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As 1986 draws to a close, we at the Pacific Citizen would like to take this opportunity to express our sincere thanks to you, our readers and advertisers, for your continued support.

Your generosity has made this, the PC's 48th Holiday issue, possible. And, your contributions to our typesetting fund now exceed $30,000.

Special thanks go to Hirokazu Rossaka, resident artist at the Japanese American Cultural and Community Center in Los Angeles, for designing the hare logo that appears throughout this issue in recognition of 1987 as the Year of the Hare.

We also salute the outstanding efforts of Kurtis Nakagawa, Clarence Nishizu and Evelyn Hanki of the Selaneco Chapter, whose hard work brought in a record $190,000 this year. And Marie Cler- enger are also to be commended for their efforts in selling four pages of ads for the Snake River Chapter.

The production of this year's Holiday issue was especially time-consuming and hectic because, for the first time ever, each page had to be revamped from top to bottom due to the new size of our pages. Without our crew of outside helpers who gave generously of their time and patience, we would not have made it. Thank you Jim Henry, Micki and Patty Honda, Mas Imon, Henry Mori and Candace Yamagawa.

Regular PC staffers also deserve acknowledgment. Long, long hours and hard work for them put into this issue. General manager Harry Honda led the way, followed by advertising/business manager Rick Momil; assistant editors Robert "Bob" Shimabukuro and J.K. Yamamoto, typesetters Mary Imon, circulation manager Tomi Hoshizaki and bookkeeper Marie Marks. On a sadder note, we are bidding farewell to Bob, who will be returning to his former home, Portland, Ore. We will sorely miss his witty columns and insightful comments, not to mention his thorough understanding of JACL as an organization.

Bob has booked to continue writing for the PC, however, and we look forward to printing articles from our new "Northwest correspondent." We wish him much — if not all — of his endeavors. In closing, we make one more wish: a very merry Christmas and a wonderful and happy New Year for all of you. Thank you again for your support.

— Lynn Sakamoto

As Others See Us: An Overview

by J.K. Yamamoto

Although news articles describing Japanese and other Asian Americans as a "model minority" first appeared more than 20 years ago, the topic has continued to reappear in the media as the Asian American population has continued to grow.

In the mid-1980s, we are again seeing the phenomenon of "pacific citizen" and "Japanese American" news media across the country seize upon the same trendy topic and often present the same information.

The following excerpts show the mainstream media's concept of the "model minority" — a label vehemently rejected by some Asian Americans and enjoyed by others.

New York Times Magazine ("The New Asian Immigrants") by Robert Lindsey, May 9, 1982: "... Asians make up only about 1.6 percent of the nation's population. Yet, their influence is already spreading rapidly, from the concert music we listen to, to the foods we eat and how we prepare them, to the clothes we wear, to the way we decorate our homes, to the sense of re-vitalization that Asians have given to scores of urban communities across the country, to a hard-driving entrepreneurial spirit... ." Asians have continued to reappear as the Asian American population has continued to grow.

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Table of Contents

Section A

A-4 "As Others See Us: An Overview" by J.K. Yamamoto

A-14 "The Dilemma of the Model Minority Image" by Clarence Page

A-14 "Have We Made It?" by Kim Suehiro

A-15 "Underground Lady" by Hisaye Yamamoto DeSoto

A-18 Convention Scrapbook

A-34 "Tadano Fuchikami and the Pearl Harbor Victory Message" by Allan Beekman

A-38 A Look Back: 1986 Year-End Reports by JACL officers and staff

A-30 "Japanese," a poem by Richard Kapololu

A-31 Background of Smithsonian Exhibition by Clifford Ueda

A-36 "Draft Resistance at Heart Mountain," compiled by Raymond Okamura

Section B

B-2 Tributes to Minoru Yasui

B-3 "American Asians and the Model Minority Myth" by Edna Ibea

B-3 From Yellow Peril to Model Americans by Shigeya Kihara

B-4 "Is Being a Model Minority Hazardous to Your Health?" by Cheryl Taniguchi

B-6 "A Memorial Service is Not a Story" by Morolko Ikeda

B-14 "Taste of Honey," a poem by Velma Hsu Houston

B-18 The "Model Minority" by Lawson Funei Inada

B-18 On Being Asian American, a poem by Lawson Funei Inada

B-24 "Michael, a Poor Boy" by Hisayo Asai

B-24 "Slopman," a poem by Richard Kapololu

B-24 "American," a poem by L.M. Isobe

B-25 "Lending Others a Hand: Two Nikkei in Bangaladesh" by Amy Staton

B-32 "Western Temple" (1986) American Japanese National Literary Award winner by David Mas Masumoto

B-30 "The Nisei of the 1980 Engineer General Service Battalion: An Unfold Story" by Cedric Shimo

B-43 "Kawai-san," a poem by Terry Wataba

B-51 "Omedeta, Grandma" by Miya Ishiakai

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Sec. A-4 Pacific Citizen Holiday Issue: Dec. 18-25, 1986
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Americans (both sexes) had lower unemployment rates than whites. Asian Americans are also better educated. Among those 25 or older, 32.5 percent completed at least four years of college; the comparable figure for white Americans is 17.2 percent. And 75 percent of Asian-Americans are high school graduates, compared with 89 percent of whites.

"To appreciate the astonishing success of Asian immigrants in this country is to remember that as recently as World War II, thousands of Japanese-Americans were interned in prison camps in California. Chinese-Americans lived huddled among themselves as protection against intense discrimination..."

Continued from page 13749. Ashworth Circle, Cerritos, Calif., 90701

"Yes, there are 'Asian issues: the loosening of immigration restrictions, reparations for the wartime internment..." But even the most vehement activists on these points still insist that the most important thing for Asian-Americans is not any particular combination of issues, but simply 'being part of the process.' Unlike blacks or Hispanics, Asian-American politicians have the luxury of not having to devote the bulk of their time to an 'Asian-American agenda,' and thus escape becoming prisoners of such an agenda. Who thinks of Senator Daniel Inouye or former senator S.I. Hayakawa primarily in terms of his race?... Since Asian-Americans have the luxury of not having to behave like other minority groups, it seems only a matter of time before they, like the Jews, lose their 'minority' status altogether, both legally and in the public's perception...

"Their effect on U.S. business is likely to be profound, as traditional American values such as the work ethic, promotion by merit, and self-reliance gain a powerful new constituency. The arrival of Asian Americans could herald a revitalized corporate environment—one that no strait-laced Yankee businessman would have difficulty recognizing as home...

"Asians are eluding discrimination with ease..." Since Asian-Americans are generally newcomers... they are already way ahead of the rest of the population in both dollars and sense... Their speeded-up realization of the American dream is due in great measure to hard work, dedication to education, a willingness to adapt to a predominantly white culture—and, not to brains... Asian American children and grownups consistently outscore whites, the population as a whole, and other racial minorities on a wide variety of tests that are used to assess intelligence, scholastic ability, and cognitive development...

"The most important thing for Asian-Americans is not any particular combination of issues..." Some Asians consider the image of a "model minority" a victory, improvement over the "Yellow Peril" image prevalent earlier in this century. But not everyone is happy with the label. As one UCLA student was quoted as saying in the Newsweek article, "It may be better to be seen as studious and hardworking than lazy and stupid, but it's still a stereotype..."

A number of Asian American scholars have written papers attempting to debunk the "model minority" concept. One of them, written by Bob Suzuki for America Journal 10 years ago ("Education and the Socialization of Asian Americans: A Revisionist Analysis of the 'Model Minority' Thesis"), shows how long some people have been battling this categorization. A major argument that has been presented against "model minority" is that the statistics are misleading. Median family incomes do not reflect the fact that Asian families often have more members working than white families; the high incomes of well-to-do Asians offset the low incomes of poverty-stricken families, so the median figures give a false impression of overall affluence, and many Asians live in major urban areas where, as in San Francisco, the overall median income is higher than the national average... Most of the above articles duly note these arguments (the Fortune article also has a sidebar about Southeast Asian refugees entitled 'The Super Minor­ity's Poor Cousins'), but as the excerpts indicate, those objections do not stop the writers from reach­ing the same conclusion of spectacular success... The National Geographic feature on JAs ('Japane­se Americans, Home at Last') by Arthur Zach, April 22, 1986 (23):"
Asian Americans have a problem. Most minorities get discriminated against because they are not successful enough. Asian Americans get discriminated against because they are more successful than anyone else.

Reports of Asian American success too often have only to say that, America has been exaggerated, misleading or misused. California at Berkeley, got to the heart of the matter produced a disproportionately high number of scholars, the majority's standards. "Asian Americans: A Model Minority?" may be successful, she said, but they are still a minority, still "colonized." In responding to this colonization, they had to choose between assimilation and rebellion.

Most chose assimilation and prospered, but only in that limbo between things totally Asian and totally American, between the world of their ancestors and that of their children. "Have we made it?" she concluded with an engaging, ironic smile. "Not by our standards. [Only] by the majority's standards." Brilliant, I thought. Not just in style, but also in content.

I had always been a little suspicious of the way some people, particularly political conservatives, gush about the success of Asian Americans. I often suspect their praise comes less from a genuine regard for Asian American achievement than from a disingenuous need to ridicule the persistence of our old racists.

Asian Americans have a well-deserved reputation for taking care of their own problems without making demands on the hands of others.

The tradition is so strong that young Japanese Americans had to plead with members of their parent generation to make the right preparations for the property and freedom unjustly taken from them by force of "relocation" during WW2.

With that in mind, "model minority" sounds like a convenient condensation, a label to be used mostly by those who would rather not help any minorities.

"Asian Americans are proud of the contributions they have made," says Stewart Kwoh, director of the Asian Pacific American Legal Center of Southern California in Los Angeles. "But when Asian Americans are placed as a buffer between whites and other minorities, that is a poor use of their contributions."

Statistics, Kwoh says, often overlook the problems of poverty, language, discrimination, racial violence and cultural adjustment that persist in Asian American communities. Los Angeles' rapidly growing Vietnamese population has the lowest income of any minority in the country.

Even the most skilled Asian Americans continue to face bias against their upward mobility in corporate ranks.

And incidents of racial violence against Asian American continue to occur dramatically, from less than 20 in 1981 to almost 200 in 1994, according to a legal center study.

The most celebrated case may be that of Vincent Chin, a Chinese American beaten to death by unemployed auto workers in Detroit who thought he was Japanese and somehow responsible for their job loss.

Asian Americans can take great pride in their achievements. But labels like "model minority" are dubious honor.

Dick McGrath of Chevron USA, sponsor of JACL speech competition, presents award to Kim Suyehiro of Sunnyvale, Calif., who won in the extemporaneous category, during the Sayonara Banquet at the Chicago convention. At right is the banquet's keynote speaker, then-House Majority Leader Jim Wright of Texas, the next Speaker of the House.

Have We Made It?
A Student Gives Her Perspective
by Kim Suyehiro

The following is the winning entry in the extemporaneous division of the National JACL Speech and Forensics Competition held at the Chicago convention in July. It has been edited for publication.

In order to discern whether we have actually "made it" as a model minority, it is essential to understand the definition and the nuances of the term "model minority."

The phrase includes, first of all, "model." I would think that "model" has come about from recent articles such as in the April 1984 U.S. News and World Report commenting on the achievements of Asian Americans. A second layer, Japanese Americans, those of the Sansei generation who have gone through college, who have achieved so much, who have achieved the "American dream."

Also, an article appeared in the San Jose Mercury News, in the same year, pertaining to the subject. One statistic marks the achievements of Asian Americans in the United States today. That is at the University of California at Berkeley, which I currently attend, where 1986 percent of 1988 graduates were Asian Americans. This is a sure sign that many American citizens, both whites and minority, view the Asian American as a model minority.

However, there is one term that I find hard to accept: "minority." The very word itself points us out as a minority. When you realize that in spite of our achievements, we are still Asian Americans, we still have a yellow coloring, and we still are viewed by the white majority as a minority.

This leads to my second point. And it is a discussion of what has been called colonization. A sociologist named Robert Allen describes colonization as the subordination of a minority of people by state power.

This colonization can be seen in the history of Asian Americans in the United States. The history begins with, of course, immigration restriction laws, passed in the early 1900s and late 1900s pertaining to Chinese and Japanese immigrants. These immigrant restriction laws are obviously a direct manifestation of subordination of minority people by the white majority by state power laws.

The second example is, of course, one that we are all quite familiar with, and that is Executive Order 9066 issued during WW2. This was a denial of liberty and result of happiness to American citizen, by a white majority, because we were viewed as a minority.

Therefore, we have seen that there is a history of colonization, direct colonization by the government of the United States against a minority, of Japanese Americans, Chinese Americans, or in general terms, Asian Americans.

In an article by sociologist Albert Memmi, this modern colonization poses a double threat to minorities in America today. The first threat is that people may have a tendency, as minorities, to over-associate; that is, to try to blend in with the white majority to achieve what the majority people believe to be happiness.

This is exemplified by Richard Rodriguez in his book Hunger of Memory. He is a Mexican American who came from a Spanish-speaking home, and was able to attend Oxford University. He achieved the American dream.

But he also alienated his family. He also found that he no longer could communicate with his own culture. He was a second generation man who found his success but also found alienation because he was still a minority though he chose to deny it.

The second way of responding to modern colonization, that is, our realization that we are a minority, is outright rebellion. And this was described by Memmi as an "iron collar," something that must be broken in order for us to escape.

Now we realize that we don't want outright rebellion; we don't want to say, "Well, we're a minority, we don't want to blend in, we don't want your idea of success.

This is not the point. The point is that in the United States, Japanese Americans have achieved much and we are considered the model minority, a minority of people which has achieved success in the terms set by the majority.

There's still much to do. The achievements of Japanese Americans have been many. But we must realize that we are still a minority in the view of the majority in the United States. And we are still colonized people as long as terms such as model minority are applied to us.

Thus, in answer to the question—Japanese Americans, "model minority"—we have made it!—the answer is, "Not by our standards, but by the white majority's."

Photo by Robert Shimabukuro
Underground Lady

by Hisaye Yamamoto DeSoto

For a fleeting second, I wondered how the dogs had met their death. We'd had a couple in our neighborhood, both beautiful, spirited animals; one, directly across the street, had been named Taisho. But she changed the subject again. "The man has about $25,000 worth of motorcycles and cars. "Now he's sick," she continued, "high blood pressure, and he's going deaf and he's got other things wrong with him. And his wife, she's getting fat!" "Well, if they burned down your house," I said, "I guess they deserve it. "Oh, I get along with them," she said. She put her hands together prayerfully and looked at me. "That's the way they should be. Like a Japanese - quiet. "Also, she said, she had once knocked on her door to borrow a flashlight when her lights went out. And Stanley Onodera had lent her a flashlight, "stolen from the Harbor Department, don't you know."

When she went to return it, he had told her to keep it. "It's a magnificent flashlight, Starlight, six batteries. It can throw a beam way over there." She pointed over to the intersection beyond the supermarket parking lot. "Powerful!" So she got along with her Japanese neighbors, she said, again putting her hands together and bowing. "I'm quiet and polite, just like a Japanese."

She said she grew her own vegetables on her lot. And she was building her own house. She didn't need much, maybe one room ten by ten, enough for a bed, a kitchen, a bathroom, that was all. Her house that had burned down had been 350 square feet — too large. Now she was building a house sufficient for her needs, that was all she required. "Good for you, if you can get away with it," I said. "Oh, I can," she said confidentially. And she bent towards me and intoned, "Underground!"

"She said she grew her own vegetables on her lot. And she was building her own house. She didn't need much, maybe one room ten by ten, enough for a bed, a kitchen, a bathroom, that was all. Her house that had burned down had been 350 square feet — too large."

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So I got the impression she went back to her lot, on a hill behind another supermarket, at night, and slept down in the cellar or basement of her burned house. She then confirmed that she had worked in Washington during World War II, before being transferred to San Francisco. She had worked for the Office of Counter Intelligence. "OSS?" I asked. "No, no, CIA," she said. "Oh," I said. Her current income was something over three hundred dollars, which didn't go too far. I wondered if it was disability. She didn't look old enough to be on Social Security. She was a good-looking woman under the assorted clothing and smudge. In fact, cleaned up, coiffed and appropriately gowned, she might have cut a statuesque and elegant figure in some Washington ballroom or at some long dinner table with notables on either side of her. But she could have been a filing clerk.
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SEC. A-16 Pacific Citizen Holiday Issue: Dec. 19-26, 1986
A STUDIO SHOT OF CONVENTION CHAIRPERSONS

1st Row: Tina, Aya, & Perrin
2nd Row: Chine, Pat, Hiro, Carol
3rd Row: Boys, Jim, & Swig
4th Row: Ron & Lily

LILY ORUWA, WITH HUSBAND PAT, POSES FOR EDDIE SATO AFTER WINNING POOL PRIZE AT WINDY CITY NITE CAP.

JANE KAINATSU FILMS A RARE CUB VICTORY, WHILE MATTHEW ABG FROM TWIN CITIES CHAPTER WATCHES IN AMUSEMENT. ANOTHER GEORGE ARAI PHOTO.

GEORGE ARAI CAUGHT BILL HOOKAWA, AMBASSADOR PHILIP TASHIBA AND TOASTMASTER NOGU HANAI AT THE HIKE HANAI BARSA DINNER.

BIL MARUTANI, DR. ARTHUR KNOXING AND MIKE SUZUKI ARE CAUGHT SHARING A JOKE BY TETSU ITAHARA.

GEORGE AGAIN WITH A QUICK SHOT OF HELEN AND CLIFFORD UYEDA, HARRY HANAI AND LILY ORUWA.

THE AMERICAN LEGION NIJII POST 1185 COLOR GUARD RISE FOR THE NATIONAL ANTHEM AT THE SAYAWA BANQUET AND BALL.
Sayonara Ball

Photos by Al Nakamoto

Wind City Newsletter Editor Tod Adachi with Dirk McGrath of Chicago, sponsor of the speech & forensics contest.

Convention Chair Run Yoshino with Banquet Chair Tsune Nakagawa

A couple gets into the swing of things...

But the nice show how it's done with a little class...

And how to get down and really have some fun.
OVERVIEW

Continued from page A-13

1966 touches upon two other arguments against the image: "Postwar Japanese-American success gave rise to the media catchphrase 'model minority.' The term makes fun of, and may deny, Japanese American wins. Some recent being held up for other races to emulate... Others object that the label obscures the many human problems—from neglected elders and broken marriages to kids strung out on drugs—that Japanese Americans share with other Americans."

Some fear the image of successful Asians is being used by those who argue that Blacks and Hispanics don't need assistance from the government or private sector because their problem is not discrimination, but rather their willingness (or lack of same) to "work hard." This kind of argument could increase anti-Asian hostility among other minorities.


"Los Angeles Herald Examiner, July 23, 1965") typifies this argument. Hoffman writes that Asians are achieving "praise and public respect" while "masses of black and Hispanic people seem to float on in the despair of social anarchy, welfareism and perpetual complaint."

The writer acknowledges that "the differences in economic status and history are immense, so large that it is abusive to point to Asians and say to blacks, 'Those guys made it, how come you didn't?' But he then posits that very question and comes up with an answer: '"Tn the 1965 blacks, Japanese and Chinese were in a tie for last dead in American society, forty years later, blacks are still last, while the other two groups are fighting to come in first. It's been said that one of the reasons for different performances is that Chinese and Japanese are barred out of politics while blacks plunged into it... While Dr. Martin Luther King Jr. was leading and winning the struggle for voting and other rights, Asian Americans were cracking the books, and it paid off for them. Great as the impact of the civil rights movement has been on law and government, it has not begun to yield such handsome dividends.'"

As many community activists have argued, the "model minority" concept could also be used as an excuse for not providing needed social services to Asian communities. Though Asian success can go hand-in-hand with a belief that Asians do not suffer from unemployment, malnutrition, substandard housing, alcoholism and drug abuse, mental illness, youth crime, and other societal problems."

Most of the above articles do mention that in some cases Asian Americans are still faced with discrimination, ranging from the subtle — difficulty in getting promoted to managers/supervisory levels, and possible quotas on admissions of Asian students at certain colleges — to the blatant — racial violence, exemplified by the Vincent Chin killing. But the themes remain essentially unchanged.

Lastly, there is the fear that Asians may be viewed as the "model minority" concept will give rise to the "model minority" being used by those who argue that Blacks and Hispanics don't need assistance from the government or private sector because their problem is not discrimination, but rather their willingness (or lack of same) to "work hard." This kind of argument could increase anti-Asian hostility among other minorities.

On the way home I told Ed of my encounter, and he said he'd seen the woman before. She had been at another supermarket down the street, under the shelter of the fruit arcade, during the late rain, early in the morning. He said she had stopped by his place the week before going on to Griffin Park for his daily jog.

Before he could get out of the car, she had rapped at the window and asked for a light. So when he handed her a matchbook, she had said she couldn't light it because of the rain. She handed him her cigarette inside the car and asked him to light it.

Which he did, but she didn't budge from the window. She evidently wanted to talk. So he had to roll up the window to get her away from him. When he got off to get the paper, she was right behind him. So he offered her the paper when he was jogging, he only takes one quarter for the paper, but she said she already had one. Then she said maybe she could sell it, so he gave it to her.

He went on to the park to jog, but he wiped his mouth just in case the cigarette was germy or something. The episode had left him feeling uneasy.

So when we got home and I was putting all the junk away, we conjectured about the woman, and Butch, overhearing a snatch, exclaimed, "Why do you call her that?"

I had used the term "bag lady." So explained that it was the term in current use for the homeless women you saw everywhere and especially downtown who carried all their possessions with them, usually in plastic shopping bags or even trash bags, wherever they went.

"Why?" I said. "Have you seen her?"

"No, but the guys have talked about her."

So, apparently, this girl had been around for a while. Had she recognized Ed from the rainy day encounter? Or did she make a habit of having men light her cigarette? Maybe, just maybe, he thought, he might offer someone else more compassion or less worry to treat her to breakfast? Other possibilities occurred to me.

I sometimes think of her, especially on rainy nights. Now I hope the house of her desiring is all finished and furnished. I imagine her busy, one-room, much like the soul sods of the pioneers of the northern plains, with her bed, her stove, her fridge, and her bathing facilities connected to the existing sewer. I see her snug in bed under her quilt, maybe even reading by the light of the magnificent flash light with the six batteries.
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Sec. A—22 Pacific Citizen Holiday Issue: Dec. 19-20, 1986
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Pacific Citizen Holiday Issue: Dec. 19-26, 1988, Sec. A—31
We dedicate this Holiday Issue to the memory of Minoru Yasui, whose passing left a painful void in not only those who knew and loved him, but in JACL as an organization.

That void cannot be filled by any one person; Yasui throughout his lifetime was larger than life in his generosity, commitment and dreams. But perhaps we can all begin to give a little more to make up for the incredible amount of energy and dedication to civil rights that Yasui shouldered for all of us during his life. Together we can achieve the dream most precious to Yasui — equality for all people. After all, isn't it time to put aside our differences, roll up our sleeves and move forward in unity for a greater cause? And with a little more tolerance and understanding for others, we may even find the commitment to make Yasui's dream our dream, too.

Let us look to his life as an example, not as a model Asian American, but more fully and honestly as a model American who recognized and courageously pursued his inalienable rights as such. That courage was summed up in an editorial which appeared in the Nov. 14 issue of the Denver Post with the title "Minoru Yasui, American." It bears repeating:

"We knew Minoru Yasui long enough to know that he would have been pleased by that headline. Few citizens have fought so long and effectively to advance the dream that all Americans would be judged on their individual merits, rather than discriminated against because of arbitrary classifications.

"Born in Oregon, Yasui was appalled when 120,000 Americans of Japanese descent were placed under a curfew in the hysterical atmosphere following the attack on Pearl Harbor. As a young lawyer, he walked into a police station to challenge the curfew — and was imprisoned for a year for his temerity. In a review 40 years later, his conviction was dismissed.

"But Yasui's real vindication had come long before. After being released from a relocation center in Idaho, he moved to Denver in 1944 and became a vocal champion of human rights. He finally became executive director of the Denver Commission on Human Relations for 16 years before retiring in 1985 — serving as a calming influence during several years of racial turmoil in Denver.

"By the time of his death Wednesday at age 70, Minoru Yasui had avenged, in the best possible way, the ethnic slights he had suffered in his youth — by leaving a better and fairer nation than the one into which he was born."
Recollections and Tributes

The first time that I ever saw Min as a scoutmaster, we were all in a camping site. Our former scoutmaster believed in being very Spartan. We had to start our fires by rubbing sticks and build everything with rope. We ate dried noodles and had canned soup. But this time we had a new scoutmaster so we all went into camp on Friday afternoon. Friday evening we found the new scoutmaster was coming. This big, huge four-door station wagon wheels in, and out pops this guy with a Raden Powell (campaign) hat on and says, "Hi, I'm Min Yasui" and I'm your new scoutmaster.

He then proceeded to throw up an eight-man Coleman tent, ripped out his Coleman stove, and pulled out two great big ice boxes of food. He threw some steaks on the grill, cut up the potatoes, started some rice and says, "Come on, boys, come on over and have some dinner!"

"So we all thought, "Oh boy, this is our new scoutmaster!"

Before he was done, we went to two Jamborees in the city of Tokyo. We were the color guard for the city and county of Denver. We all made Eagle Scouts. When Min does something, he does it all the way.

—Gene Takamine, Huntington Beach, Calif.

I think the Japanese American 歌 dance has Min Yasui face, something different, other days perhaps to be painted in—rocking or walking, waves firmly balanced. It will become apparent as we continue in the way we went, as our community and the children, that Min Yasui will live as long as there are Asian Americans with men standing up strong and proud, and clearly dear friend Min Yasui leaves for those who came after him.

—Misa Joo, Asians Together, Eugene, Oregon

The American Friends Service Committee shares, along with the Japanese American community and civil rights advocates, a deep concern for the welfare of all Japanese Americans. We shall always remember him for taking a courageous stand for civil rights when he challenged the military curfew...He lived a life of integrity, and maintained that spirit with energy and courage, through the years of the internment, the struggle for redress, and his activism for the American military. For Min Yasui, we extend our sympathy to his family and all who were affected by his untimely death.

—AFSC, Pacific Northwest Region

I'll never forget the intense feeling of pride I felt as I sat in the audience of the N.Y.U. Law School auditorium in New York yesterday morning. The audience was filled with Japanese Americans, and everyone around me was talking about the eloquent and passionate delivery of one member of that distinguished panel: Minoru Yasui.

Yes, Min had a way with words. Even as he talked fondly of his childhood in Hood River, Oregon, while walking through his family's apple orchard, one could hear and feel his strong emotions...The measure of Min's life was the presence of his lived fully and courageously, not some tally sheet of his pluses and minuses.

Philip Tajitsu Nash, New York, Nichobe

Minoru Yasui will be remembered as a great leader of human and civil rights and the voice of Japanese Americans. Min spoke for Americans of Japanese ancestry when their voices were silenced in American concentration camps in 1942. His bold spirit carried a lifelong struggle for justice, leading both public and legislative movements to make this nation and Americans of Japanese ancestry whole again. We shall not see another like him.

Min Yasui's legacy is a rich one. He is a benefactor of a nation made wiser and more tolerant. Americans of Japanese ancestry are enriched by the most precious gifts received by this generation and future generations: the harvest of his lifelong struggle.

We have a great debt to his memory. The portrait of America as a great democracy is incomplete. Min sketched the portrait, guided by his thoughtful and energetic hand. He gave us justice and compassion, rich colors to blend.

His voice is silent, but his message remains rooted in the conscience of America. We pledge to continue the pursuit of justice to which Min Yasui dedicated his life. We reaffirm our commitment toward the civil and human rights for all Americans. We ask all those who knew, loved and respected Minoru Yasui to join us. We will miss him, forever grateful that he touched all our lives.

National JACL Statement

I am familiar with Minoru Yasui's struggle to vindicate the constitutional rights of all Americans. As one whose parents were born in another country, I have a special feeling for Minori Yasui and others like him who have struggled to maintain their American identity and participate fully in our democratic society. His fight against the Court Circular and the passage of redress legislation will continue to be a source of pride and inspiration to all Americans.

Oregon Governor Victor Atiyeh

I was asked to speak to a junior high school class in Portland about the W.W.II treatment of Japanese Americans. I thought she [the teacher who asked me] would like a class like a history class of something.

I found out at the last minute that she meant the whole 7th grade class, as an assembly over 100 students I was absolutely panicked. Luckily, Min was in town. I was a little hesitant to ask for help, but a friend called me and told me he couldn't help but asked. So I called him. He graciously agreed even though it was at the last minute and he had to go to Hood River later that afternoon.

It turned out to be a great experience for the students. I gave my little presentation—my personal experience with redress, my involvement, and how it affected me. Then I turned the program over to Min.

He was great with the kids. He talked from a personal and historical perspective—useful story—no notes. The students were impressed and inspired by his personal recollections.

I was always available and ready to help.

—Chisao Hata, Portland, Oregon

Although Min was a legal advisor for years, as he was to many temples and Japanese American organizations. Min never sent us a letter.

—Rev. Ken O. Komats, Denver, Colorado

For a very brief time, Minoru Yasui represented the entire English section of The Colorado Times that was suspended June 11, 1956.

The regular English section editors had resigned, one in 1955 and a successor 14 months later. A regular contributor, Yasui played a great role in the English section. He helped gather the news, creating the copy for the Linotype machine, which he was learning to use in secret, and putting the paper to bed. The two were the "hot metal" days when the Linotype machine belched out lead hot to cast lines of type. If the lines were not molten, they were returned for adjustment. If they were perfect and in order, they were run through the Linotype machine for hours. The tipping and cleaning of the machine for hours was a job not for the faint of heart. It was a very demanding task that required more than a passing knowledge of the product of the machine, but the job was not for the faint of heart. The Colorado Times English section never regained its former prestige. It is no longer publishing today.

Here is how it looks from the perspective of the 1950s, a page from the English section that was written and printed in the newspaper. But Min was also a newsmaker—an even rarer combination of words.

—Harry Honda, Los Angeles, Calif.
by Edna Ikeda

There has been a lot of media hype about Asian Americans being a "model minority." Success stories have illustrated that Asian American socioeconomic achievement is above Blacks, Latinos and other minorities — even gaining equal footing with Whites in income, education and employment.

However, this presents only one dimension of Asian Americans. Poverty, dropout rates, unemployment, racism and a relative lack of political power are real problems in our communities, but are omitted or glossed over in success stories.

The following points which can be used when examining the model minority issue, the following paragraphs contain excerpts from interviews with Nisei and Sansei, with Asian American community leaders.

Yoshioka noted that being considered a model minority was both an advantage and a disadvantage. "On one hand, we’re treated as successful," he said, "and on the other hand, still discriminated against because we have a different color face." Yoshioka also noted the absence of Japanese Americans in upper management positions in the workplace where promotion is still a matter of friends promoting friends.

"Not many Japanese Americans have made it into that social structure...Look at how many Japanese Americans you see in society in society columns," he added. "In society, quietness is equated with non-aggressiveness, observed Yoshioka, "If they perceive you don’t have that strength or power based on aggressive, you won’t make it in the business world."

He hopes that, in the future, there may be a better understanding of Asian Americans so that the perception of this quietness will not be perceived as weakness.

Harry Kawamoto, a retired Nisei, served in the 442nd Regimental Combat Team and the MIS (Military Intelligence Service). He has served on past San Diego JACL and Buddhist Church boards. He is a former gardener, aircraft industry worker and a U.S. Armed Services discharge. Kawamoto observed that the American society has "set up standards for judging others based on how many cars and what part of town people live in."

The early Japanese immigrants came to America in the 1800s, became required reading at West Point and saw their sacrifice in the two World Wars as an epic of turbulence, violence and tremendous strength of character. You don’t reflect well on other Japanese people? They didn’t care so much if it reflected well on themselves as much as they cared how things reflected on the Japanese community as a whole.

And, as far as Japanese Americans being portrayed as quiet, Kawamoto said, "Maybe we’re quiet from their [white] viewpoint, but we’re really not that quiet.

Barriers to Administrative Jobs

The lack of history of Asian school administrators in San Diego underscores the stereotype that Asians are not cut out for administrative jobs. In fact, San Diego Unified School District, the second largest in California, still has no Asian American as a principal or administrator.

Bonnie Yamamoto is a Sansei administrative assistant for the Union of Pan Asian Communities (UPAC), which provides social services for Asians in San Diego. She has served UPAC in various capacities since 1977.

Yamamoto noted problems she has encountered while asking for funds for the agency. While going in front of the San Diego County Board of Supervisors, she noted that some of the supervisors had the attitude of "Asians don’t need help...they’re all successful."

"They [the supervisors] see Asians as Asians," Yamamoto said. "They don’t see the difference between Asian American, American born of Asian parents, a non-citizen versus retiree, or even people who came here from the middle class for jobs as opposed to those who were petitioned here by relatives.

[These people] are all very different and distinct, but people don’t see that...Then they think that Japa nese are the same as Samoans, the same as Filipinos."

Yamamoto noted that these perceptions are a problem when it comes time for UPAC to ask for funding. Making a point, Ikeda said, "If he has been a teacher or administrator in Imperial Valley since 1976. He was born and raised in Hilo, Hawaii. Ikeda disulates the use of the term "model minority" because he feels it implies that Japanese Americans are "second-class citizens."

In essence," Ikeda said, "it means you’re someone else’s model and therefore not on equal status. Who the heck wants to be considered a second-class citizen?"

He noted that by raising this point and by creating a model, it cleverly directs anger and resentment of other minority groups toward Japanese Americans.

Kawamoto, who is president of the Community Relations and Integration Services Division in the San Diego Unified School District, the second largest in California.

In spite of the high percentage (52 percent) of minority students, there are only five or six Asians in the school district that have made it as principals, vice principals or directors. Fukuda, a Sansei, is the highest ranking Asian.

Fukuda observed that the career climb into administration is a difficult one for Asians, which has been made harder by a lack of role models, and the stereotype that Asians are hard workers who can get a job done without any assistance.

"In essence, " Ikeda said, "you have a learning different behaviors just to get through the interview or be sure we’re heard and understood in the system."

Continued on page B-12

From Yellow Peril to Model Americans

by Shigeya Kilwra

The Japanese American journey of 100 years has been an epic of turbulence, violence and tremendous challenges.

Japanese Americans were unwilling and minor actors in the imperialistic conflict between America and Japan in the Pacific Basin in the 20th century. As a direct result of this conflict, they became conscious of the racism in the domestic policies of America in war and in peace.

The early Japanese immigrants came to America at a bad time when the Chinese were helpless victims of prejudice and the San Francisco. The Manchuria Court in Peking, decaying and corrupt, hardly went there was no justice or equality for them America, President Lincoln, but socially or economically, they per­ceived that you don’t have that strength or power based on aggressive, you won’t make it in the business world."

The late 1930s to early 1940s were a period of tremendous national security legislation. The government enacted the Alien Enemy Act, the Alien Registration Act and the Immigration Act of 1940. The Nisei, the second generation of Japanese Americans, were required to register. If they were American citizens, they could be arrested if they were found with certain documents that made them liable to be deported. This was the beginning of the internment of Japanese Americans.

They finished their education and went into law, business, government and agriculture. They have brought about a new consciousness among Americans regarding citizenship, minorities and immi­gration, and a more enlightened public policy has emerged.

The discriminatory legislation has been repealed. Executive Order 9066 has been rescinded and the Yasui, Hirabayashi and Korematsu convictions have been overturned.

In the 1950s, Japanese Americans are model Americans who obey the laws, are not into crime or drugs, and pay their taxes and contribute to the quality of American life.

The Japanese Americans are a small segment of the United States population. But in the history of America — essentially the history of immigrants all over the world — the story of Japanese Americans is damn important and is one of the reasons America is the way it is today.

Despite the years of prejudice and the injustice of relocations, they maintained their faith in America and fought for their country. In the 40 years since, they have continued their struggle for a place in American society.

Consequently, in commemoration of the bicenten­nial of the United States Constitution in 1976, the Smithsonian Institution will feature an exhibit of the 100-year Japanese-American experience.

It has been quite a struggle for Japanese Americans from the days of Yellow Peril to their status as Model Americans of the 90s. They were caught in the swirling tides of imperialistic conflict between America and Japan, culminating in WW2. A half cen­tury of America's prejudice against them led to the group's sacrifice of 442nd Regimental Combat Team to destroy their faith in America.

Japanese Americans fought to defend America in war, but peace has been hard to attain. The struggle for the rights of citizenship. Japanese Americans have contributed significantly to the development of a constitutional democracy, the belief in justice and equality, and have made America a better country than it was 100 years ago.

Kilwra is a board member of MIS Northern California and the National Japanese American Historical Society. He also served on a special advisory committee to the Smithsonian Institution.
Is Being a ‘Model Minority’ Hazardous to Your Health?

by Cheryl A. Taniguchi

To some, describing Japanese Americans as a “model minority” might seem very flattering. Japanese Americans have been considered a model minority at least since 1966, when a piece entitled “Success Story: Japanese American Style” appeared in the New York Times Magazine. And we continue to be viewed as part of the general Asian American success story that we see pictured in magazines such as Time and Newsweek—a flurry of activity.

In my doctoral research at Harvard, I have given much thought to the effect of being stereotyped as a model minority, especially its effect on college students. But at one point, my thesis committee asked me, “What do you mean by ‘model minority’?”

I have been discussing the concept, assuming a common basis of definition, when in fact we had none. So, after more research, I came up with the following:

Japanese Americans are seen as having succeeded in overcoming adversities and obstacles that trouble other minority groups. They have high levels of academic and economic success, and low rates of delinquency and mental illness. They work hard. They are uncomplaining and persevering. Japanese Americans are seen as humble, polite, and non-aggressive. Japanese American students get top grades in school. They do particularly well in, and specialize in, math and sciences. Japanese American students are hard working, highly dedicated and extremely motivated to succeed in their academic work, but sometimes at the expense of their extracurricular activities, or to the point of being driven.

There are two points that are troublesome about this concept of model minority. First, it is vastly over-generalized. Japanese Americans do enjoy high levels of education, but we are generally overqualified and underpaid for our work. Delinquency and mental illness rates do not take into account those individuals who are not reported to authorities, but are instead being cared for within the family. Also, Japanese and other Asian Americans are seen as so successful that the larger American society feels that being labeled a model minority is indeed harmful to our health. Japanese Americans are praised for being a model minority, but at the same time, we suffer anti-Asian violence for the very fact that we, as well as other Asian Americans (and even Japanese), are so successful.

Japanese Americans do have many of those positive qualities with which we see ourselves stereotyped, and for those reasons we should be proud of ourselves and others to see us in this stereotypical fashion only limits our freedom to choose to be what we want and not what our community much-needed help in areas of education, social welfare and economic opportunity.

Taniguchi writes from Cambridge, Mass.
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Is Not a Story

For Naoko Iko and Nelson Algren

by Momoko Iko

This love affair began at a distance and ended at a distance. I was young, so young I felt very adult. He was a Writer and I wanted to be a writer. Some guy had talked to this Writer over a period of time and published a book of his conversations with this Writer and I read the book. I read it straight through and after I read it, I figured that writing was probably the noblest profession on the face of the planet and that the Writer whose talk had been recorded was truly a noble person. So I wrote to this Writer, telling him how much I thought what a noble, really human person he was and how our being from the same city he wrote so eloquently about made me feel really, really hopeful about my chances of being a writer because I wrote about or wanted to write about people that other people didn’t care about either.

He never answered my letter. I was crushed. Then I got mad. I decided he wasn’t such a great human being after all. Then I went out to scrounge up every book he had ever written so that I could discover he wasn’t such a hot writer either. I found his books and I read them. I read the book about the city we both lived in. After reading everything I could find, I decided to give him another chance.

I quit my teaching job and went to Mexico. To become a writer is what I told my family and friends. When I got to Mexico I spent several weeks trying to figure out what I was supposed to do with all this free, unstructured time. I knew I went to Mexico to begin writing, but, geez, what was I going to do with all this free, unstructured time. I had to do something. My mother was upset because I was doing something crazy like wanting to write before I owned a car and why did I have to go to Mexico to do it. What could I say? I want to find myself? My mother wasn’t American. She was an immigrant Japanese woman with ladedahs of her own but her pretensions were Japanese, not American.

: I want to find myself ma.

: Whatmannaya, you punkinhead, when you lose youselfu anyway.

: How can I write at home when you want me to buy a car and become an assistant principal and marry a man of property and have grandkids first.

: You leave home, everybody say I not good mama. Japanese girls don’t leave home until they marry.

: Ma, this America.

: So what that got to do with anything?

After weeks of walking around, going to the open air market, swimming at Cortijo, attending weaving and pottery classes at the Institute Allende, hanging out against the walls of the El Patio, I began to write. I wrote a lot. Everything finished sounding, I was in seventh heaven. I was just about the most terrible, preceptive writer on earth. I had probably reached nirvana with my eyes closed. After I reread my stuff, I wondered if my mother wasn’t trying to save me from my grief.

I left Mexico and went back home to Chicago before the year was out. I called it “home” because my ma and pa lived in Chicago but I didn’t consider the United States my home. It was where I was born and what I was trying to write about. It was the place, people, and times that gave my ma and pa a very hard go, as well as my sisters and brothers, as well as me and the community of Japanese we lived in with fact and spirit, as well as other people of color. It was the place they were committed to live in. It was the world I was grappling with, the real experience which I needed to define, clarify and come to terms with for myself, and maybe if it was lucky, for those others that I loved. So I went back. Mexico had been a hiatus from that world but that was all it could be, ever. Mexico was kind, good and productive for me but it was not the dead-center battleground I had learned to hate but apparently needed.

“That way ma could tell her friends that I quit teaching because I was going for a higher degree and she could remain proud of me in public.”

I left Mexico after the first last greatest love story of my life, came back to Chicago pregnant, had an abortion and changed the manner of my life. No more going out to dinners, theatre and shows. No more Saks and Bonnits and staying on top of the literary, dance, concert scenes. I didn’t want to be classy and acceptably middle class anymore. I didn’t even like Frango Mints anymore. I was firm with family and friends. My Mexican episode wasn’t a far, a momentary craziness I would get over, I was going to write because in Mexico I found that writing was the only thing I could do that made any sense at all to me. My ma and my friends, who at the time were fallen Catholics and Jews, talked and they were in accord: I should go for my masters in creative writing.

That way ma could tell her friends that I quit teaching because I was going for a higher degree and she could remain proud of me in public.

About the Author

Momoko Iko graduated from the University of Illinois in 1961 and the Writer’s Workshop at the University of Iowa in 1966.

Her plays, “When We Were Young,” “Gold Watch,” “Second City Flat,” “Hollywood Mirrors,” and “Flowers and Household Gods” have been produced in Los Angeles, San Francisco, Seattle and New York.

“Gold Watch” was produced for public television in 1976 and was accepted by the 1977 Monte Carlo International Television Festival.

Iko is currently on the advisory board of Brody Arts Fund under California Community Foundation and National Endowment for the Arts joint sponsorship.

Continued on page B-14
HAPPY HOLIDAYS GREETINGS
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May your heart be warm
and your heart filled with joy and peace.
"These actual facts in history do not coincide with any form of a status of a people who have 'made it,'" she said.

Tokumaru feels that the model minority myth was created for "economic and political reasons and is used as needed...[It creates] a way of dividing the oppressed minorities—those who have not had equal treatment, as Americans would like to think."

Tokumaru emphasized the importance of having a good, face-saving image of one's own identity. She stressed that this is necessary, not only as a means of knowing one's identity as a minority, but to prevent perpetuation of myths such as the model minority image.

Fukuda wants to see other Asians get into education, though she admits that the model minority created for oppressed minorities—those who have not had equal treatment, as Americans would like to think—she said a good chair of Pacific Islanders and Asians for the Rainbow Sh awaiting at

Tokumaru noted that the model minority image "completely contradicts the kind of history that Asian Americans have experienced in this country." She pointed out the years of anti-Asian legislation, the concentration camps for Japanese Americans and the alarming increase in anti-Asian violence.

Reds is a free-lance writer and a member of such community organizations as Pacific Islanders/Asians for the Rainbow Sh among others. She is employed by the City of San Diego.

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To view this entire article, visit https://www.sakonews.com/sideshownews/12-1-21 Pacific Citizen Holiday Issue: Dec. 19-25, 1996
old myths
tickle over our hearts
like thick honey
whitening as it hardens
into glazes of geisha
tastes of tokyo rose

geisha grow up
become l-enjoy-being-a-girl
make number-one grades
number-one wife
number-one salary man
number-one software

new honey for Them
to make love, not war
and we are caught,
in-between the pollen and the possibilities

no room for mistakes,
no room for the miserable,
the disconsolate Asian seed,
the one from whose mouth drools spit
instead of sugar
no room to speak of Asian suicide,
to hint at homosexuality,
to dignify dirt,
or even to just be,
to just taste good
in a way Nobody predicted

for we are too private
too mercurial
too sanitized
we grow only perfect seeds,
so we can be who we are

to decide

---
You're damn right I am.
Well then you might.
(As if you cared.)

Then he started talking about an old Japanese friend
which almost made me sick reminding me of all the
dummies who tried to get friendly with me by telling
me how they'd been in Japan and how the girls in Japan
even more. until he continued about how
he lost this friend to another writer and how another
friend of his was half-Japanese and how that
friend although always more proud of the
Irish half was getting into look more and more Oriental
as she grew older which he thought was funny. And pretty
soon I was relaxed and he had slipped into all this
chit-chatting the idea that writing was the easiest thing
on the planet and you couldn't or no purpose
unless you were very lucky, and you had to deal with
stuff nobody in their right mind would want to deal
with, the garbage of the human heart and soul,
and you could possibly only deal with such stuff if you
sought out whatever made all that garbage worthwhile
and did I think it was worth that much trouble.
I didn't know.

He smiled.

: See what did tell you. It's easier trying to become
a millionaire. Get your degree. If you're lucky, you
might become the editor of Good Housekeeping.

: Go to hell.

: The pay's good.

: I didn't leave Iowa but I dropped out of my classes.
That's what I was paying fees and tuition. I asked
the Writer if he could read my stuff even though I wasn't
enrolled anymore and he said, why not. I wrote my
story about the Japanese farmer and what he and his
wife and family had gone through. I sent it to him. We met
at the Student Union cafeteria.

We sat at a table in the cafeteria and he gave me
back my manuscript. I saw streaks of heavy pen that said
BULLSHIT. My glasses were so dark, I think at the time I wanted to be Susan Sontag or Edith Head. I wasn't
too sure of myself. I knew I wanted to be taken
seriously but so far I made people laugh more easily
than I could impress them with my profundity.

This so-called Famous Writer was staring at me again,
observing me and his eye danced on water. I went
through all the pages although I had stopped reading
since I couldn't see the comments behind trying to
keep from crying. I couldn't give him that satisfaction.
The only words I could see were those big scrawled:
BULLSHIT. I kept turning the pages and nodding my head
every so often as if I understood. He waited. I wanted
the cafeteria floor to open up and swallow him like
the crumb of white bread he was eating. I finished reading and looked out the windows. There
were other tables around us. At them sat other students/acyotes. One guy caught his attention. He smiled back
and said something like, "When was the next poker game?" The guy told him, felt good, leaned back and waited
for the Writer's time while the Writer sat there and
didn't say anything.

I said: Looks like there's some other people
who want to talk to you (although I don't see why).
: Are you mad?
: Why?
: If you would take off those glasses, I could see your
eyes and I wouldn't have to ask.
: I like those glasses.
: So, are you mad?
: Yes, I'm mad.
: That's good.
: (You said that before.)
: I'm going over to talk to that fellow. He's a good
writer but he likes poker more than he likes writing.
He's already a damn good poker player; he'll probably
return to be a banker or a bum, depending
on his ambition. I'll be back when you're ready to talk.

He left the table. I wanted to leave too. I wanted
to go out and run around the campus and go kick a
tree and scream about this idiot who was an idiot
thinking what I wrote was a load of bullshit. As he was
going, I nudged my shoulder and said: a little Japanese
girl calling her father a b*stard doesn't make a short story.
May be the little girl still feels bad and maybe the father
was hurt once, but it still doesn't make a short story.
You can tell the little girl loves the father but a short
story is not a memorial service.

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MEMORIAL SERVICE
Continued from page B-4
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Our founder, Mr. Toyo Morimura, was the subject of an article written by Dr. T. Scott Miyakawa, Boston University, under the title of "Early New York Issei founders of Japanese-American Trade". This paper was based on the East Coast research on Japanese and Japanese Americans by the (JACL) Japanese American Research Project at the University of California, Los Angeles, supported by grants including the Japanese American Citizens League.

With best wishes,

TAKAO MORIMURA
President

MORIMURA BROS. (U.S.A.), INC.
New York & Los Angeles

———

Merry Christmas and a Pleasant New Year
Tokyo, Japan

Dear JACLers and Friends:

Old friends are like the aroma of old wines. Meeting them recalls to mind the delicate mellowness of childhood feelings and the tantalizing piquancies of personalized memories. In our youth, a silly argument or a sharp retort can seem to be the beginning of lifelong antagonisms, but as one ages, such differences become minor episodes that had served as lessons towards a more enlightened maturity.

The columns of Bill Hosokawa and Bill Marutani amply show these characteristics — the wisdom required by lifelong encounters, the warmth reflected by personal experiences and the liberality cultivated by widespread associations.

Thus, as one reaches seniority, the conventions and reunions have special meanings, in addition to the on-going agendas. Such are opportunities to meet once again friends, both young and old, who are moving toward a common purpose, be it a JACL convention, a veteran's gathering or a high school reunion.

While the National JACL Convention in July in Chicago had a sentimental pull, since I had relocated there in November 1943 from Rohwer, Ark., and subsequently became an Illinois draftee less than a year later, I forewent the enjoyment of visiting the Windy City, while vividly recalling how the piercing Lake Michigan winds tore through my overcoat as I hung on the Halsted streetcar in the winter of 43.

Instead, in August I went to the Stockton Area Reunion which brought together 500 who had been detained at the Stockton Assembly Center from May to October 1942. Seeing for the first time in over forty years, it was three days of nostalgia and merriment. The passing decades were visibly seen in the liberal peppering of once jetblack hair, unerasable wrinkles, varying degrees of paunchiness and other physical changes; but, the bright gleams in the eyes were memory-packed and the softness of the smiles were heartwarming. The spontaneous pleasure of seeing the familiar faces were somewhat diminished by unfound faces of the deceased, all known and respected in the distant Past.

But it was a GREAT REUNION made possible by the hard work of the Stockton and French Camp JACL chapters with full support of the Stockton Buddhist Temple and the Calvary Presbyterian Church. Co-chairmen Dick Fuji and Edwin Endow, backed by Mas Ishihara, Tad Akada, Babe Utsumi and John Kono as emcees, and a host of local people, earned the wholehearted thanks of all participants.

More than half were from out-of-town or state, verifying that relocation had scattered even the conservative San Joaquin County people throughout the United States.

Dozens had made their marks in the educational, medical, dental and technical fields, such as Prof. Susumu Ito (Harvard), Grayce Kameda Uyehara (executive director, JACL's LEC), Dean James Ito (Univ. of Washington), Dr. Takito of San Jose, Dr. Jim Tanaka of Stockton. Reminisced with El Jaqueen and the Rohwer Outpost staff.

Equally pleasing was that the participants were still down-to-earth and not greatly affected by the cosmopolitanism of the more urban communities. George Bob and Sumi were still George, Bob and Sumi — well worth the roundtrip fare from Japan.

On this western Pacific side, VISITORS TO TOKYO included Lori Ding, "Nisei Soldier" fame; Bill Hosokawa, Denver; Dr. Setsuko Nishi, New York; Bob Kinoshita, Hollywood; Fred Oshima, Saitama; Prof. Harry Kitano, UCLAC, Gene Uraito, Marin County; Peter Okada, Kirkland, Dr. William Takahashi, Boulder; Emily Murase, Bryn Mawr (daughter of Prof. Kenji Murase, S.F. State), Toy Kangai, West Los Angeles. Busy schedules permitted only phone conversations with Rep. Norman Mineta, Dr. Tak Hatton, Carmel, Noboru & Yae Hanyu, San Francisco; Al Do. Los Angeles; and Y. Ruth Hashimoto, Albuquerque.

Two of my articles were printed in Japanese (with translation assistance) one was for a memorial issue of the Pacific Citizen (which was the first naturalized Japanese in the U.S.) and the other was an essay on the Yasukuni Shrine for "Enshu", a tea ceremony school publication.

In late July, the Utah's "Japanese Americans: From Relocation to Redress", came off the press with digested portions of papers presented at the Salt Lake City-U. of U. Conference on redress held three years ago.

Hopefully, Mike Masakoa is recovering. However, regretfully, the demise of Min Yasui means that another clarion voice for Nikkei rights is stilled. My sympathies to Mrs. True Yasui — and to Mrs. Ellen Ayako Nakamura (New Jersey) for the untimely departures of their respective husbands.

A charter member of our chapter, Raymond V. Aka, was awarded the Order of the Rising Sun on Nov. 3, the highest award conferred upon a Japan-resident Nisei to date. His contribution was in the promoting Japan-U.S. understanding of Japan's defense and security issues... Congratulations to Ken Nakano for the passage of the JCPN Abbreviation.

Having first started with poetry, my prose tends to prefer metered messages and structured rhythm. Sentences are formed from inward feelings that seek expressions most compatible with sentiments and thoughts. While statements can be expressed in scores of ways, mine are swayed by earlier pursuit to capture the essence of literary harmony. Many frustrated poets turn to prose to relieve their inner emotions, which is still better than seeking psychological help.

The Year of the Rabbit (1987) is represented by meekness and weakness, but if Redress is to move ahead, we need to push forward more aggressively, as individuals and as an organization. The principle is more important than the principal and it is our interest that needs to be cumulative to gain justice for all.

Happy New Year.

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SEASON’S GREETINGS JAPAN

Pacific Citizen Holiday Issue: Dec. 19-26, 1986 Sec. B—17
MEMORIAL SERVICE

Continued from Page 9–10

twenty-six. Still I thought I might still become a Great American Writer even though I remembered the Writer's opinion: A little Japanese-American girl calling herself a writer is a phenomenon. I would have service a story and besides, I added, who wanted to read about Japs in America anyway. So I took dancing classes, I took live modeling classes, I worked at nude photos and drew them, I made rings for my sisters and friends, and I wrote. I wrote about Mexico and after a year and a half I had finished that story, and I sold it for $200. I rented a TV set and stayed in for the funeral. For the duration of the TV coverage, I stayed on my couch, smoked a lot, and laughed loudly. I would have to open the window to get the smell out. I was not a person anyone would want to kill. If I got old, if I was liked or not, if I got rich, I would be on the cover of Parade. I would be in the New York Times. I was almost born in a concentration camp. I had been taught to confront it, had been wrong. I was a farmer, a gardener, a man of the soil.

I had grown older, but the one I knew was not the same. The one I knew was a fag, a woman, a strange creature. I had been too afraid to go South and the dogs, houses, truncheons, cattle prods I saw being turned on children as well as adults that I saw on TV could never be quite real to me. How could I have really believed in their existence and still live as I did. Still numbed by my own experiences, I could equate anything rather than face my past, which was also America's. There had even been a time in our childhood when I would appear into the woods rather than do anything that might send me and my family back to the camps. But now, I could believe, because now, I was clear, unequivocally clear, that I had had nothing whatsoever to do with the fact that I had spent my childhood in an American concentration camp.

There had been even a time in my childhood when I tried to disappear into the woodwork rather than do anything that might send me and my family back to the camps. But now, I could believe, because now, I was clear, unequivocally clear, that I had had nothing whatsoever to do with the fact that I had spent my childhood in an American concentration camp.

So I went to work for McCarthy and IPO and I could listen to the true believing Liberals criticize the Radical for making life hard for them without getting caught. I knew angry, unthoughtful, idealistic so often, in fact radicals were not my enemy. I worked with Movement people and could listen to their true believers and agent provocateurs damn the Liberals: "If you’re not part of the solution, you’re part of the problem," getting confused. I knew well-meaning, accommodating, mentally active but physically and economically fearful liberals were not my enemy. So what if both groups were too fucking protective of their own purity and self-righteous idealism: they were not my enemy. My enemy was an unthinking, self-satisfied, self-serving, snickering, one-upsmanship population of so-called grown-ups who denied the possibility of their own deaths and so could not imagine any embrace of life beyond the death of other people. Maybe I could feel sorry for them but I couldn’t forgive or make excuses for them anymore.

Somewhere in that time when I did sit in polling places and count how many people came to vote and how many votes were counted on the counters and protest the heartless intrusion of a precision behind the curtain to help out the voter, and hand out leaflets and newsletters and organize and take part in marches and demonstrations, I talked, talked, talked, talked, talked to people out of their honest fears, my mother died. My mother watched me become political and wondered why I had no more self-control. Why I was not a better writer. My mother who when I had plastered McCarthy campaign posters all over our two-story Chicago working class frame house near Cubs Park said: Wha’smatta you, you unskilled, what people going to, think you up abhorrents for man who make people lose their jobs and rake away their ice boxes. How you think people going to take care of family, bug? I know you stupid but I neber think you that stupid. I yelled at each other (I probably called her about writing until she was fifty. Maybe the Writer was right: maybe writing was not a noble profession that conferred on those conferred it any special grace. I worked on a Japanese farmer again anyway.

The last time I saw the Writer before he died, I didn’t even have a story to talk over with him, let alone a manuscript. I had simply gotten the urge to see how he was. He lived in the same working-class neighborhood he had once made famous. His hair was white now but I looked better shape than the last time. He told me I was thin. I told him he looked great. He told me that he woke up one morning and gave cigarettes and went to the baths and told me he still smoked too much. He offered to cook up some soup for us if I was hungry, I wasn’t hungry. I told him that he had been writing for "Narcotics Possession" had made the Yakima, Washington, papers. He laughed. Right now I’m wondering if his death made the Yakima, Washington, papers. He told me what had happened and told I him that I had read his defense in the papers and he told me that the columnist was a good fellow cause he didn’t have to lend him the space to defend himself. I agreed. I wondered aloud if maybe he shouldn’t have written a more serious defense. He looked at me and laughed. In a way, he lived in the world and never thought that the way he dealt with the world was his business and how could he start talking the snipers seriously now. I shu... After that we talked about how remote channel control over the family TV set was a great invention because even if you didn’t get to see what you think is worth seeing, at least you could switch off what you didn’t want to see without leaving your chair. Modern technology is something else, wasn’t it?

It was one of those sharp winters grey Chicago days and it was nice to be inside for afternoon, drink tea, and talk. We talked about Yukio Mishima and a person’s right to die. We disagreed and when I left, I
I. Role Models

I must confess I invented the term "model minority." Rather, I borrowed it from a friend, Frank Chan. That was back in the "over Thanksgiving" days, and Frank and I were freelancing for the National In­ spirer, under the assumed name of "Frank Lawson." (As the publishers put it: "Our genuine news people like to read generic writers. They can identify with that.") He talked us into it. What the heck, the pay was decent and the work was easy. And as the publisher told us: "Don’t fuss with the facts. Give me science fiction, fantasy. That’s showbiz." But we only did it once before we quit. We were surprised, shocked by just how seriously the readers took that trash. We should have known better, for our readers most likely had color-coded, industrial-strength garbage bags and strong in the breeze and light. The wind is a wing; we’re the rest of the structure, working to live a model life.

II. Between the Lines

Along these lines, I am reminded of my friend in Jerome. Sonny was what we called him, but I don’t know his full name or where he is now. I don’t even know what he was doing there in the first place. But since he was an Indian perhaps his family had lived there forever, and we just moved in on them.

There’s a lot of our own history I still don’t know. Sometimes the facts just come up to me, face to face, in person. For instance, I never knew why we were located to Amache until last summer when my husband and I visited. We were in a swampy field, beneath the massive smokestack pilots now used for reckoning, when an old hakujin farmer came up to me and shouted, "Welcome back, son." He had helped to build the camp with local black and white laborers, and he said they all admired us "the way they could fly!" He liked us as neighbors, he said, especially compared to "them other friars, them Nazis." According to him, we were removed so German prisoners of war could be confined to "this here escape-proof place." Then, just this week at a teachers’ conference in San Antonio, a hakujin woman came up to me after my lecture. "You know, I’m from Arkansas, and I never knew about that camp until last summer when my husband and I were vacationing in Switzerland. The owner of a gift shop asked us where we were from. And I said, ‘Arkansas.’ Then he said, ‘Oh, yes, I was a prisoner there during the war. Small world, isn’t it?’" Yes indeed. The whole world.

Anyway, we were all just little kids, and Sonny was our lead model, literally, because he knew how to make model planes. Now, maybe this doesn’t mean much in these days, but in those days we didn’t have much to play with. So all of our elders had a very necessary responsibility—making toys to keep us out of trouble.

And I mean those toys were appreciated. Kenji’s building block was, for instance, that his ingenious grandfather created from scraps. We made real roads with that machine, much better than the administra­tion. And grandmothers could whistle your name on a piece of scrap, polish it up, stick a pin in it, and you could actually wear your own name like an important display.

Of course, everyone knew who you were, but the significance should not be lost on current readers. However, sometimes your names, or what names others called you, were not as important as who you knew you were. For instance, my mother asked one of my playmates, "Whose boy are you?" and he said, "Ush no boy." "Our boy—you got it right, kid?"

The people also helped create our imaginations, our dreams and visions. In the bachelors’ quarters, for one example, I distinctly remember being instructed in the significance of music. I don’t know how they got that photograph, but the man said, "This song is called ‘Mood Indias.’ Listen to it, then listen it again.” I’ve been following that song ever since.

But the thing with Sonny was, he was a kid like us, and he made us do it, instead of doing for us. So when we also wanted to see "the faces of the gods," we had to stand outside in the shivering night right next to Sonny. But the gods were there, all right, as they still are. And though we could never make model airplanes the way he did—out of twigs and spit, it seemed—he could nevertheless show us how to make our own planes out of paper.

Although any scrap paper would do, Sonny preferred old Life magazines because the pages were big and slick, with interesting pictures. When we could "borrow" a copy, Sonny, even with older kids around, was always honored with the cover. And what he did with those covers was simply, complica­tionely amazing. They would end up actually looking like the fighter planes and bombers of the day. And they could fly!

So there those planes would go, and over and around the barracks. Sonny and his "squadron" of followers with their inferior imitations. But Sonny could take our misconceived, mangled, misfolded bits of "Arkansas origami" and, with a few twists, kids, and a bit of spit, have them soaring high in no time on working wings. Instead of fingers, Sonny must have had feathers. And though our contraptions quickly got smashed and torn and lost, I’m not so sure his creations ever came down. I can still see them, gliding around the guard towers, sliding between the lines of barbed wire and soaring off into the great big world beyond.

Well, what do all this have to do with anything now? It depends on how you see things. Some readers might see this as just another article in a "model" issue. Something to be folded up and thrown away. In other households, this paper will land with more lasting impact. These readers will see these words as something to be reckoned with, like lines of wire. They’ll read and they’ll fly—between the lines.

Lawson Inada, professor of English at Southern Oreg­ on State College, is the author of the best-selling Japanese American poet. His poetry collection, "Before the War," (Morrow, 1971) was the first poetry collection by an Asian American to be published by a major firm.

His poetry has since been published in numerous col­ lections and American poetry anthologies. In January 1986, he was selected as one of 21 writers invited to read at the White House "Salute to Poetry and American Poets."

Inada was born in Bremo, California, and presently resides in Ashland, Oregon.
Greetings from Near and Far

A CHRISTMAS PRAYER
from the New Mexico JACL Chapter

Heavenly Father, we call you by many names. The Enlightened One, Allah, Jesus. During this holy season we thank you for all the gifts you have given us, for our brothers and sisters who are white, black, brown, red and yellow, many of whom where compassionate and understanding in our times of trials.

We pray that when we suffer from the actions of the few who would dislike us because of our ancestry, you will not let us forget the many who judge us on the context of our hearts and souls. We pray that you will give us the courage to confront and expel the prejudice and selfishness that lies in our own hearts, and replace it with love and understanding for all people. Amen.

Feliz Navidad

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Sec. B—22 Pacific Citizen Holiday Issue: Dec. 19-26, 1986
Michael,
A Poor Boy

by Hisayo M. Asai

After months of rehearsals, my chorus was ready for outside performances — concerts at a nursing home, elementary school and a hospital. For teen-age students, this was very exciting. The girls were concerned about whether to wear dark skirts or dark pants. The boys were debating whether to wear bow-ties or a regular ties.

"It doesn't matter, as long as you look neat, but please, don't wear sneakers," I said.

The following day was dress rehearsal, our final practice before the performance at the nursing home. The students took their places on the risers. I looked around and I panicked. Where was Michael? He was the best bass singer in a rather weak bass section. He had a beautiful resounding deep voice and the other boys followed him. He was the foundation of this section.

Angel said, "Michael went to see his uncle about getting some shoes. He'll be here tomorrow for the concert." The dress rehearsal went smoothly but how I wished Michael was present to add more depth to the chorus.

Michael was absent on the day of the concert. I was distraught and anguished because Michael was so much needed. My body was feeling numb. I tried to call his home but he did not have a telephone. I could not imagine why Michael, who was always very reliable and cooperative, would miss such an important event. I tried to console myself by thinking: "Maybe he is sick in bed."

The chorus performed very well. The people at the nursing home enjoyed the program and were happy to interact with young people over punch and cookies after the performance. The students were pleased with themselves but I kept thinking, "It could have been better with Michael singing."

On our walk back to school, Angel said, "Michael didn't come because he couldn't get his shoes."

I was deeply shocked. I didn't realize that some students did not own a pair of shoes—only sneakers for school. This was my first encounter with poverty and I vowed that, in the future, I would be more sensitive. There are students who only own sneakers.

MEMORIAL SERVICE  
Continued from page B-28

thought this Writer would be a good person to love and deep with, white hair and all, cause he still had a nice body, a quick piercing mind, he laughed alot and he was kind, innately a gentleman who told you the truth and waited for your response. I told him where I worked, a small Japanese restaurant, we talked about food and restaurants and I gave him my phone number. I never heard from him.

So this love affair with a Writer began at a distance and ended at a distance. My ma was a different story all together yet they connect in my mind, I guess, because they both fed me what I didn't want but needed, and never found out if it had been worth their time and effort (my story about the Japanese farmer became a play and got produced and won some attention), and because my ma, just as I was about to tell her how important she was to me, and the Writer, just as the Literary Establishment stopped neglecting him and decided to canonize him instead, both died suddenly, the way they wanted, without applause.

SLOPMAN  
—by Richard Kapololu

Short, bowleg Japanese man come pick up slop.

One bucket carry each hand, when full, splash over the side, good thing the bugger wear boot. Just like he do one zigzag kind dance, go house by house, almost same kind walk like duck. Bucket so heavy I think, no wonder Japanese short, get bowleg. Pretty soon big black can on top truck all full up, tire come flat. Go home feed 'em to pig.

Stink job.

Nobody like do 'em but got to.

Bet slopman son hate eat porkchop already.


ABOUT THE AUTHOR

Hisayo M. Asai has been a music teacher at an inner-city junior high school in New York City for the past 20 years.

At her retirement last year, a perpetual award called the "Hisayo M. Asai Award for Excellence" was established as a tribute in her honor to be given to an outstanding music student each year at graduation ceremony. The following story is from her collection "Diamonds in an Inner-City School," written about her experiences as a teacher.

Asai has been a member of the New York JACL since the mid-1940s and a board member for the past six years.

AMERICAN  
—by I.M. Isobe

How American!  
Serving homemade wine in old Japanese teacups.

© I.M. Isobe, 1986

Sec. B—24 Pacific Citizen Holiday Issue: Dec. 19-26, 1986
by Amy Staton

When Joshua Tsujimoto turned 61, he and his wife Alice sold their farm and Oriental gift shop in New York state, but they did not retire. Instead, they began new careers halfway across the globe in Bangladesh.

That was five years ago. Today, the Tsujimotos are still working in a country that some billboards in the world and home to 100 million people crammed into a nation the size of Wisconsin—as farmers and teachers in the village of Khulna.

The rugged living conditions have not made it easy. Extreme weather conditions plague residents in him that about the six seasons in their county and destructive storms on record have ripped through Bangladesh's Bay of Bengal. A cyclone in 1985 killed more than 300,000 people. Life expectancy for resi­dents is just 45 years. "Our friends told us it was such a foolish idea," said Josh. "But we wouldn't trade it for anything."

Helping Victims Help Themselves

Their "foolish" idea was to help bring relief to some of the world's most unfortunate victims of pov­erty and disaster by working for World Relief, the emergency service arm of the National Association of Evangel­ical Horticultural science graduates.

"These people cannot earn enough or grow enough to feed their own families," said Josh. He and Alice wanted to change that—a lofty ambition. But, they insists in using down-to-earth techniques to make their dreams come true.

Most Bangladesh try to survive on less than $300 a year. Almost one-fourth of the population end their meager living as farmers. The soil is fertile enough, but the short growing seasons discourage all crops but traditional rice and jute harvests.

Eight months out of the year, the typical Bangla­deshi has no vegetables to eat. Vitamin and protein deficiencies result, promoting widespread cases of malnutrition and blindness.

Josh and Alice went to Bangladesh to develop new ways for farmers there to increase their rice harvests and extend the normal growing season for vegeta­bles, thus allowing farmers to bring their produce to market when demand and prices are higher.

A Learning Experience

During their first year in Bangladesh, Josh learned to be both humble and patient. "I was invited to come as an expert," he remembered. But being raised in the United States, it was difficult for the population to take his meager living as farmers. The soil is fertile enough, but the short growing seasons discourage all crops but traditional rice and jute harvests.

Eight months out of the year, the typical Bangladeshi has no vegetables to eat. Vitamin and protein deficiencies result, promoting widespread cases of malnutrition and blindness.

"So I went as a learner," said Josh. "For the first six months I tried to find a reference point."

The Bangladeshi farmers were his teachers. They taught him about the six seasons in their country and their traditional ways of farming that reaped scanty harvests at best.

In their early months, Josh searched first for a way to grow vegetable seedlings year-round so the people of Bangladesh could grow their own sources of proteins and vitamins.

Unlike the traditional crops of rice and jute, how­ever, vegetables cannot thrive during the monsoon season. The methods Josh developed would need to be easily employed by the Bangladeshi farmers; technology would have to be fitted to the culture.

After six months of experimenting, Josh came up with a technique that worked. He built beds of soil on raised platforms. Channels alongside the four-foot­wide beds drained the rainwater quickly from plants growing in the soil.

Then he needed a way to protect the top of the vegetable beds from the scorching sun. He built a shell with bamboo strips to hold clear, plastic sheets above the seedlings. Under this cover, the seeds sprouted and produced year-round crops.

Today, Josh teaches these simple but revolutionary ideas to the country's horticultural science graduates. "Each time I train 100 Bangladeshi men, they each go out to teach 100 more," he said. So far, these students have passed their knowledge on to more than 1,600 farmers.

Other humanitarian agencies working in Bangla­desh applaud Josh's agricultural advancements and use his ideas in their own programs.

But Josh's success required time. "I'm a trial-and-error person," he said. "When something doesn't work out, there has to be a reason. But I've found that in Bangladesh, there's always more than one reason: the rain, the high temperature, the number of cloudy days between sunny days...It's a struggle to get manage­able growth factors."

Struggle is a good word to describe both Josh and Alice's attempts to adapt to life in Bangladesh.

"It's a land of high population density," said Alice, "but the people's productivity level is very low. People live deep in poverty. Almost everyone is illiterate and malnutrition is everywhere."

"We hope to make a difference, to leave an impres­sion," added Josh. "How to do that has been a difficult job. It's an almost impossible task. There's no way we could accomplish anything, except for God. He provides a way."

It has been particularly difficult for Alice to find a way to help Bangladeshis with their struggle to sur­vive. "It's hard for an American woman to go to Bang­ladesh," she said, citing the low position women hold in Bangladesh's culture.

Working With The Women

So, during those early months, Alice focused her talents and energies on helping the Bangladeshi women. She started an English class in her living room because "I heard that a lot of the village women wanted to learn," she said. Alice wrote her own lesson plans and advertised a three-month course.

Her classes attracted Muslim, Hindu and Christian women. "They wanted to learn English from an American, so I taught one-on-one, working very slowly, showing concern and earning acceptance in their society," she added.

The women came to learn English, but Alice taught them a great deal more than her language. "I was trying to instill a sense of responsibility for them­selves and for their country," she said.

Poverty in Bangladesh strips people of their digni­ty, many times turning them into beggars. Alice did not give them handouts. Instead, she awarded certifi­cates to those who earned them and helped them establish a sense of pride in themselves.

By the end of their first two-year term, Josh and Alice had won the respect and love of the people of Khulna. "They call us 'junice' and 'umce,'" said Alice. After two years of struggling with a new culture and working very hard, Josh and Alice had earned a three-month vacation in the United States. When they said good-bye to their students and friends, the Bangladeshi did not believe Josh and Alice would return.

But they did return, surprising everyone and winning even more trust. "Two years is not long enough to do any good," said Josh. "This is only the beginning. We had to return."

In their third year in Bangladesh, Josh began to compile his findings and document his research. "All my answers were in bits and pieces. I had to put them all together. I had to create a model so the farmers could use what I had learned long after I'm gone," he said.

Meanwhile, Alice found new students for her Eng­lish classes: young men who wanted to pursue a col­lege education.

English is the language of college-level text­books in Bangladesh. In order to even pass the en­trance exams, potential young scholars must have a good grasp of the English language.

Battle Against Illiteracy

Alice, who once found it difficult to even talk with Bangladeshis, now holds a respected position among them, and her work helps battle a major problem in Bangladesh—illiteracy. Textbooks written in Bengali are in short supply at all levels, from primary on up.

"There simply are not enough educated people to do the translation work," explained Alice.

So one of her dreams is to help these young men learn English so they can translate textbooks into their native language. She believes that battling illiteracy would go a long way in ending poverty and hunger in Bangladesh.

Now well into their fifth year of service with World Relief, Josh and Alice are watching their efforts mul­tiply as thousands of farmers use Josh's revolution­ary methods to grow rice and vegetables. The young men Josh already has taught return to tell him how well his ideas are taking hold far beyond the village of Khulna.

Because of Alice's hard work and dreams, young men who otherwise could have been trapped in the same poverty as their neighbors now attend colleges.

'Most Exciting Time'

"It's the most exciting time of our lives," said Alice. "We went to Bangladesh in our retirement years, not knowing if we could make it."

"So many times I thought we were a hopeless state," adds Alice, a Down syndrome undergoing experiment after experiment that failed. But, he praised God for the break­throughs: "We need wisdom and strength which come from his resources but from God.

It has been hard work in a tough climate for Josh and Alice. Not exactly what most retired couples look forward to, but the Alice said: "It's the most exciting time of our lives."

Staton writes from East Lansing, Mich. World Relief can be contacted at P.O. Box WRX, Wheaton, IL 60189; (312) 665-0355.
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Kumi Taniguchi

She was filled with life that day. Over the years she had become dark and withdrawn, empty and dying and her only companion. But that day, the day of the reunion, a community returned home to their old, wooden hall and she was flooded with new blood. I witnessed the entire explosion: children crawling and running on her floors; voices chattering and laughing within her walls; bodies converging and churning, she was teeming with life.

Through an open side door a spring breeze wandered into the building and a patch of sunlight angled inwards. I stood alone at this entrance stunned by the activity below me. Families were reunited with hugs and handshakes, a community had erupted into a raging fury, a mass of bodies turning like a storm. I could not believe the transformation within my hall; she was awakened as if an old, old spirit was reborn.

I heard voices mull within her, mindless chatter that concurred, "the years have been good to her." I watched as some ran their hands along the walls, searching for nicks left decades ago when, at Japanese school, they etched scratches into the wooden wall, secret codes from the past that today aroused a sense of history. People lifted their heads when they entered the box-like room, the high ceiling stretched upwards over 15 feet and a series of long, upright windows stood evenly spaced along the walls, a poor, country folks' cathedral.

A fresh spirit had been reborn with the gathering of families and the celebration of community. A magical vigor, a youthful vitality possessed my hall. The swelling noise and crowds filled a void that seemed to impregnate her; she became empowered and I shivered with the realization, "She wasn't told, she had just been empty."

"Nishimya, Nishimya-san," a voice intruded into my thoughts. I turned to face a family led by the Nisei mother. "Do you all remember Mr. Nishimya? He always cared for the hall." The mother nodded as she spoke, as if to affirm her words.

Three Sansei stood before me. They wore soft smiles and pastel colors and the first and eldest reached out to grasp my hand.

"Mr. Nishimya, remember me? Larry?" the young man said as he squeezed my hand. "You've kept this place in great shape." A smile flashed across his face, a grin that seemed to match his white jacket and matching tie.

My hand was passed next to the young woman, who also grinned and shook it with two or three quick jolts before handing it on to her youngest brother.

"You must be the only Nisei here," said the last one. "Ever since Baechan died, we've never come back here, but I see not much has changed. It's nice to see some things stay the same." He then leaned over and whispered, "I hope they pay you well, Mr. Nishimya.
You don't know the price a good Japanese gardener runs you in the city."
A strange chuckle spread between the siblings.
"Nishimiya-san, the hall is beautifuulll," said the Nisei mother. Her voice seemed to cling to the last word as if to add extra meaning and emotion. "No, it doesn't look bad at all." An uneasy silence fell between all of us. We gazed about, avoiding each other's eyes.
"Remember Mr. Nishimiya?" the mother repeated. The children bobbed their heads in agreement. "You're like family to all of us, Nishimiya-san."
But I had no family, I was denied such fundamentals. My parents sent me away from Kumamoto when I was young, perhaps 12 or 13 years old, I don't care to remember. "Go to your uncle in California," my father had said. "He needs you for his work."
Prior to boarding the ship to America, my mother had burdened me with a final request. "You must remember gaman. You must respect and endure," she whispered to me, her youngest child. "And your name Nishimiya, do not shame us." I remembered her face, stern and rigid as the tears swelled in her eyes.
"Nishimiya, Nishimiya," my mother repeated. Her eyes wandered, gazing through me. "Yes, you must go west and be nishi miya, the Western Temple, our temple in America West." She then faced me, her stare penetrated my young, trembling body. "And Kiyoshi, the pure child... you must go now."

I never returned to Japan, that was the last I knew of family. When I arrived in the Central Valley of California in 1912, the farms were rich with work and the fields ripe for quick hands and strong backs.
I worked hard, saving my money and hiding it from my uncle. All he needed was his sake and his work days usually ended in the Chinese dens with their sweet odors and dark, damp basements. Uncle did manage to be a good businessman in between his sake. At different times he had owned two farms, leased two others and was a partner in yet another, losing them all when raisin prices collapsed in 1920. But I saved my earnings and dreams of my own farm burned deeply for years, leaving ugly scars within.
In 1921, arranged by family in Kumamoto, I acquired a wife. When she arrived, life flourished complete for a few months, but she hated it here, this land was not the Japan she longed for. She grew sick, stopped eating and I returned her to Japan to regain her health and never heard from her nor her family. I was alone again and my dreams of a family farm died; I had no family.
"Haaa, she no good," Uncle had consoled me after my wife left. We soon became drinking partners and gradually I lost all my money too, working only to drink and gamble more. I used to look forward to bad weather and desperate farmers, like the threat of rain during the raisin harvest, for then we had..."
Happy Holidays

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The Nisei of the 1800 Engineer General
Service Battalion: An Untold Story

by Cedrick Shima

A special Army unit existed during WW2 which was made up of U.S. soldiers of German, Italian, and Japanese descent whom the Army wanted to keep under surveillance.

Originally, these soldiers were gathered into an outfit called the 585 Quartermaster Service Co. in Fort Leonard Wood, Mo. This took place during the period of July 1942 to March 1944.

Subsequently, it became the 1800 Engineer General Service Battalion until August 1945. This unit in essence was a labor battalion armed with picks and shovels, and carrying heavy duty equipment to build and repair bridges, roads and fences damaged during military training maneuvers held in the South.

As a result, the 1800 did not have a permanent home base. This unit moved from one area to another as needed, and constructed its own camp facilities in remote areas of Tennessee, Mississippi, Louisiana and Arkansas.

Responsibilities — and Restrictions

Although members became skilled in operating and maintaining road equipment, running and operating supply warehouses, motor pools and company kitchens from the camps or in the Army, depended upon when, where, how and to whom their rage was directed.

This traumatic experience felt ressentful and bitter with each passing day. But it was only natural that those undergoing discriminatory incidents in the Army or to the compulsory mass evacuation of their families from the West Coast into relocation or "enemy" alien internment camps.

The Nisei and Kibei soldiers were stripped of their arms and issued brooms and mops in 1942. Individual circumstances varied with each situation, but it was only natural that those undergoing this traumatic experience felt betrayed and became more resentful and bitter with each passing day.

Some kept their frustrations quietly and stoically to themselves, while others vented their feelings in an outburst of wrath toward the Army, in the camps or in the Army depended upon when, where, how and to whom their rage was directed.

Most of the men of the 1800 were placed in this battalion because of remarks made in 1942 or 1943, usually not volunteered but in response to either a questionnaire or to questions asked during an interview.

Expressing Frustrations

The questionnaire passed out to Nisei and Kibei in their homes from the camps were young teenagers who were willing to serve in overseas combat wherever ordered; and (2) they would serve in overseas combat wherever desired.

Why that difference? The anguished frame of mind of the Nisei and Kibei in the Army with interned families were undoubtedly the same, in varying degrees, as those who were behind barbed wire.

Many of those that answered yesyes did so with a fervent desire to prove their loyalty, while older Nisei and Issei. Their youthful zest and their urge to leave camps to serve was genuine. All Japanese Americans enjoying improved status today should give grateful thanks to their courage in defying the camp's majority sentiments by volunteering and serving so gallantly in the 442 or MIS.

But at the same time, it must be remembered that only a small percentage volunteered. In fact, the quotas from the camps was not met. Army recruiters had to fall back to Hawaii, where they were able to enlist more volunteers than they could handle. Some 10,000 applied for 1,200 "openings." Imagine how many would have volunteered from the Mainland if the forced evacuation had not taken place.

Many of the soldiers who answered yesyes did so with a fervent desire to prove their loyalty, while the

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'Ve don't want all the business.
We just want yours!'
NISEI OF THE 1800TH

Continued from page B-30

others feared the possibility of a court martial if they answered "no." Still others did so as disciplined soldiers well trained to obey orders regardless of their inner turmoil. Most of the Nisei soldiers wound up in the 442 or answered "no," but the question of disobeying a military order was not an inherent characteristic of a Japanese reared in a tradition of obedience.

What the Record Shows

The military record of the boys in the 1000s proves that they obeyed all military orders—including assignment which on two occasions resulted in special commendations. The men of the 1900s would also have served in overseas combat if so ordered—but "not willingly" as long as their families and friends were behind barbed wire and not allowed to return home.

Our fight for liberty was "over here" and "not over there."—a point I stressed so often to my FBS and G-2 (Military Intelligence) interrogators.

We emphasized with those camp remants (many of whom today are leading citizens in our community) who had the courage to be willing to renounce their most precious birthright, their citizenship, as they cried out: "Equal justice? What freedom? What liberty? Give me liberty or give me death."

But because these soldiers had the courage to be honest with their opinions and bold enough to express them when asked, their fate was to wield a pick and shovel in the 1900s—a labor battalion where promotions were barred.

Yet every member obeyed all orders, and worked hard and diligently wherever ordered. A War Department commendation from Brug, Gen. G.M. Halloran, who said, "It is most gratifying to transmit basic communication and precede enforcements to you, and through you I desire to take this opportunity to express my appreciation to all personnel for a job well done."

Early in 1944, after previous engineering battalions were unable to keep up with highway and fence damage in military training areas, the 1000s was called in. According to Gene Sloan in the Jan. 29, 1945, Nashville Banner, "a special battalion of engineer troops was sent into the maneuver area, each soldier of which was fueled with the ambition to prove his loyalty to America."

Uniformly Lauded

"This command," he continued, "was capable of being divided into groups as small as three members. The work of this unit was uniformly lauded by land owners for their work on fences, rebuilding fields and maintaining roads. These troops, leaving the area in mid-December of 1944, were the last troops to quit this Tennessee maneuver area."

These reports challenge the characterization of the 1000s as a group of misfits. Yet, all how many American draftees would have been willing to serve in overseas combat even when their families were behind barbed wire?

Whether a Nisei or Kibei ended up in the 442, the MIS, Tule Lake or remained in "regular" camp was not a matter of one being more loyal than the other, but the when, where, how and to whom his frustrations were expressed.

Many who expressed their rage in violent terms turned up as gallant heroes in overseas combat, whereas others wound up in prison, Tule Lake, the MIS, or Japan. Should one be glorified over the other? Who can stand in judgment that one was right and the other wrong?

The 442 and MIS soldiers have been justly glorified for making tremendous sacrifices for which we are all grateful and proud. But those who spoke out in camp and in the Army should stand just as tall and hold their heads just as high as our Nisei veterans.

In my own case, I had volunteered for the Military Intelligence Language School in Camp Savage, Minn., in 1942. Upon acceptance in early 1943, I again wrote to Edward Ennis, head of the Enemy Alien Control Unit in Washington, D.C. I requested that my father then interned in the Lordsburg Internment Camp, be allowed to join my mother in the Manzanar Re-location Camp.

Both were behind barbed wire, I wrote, so would it endanger the security of the United States if they...
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steady and good-paying work. After these intense work sessions, Uncle rewarded himself with a visit to the Tokyo Club and his prostitutes.

"Come, Kiyoshi," he once urged me, "Ha, Kiyoshi, that name... come and let's see what it really means." But I could not help but a strange terror flushed within. In the waiting room, two of the women looked patricially familiar, one like my lost wife and the other like my dead mother. Even in the room I could not purge these thoughts and I failed. My woman tried but could not please me despite her efforts. She skillfully had allowed her dress to drop from her shoulders and I stared at her white breasts with half-closed eyes, but she could not respond. She then tried to coax me but I remained the observer, untouched and distant.

As the minutes passed and little happened, she began to apostolate and babble "Shumpei, Shumpei," hoping I wouldn't blame her. When her jabbering ceased, she began to cry. The sores attracted the manager and he broke in and immediately chided her for denying me. He too apologized for his disrespectful behavior and hoped she would learn a lesson about fulfilling a man's needs. Trembling, I tumbled out of bed and yanked on my clothes. Both of them kept apologizing and bowing to me as I staggered out into the cool night air.

The years and harvests passed, each season my hands grew slower, my back weaker. One day during the harvest season, I was coaxed by a friend at the annual Japanese Hall clean-up, a community effort to sweep the floors and rakes the grounds. Although the building in which we worked was sound with broad, huge beams, the windows clear and sparkling, the yard and landscape needed care and tending. It began slowly, a visit once or twice a month to water the plants, prune new growth, shovel weeds, then

"When we returned, the entire community stood silently and gazed at the dead plants, the shattered windows, and the torn curtains. Some of the strangers had carved their initials in the front doors, scars that cut deeply into her and could never be sanded out nor erased."
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Sec. B—50 Pacific Citizen Holiday Issue: Dec. 19-26, 1986
by Miya Iwataki

What is life
but a continuation of history
What is history
but a continuation of family
What is family
but a unit of life

The aroma of freshly made Chicken Gohan greeted them as they entered the generous wood-framed house to join together for her birthday. Grandma, who would have been 95 years old today. Grandma, whose life had been a quiet inspiration for her grandchildren and children.

And once
"Long ago and far away The youngest daughter of one Tokyo chijo judge Sought to stretch horizons Sought to set her eyes on yet another continent. And to expand her history.

Courage, and pleums of unanswered dreams that besieged certain women Of exceptional nature due to her birth in the distant country, Japan, swept her into the arms of America and a man named Daisuke. Issei Woman Pioneer Spirit Life in America was many jobs and frequently moving And still unanswered dreams that turned of the century Japanese American women have While living on cots in tar paper barracks in barbed wire, armed guard concentration camps. And yet, your spirit continued to grow and to show itself through sumi-e and poetry and Chicken Gohan that people ordered in advance at St. Mary’s carnival sushi booth.

WESTERN TEMPLE

Continued from p. 8-43

I surveyed the room, the movement of people and the pounding of their voices had amplified into a confusing swirl. I turned to the rear and bowed before slipping away, out the side door.

Outside, the cool spring air settled my thoughts, yet a distorted image seized my imagination: I visualized the hall teeming with life, the noise and people jammed into her, the walls pushed and stretched outwards, expanding, pulsating, the joints and seams bulging from the unrestrained energy, like a flower bud swelling and expanding, pulsating, the joints and seams bulging from the unrestrained energy, like a flower bud swelling just before bursting.

Nearby Ioverheard voices, a young Sansei man and his hakujin girlfriend. She kept asking questions about the hall, its age, who used it, what will happen to it. Unable to answer, he shrugged his shoulders and repeated, "I don't know" and "I can't help you.

"Why don't you just ask my mom or dad?" he finally said.

She was about to speak again but stopped and commented, "This place doesn't look that bad, not half as bad as you described."

A gang of children was playing outside, running and throwing little rocks and jumping over puddles from a recent spring rain. I wandered past the benjo, the bathroom that once had been an outhouse and plumbing was added later. The flowers I had planted there bloomed all spring and summer, part of the "karma" of the ground, we had joked. Behind the weathered structure a little boy, perhaps four or five, was standing, feet apart, his back to me: he was urinating on my flowers. "That boy, what's he doing?" I whispered aloud. "He's going uh-oh on my flowers.

Blood raced through my head, a rising panic urged, Blood raced through my head, a rising panic urged, Blood raced through my head, a rising panic urged. Blood raced through my head, a rising panic urged. Blood raced through my head, a rising panic urged. Blood raced through my head, a rising panic urged. Blood raced through my head, a rising panic urged. Blood raced through my head, a rising panic urged.

"Shimpai na, shimpai na," a voice echoed within. The boys soon finished, shook dry and ran back to his friends to play, forgetting to zip himself, lost in excitement, never even noticing my presence.

A soft, gentle voice interrupted my thoughts. "Nishimiyaa san? Can you come inside?" The short, round woman from the earlier conversation bowed slightly, then swayed both her arms to one side, gesturing in the direction of the door. "Please" she said.

I followed her to the door and crossed the threshold. Inside a warm, stagnant air greeted my nostrils, a stale heat generated by hundreds of bodies crammed into the hall.

"There he is," roared a shrill female voice on a microphone. A wave of faces turned toward me. "Mr. Nishimiyaa, who has worked so hard on the hall." Someone began to clap and soon a chorus of hands joined in. "Mr. Nishimiyaa? Please come to the front." Unidentified hands from behind gently pushed me forwards. I resisted at first, shaking my head. "No, no," but I was compelled forwards and caught myself halting.

"Everyone, this is Mr. Nishimiyaa. He has cared for the hall for years. He's the one who really owns this place."

Up on the side of the stage I turned and faced the crowd, the clapping rose again and my face was flushed with blood.

A young man in his early thirties thrust forward out of the crowd. Larry, the Sensei I had met earlier stood in front of the stage and yelled to the group. "Hey, hey, everyone, listen." He cupped his hands around his mouth to amplify his voice. "This hall is looking great but I have a suggestion. Can we start something, maybe a campaign to fix things? For example, make a real Japanese garden in front with rocks and pines and running water? Make this hall, our community hall, make it something we can come back to always? A monument to the Isseis?"

Heads were bobbing up and down in agreement. A voice from the back echoed, "Let's start a collection... for the future." More voices clamored in agreement and a planning committee was formed. It began precisely at that moment, at first not clearly evident but distant and faint, like a sharp creak deep within. An emotion twisted within me, a dark, unsettled sensation: a silent scream.

I sat in my house, a poor farm worker's shack surrounded by those vineyards and orchards that I had served for years. The air hung heavy with a musty odor of damp earth and peering out my window I could see the deep brown soil, moist from a spring watering. A naked light bulb gently swayed above me, a breeze had entered through a window and passed directly overhead before wandering outside. As the sun rested on the horizon my thoughts returned to the reunion and hall.

"They had come, one after another, family after family, to pay homage and now they talked of an annual reunion, a return home to procure life." We liked to go to Grandma and Grandpa's house. It was good vibes. It was a house that, no matter how old you were, there were a hundred interesting things to look at and to touch. Especially remains from past years when Grandpa was an inventor or when he was an antique repairman. And the food! She was the ultimate Japanese cook, and it never seemed to occur to her that she had an exceptional way with flavors. And she calmly tolerated Grandpa's experimental creations of health food enchiladas and other dishes always served with the omnipresent, omnipotent brown rice and vegetable juice.

And she calmly watched as Grandpa dug out the backyard only to mistakenly harvest a crop of horse corn (which we duly ate). And she went camping and fishing with him in the little trailer-for-two that he designed and built from scratch. And she rode on the back of his motorcycle after church.

Continued on page B-45

ABOUT THE AUTHOR

Miya Iwataki is a media coordinator and special assistant to Rep. Mervyn Dymally (D-Gardena). She is executive producer of "East Wind," a weekly Asian Pacific American radio program, heard Monday evenings at 7:30 on KPFK-FM (90.7). She is a board member of KCET-TV (Ch. 28) and of Project Image, an organization of women in broadcast media; an appointee to the L.A. County Commission on the Status of Women; a member of Women of Color; legislative co-chair of National Coalition for Redress/ Reparations; a contributing editor for East Wind magazine; and a former Fiji Times editor and columnist for Tozai Times. Last year she was part of the U.S. delegation to the UN Decade for Women conference in Nairobi, Kenya. She writes poetry in her free time.

Continued on page B-56

Omedeto, Grandma

Pacific Citizen Holiday Issue: Dec. 19-26, 1986 Sec. B—51
could be together? Nothing came of this and other plans I had made to go to and to other authorities.

When the infamous questionnaire was distributed to every student at the intelligence school, I answered noyes, but with my "no" qualified with a letter of explanation.

But just before graduation, my request for a furlough to visit my family in Manzanar was denied because no Nisei were allowed into the Western Defense Zone. It seemed incongruous to be preparing for a dangerous and highly secretive overseas military mission for the U.S. Army, while being forbidden to make farewell visits to family and friends in camps in California.

This ridiculous military order was later rescinded, but only after I had blown my stack to the wrong people. As a result, several of my schoolmates along with approximately 16 other who had complained about the situation of their families, were ousted from the school, eventually demoted into a group separate, and transferred to the 100th for bearing an "attitude which is considered undesirable in a first class soldier of the Army." This experiment would not be repeated.

Every 100th had his own painful experience which triggered a response that led to his being exiled into the 100th.

Special Hearing Board

Instead of being immediately discharged after the war, every member of our organization had to appear before a special hearing board to determine the type of discharge to be issued.

Most of the Nisei received honorable discharge, but the majority of Kibei were given a "blue" discharge. This meant that they retained their American civil rights, but all Army benefits were denied—mustering-out pay, GI Bill of Rights, etc.

I appeared as the interpreter for some of the Kibei and felt that their heavy accent and inability to articulate in the English language influenced the hearing board to their disadvantage.

In the ensuing years, several of them took steps to successfully overturn this decision and have since received honorable discharges. In 1948-49, at the request of one of the 1600 members, New York attorney Hyman Brawin argued successfully a test case permitting them to have their blue discharges changed to honorable upon request.

Recent letters to the editor in the local Japanese vernacular are beginning to show more sympathy and support for their cause.

Most of the Nisei, however, have been discharged by their convictions and survived with an unmeasurable sacrifice and courage.

The most recent of their discharges, it is hoped that American democracy and justice will never again be repeated. This fortune may not happen to us again but could happen to others whose ancestors were not on the best of terms with U.S. foreign policy, or to those whose facial features or color are "different" let alone the race.

It is hoped that American history will chronicle this tragic episode accurately with due regard bestowed upon those who served so heroically with the 442 and the MIS. But by the same token, all of us—those that did fulfill the evacuation order, those that remained in the relocation and alien internment camps, those that ventured out of the camps into the unknown, those renunciants from Manzanar were bestowed upon those that served so heroically.

It is the unique and historical experience, however, that has made America great.

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wood rot, the paint fade and chip and would she not age also? Yet it was the spirit, yes, the spirit that had to endure and live. A chill shook my body, a deep, low, high escape as if it was a fire, a ghost as if the whole, pure by birth of us into nothing but white ashes. We could live forever, escaping this world of denial, purging ourselves of material possessions. I would free our trapped spirits with a blazing inferno, we could die together.

Hurrying, I slipped through the gate and gazed up at her. The hues of the moon reflected on her gray white walls, her shadow on the ground. At the rear of the building a little-used basement window popped open with my fist and provided quick access. Slipping through the window, my feet buckled from the generations of wear. I wandered through the lush vineyards, accompanied by a restless breeze that stirred the dangling leaves. Like a ghost beckoning by a calling l:abed to myself. The moonlight, a butsudan, a silent audience stood in silent attendance to my wild thoughts.

I suddenly smiled, struck with an overwhelming yet satisfying sensation. The solution appeared delightfully simple: to die. A fire, a ghost of the past that I could put out. A window shattered from the heat and blew outward of the breach. My knees sank to the ground, my legs buckled from exhaustion. The earth felt cool beneath me, my hands and skin tingled from the chill. The damp soil smelled clean and pure in contrast to the smoke that clung to my clothes. I fell asleep and woke the next morning.

The smell of charred wood lingered in the air and I gazed at her remains, she had left little behind. Autumn was my favorite time of the year, the golden colors and brisk winds marked the end of a cycle. From the window I watched the yellow and red leaves float to the ground below, a fleeting moment of freedom as they sailed in the breeze before joining the earth. It was only last spring when she had burned completely. They tell me only the blackened land remains, awaiting the first good rain to cleanse the soil.

No one believed my story, I had confessed, “I started the fire and now she will live forever.”

They answered, “Nishimiyasan, you’re tired, please don’t say such things,” or “Nishimiyasan, you’re putting the pain with you, the fire and years of work, all gone...”

Even when the Mexican neighbor identified me as the one who crawled under the fence that night and left blood stains, they beat him with their words, chastising him for such accusations.

I raved for weeks before they finally acted. They blamed the fire for destroying me and they brought me here to rest. Alone again, my karma in America.

ABOUT THE AUTHOR

David Masumoto grew up in Del Rey, a farming community 20 miles south of Fresno, California. “Silent Strength,” a collection of his short stories probing the life and emotions of the rural communities of Central California, was published in 1985 by New Currents International in Tokyo. Masumoto currently farms with his father on an 80-acre peach and prune raisin farm in Del Rey. “Western Temple” is the 1986 winner of the American Japanese National Literary Award.
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Her gift of love.

She had a special and individual relationship with each of her grandchildren — one that we fiercely cherish — and one that offered an answer to our own private thought and question about Grandpa, in a duel of honor (over a perceived difference long ago). Of the grandchildren present, for her 95th birthday, we had that party. A celebration of her life.

Iwataki.

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Tadao Fuchikami and the Pearl Harbor Attack Warning Message

by Allan Beckman

On the evening of Dec. 6, 1941, Tadao Fuchikami rode his Indian motorcycle to downtown Honolulu. His mission was to fraternize with his fellow cyclists who frequented the dealer’s combined shoemaker and repair establishment on Beretania Street near Ala Pani.

Fuchikami had bought the motorcycle in 1939. He had ridden this route many times. He saw no portent that the following morning he would ride on a mission that would put his name in history books, or that a movie would depict the role he was to fulfill.

At that time, occupying less space than it does today, Honolulu lay chiefly on a coral bed bounded on the seaward side by Diamond Head and on the landward side by the Waianae and Koolau Mountains. As Fuchikami motored home, he was unaware that the war warning Kimmel had received Nov. 27 said: “The number and movement of Japanese troops and the organization of the naval task forces indicates an amphibious expedition against either the Philippines, Thailand of the Kra Peninsula or possibly Borneo.”

The war warning did not suggest an attack on Hawaii. On the same day he received the warning, Kimmel received a request from the War and Navy Departments that he send from Oahu 50 percent of the Army’s resources in pursuit plans. Accordingly, he dispatched his only two available carriers to transport these planes to Wake and Johnston Islands. Particularly since he disliked risking his warships at sea without air cover, he had most of them anchored at Pearl Harbor on the night of Dec. 6.

So on this evening his flight was bereft of its main striking force against aerial attack, but he was less concerned because the request to send planes elsewhere confirmed his view that aerial attack was unlikely.

Fuchikami spent that Saturday night at a dinner at the Halekulani Hotel in Waikiki. Short spent the night at the Schofield Barracks Officers’ Club, beyond Pearl Harbor, where a benefit show was enacting. Schofield is on a plateau above Pearl Harbor, between the Waianae and Koalau Mountains. As Short and his intelligence officer, Lt. Col. Kendall Fielder, motored homeward, they could see in the distance Pearl Harbor below them, ablaze with lights...”

Day after day the Honolulu Advertiser had been carrying scream-headlines about the imminence of war. Nov. 30 “[Ambassador Shibusawa:] KURUSU BLINTLY WARNED NATION READY FOR BATTLE.” “U.S. ADMINISTRATION BEANS THIS WARNING.” Dec. 2 “BLAST JAPAN OFF SEAS’ URGE.” “NIPPON TOLD TO SINK U.S. SHIPS.”

Short may have thought Fuchikami the Army used an enemy he knew the Army was insufficiently prepared to fight, but the headlines failed to alter his opinion of the kind of threat the Japanese posed to Oahu. On Nov. 27, when Washington warned him that “hostile action possible at any moment... you are directed to undertake such reconnaissances and other measures as you deem necessary, but these measures should be carried out so as not... to alarm the civilian population,” he responded within an hour: “Report department alerted to prevent sabotage.”

Oahu was a fortress ringed by air bases. He ordered his planes parked in the open wing tip to wing tip, where the Army would be best prepared against the sabotage he feared—and where they would be open targets to aerial attack. For in his calculations the prospect of aerial attack appeared remote.

When Army Chief of Staff Gen. George C. Marshall had appointed Short to his present command, he had charged him to maintain liaison and foster good relations with his naval counterpart, Adm. Husband E. Kimmel, whose headquarters was at Pearl Harbor, little more than a mile to the west. Short complied. By now his relations with Kimmel were cordial; they were engaged to golf together the following morning. Kimmel was handsome and physically fit, with blue eyes and blond hair only beginning to be flecked with gray. He deplored Washington’s plundering him of his Pacific fleet to fight the clattered naval war with Germany in the Atlantic. He did not concur with an Advertiser editorial that held the Japanese navy to be inferior. Kimmel held that the Japanese navy was superior to the American Pacific Fleet in “every category of fighting ships.”

The following day, his experts had informed him that the waters of Pearl Harbor were too shallow to permit enemy aerial torpedo attack. He believed that the only torpedoes Pearl Harbor might expect would come from enemy ships and submarines firing through the entrance, perhaps on order from some hotheaded Japanese commander acting without authorization.

One disturbing note had been struck at Kimmel’s headquarters. When Kimmel’s intelligence officer, Lt. Commander Edwin T. Layton, had summarized Japanese fleet movements as of Dec. 1, he failed to list Carrier Divisions 1 and 2 “because neither one of these commands had appeared in traffic for fully 15 days respectively.”

“Wait!” exclaimed Kimmel. “You don’t know where Carrier Division 1 and Carrier Division 2 are?”

“I think they are in home waters, but I do not know where they are...”

“Do you mean to say that they could be rounding Diamond Head and you wouldn’t know it?”

“I hoped they would be sighted before now.”

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"Isn’t it a beautiful sight?” asked Short. Then the aesthete reverted to the soldier: “And what a target they would make.”

As Fuchikami motored home, he was unaware that this would be the last time in years he would see Honolulu alight.

The authorities registered the locally born Nikkes in the public schools as of Japanese nationality; the U.S. Census Bureau used the same classification.

So it is understandable that Short has been quoted as saying, “There are 130,000 Japanese on these islands. Our main problem is sabotage.”

The force that might unloose the sabotage was the desolation of Japan engendered by the economic noose with which America was strangling her. President Franklin D. Roosevelt had wrought this noose of embargoes of oil and raw materials. Japan could buy its relaxation by withdrawing her armed forces from the Asian mainland. Her remaining alternative was to take by force of arms what she had denied in trade. She showed no signs of conceding; she showed signs of resorting to arms.

“A [Lt. Gen.] Short and his intelligence officer, Lt. Col. Kendall Fielder, motored homeward, they could see in the distance Pearl Harbor below them, ablaze with lights...”

The public schools as of Japanese nationality; the gleaming leather boots, there. His...
Nikkei Village Inc., is a non-profit venture by the San Fernando Valley Community Center, providing federally subsidized housing. Your inquiries are invited. Further information may be obtained by contacting Mr. Tak Kimura, Resident Manager, Nikkei Village Housing Inc., 9557 Laurel Canyon Blvd., Pacoima, Ca. 91331. (818) 897-7571.
National Officers
National President
by Harry Kajihara

The holiday season is upon us once again. On behalf of the National Board, I would like to wish everyone a Merry Christmas and a Prosperous New Year. One quarter of the 1986-88 biennium is already gone. There is much to be done by the board, and time seems to fly by all too quickly.

Redress

The National Council in Chicago re-mandated redress as JACL’s top priority. We JACLers have expended much energy, time and funds to win redress in pursuit of redress. We must now redouble our efforts to achieve a resoundingly successful conclusion.

At this 100th session of Congress, how JACL conducts the redress program from now to its conclusion will significantly impact the future of JACL. Specifying how they will use their best effort to raise and submit their fourth-year pledge by Feb. 13, 1987. Approximately $50,000 is outstanding. Therefore, money must be raised on a non-tax-deductible basis to enable the full funding of all redress activities deemed essential by the JACLRedress strategy team, headed by Executive Director Grace Uehara.

In addition, all grassroot JACLers must continue to be responsive to all requests made by Grace, such as meeting our congresspersons, writing letters, and spreading the word on redress.

Membership

The membership trend is certainly a measure of the vitality of an organization. The JACL membership count over recent years is as follows:

1979: 30,036
1980: 25,131
1981: 20,015
1982: 15,070
1983: 16,102
1984: 23,593
1985: 26,420
1986: 23,130

To increase membership, JACL must be an organization with which people want to be identified and affiliated. How shall we accomplish this?

The first step is for concerned JACLers to give this matter serious thought and to express their views at conference workshops, district meetings, and in the PC. Former MPDC Gov. Paul Shinkawa suggested that the formation of a PC ad-hoc force to address the membership problem (Nov. 7 PC). This recommendation will be considered by the board.

Chiye Tomihiro of the Chicago Chapter offers a provocative suggestion in her letter “Harsh Reality” (Dec. 5, PC). Please keep these ideas flowing. From these types of ideas and suggestions, I believe we can develop the best approach to reinvigorate JACL.

To enhance JACL as an organization that people want to join, the activities of the PC, Vice President Bill Marutani volunteered to prepare a schedule.

Program For Action

As mandated at the National Convention, specific action items together with target dates for accomplishment will be developed under the program of action. VP Marutani will take the lead on this project.

Progress on this program will be reported periodically in the PC and a final report will be submitted at the upcoming council meeting in Seattle.

U.S. Japan Relations

As I indicated in my campaign, I believe JACL needs to clearly define goals and objectives of this program which are understood and supported by the total membership. Under acting chair Deny Yasshara of PNW, some preliminary actions have been initiated. Upon completion of preliminary work relative to this program, input will be solicited from the membership.

I envision workshops will be held and comments submitted by all concerned. Subsequently, a clear-cut program will crystallize for program undertaking. A name change for this program may be appropriate.

Development of Funding Base

Over 90 percent of JACL operation costs are dependent on membership dues. Continued increase in membership dues is not conducive to membership increase, or even retention.

Personally, I do not feel that $100 to $6 per year is an exorbitant amount to support an organization like JACL, the intangible benefits are numerous and enormous! However, in today’s world we focus on tangible benefits. Consequently, to increase membership we need to develop a broader funding base to fund worthwhile projects and programs and to infuse some monies for general operation to supplement monies from membership dues.

I have been quite busy taking care of matters that needed attention during the initial phase of my biennium. Beginning in February, I believe I will have time to concentrate on this fund development project.

VP/Public Affairs

by Cherry Kinoshita

At its Oct. 11 meeting, the National Board approved a follow-up to congressional resolution HCR 200—encourage Japan to adopt a similar resolution. House Concurrent Resolution 200, if passed, is a one-sentence resolution. It states, in part, “Japan recognizes and acknowledges the official abbreviation of “Japan” or “Japanese” to be “Jpn.” instead of “Jap.” Its passage by the House on July 24 was announced by co-sponsor Norman Mineta at the National JACL Convention in Chicago.

The idea for asking Congress to make such an official designation was the brainchild of Ken Nakano, the amazingly prolific Seattle JACL member who, as chair of the chapter’s International Relations Committee, has practically single-handedly accomplished project after project, the most noticeable of which was the Meiji Mura Museum donation. When Ken gets an idea, he has a bulldog-like tenacity to complete his goal. And he is usually successful.

In this current effort to discourage the use of “Jap,” Ken had received very little response to a direct request to Japanese publishers of Japanese-Language-English dictionaries to revise the abbreviation and to incorporate into their dictionaries an explanation of the derogatory usage of the term. Unsuccessful, Ken now proposed the task of addressing the Japanese Diet to have “Jpn.” designated as the official abbreviation, thereby giving it the stamp of Japanese government approval. The letters of request to the heads of the Japanese political parties have been prepared for National President Harry Kajihara’s signature and are now on our way. We wish Ken success in this attempt.

Being asked to review a draft of the letter, I found myself puzzled by the news that the Japanese government had issued such a request. Then it dawned on me. Persuading the Japanese government to pass such a resolution would be analogous to asking our Congress to correct...
an abbreviation that was racially demeaning to the white majority—an argument which could easily encompass all ethnic nations if what the white majority was not even aware that such an abbreviation, used verbally, was a racial slur when used by non-whites?—would be at issue. It would also be an argument to persuade the Japanese government and what would such an official designation accomplish? First, from our viewpoint, it would be an opportunity for bigots to defend their use of the derogatory term by claiming that Japanese dictionaries, and hence their publications, sanction "Jap" as an appropriate abbreviation.

Secondly, it would sensitize many of the Japanese, particularly at the national level, to the derogatory nature of the term and its use as a racial epithet. It would sensitize the people of Japan to the experiences of Japanese in America. And elimination of the offensive term would benefit not only Japanese Americans but would be of benefit to the Japanese themselves whenever they come into contact with English-speaking countries.

Additionally, it would lead to greater understanding by Japan of the heritage and the population of the United States, and alert them to the particular sensitivities which all ethnic groups must face. As the gaife by Prime Minister Nakasone indicated, the country has a historical culture such as Japanese, a greater understanding and appreciation of the diversity of cultures is essential—just as greater American understanding and appreciation of the uniformity of Japanese society and culture is essential—before relations between the two nations can flourish. This consciousness, together with improvements in other countries' educational systems, but the thought arises—wouldn't multicultural education that could be accomplished across international lines be one means of enhancing international relations?

 Bainbridge Exhibit

The Bainbridge Island exhibition of "Executive Order 0066" and accompanying program on the Japa- nese American internment held Nov. 8th (see Oct. 31 PC) was a resounding success. Hundreds of Bain­ bridge Island residents came and viewed, browsing and participating. Even a considerable number of Seattleites took the half-hour ferry ride to view the exhibit and participate. During the panel presentation on the status of redress legislation, questions came from both Nikkei and non-Nikkei, indicating more than a polite interest in the issue.

Co-sponsors of the project were the Bainbridge Island Japanese American Community headed by Dr. Kitamoto, the Island's School District Multicultural Advisory Council, chaired by Don Nakata.

Since the 274 Bainbridge Nikkei were the first group to volunteer to go into internment camps under EO 9066, one might expect the islanders to have had great interest in the redress movement from the outset—an assumption that has been unrealized. However, since 1982 the JA Community has been sponsoring cultural activities. This year, all islanders were invited to bring orations with the goal to complete a publication and pictorial exhibit in time for the Washington State Centennial.

Dr. Kitamoto observed that the collecting of these materials and the relating of past history have stirred great interest in relatives and related issues which is encouraging news to those of us in the Washington Coalition on Redress and in LEG, as we seek but an institutional framework for a second two islanders together

The Multicultural Advisory Council believes that "exploring the cultural diversity and richness of our school systems, but the thought arises—wouldn't multicultural education that could be accomplished across international lines be one means of enhancing international relations?"

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Membership
## National Headquarters

### Report on JACL Staff Activities

Continuing efforts for redress, leadership development among Sansei and dealing with increasing anti-Asian sentiment and violence have been the focus of activities by the JACL staff in San Francisco during the past year.

### Redress Education

With the activation of JACL-LEC and the transfer of redress legislative campaign to the lobbying arm of the organization, the Headquarters staff has been involved in a public education campaign on the internment experience.

Redress and the Japanese American internees have continued to capture media attention with the conclusion of Fred Korematsu's case and the untimely death of civil rights leader Minoru Yasui, and continued communication with the Smithsonian Institute.

In addition to responding to these events, we assisted free-lance writer Arthur Zuck in the National Geographic story on Japanese Americans; initiated and continued contact with Inner Circle Productions, a company producing a television feature film on the internment; and continued communication with the Smithsonian Institution in preparation for the Japanese American exhibit to be held in the coming year.

Assisting in the development of written and visual materials on the redress issue, encouraging JACLers to seek support from their local public officials and civic organizations, and improving JACL's media relations have been key elements in the educational outreach program.

While we will certainly miss Min Yasui's frequent visits to JACL Headquarters, we renew our commitment in the new year to the redress campaign and the commn n e s s e s to which Min had dedicated his life.

### Anti-Asian Trends

The JACL report on anti-Asian violence released in late 1985 has been followed by reports from the California Attorney General's Commission on Ethnic, Racial, Religious and Minority Violence and from the U.S. Commission on Civil Rights in 1986. These documents have provided a framework for understanding the growing phenomenon of anti-Asian sentiment and violence.

The passage of Proposition 61 in the recent California election, and future efforts by U.S. English to make English the official language of the nation, will likely create public controversy with racist divisive debate and discussion.

In the past year, we were active in facilitating a major West Coast conference on anti-Asian violence. More recently, we have been publicly addressing the growing xenophobia directed against new immigrants, as in the case of the California English campaign. We have successfully strengthened and expanded our network with other ethnic and civil rights organizations in order to more effectively monitor and address this nationwide issue.

We project enormous needs in the period ahead with the dramatic increase of Asian immigrants and the growing trade imbalance. Our continuing concern is with the newcomer community, which is preoccupied with survival matters and unequalled to respond to the problem. Secondly, we are well aware that negative sentiment toward a foreign nation is easily transferred to U.S. citizens and residents who share a common ancestry.

In the coming year, we resolve to continue efforts to obtain public recognition of the issue and support policies aimed at resolving the problem of anti-Asian violence. As in the past year, we will continue to communicate media images which contribute to race caricatures as economic competitors and historical enemies.

### Leadership Development

JACL has continued its commitment to leadership development.

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Northern California-Western Nevada-Pacific

by Mollie Fujitaka

The 34th chapter Northern California-Western Nevada-Pacific District Council (31 in California, plus Reno, Honolulu and Japan) had an active year in 1986. The four quarterly District Executive Board and Council meetings were hosted by Berkeley, Se­

Reno, Honolulu and Japan) had an active year in

tional Convention for their achievements: Mary Tsu­

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chapters sent delegates to the National Convention

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The district sponsored

by Ken Inouye

As Governor of the Pacific Southwest District and as an avid reader of the Pacific Citizen, I get quite concerned over the fact that we don’t give proper rec­

This is one of the truly exciting and meaningful projects that were under­

Redress

During the early part of 1986, PSWD was the site of a very successful LEC fund raising dinner which netted over $67,500 toward the redress effort.

In addition, many individuals within PSWD have taken time to personal and/or written requests to their respective congressmen, asking for their support of the redress bill.

Women's Concerns Committee

During 1986, the PSWD Women's Concerns Committee took a major step in coalition-building by actively participating with other women's groups in a national effort to curb potential abuses caused by the Asian brides catalog companies.

Ethnic Concerns Committee

The PSWD Ethnic Concerns Committee was quite active during 1986 as it got involved with a multitude of issues affecting our community, especially the Japanese Americans in West Hollywood to providing information on the "English Only" initiative on the November ballot.

Prospective members have also agreed to work with National JACL on the growing problem of anti-Asian violence so that we will be able to minimize the im­

Sansei Leadership

The Sansei Leadership Committee is creating a leadership program, along with Leadership Education for Asian Americans (LEAA), to help nurture the next generation of leaders.

Membership Development Committee

At the present time, the newly formed Membership Development Committee is in the process of developing a program within PSWD to develop the individual chapters can work together to develop methods and programs to solicit and retain members. The concept of utilizing the services of the MDC would involve the creation of a PSWD task force which would sponsor membership rallies within the local JACL communities.

Youth Programs

During the summer of 1986, PSWD sponsored a very successful speech contest, which the district is planning to repeat in 1987.

In addition, plans are being made for PSWD to co-sponsor a social in February 1987 with the Nikkei Youth Network for the purpose of introducing JACL to the various Nikkei college groups.

Community Events

A review of 1986 activities within PSWD would not be complete without giving special recognition to the two outstanding jobs that the Gardena and Marina chapters did (under the able leadership of Joyce Enomoto in sponsoring the first annual JRL run. This event introduced many people to JACL and will undoubtedly be a source of good will and potential new members for many years to come.

Conclusion

In closing, I would like to say that I am quite proud to have written our first article for the Pacific Citizen. I would like to personally thank all of those JACL members who have so unselfishly given their time in order to serve the needs of JACL and our community.

Cental California

by Peggy S. Liggett

As governor of the Central California District Council for the 1986-87 biennium, it was significant that I was not the first woman, the first attorney, or the first Sansei to be elected to that post.

With agribusiness the economic base of the di­

and Kim

Minority Health Fairs were conducted by the

National scholarships awarded in 1986 numbered

The second event, held at Sacramento City College on Nov. 29, was chaired by Jerry Enomoto, former National JACL president and current LEC secretary. Assisting him as vice chair was Mary Tsukamoto. Co­

Their

Larry Wilcox, a member of the PSWD Ethnic Concerns Committee, testified in support of H.R. 442. 

Two cultural events were held in March 1986: the San Jose closing of the Nikkei Repertory Theater and a dinner in San Francisco honoring H.R. 442 supporters. The Nikkei Repertory Theater was attended by nearly 200 people, equally divided between Nisei and Sansei.

Minority Health Fairs were conducted by the San Francisco, Contra Costa, Diablo Valley and West Valley chapters.

Eden Township JACL celebrated its 50th anni­

The event, held in San Leandro, was also a community reunion.

National scholarships awarded in 1986 numbered

The district has a long history of involvement in the area of redress, particularly in the late 1970's. The Nikkei bring a special courage and sense of survival that we Sansei need to appreciate and learn. The sacrifices of the Nisei have permitted the Sansei to assume too often that what we want is ours for the asking without any real commitment required.

CCDC Sansei who seek to lead owe a debt of grati­

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**District Governors**

by Paul Shinkawa

Although I am no longer the Mountain Plains District governor, having turned my office over to Steve Hasegawa of the Omaha JACL Chapter on Nov. 8, I did serve throughout most of 1986, all of 1985 and the last part of 1984. As such, I am grateful for the opportunity to report to my district, and the membership as a whole, on my tenure in office.

Our six, widely scattered chapters owe a great debt to the dedication and hard work of the people they elected as their district representatives. These chapter delegates and district officers do all the work of tying JACL together throughout our area, setting up district meetings and sacrificing their time and personal resources in attending and supporting JACL activities — and receive little or no recognition for their pains.

This is no small task when you consider that four of our chapters — Omaha, Mile-Hi, Houston and New Mexico — occupy the corners of a rough square, approximately 1,000 miles on each side (plus or minus 200 miles). Our three Colorado chapters — Mile-Hi, Fort Lupton and Arkansas Valley — virtually span the length of that state. It can take as long as six hours to drive from one chapter to another, just in Colorado.

**Principal Contacts**

As governor, it is impossible for me to completely exhaust the contribution to my district of the JACL members who have made my term in office successful. I can only hope that by recognizing my principal contacts in each chapter, each person in those chapters can share in some of the thanks.

Sam Koshibo of Fort Lupton had to completely reconceive a report when one of the worst snowstorms in recent memory buried Colorado the day before the meeting. Tom Morikami of Cape Coral, Florida, elected to do the unexpired term of our district treasurer, Mits Taniguchi, without JACL involvement. I was asked to represent JACL to the memorial project was carried out in Crystal City, Texas, internment center. Alan Taniguchi of Austin designed the memorial, the only one which was able to provide a concentration camp. The great honor comes from the fact that the memorial project was carried out by an association of former camp internees and Taniguchi, without JACL involvement. I was asked to represent JACL to share in their triumph. I was also privileged to spend the better part of a day with Mike Nonoguchi of Los Angeles, a former internee, who described life in Crystal City to me.

**Projects in the Works**

On a more personal note, our district's longstanding plan to provide a modern office computer for National Headquarters came to fruition with the presentation of a Leading Edge Model D to one of White Man's States in October."
At the Japanese language school, he had attended during the teaching of English, the American diplomat was quite taken with the teacher-priest who told him that Hawaii was a beautiful place and perhaps he would like to come there one day.

"When the American fleet would arrive in Japanese home waters, the Japanese would engage it in a decisive battle. But Adm. Isoroku Yamamoto, the Combined Imperial Fleet, now held this strategy to be outdated. He believed that Hawaii was a bargaining chip in the negotiations with the United States."

The Americans knew that the ambassadors had been instructed to deliver to Washington a secret message, known as "Tokyo to the Japanese Embassy." It was to be delivered at 12 noon on the 7th. The cable was to be decoded by a team of cryptanalysts under Col. William Friedman who had cracked the highest-priority Japanese diplomatic code, known as "Purple." Col. Friedman and all of his staff had been removed from Pearl Harbor.

Washington had received clues to the impending attack. On Dec. 6, a team of cryptanalysts working under Col. William Friedman had cracked the highest-priority Japanese diplomatic code, known as "Purple." Col. Friedman and all of his staff had been removed from Pearl Harbor.

"The Japanese had launched 183 planes directed toward Pearl Harbor. The task force had arrived at Pearl Harbor at 12:11 p.m., Washington time, the message center sent the warning to Gen. Douglas MacArthur in the Philippines. The warning to Hawaii arrived at 1:30 p.m.

Some of the women... were hysterical. Some begged [Fuchikami] to wait until they could write a message for him to send to their relatives on the Mainland.

In Honolulu it was 8:47 a.m. At 3:30 a.m., the nine-storey Customs Building at Pearl Harbor was damaged. At 4:00 a.m. the American war patrol sank the submarine. At 6:45 the destroyer Ward sank the submarine. Evidently a mad pandemonium had ensued. The Ward was the nearest ship to the attack, and a naval air patrol dropped bombs on another submarine. They reported these firings.

At 7:00, the Opahele Mobile Radio Station at Kahuku, the northern tip of Oahu, sighted a large group of planes approaching from the north. They reported the sighting to an American officer at the Fort Shafter Information Center. He was expecting American planes from the West Coast and assumed this was the group sighted. He told the operators not to worry about it.

At 7:02, the Ward picked up the sounds of another submarine. The operators received the message of the Ward's first firing.

About this time, Fuchikami arrived at the parking lot of the R.C.A. office where he was to report for work. At that time, the R.C.A. office was on South King Street, behind the Hawaiian Electric Building, which faces the Civic Center.

He had read the message delivered by the messenger. He gave the message to a clerk who typed it out. The officer in charge of the message center delayed. The officer in charge of the message center sent a direct teletype to Washington. Washington sent a message to the carrier. It arrived at 11:45. But it may be that amid the chaos of that morning it simply went unrecorded until that afternoon.

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"When the American fleet had been lured into Japanese home waters, the Japanese fleet would engage it in a decisive battle."

Between 9:30 and 9:00 a.m. came another interception. It read: "Will the Ambassador please submit to the United States Government (of possible to the United States) our reply to the United States at 10:00 a.m., on the 7th, your time."

That would be 7:00 a.m. Honolulu time, when the men at Pearl Harbor would be piping breakfast and preparing for another day. But the message was urgent. The cryptanalysts told him that the intercept was urgent. They were sure they had cracked the Japanese code.

A long delay, Col. Rufus Bratton, chief of the Far Eastern Section of G-2, located Marshall, who had been horseback riding. It was 12:15 and Marshall was already at his office. There he had read all the intercepted messages, including the one that was being read to him. He decided to have the message read to him instead of being presented at 1 p.m.

Marshall's naval counterpart, Adm. Harold R. Stark, who had also received the intercepts, phoned, accepting the suggestion of another warning. He offered the use of his naval communications, which were quite rapid when the occasion demanded it."

Marshall declined the offer on the grounds that he could get it through the Navy's regular channels quickly.

Stark asked that the dispatch include the order to have the Army inform its naval opposite. Marshall indicated that he had already noted it. The Army was ordered to take the draft to the message center for dispatch "at once by the fastest means."

It was near noon in Washington and near 8:30 a.m. in Honolulu.

No one suggested using the telephone, though the Navy was able to get some information. An aide later explained that Marshall had a phobia about phones; he hated to use them.

The message center delayed. The officer in charge heard commotion in the code room and went to investigate. When he returned and examined the message, he discovered he was unable to read Marshall's handwriting.

Britten read the message to a clerk, who typed it out. The first message was sent to the Carribean Command at 12 noon.

Thirtysix minutes before. 230 miles north and slightly east of Oahu, the Japanese had launched 183 planes for the first strike.

At 12:11 p.m. Washington time, the message center sent the warning to Gen. Douglas MacArthur in the Philippines. The warning to Hawaii arrived at 1:30 p.m.

"The Japanese Government regrets to have forwarded such a message to the United States Government (if possible to the United States at 10:00 a.m., on the 7th, your time."

The message ended: "The Japanese Government regrets to have informed the United States of its intention to launch an attack against Pearl Harbor. The task force had arrived at Pearl Harbor at 12:11 p.m., Washington time, the message center sent the warning to General Douglas MacArthur in the Philippines. The warning to Hawaii arrived at 1:30 p.m.

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ment had withheld from him until 7:40 a.m., the re-
port of enemy submarines being fired upon. At 7:50
he had been told the Japanese were attacking. When
he had arrived at headquarters at about 8:10, he had
seen that his fleet was being destroyed. Now he told
the courier that the message was no longer of the
sight. and threw it into a wastebasket.
Both Kimmel and Short must have realized their
careers were ended. They had been charged with
the defense of the harbor. All ships in the harbor would have been
general quarters (stationed for battle), and all resources
of the fleet in instant readiness to repel an attack.

As for Fuchikami, his first hint of the importance
of the message he had carried may have come about
two weeks after the attack, when two investigators
called at the RCA office to ascertain whether the message
had been deliberately delayed. "They may have been from the Navy," he says," but presumably from the FBI.
His report and the RCA record showed him to be
blameless.

Ten years after the attack, he read the true story
of the message in a newspaper. From that time he
began to experience celebrity. Reporters came to
talk to him and photograph him. Ladiislas Faragó in-
terviewed him for the book The Broken Seal, pub-
ished in 1957.

The following year, 20th Century Fox Corp. engaged him as technical advisor for their epic film "Tora, Tora, Tora," the second most expensive film
in history at the time and probably for the best movie of the attack and the causes leading to it that
will ever be filmed.

In the meantime, much had happened to Fuchi-
Kami. When the 442nd Regimental Combat Team was
being formed, he had volunteered. He was not
one of those selected among the over-abundant vol-
unteers. At the end of the war, he was drafted to
serve in the occupation of Japan. In Honolulu now, he
has reverted to civilian status.

For the role of Fuchikami, 20th Century Fox chose
Ralph Togashi, a senior at McKinley High School in
Honolulu. In its effort to achieve authenticity, the
company even tried to locate the motorcycle Fuchi-
Kami had ridden. The cycle had been sold so many
times that the search was in vain.

Togashi had never driven a motorcycle. But when
Fuchikami showed him how, he bravely rode off.
The script calls for Fuchikami to arrive for work
with the other messengers, he sits on a bench while
the dispatcher sorts the cables for distribution.

The radio plays Glen Miller's "Sunrise Serenade."]
Fuchikami whistles a soft accompaniment.

He receives his messages and starts out. Wheeling
his cycle through a traffic snarl where territorial
I like be Japanese. Just like them, get nice khaki pants, bag for carry book, mat for sleep, lunchbox meat in the sandwich. They no more hole they clothes, mother sew 'em. All the time they clean, hair cut, smart too. Not just Topgallant pants, bag for carry book, mat for sleep, luncheon Chinese almost like Japanese but not.

Aoyama-Martin

Peter Holiday Best Wishes!

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FUSU & HARRY ABE

SEASON’S GREETINGS

JOE

SEASON’S GREETINGS

Jane Aoyama-Martin

SEASON’S GREETINGS

Toshio and May Hirata

SEASON’S GREETINGS

Bill and Mary Sakayama

Seiko设置了检查点，他看到一个零号 loosen air frequent. As he goes on, he sees a building burn and a broken hydrant spouting water into the air.

The inspiration for this scene was the 39 anti-aircraft shells the added defenders had poured into Honolulu. Because they had failed to set the fuses off, or perhaps in some cases because the fuses were defective, the shells had exploded on landing, maiming and killing Honolulu residents.

Fuchikami finally delivers his message to the Message Center. The duty sergeant gives him a mean look. Fuchikami recalls no mean look. At no time that day did anyone find his ancestry causse of suspicion. It was only after the public began to seek a scapegoat for the debacle that blame, unjustifiably, was fixed on the Nikko.

In a movie filled with action and drama, some of these message scenes had to be shortened or deleted. The final scene is shown in its entirety. This scene remains in mind.
Background of Smithsonian Exhibit

by Clifford Uyeda

The Smithsonian Institution's decision to highlight the Japanese American experience in commemoration of the bicentennial of the American Constitution raised the question "Is it happening?"

Back in 1901, two WW2 vets, Tom Kawajishi and Chet Tanaia, together with Eric Saul, then director and curator of the Office of the Presidency in San Francisco, dreamed of creating an exhibit to tell the story of the 100th-442rd Regimental Combat Team. They incorporated as Go For Broke Inc. and began the research, collection and production work. A reluctant approval was at first obtained from Presidio military brass, who later adamantly opposed the project when they learned that the project would include the story of the removal and confinement of Japanese Americans. There was, however, Gen. William Peers, retired commander of the Office of Strategic Services, Detachment 101 (1943-45), who had conducted successful guerrilla operations in Burma for Gen. Joe (Vinegar Stilwell).

General Support Project

Gen. Peers, a staunch supporter of the entire project, the Military Intelligence Service (MIS) Nisei had been attached to his unit. He insisted that the hometown story of the Nisei was an inseparable part of the MIS Nisei. Gen. Peers wrote letters and placed phone calls to various headquarters and individuals.

In 1962, the Go For Broke exhibit opened at the U.S. Army Museum at the San Francisco Presidio with an impressive opening ceremony. Sens. Daniel Inouye and Daniel K. Inouye, late of Hawaii, were in attendance, as well as the widow of Col. Charles Pence, first commander of the 442nd, and Mayor Dianne Feinstein.

The success of the exhibit was overwhelming and spurred the creation of the Nisei MIS exhibit, which opened at the same museum in November 1963. Both exhibits were in place for more than a year.

Requests From Across County

Requests for the exhibit poured in from across the country. California State Capitol, U.S. House of Representatives, Los Angeles County Museum, USS Arizona Memorial Museum (Pearl Harbor), Balch Institute Museum (Philadelphia), Neal Blairstellar Center (Honolulu), Admiral Nimitz Museum (Fredericksburg, Texas), General MacArthur Memorial Museum (Norfolk, VA), and many, many others. Requests from France, Germany and Japan are under negotiation. Since 1961, Go For Broke exhibits have been seen by over 50 locations throughout the country, and by more than three-and-a-half million viewers.

In the meantime, Go For Broke Inc. expanded its coverage of the eviction and incarceration years (1942-46). The exhibit had gone beyond the military phase of the War, with a 70-item exhibition catalog published by the National Japanese American Historical Society.

A terms of service generation, the Nisei, was added in 1983. Currently, the postwar generation's phase is in production.

One of our exhibits was seen by the Smithsonian people, and the contacts and meetings began. Dr. Roger Kennedy, director of the National Museum of American History, himself, a product of the Smithsonian Institution, is a constitutional lawyer. The Japanese American story intrigued him.

Like most Nisei, the Nisei of the Japanese came for various reasons. They came to upgrade their station and aspirations of their hopes. As typical immigrants, they reached out for the American dream. Their children were the extension of this American story.

During WW2, 120,313 persons of Japanese ancestry in the United States eventually came under custody of the U.S. Army in 10 detention camps in the interior deserts of the Western States of America. Approximately two-thirds of them were citizens born in America.

While their parents and siblings were inmates in detention camps, the sons and daughters of immigrants from Japan enlisted in the U.S. armed forces. Although the Nisei soldiers sustained a tremendous casualty rate, a casualty rate that sufficed by any other American force, they set brilliant military records in Europe and in the Pacific. These are what set the Japanese American experience apart from the story of other Americans.

The Rebuilding Years

When the war ended, the Nisei soldiers were well-recognized with special recognition by the President of the United States. The confidence gained by the Japanese American vets, in their country and in themselves, was a major force in rebuilding their lives. They began to participate in local and national politics, and led the attack to overthrow discriminatory laws. The rebuilding years restored the Japanese American faith in America.

The exhibit is directed at the general public because it is public interpretation and understanding which eventually control public policy. The Japanese American experience is a story of rejection, suspicion and abuses, but also of tolerance, acceptance and, finally, a story of efforts to correct wrongs through legal and social remedies.

The Smithsonian Institution believes that the Japanese American experience best tells the American story. It is not only a story of successes and trust in the American Constitution, but also a belief that awareness of and concern with a time when the Constitution failed is a powerful resource not to repeat the error. The Smithsonian Institution is to be congratulated for its bold dedication.

It was the exploits of the Nisei soldiers during WW2 that caught the imagination of the public. It was the success of the National Japanese American Historical Society (Go For Broke Inc) that caught the attention of the Smithsonian directors. Sens. Daniel Inouye and Daniel K. Inouye told telling their own story. Helped them used their newfound skills to tell other parts of the Japanese American experience. The expanded program attracted an increasing number of non-veterans as well, and the organization has evolved into a true historical society.

National Headquarters, all documents pertaining to the district are kept here and are available to its constituents. The Regional Office is the liaison between National and the district chapters, and in this capacity assumes the responsibility of seeing that National programs and projects are understood and observed satisfactorily. Concurrently, all district programs and projects are carefully monitored.

Communications from the National office and articles in the Pacific Citizen on the status of the various projects bring to the attention of the persons of Japanese ancestry in the United States. The National Headquarters, it functions as a separate entity, but not totally autonomous, in that it responds to directives from the National office.

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Finally, as 1990 comes to a close, we take this opportunity to acknowledge the continued leadership of Sens. Daniel Inouye and Spark Matsunaga and Reps. Norman Mineta and Robert Matsui, who have acknowledged past National JACL President Frank Sato and members of the 1990-91 National Board for their leadership during the past biennium. We thank the many dedicated JACLers with whom we've had the opportunity to work with and learn from. We particularly recognize the exceptional work of the Chicago Convention Committee, led by Ron Yoshino.

We look forward to working with National President Harry Ibara and the 1990-91 National Board in the new year.

Season's Greetings,
Ron Wakabayashi, President
David Nakayama, Administrative Director
Carole Hayashino, Public Information Officer

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Pacific Citizen Holiday Issue: Dec. 19-26, 1986 Sec. A—51

NCWNP Regional Office

by George Kondo

The Northern California-Western Nevada-Pacific District Council Regional Office provided total administrative services to its member chapters and individual members of the district.

The office is the focal point for the district; although the address is the same as that of National Headquarters, it functions as a separate entity, but not totally autonomous, in that it responds to directives from the National office.

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Sec. A—54 Pacific Citizen Holiday Issue: Dec. 19-26, 1986
Draft Resistance at Heart Mountain

Compiled by Raymond Okamura

Preface

There has been so much emphasis on the Japanese Americans who served in the armed forces during WW2 that the story of those who took the exact opposite tactic—that of refusing induction until their citizenship status was clarified and restored—has been largely obscured.

At first, information about the draft resistance movement was deliberately suppressed in order to maintain "a correct public image." But as time went on, it became mostly a matter of ignorance as new generations of Japanese Americans had no knowledge of these momentous events.

The following three-part series is intended as an introduction to younger Japanese Americans who may not have heard of the massive acts of resistance which took place in the concentration camps. It is not intended to denigrate those who did serve, nor to reiterate an issue which was intensely divisive at the time and continues to evoke bitter memories.

Whether one served or resisted, either choice was a completely honorable, courageous and patriotic response to the injustices of internment. There was a villain, it was the government who placed the Japanese Americans in such circumstances.

Part I is a composite text of two speeches given by Frank S. Emi, one at Cal State Los Angeles on Oct. 19, 1983, and the other on April 1, 1985. These two speeches were nearly identical, but some things mentioned in one were not in the other, so they were combined to present a coherent overview. I have taken the liberty of editing some passages and inserting a few explanatory notes. Most names of individuals have been omitted to prevent any undue tribulation for the families involved.

Part II is a composite text of speeches given by the original steering committee of the Heart Mountain Fair Play Committee.

Part III contains the complete text of the JACL officer contributions to the Fair Play Committee.

Part I

Draft Resistance at Heart Mountain

by Frank S. Emi

To understand the resistance against the draft by Japanese Americans who were confined in concentration camps, one must understand the conditions and circumstances that existed at the time.

Here we are, American citizens by birth, forced out of our homes, thrown into concentration camps, stripped of our rights, reclassified as an enemy alien and draft status of Japanese Americans never restored. We were interned, without restoration of our fundamental rights as citizens, and without a hint of redress or reparations for all the wrongs done.

The story of draft resistance at Heart Mountain is really the story of the Fair Play Committee (FPC). It was the only draft resistance movement in the 10 concentration camps.

The FPC was formed in November 1942 to inject justice and fair play into the camps, oppose illegal and unconstitutional acts and to fight for the injustices and losses suffered from the internment. (The FPC succeeded the Congress of American Citizens (CAC) as the principal resistance group. Earlier in the year, the CAC led the fight against the loyalty oath.)

Some time after the registration fiascos with its infamous 27 and 28 was over, and after the FPC was organized, the draft was instituted in the camps in January 1943.

The FPC stood to hold open meetings in various mess halls to discuss the issue. The draft issue really generated a lot of interest and support but was filled with a permit. A permit was required from the administration to hold these meetings but after the first few times, they were refused to do any more. But we continued to hold public meetings anyway.

We explained our thinking on the selective service law and how it was being applied within the concentration camps. We felt that it was unconstitutional under existing conditions. Those who felt we did just fine the FPC. The FPC had been taking meetings in the camps up to the end of February 1944, and eventually grew to approximately 1,000 members.

For those who felt the right thing to do was to join the Army, we had no quarrel with them; we respected their feelings. We did not try to coerce others to our way of thinking. We also printed and distributed bulletins to the rest of the camp. They were written in English and in Japanese so that the Japanese could understand the abysmal treatment.

We put out several bulletins before we tried to get arrested. When Matsujiro Shinozaki, founder and chairman of the FPC, was taken into custody and forcibly removed to Tule Lake on March 27, 1944, thejomboyish chairman was also expelled to Tule Lake a few weeks later.

While all this activity was going on, the draft notices started coming in and they started their early refusal induction, one by one. The ranks of the resisters grew as young men had been arrested for refusing to report for induction. The trial began June 13, 1944 in the Federal District Court in Cheyenne, Wyoming. It was the biggest mass trial in the history of Wyoming.

The trial lasted about two weeks and ended with a guilty verdict and a sentence of three years in federal prison. (In contrast, the draft resisters at Tule Lake were not found guilty, and the ones at Poston were found guilty but only fined one cent with no prison term.)

The conviction was appealed to the 10th Circuit Court of Appeals, where it was upheld. There, it was appealed to the U.S. Supreme Court, but that court refused to review the case.

The resistance movement, however, was not beaten. More young men refused induction until a total of approximately 180 were charged with evasion. They were held in various county jails until trial time. Some jails were clean, others filthy. They were convicted, and some were sentenced to 2 years, awaiting their day in court. A total of 65 was eventually convicted from Heart Mountain; 267 were convicted from all of the concentration camps.

But this was not the end of their story. On Dec. 12, 1947, President Harry S. Truman, by a presidential proclamation, granted a full pardon to all Japanese American draft resisters from all of the camps. All political and civil rights were restored. The resisters were finally vindicated.

Now, back to the FPC leaders. Soon after the first convictions were obtained, the least audible of the FPC—the six original steering committee members—were finally indicted.

I was taken into custody and sent to the Sacramento Federal Penitentiary on April 15, 1945, and I was immediately transferred to a camp in Uncasville, Connecticut. Our group was placed in the maximum security unit of the prison, and eventually was transferred to the medium security unit.

A few of us chose to fight. It was taken to the U.S. Supreme Court, but that court refused to review the case.

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Heart Mountain stands like a sentinel above the tar paper barracks in the World War II concentration camp located in Wyoming.

Photo: Frank Heath
In 1944, Okamoto went to the Lower District Court in New York with the editor of the Rocky Shimpo, a Japanese American newspaper published in Denver, Colorado. As far as we know, Okamura was the only—and I mean only—editor who sympathized with our movement. He accepted our news releases and published them. Occasionally, he wrote editorials supporting our cause.

Okamoto was also indicted with us. James Omura, English editor of the Rocky Shimpo, was a Roosevelt supporter who tended to avoid cases which our news releases and published them. Occasionally, he wrote editorials supporting our cause. [on Oct. 23, 1944] in the same Federal District Court in Washington, he told us that our chances of winning the case in the lower court were pretty slim, but by the very next day before he was expelled to Tule Lake.

Part II

This compilation consists primarily of the text of a speech delivered by Kiyoshi Okamoto at an internes' open meeting on Feb. 12, 1944.

It is supplemented toward the end with excerpts from Bulletin No. 3 distributed by the FPC on or about March 3, 1944, and an unaddressed letter written by Okamoto on March 26, 1944, the day before he was expelled to Tule Lake.

The FPC bulletins were based almost exclusively on Okamoto's writings, and were nearly identical to the words are Okamoto's, but I have taken the liberty of editing the material for readability and to avoid repetition.

Okamoto was born in Hawaii, educated in Los Angeles, and was a construction engineer (a rare employment breakthrough in those days), and was 56 years old at the time. He also was a member of the ACLU and well versed in the Constitution and Bill of Rights.

He started out as a member of the CAC and participated in the fight against the loyalty oath. When CAC leader Frank T. Furino was jailed in the Army, the protest movement started to lose momentum, Okamoto took up the banner and emerged as a new and even more dynamic leader. Calling himself "the Fair Fight Committee of One," he quickly attracted a large following and the FPC came into being. Okamoto himself was also exiled to Tule Lake, and after his release from federal prison, he continued to inspire the FPC in absentia through his prolific writings.

Okamoto is now deceased.

One for All, All for One

Loyalty towards a country or nation is a matter of sentiment. It is nurtured from a knowledge of justice received. It is a covenant of faith between the party of the people on one hand, and the party of the government on the other.

Under this understanding, the people are obligated to maintain the inviolability of the institutional government and the various institutions. For this service, the government assumes the responsibility of providing justice, freedom and security for its inhabitants.

The first duty of every loyal citizen is to protect and uphold the Constitution of the United States. The cornerstone of this instrument of government is justice, liberty and the protection of human rights. The designation of any of these is a direct attack upon the fundamental ideals which have molded our democratic institutions.

To secure and maintain these rights, the Boston Tea Party was organized, the Revolutionary War was fought, the Constitution was framed, and the Civil War was fought.

Abraham Lincoln said, "If by the mere force of numbers, a majority should deprive a minority of any constitutional right, it might, from a moral point of view, justify a revolution."
DRAFT RESISTANCE

Continued from page A-40

We do not intend to start a revolution, but we do demand judicial and orderly procedures in the handling of our destinies.

The President himself broke the covenant of faith and deserting the Constitution when he caused the imprisonment of 122,000 people without due process of law. He caused us to be citizens without a country. He caused us to be deported and to exist in this country, we must uphold the ideals and principles of the Constitution and by a rectification of our deportation, our pauperization by a judicial pronouncement or congressional act, and by a restoration of our freedom and all rights guaranteed by the Constitution.

By granting these rights, we then will have a cause worthy of our blood and our lives, and we need never feel ashamed to look the enemy in the eye. The granting of these rights will not only liquidate the injustices of the past, it will also guarantee against future unwarranted inroads upon the Constitution and its principles. It will give assurances to other minorities who otherwise may face a similar fate in the future.

Thus, to be drafted or not to be drafted is not the question at issue. The very fundamentals of democracy are at stake. If democracy and freedom are to exist in this country, we must uphold the ideals and principles of the Constitution and right the wrongs committed against us.

We members of the Fair Play Committee are not afraid to go to war. We are not afraid to risk our lives for our country. We would gladly sacrifice our lives to protect and uphold the ideals and principles of our country as set forth in the Constitution and Bill of Rights, for on their inviolability depends the freedom,

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Loyalty is a reciprocative act of redemption for value that is bred from a knowledge of justice received.

Every effort has been made to draft us from the concentration center, if and when we are called, in order to contest the Bill of Rights and the Emancipation Proclamations into a segregated combat unit. Is this the American way?

We are not being disloyal. We are not evading the pleasures that motivated the Declaration of Independence, such protection?

The issue which initiated the current Mountain controversy is the re-introduction of selective service. The FPC is on record as objecting to the present dis­criminatory features of Nisei draft and demanding legislative or judicial clarification of the status of American-born citizens of Japanese ancestry as a pre­lude to military induction. Five members of this organization have [to date] challenged the legality of the conscription program (while) under technical sus­pension of their constitutional rights.

This strong stand of the FPC has drawn administr­ative fire. The controlled camp publication, The Heart Mountain Sentinel, in several editorials—the very na­ture of which are malicious, slanderous, and ill-intend­ed—has brazenly come forth to rake the FPC over its editorial coal in a blistering broadside obviously in­tended to discredit the steadily growing strength and popularity of the committee.

The outcome of this controversy will undoubtedly have a decided bearing [on the] future treatment and consideration of American-born citizens of Japanese descent who today are incarcerated behind barbed wires and watched over by shotgun guards.

If the FPC—which has some financial means and the fighting heart to contest the draft program—suc­ceeds in gaining its points, it may well change the entire administrative policy [in the camps].

It should have a direct bearing on the legal position of the War Department to suspend at will and reinstate at its own pleasure the Selective Service Act of 1940 while holding in custody a constitutional grant of American citizens. It should clarify whether conscription could be applied to such individuals who are under technical custody.

March 27, 1944

The eyes of the Nisei world are today upon Heart Mountain. There the embattled FPC, under daring leadership, is engaged in a desperate battle to preserve the constitutional grant of American citizens.

To the Nisei community, a more urgent appeal is made. The Nisei of the last open meeting that until our citizenship status is clarified, all of our rights restored, all discrimina­tory features of selective service abolished, and means taken to remedy the injustices, we feel that the pres­ent program of drafting us from the concentration camps is unjust, unconstitutional and against all prin­ciples of civilized behavior.

Therefore, we members of the FPC hereby refuse to go to the physical examinations or to the induction center, if and when we are called, in order to contest the issue. We take this stand in accord with the princi­ples that motivated the Declaration of Independence, the Bill of Rights and the Emancipation Proclama­tion. We are not being disloyal. We are not evading the draft. We are standing forth for justice and liberty RIGHT HERE AT HOME!

Among the 1,000 or so members of the FPC, there are many over 40 who are not di­rectly affected by the present selective service pro­gram. But we all believe in the ideals and principles of our country.

Loyalty is not a commodity to be exchanged for a promised benefit. It is the inviolable of the soul that is bred from a knowledge of justice received.

Loyalty is a reciprocal act of redemption for value received. The degree of loyalty owed or withheld in­creases or decreases in proportion to the manner of justice given or tyranny practiced.

Part III

This compilation consists of excerpts from two edi­torsials written by James M. Omura and published in the Rocky Shumbo.

Several weeks after these editorials were written, federal officials confiscated Omura's record over­response, and he was fired as English editor. [The government had previously arrested control of the newsp­aper from the Issei owners and placed it under the nominal direction of the Alien Property Custodian.]

Three months later, he was charged with counseling others to evade the draft, but he was acquitted in a court of law.

Before the war, Omura was English editor for sev­eral West Coast Japanese American newspapers, and was editor-publisher of Current Life, a Japanese­American literary-public affairs magazine published in San Francisco.

He was one of only two Japanese Americans to ar­gue against a mass internment at the Tolan Com­mittee hearings in February 1942. He escaped the round­up by moving to Denver just before the internment orders came out. After the war, he was unable to get back into newspaper work despite the fact that he was cleared of all charges.

Omura is now retired, lives in Denver, and is writ­ing a book on Japanese Americans and the ACLU.

Nisei America: Know the Facts

by Jimmy Omura

March 27, 1944

Stories that bring home the justice, and the protection of all people, includ­ing Japanese Americans and other minorities.

But have we been given such freedom? Such justice? Such protection? NO! Without hearing, without due process of law, without charges against us, without evidence of wrongdoing on our part, over 125,000 inno­cent people were kicked out of their homes and herded like dangerous criminals into concentration camps with barbed wire fences and military police guarding them.

And then, without rectification of the injustices committed against us, and without a restoration of our rights as guaranteed by the Constitution, we are or­dered to join the Army through discriminatory proce­dures into a segregated combat unit. Is this the Ameri­can way? NO!

The members of the FPC unanimously decided at the last open meeting that until our citizenship status is clarified, all of our rights restored, all discrimina­tory features of selective service abolished, and means taken to remedy the injustices, we feel that the pres­ent program of drafting us from the concentration camps is unjust, unconstitutional and against all prin­ciples of civilized behavior.

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