) during WW2.

For the Christian Church, the address resolution is largely a restatement of views that he held during WW2. In its “Resolution on Japanese Evacuation and Internment,” issued July 31, 1942, the International Convention of Disciples of Christ, meeting in Grand Rapids, Mich., strongly opposed the government’s actions. The wartime resolution read, in part:

“We recognize that it is the duty of government to take all necessary precautions to protect the country against any form of espionage and sabotage. We recognize also that in time of war, nationals of one belligerent country residing in another must expect some restriction upon their freedom.

“But we hold that all steps taken for this purpose should be within the framework of the Constitution and should be based upon evidence or strong presumption of guilt. Evacuation of more than 100,000 people, more than 70% of whom are American citizens, from their homes, their farms, their businesses, their professions; and placing them in internment camps without the filing of charges, holding of hearings or court procedures of any kind, in any court of law, is contrary to the American concept of justice.

“Mass internment upon the basis of suspicion arising from race, color, or ancestry, is a form of reprisal no more to be tolerated than in cases of espionage and sabotage.

“Mass internment upon the basis of suspicion arising from race, color, or ancestry, is a form of reprisal no more to be tolerated than in cases of espionage and sabotage. We therefore urge that no further steps toward mass internment be taken in the United States, or in any country of the world.”

Italian ancestry living in the U.S., though numerous cases of spying and sabotage have been uncovered. In every instance, the proper agency of government has proceeded with such actions under rules of evidence.

“The loyalty of the vast majority of Japanese residing in the U.S. and Hawaii is unquestioned. Rumors of disloyalty and sabotage have either been disproved or remain unsubstantiated. As correctly as June 27, 1942, Associated Press quotes the U.S. Army Headquarters in Hawaii as saying that American soldiers of Japanese ancestry had established an enviable record for efficiency and devotion to duty and that their conduct before, during and since the attack on Pearl Harbor had been exemplary.

“In view of these facts, this Board of Managers makes the following statement of conviction:

1. We urge that hearings or investigating boards be set up at once to determine the loyalty to the U.S. of all persons of Japanese ancestry now interned, and that all such persons be given an opportunity to appear before such boards to prove their citizenship and loyalty. Said boards should have the power to release all persons adjudged to be loyal to the U.S. Persons whose loyalty to the U.S. is questioned should be turned over to the proper agency of government for action under the law.

2. All persons released from internment should be given governmental aid in securing jobs, farms, or in re-entering business or professional life. We urge our churches to cooperate in providing for these families until they are reassembled into American life.

3. We believe that the government should compensate in no more unfair than legal persons for losses sustained because of the internment order.

4. We are opposed to the proposal to extend the internment order to all Japanese residing in the U.S., and to all legislation designed to deprive any person of American citizenship on the ground of race, color, or ancestry.

5. We believe that the whole principle of democratic liberty as well as our future relations with Oriental peoples is at stake in our treatment of the Japanese within our borders. We must demonstrate to people of enemy occupied, neutral, and colonial countries that we can maintain democratic liberties in wartime, and that we believe in them for others as well as for ourselves.

6. It is our conviction that the current internment of Japanese is not in harmony with the fixed policies of our government, but that it is an unfortunate incident resulting from ill-considered action by reprehensible pressure groups.

The 1942 resolution “supports the recommendations of the Commission on Wartime Relocation and Internment of Civilians which have been encompassed in HR 410, and 5218 [and recommends that] the General Minister and President be requested to communicate this action with all members of Congress.”

Santa Clara to pay-backed county workers

SAN JOSE, Calif.—The Santa Clara County board of supervisors voted July 31 to set aside $50,000 from the county’s budget for the payment of wages to workers, many of whom were among Japanese American county employees who had to leave their jobs because of the WW2 internment.

The ordinance, introduced by Supervisor Rebecca Morgan, also provides funding for the development of an oral history project about the internment. The funds are designated for a total of $5,000 for historical markers, the location of which will be determined at a later date.

Although 4,000 Nikkei lived in the county in 1942, so far only Else Inouye, 77, has been identified as a former county employee. She was a nurse at the county hospital when she received a 2 a.m. telegram in May, 1942 telling her she was interned.

Once her employment was verified through Social Security and tax records, she was paid $3,000. “I really need it,” a grateful Inouye said. “I’m in debt right now. Everybody’s rich but me.”

Inouye, who was not able to attend the supervisors’ meeting because of illness, was in Salinas, where she had been interned in Arizona, returned to Santa Clara County, and worked as a nurse at the hospital until her retirement.

Before voting, supervisors heard from members of the local Nikkei community, such as 77-year-old Masuo Akizuki, who said, “It is important for the board to make a strong statement. You don’t have to do whatever is in your power to set the record straight.”

Representing the Peninsula Redress League, Judy Nizawaga told the supervisors, “It is important that you recognize the Japanese American as a contributing member of the community, even though the two countries were at war.”

When the vote was taken, Supervisor Rebecca Morgan abstained because she felt it was unfair to single out one group among all the groups that have suffered in America.

Supervisor Zoe LoGriff disagreed, saying, “As a representative of this government, I feel a responsibility to take a stand. This is a passage for a healing, and a statement—never again.”

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The Symbolism of Seashells

FROM OUR PARENTS have been handed down to us Nikkei many fine cultural and ethical values such as patience (gaman), restraint (enryo), industry (doryoku), sense of honor (giri)—just to name a few.

Noble as these ethical values may be, much as we Nikkei may believe in them, and much as this society would be well to embrace them fully—the sad but realistic fact is that some of these values are considered with disdain, and at times with outright contempt, in some cynical circles.

At the very least, those who manifest these values are often considered timid and weak. Often the consequences are what the Issei referred to as “baka ni sararum.” To be taken advantage of as a fool.

WE DO NOT for a moment suggest that the Nikkei abandon these fine principles. On the contrary, they should be nurtured and adopted in full by this society for the betterment of all. In the meantime, however, these principles should not be allowed to serve as avenues for the exploitation of the Nikkei as “baka ni sararum.”

In the name of gaman, enryo or whatever, the Nikkei should not become a doonnat. To do so would not use seashells; abandon these fine principles. On the contrary, th y

At the very least, those who manifest these values are often considered timid and weak. Often the consequences are what the Issei referred to as “baka ni sararum.” To be taken advantage of as a fool.

Judge Raymond Uno is running for 3rd District Court

Raymond is currently a Circuit Court Judge. He is running for 3rd District Court, State of Utah

- Past National President, JACL
- Past National Legal Counsel, JACL
- Member, National JACL
- Redress Committee
- President of JACL
- Biennial Convention, 1976-1978
- Chairman, Centennial of Japanese Immigration Banquet, Utah Centennial Committee
- Chairman, Civil Rights Program, National JACL
- President of the State Bar, 1974
- Nisei of the Biennium, 1969, I DC

...and the great exigencies of government.

In the July 20 Pacific Citizen were excerpts from the testimony presented to the subcommittee by Harry Kubo, Nisei Farmers League president. Mr. Kubo’s testimony focused mainly on the objections to compensation for the survivors of the 1942 evacuation, relocation and detention. He stated that compensation “runs counter to the basic philosophy” of the Issei. “Such an act will not and could not be accepted by most of the Issei and their offspring, the Nisei, without the feeling of disgrace that they are some way being bought off.”

Time has a way of “warping” one’s view of what happened some 42 years ago. I would refresh Mr. Kubo’s memory by reminding him of the enormity of the wrong committed against West Coast residents of Japanese ancestry. 120,000 men, women and children were evacuated, relocated and detained, in some cases for up to 3½ years, without any charges of wrong-doing filed against them and without trial or hearing. Does that sound like some minor miscarriage of justice that should be discussed with an apology which would be forgotten almost as soon as it was uttered?

Under our system of justice when people are wrongfully imprisoned and beaten, compensation is a symbolic form of righting a wrong. It has nothing to do with pride, disgrace or being bought off. Compensation as a symbolic form of justice would give meaning to the loss of freedom, indignities and economic losses heaped upon 120,000 persons of Japanese ancestry.
Walville, Wash.

The Umeurah family moved to Seattle and they lived on 15th between Squire and Alder, not far from Collins Playfield, where many other Nisei kids lived.

In 1939 the Umeurah family moved to West Los Angeles. Bette attended Emerson Junior High (where a class photo includes a girl named Norma Jean Baker, later to become Marilyn Monroe) and University High School in Southwest.

When war came the Umeurahs were evacuated to Manzanar and eventually Bette relocated to Chicago. She met with Patrick Sano, a student at the University of Nebraska who between semesters usually went to Chicago to see friends from Brawley. They kept in touch and in 1949, when Pat was working out of Portland, Ore., as a field geologist for the Corps of Engineers, they were married. A few months after the wedding Bette said she’d like to visit Walville, her birthplace, only a short distance north across the Columbia River. Walville was still on highway maps but when the Sanos reached the place where the town was supposed to be he found nothing. Let Pat Sano take up the story at this point:

"With the help of a few natives and a small wooden marker partially hidden in a heavy growth of wild blackberries, we discovered Walville once existed. Bette’s memory was somewhat revived, and we found the small, deserted country school where she attended kindergarten.

"A little south of the school was a well-kept house. There they inquired about Walville. It turned out the gentleman had owned the mill and seemed to recall Bette’s father.

"In 1980 the Sanos visited the Walville site a third time. On this trip they met one Fred Cox who, when it turned out, had also been born in Walville and was a contemporary of Bette’s. Cox even had a photograph of the Japanese crew that had worked at the mill, and in the center of the picture was a man who looked like Bette’s father.

"Walville is long gone, and with it vanished the story of the Japanese immigrants who lived and worked there. Perhaps some of the Japanese also died and were buried in some now-forgotten cemetery. The Sanos plan to keep trying to find bits and pieces of the Walville story, and more power to them.

"The fascinating thing is that there must be other Walvilles scattered around California, Oregon and Washington, Idaho, Montana, Nevada, Utah, Colorado and New Mexico, where lie buried fascinating stories of early-day Japanese immigrants.

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Redress money donated to community

SEATTLE—Three Nisei who received $8,000 each in compen- sation from the city of Seattle for losing their jobs during W.W.2 have donated large amounts of their redress money to community organizations.

Thomas T. Kubo, who was a junior clerk in the ac- counting dept. of Seattle City Light in 1942, donated $1,000 to Seattle JACL redress committee and Washington Coalition of Defense Funds. Kazama was interned in Puyallup and donated $5,000 to the Seattle JACL redress committee and Washington Coalition of Defense Funds. Kazama was interned in Puyallup and donated $5,000 to the

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ways. They keep abreast of the market trends in all key countries and make decisions for purchases or sales, either on their own initiative based on experience or on orders from their head offices.

The Japanese companies compete with those of other countries and among themselves. Sometimes, the competitiveness can get out of hand as in the case of the herring roe, once considered almost worthless on the West Coast, which now bring high returns as the Japanese traders jacked up the prices among themselves. About ten years ago, the frantic bidding for lumber in Washington, due to the building boom in Japan, doubled the statewide lumber prices in the Northwest within three to six months, causing concern among the U.S. consumers.

Eight or nine years ago, a bowling boom resulted in the construction of more than a thousand bowling emporiums in Japan with 100 or more lanes, but as the fad withered away, more than 80 percent went bankrupt.

Nonetheless, Japan’s success in international trade is a combination of industrial energy with marketing knowhow. Her recent huge surpluses through active exports have been the bases for trade frictions. Another key factor has been her ability to control her inflation and her interest rates.

In international trade negotiations, she will always have to go hat in hand, because she can ill afford to offend her major trading partners. The cases in point are the recent negotiations on beef, citrus and on liberalization of finance. Other examples are her annual talks over fishing rights with the U.S. and USSR. She must negotiate or barter for her concessions. She must consider both domestic and foreign factors. Because of her heavy dependence on foreign trade, Japan can never be No. 1 economically.

She can assume a contributory role in a number of spheres, such as aid to developing countries, funds for research and technology and joint funding of ocean and space explorations. Industriousness and ingenuity, nurtured on the need for survival, may really be the keystones to her current success rather than unfair competition.
The Concept of ‘Blood’

By Raymond Okamura

To be sure, there is a higher percentage of people with ‘type B’ blood in Japan than in Europe and South America (about 20% compared to about 10% and 5% respectively). But if one looks at the neighboring areas of Korea, China, and Mongolia, the ABO frequencies are nearly identical. The proportion of blood ‘types’ in any population varies as a function of large geographic distances—not national boundaries.

Basically, a person with a given blood ‘type’ in Japan has exactly the same blood as a person with the same blood ‘type’ anywhere else in the world. Furthermore, in every nation on earth (including Japan), more people have ‘type O’ blood than any other kind.

East Asians Racially Indistinguishable

I realize that the term ‘blood’ is not always used in the foregoing biological sense. Instead, it is more commonly (and erroneously) used in the anthropological sense to mean ‘race.’

But here again, there is no such thing as ‘Japanese blood.’

Human blood can be classified according to certain groups (systems, e.g., ABO, MNS, P, Rh, etc.), but there is nothing unique about the blood of Japanese people. At least 18 major blood group systems plus hundreds of subgroups are known to hematologists, yet there is no factor which differentiates the blood of Japanese people from the rest of humankind.

Like the blood groups, race has nothing to do with nationality; and racial characteristics vary only with great distances. Physical features change so gradually over the land masses that it is impossible to discern differences among nearby peoples. Anthropologists have long ago concluded that human beings cannot be classified into races beyond the basic ‘black,’ ‘white,’ and ‘yellow’ phenotypes.

What is Japanese Identity?

If there is no such thing as ‘Japanese blood’ or ‘a Japanese race,’ what does it then mean to be ‘Japanese’? First of all, one can be Japanese by nationality (i.e., a citizen of Japan); but we Japanese Americans are Americans by nationality, so that leaves us out. Also, one can be Japanese by culture, but culture is something which must be learned, and most Japanese Americans simply do not know much about Japanese culture, let alone practice it.

The feeling of being Japanese, or the sense of peoplehood comes from a combination of a shared nationality, language, culture, religion, and history. But we Japanese Americans have a different nationality, language, culture, religion, and history from the people in Japan. Thus, Japanese Americans are not Japanese under any meaningful of the word. Instead, we are Americans of Japanese ancestry, which is an entirely different breed of animal.

We should be cognizant of these basic misconceptions regarding race, culture, and nationality because the mystique of ‘blood’ has been used all too often in the past as a tool of oppression and genocide. Adolf Hitler and the Nazis used these false theories to amass millions of fellow Europeans of the Jewish faith. The Japanese militarists also used these racial concepts to slaughter hundreds of thousands of fellow Asians in China, Korea, and Manchuria.

Helloing close to home, General John DeWitt used these same misconceptions to imprison the entire Japanese American population on the West Coast. His ‘A Jap is a Jap’ statement is a classic rendering from a racist mentality: a mentalitiy which could not distinguish between ‘race’ and nationality, and between ‘blood’ and ancestry.

Even today in Japan, the Japanese people seem to be so inundated by the idea of ‘Japanese blood’ that they refuse to accept as fellow Japanese those persons of Korean, Buraku, and Ainu descent who have lived in Japan for numerous generations, and who are Japanese in all respects except for the discrimination they face.

In conclusion, I do not think there is any way we Japanese Americans can endorse ‘Futatsu no Sokoku’ or ‘Sanga Moyu’ because of the fundamental and irreconcilable differences of opinion with respect to the concept of race. After all, we fought and suffered during World War II to free ourselves from the kind of racism being advocated by Ms. Yamashiki.
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Prize Row
Los Masakawa recently received the Washington Education Journalism Award for her article "Better Understanding of Bunko," which appeared in the "King's Weekly." The award is given annually by the University of Washington to the best article written by a student in the Pacific Northwest.

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Edward Martin, a high school student from Sacramento, Calif., was named an academic All-American by the National Education Council. The council selects 100 scholars on recommendation from teachers, coaches, and principals.

For the Record
In the Aug. 10 Hiroshima Peace Flame in San Francisco, a man was mistakenly identified as Kablo Otake. The island's name is Kabo Otake, and the word "ohana" refers to the group formed to protect the island.

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Shum. Mora. Mike, and his wife, have opened a new restaurant in downtown Los Angeles.

Press Row
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Most of his fountain designs are based on “Obo,” a form he created to introduce to modern art. When he designed “Obo”, he planned, is a Tibetan word for the piles of rocks that are created, and gradually added to, by lambs and native travelers in breathtaking scenic spots or sacred places in parts of Asia.

Fountain designers must consider engineering, hydraulics and mathematics as well as art, so when Tsutakawa has refined his sketches and scale models for a fountain to an engineer, and other specialists to create workable drawings. He fabricates most of his fountains in his studio, assisted by his oldest son, Gerard.

Large pieces are formed, under his supervision, in a downtown Seattle metal shop. The creation and installation process, which can take up to a year, usually requires three visits to the fountain site.

“That’s very nice when the sculpture is in Japan,” he said.

His work has been described as a blend of the two cultures he represents—American and Japanese.

When art critics began to take note of me, the American critics said my work was ‘very Japanese,’ he said. ‘Japanese critics said, “this is not Japanese, this is American.”

Born in Seattle in 1910, Tsutakawa moved to Japan when he was seven and returned to Seattle at 17.

‘I couldn’t speak any Japanese when I went over there,’ he said. ‘When I came back, I couldn’t speak any English.’

Tsutakawa received both his bachelor’s and master’s of fine arts degrees from the University of Washington. In the U.S. Army during WWII, primarily teaching Japanese in an Alabama Army Armory, he worked as a military officer. He met his wife, Ayame, when he visited a California camp where his sister and her future husband were both working.

He and Ayame were married in 1947 and have four children. Gerard, a sculptor; a daughter, Mayumi, who is a journalist; Deems, a jazz pianist; and Marcus, who teaches in the Seattle public schools.

Gratitude for Opportunity

Tsutakawa joined the UW faculty in 1947, when the campus was crowded with GI’s returning to education. To this day, he remains deeply grateful for that opportunity.

“The art school was very good to me,” he said. “If you can imagine an old Nisei returning to college to come back to Seattle. There was still a lot of antagonism—not personal, but on the whole. For Issacs [Walker Issacs, former director of the school of art] to give me a teaching position in the midst of this, I encourage my art—what means so much to me. This environment, the school is one of the best. I’m so grateful, and I’m proud to be its product.”

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High total: #2; 3,744. Current total: #1, 1,774.

AUG-68 (31)

1) Arihara, 31: Benjamin Ehara

2) Chicago, 23: Kayoko Ito, 26: Toshiko Shikami.

3) Chicago, 19: Teruko Takemoto.

4) Chicago, 19: Shingo Kallll3ml.

5) Colorado, 17: Walter Yamagata.

6) Chicago, 15: Benjamin Ehara.


8) Chicago, 12: John Nakamura.

9) Chicago, 12: Akira Yamaura.

10) Chicago, 11: Joan Ekikawa.


12) Chicago, 10: Hideko Okuda.

13) Chicago, 10: Dawn Hosuda.

14) Chicago, 10: Donald Yamagata.

15) Chicago, 10: Alphonsa Nakamura.

16) Chicago, 10: Ryoichiro Nakamura.

17) Chicago, 10: Tomiko Yamaura.


20) Chicago, 9: Hiroshi Imai.


22) Chicago, 9: Toshio Yamagata.


33) Chicago, 9: Masako Nakamura.


37) Chicago, 9: Mary Nakamura.

38) Chicago, 9: Takako Nakamura.


41) Chicago, 9: George Nakamura.


43) Chicago, 9: Masako Nakamura.


47) Chicago, 9: Masaaki Nakamura.


49) Chicago, 9: Shigeko Nakamura.


52) Chicago, 9: Ko Nakamura.


56) Chicago, 9: Reiko Nakamura.

57) Chicago, 9: Mary Nakamura.


60) Chicago, 9: Shigeki Nakamura.


64) Chicago, 9: Ko Nakamura.


67) Chicago, 9: Mary Nakamura.


70) Chicago, 9: Shigeki Nakamura.


72) Chicago, 9: Shiro Nakamura.


74) Chicago, 9: Ko Nakamura.

75) Chicago, 9: Masako Nakamura.


77) Chicago, 9: Noriko Nakamura.

78) Chicago, 9: Reiko Nakamura.

79) Chicago, 9: Mary Nakamura.


82) Chicago, 9: Shigeki Nakamura.


84) Chicago, 9: Shiro Nakamura.


86) Chicago, 9: Ko Nakamura.

87) Chicago, 9: Masako Nakamura.


89) Chicago, 9: Noriko Nakamura.

90) Chicago, 9: Reiko Nakamura.

91) Chicago, 9: Mary Nakamura.

92) Chicago, 9: Takako Nakamura.


94) Chicago, 9: Shigeki Nakamura.


96) Chicago, 9: Shiro Nakamura.


100) Chicago, 9: Reiko Nakamura.
Any connection the city of Riverside may have with Little Tokyo prewar is that many of the Nikkei families there and elsewhere gravitated to Los Angeles on weekends and special occasions. Such were the Saturdays in Japanese town.

Families came on a shopping spree, for lunch, a movie—or visiting. As a tinkle in the ‘20s, we remember one long drive from Los Angeles to Riverside—and up to Arlington to see some rock property. Mr. Carston wanted to inspect “Charlie” or “Cholly” in those days. Generally Nisei adopted English names or anglicized their Japanese names when teachers and classmates seemed tongue-tied trying to pronounce their actual names.

Getting back to this week’s story about Riverside, earlier this year Mark H. Tawada sent us his monograph, “No Other Place”: Japanese American Pioneers in a Southern California Neighborhood.”

Continued from Page 9

round up at the point of guns and uprooted and herded from our homes is a lot of hogwash,” she shouted. Calling redress “another move to get more of the taxpayers’ money,” Kawasaki said that internes “have been paid for any and all losses, real or personal, that they incurred because of the evacuation...They did not lose one dollar.

The “Magic” cables, intercepted Japanese coded messages that purportedly show Nikkei were spies for Japan, were discussed in detail by former intelligence officer David Lowman of Riverside. Nisei who attended the hearing of the testimony he presented at the House redress hearing in June (see July 13 P.C.)

Throughout the testimonies, Sen. Stevens quietly listened, occasionally asking questions for clarification but never offering his opinions on what was said.

—By J.K. Yamamoto

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by Harry Honda

ATTENTION—READ THIS BEFORE YOU CALL TO ORDER

If you're looking for more connections with these two cases, Mine Harada married Saburo Kudo who hired one of the Masaoka children, Mike, to be JACL's first professional staff in 1940. Sumi Harada had us the article by Tom Patterson, which appeared in two weeks ago recounting the Japanese equestrian event in the 1932 Olympic Games. Patterson is extensively quoted in Rawlsich's monograph for that reason. His 1906 year of Riverside, "A Colony for California" (1971) stands as the most complete local source. I knew I had seen his by-line elsewhere... The moves of a historian preserving a bit of local family history are also clearly defined for other buffs to follow, thus adding further value to this 124-page monograph.

FEEDBACK—That photo in Little Tokyo Life #1 (March 30) showing some men in baseball uniforms in the story about Henry Kotani—the Hollywood actor/photographer—penningly surprised PC reader Masao Nakata, now of Flushing, N.Y., who tells us the same picture is in his family album. The "A" stands for Alamada Taiko-Kai (Alameda All Stars). His father Toshiyo is standing third from right. Also identified are Shiiichi Kadosuka (extreme right), Mr. Takata (4th from right), Reiji Nakao (2nd left), his uncle Sandairo, kneeling (1st right)—all men from the Shubara-Tanba section of Hiroshima. We also had inquired in print what the family register-Koseki reveals and Mas replied. It designates the birthplace of even those born overseas—such as a Nisei—without name, place and date of birth, name of parents, and whether the child is first, second, or third, etc. "Trust that this information may lead to further feedback to the Kotani sequel." The sequel involved the search to prove Tom Masamori's mother was in Orange County.

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