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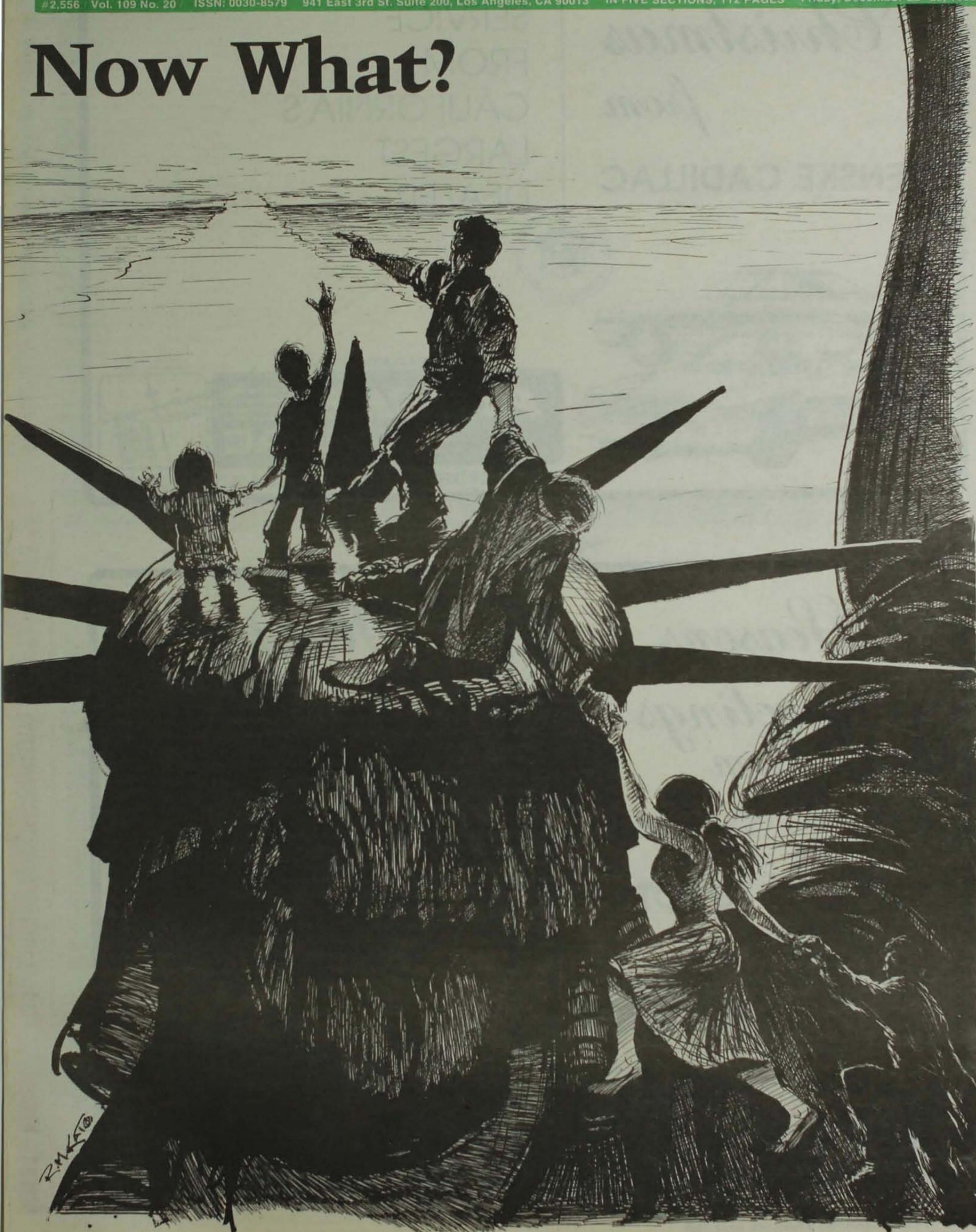
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Now What?

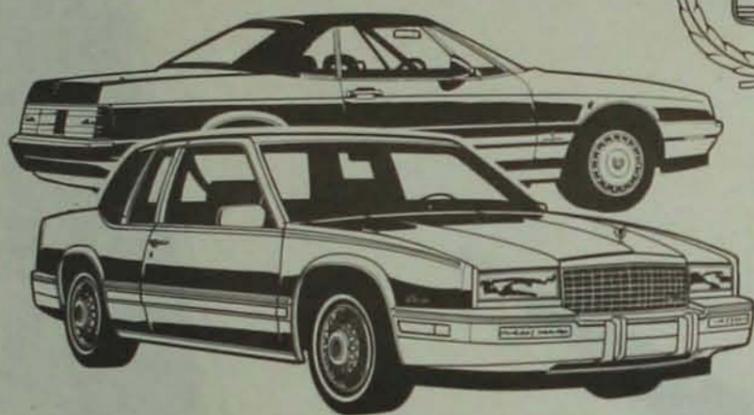
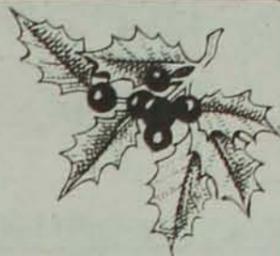


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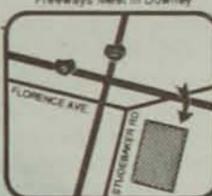
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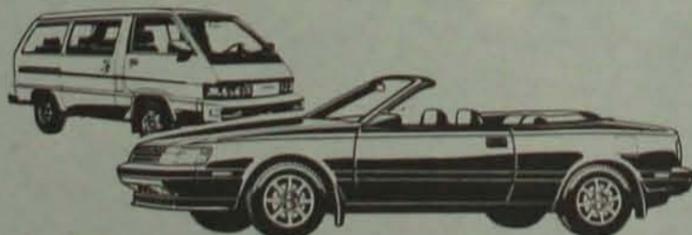
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EDITORIAL OF THE PACIFIC CITIZEN

A Logical Question: Now What?

Now what? The theme of this year's Holiday Issue poses a logical question after JACL's successful 10-year fight to win redress for the injustices suffered by Japanese Americans in World War II. Legislation for a formal apology and token (but important) monetary recompense was passed by Congress and signed by President Reagan in 1988. In 1989 additional legislation circumvented what threatened to be another 10-year struggle to get the funds. Payment without having to go through the tedious and precarious appropriations process annually was assured by making it an entitlement.

So the goal that dominated community concerns, attention, energy and resources for so long has been achieved. What now? What next?

In the search for new dragons to slay, we must not overlook a dormant but deeply troubling issue that has been with us since the Evacuation itself. That would be the U.S. Supreme Court decision in the Yasui, Hirabayashi and Korematsu cases. In ruling against these Nisei appellants, the majority of the Supreme Court said that in case of military necessity it was not illegal to violate the letter and spirit of the Bill of Rights and imprison Japanese Americans without trial. The high court in effect ruled that under certain circumstances it was legal to suspend the Constitutional rights of certain classes of people. It is difficult to believe this was the intent of the men who framed the first 10 Amendments as a ringing document to safeguard human rights.

The court's ruling remains the law of the land; in the words of Justice Robert H. Jackson's minority opinion, "a loaded weapon ready for the hand of any authority that can bring forward a plausible claim of an urgent need." The danger inherent in such an interpretation of the Bill of Rights is apparent even in the test case. Long after the imprisonment of Japanese Americans, it was discovered there was no "military necessity."

There have been sporadic and unsuccessful efforts to obtain a review of the decision arrived at under the obvious pressures of a nation at war. When challenged a few years ago, the Department of Justice did, in fact, vacate—that is, withdrew—the original charges against the three Nisei. Subsequently the government has taken the position that since charges have been withdrawn, there is no case against the three, so let's forget the whole thing, okay?

Well, it's not okay, and we don't want to forget the whole thing. We want the Supreme Court decision overturned so there will be no precedent to justify similar violations of citizen rights at some future time.

Last July 4, a date whose significance is hard to ignore, Sen. Tim Wirth of Colorado wrote a letter to Attorney General Richard Thornburgh asking whether the Justice Department would investigate the possibility of having the Supreme Court take another look at the issues raised by the Yasui case. Some three months later an assistant attorney general responded to Wirth's query with these words.

"In sum, unless this question should present itself as ripe for decision in the course of some future live controversy, there is nothing which this department could do to get the Supreme Court to revisit this issue."

We pray there will be no "future live controversy" related to the Evacuation issue. It is to ensure that there will never be a similarly outrageous "future live controversy" that Japanese Americans want the Supreme Court's precedent overturned.

In view of the Justice Department's present position such a goal may be a Quixotic mission. But Redress, too, was seen as a mission impossible.

There are, of course, many other community issues to be addressed. But in response to the question, "Now what?" certainly a reversal of an abhorrent legal decision is not the least of them.

About Our Artists

R.M. Kato illustrated the cover; he resides in Pasadena, Calif and is the son of Tadashi and Toshi Kato of San Carlos, Calif. **Kaz Aizawa**, whose artwork appears on page D-2, is a freelance illustrator residing in Pasadena, Calif.; he prides himself on being real easy to get along with. **Neal Yamamoto**, whose artwork appears on page D-8, is a cartoonist living and working in Los Angeles. **Pete Hironaka**, a longtime contributing cartoonist to the P.C., lives in Dayton, Ohio.

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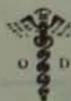
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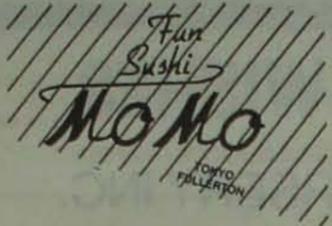
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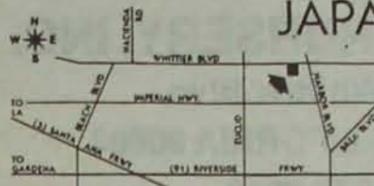
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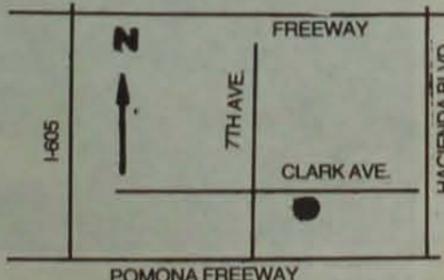
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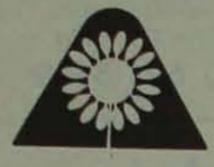
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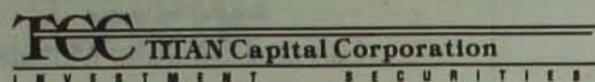
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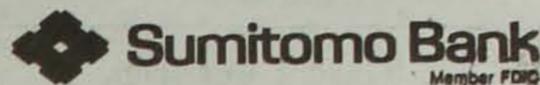
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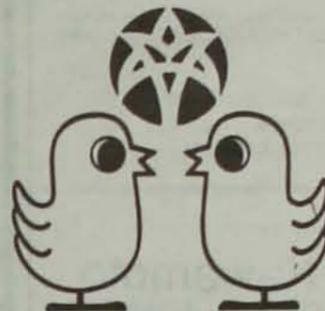
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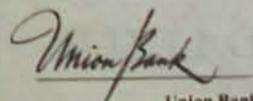
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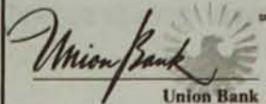
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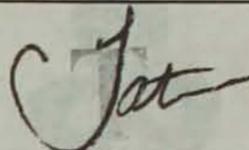
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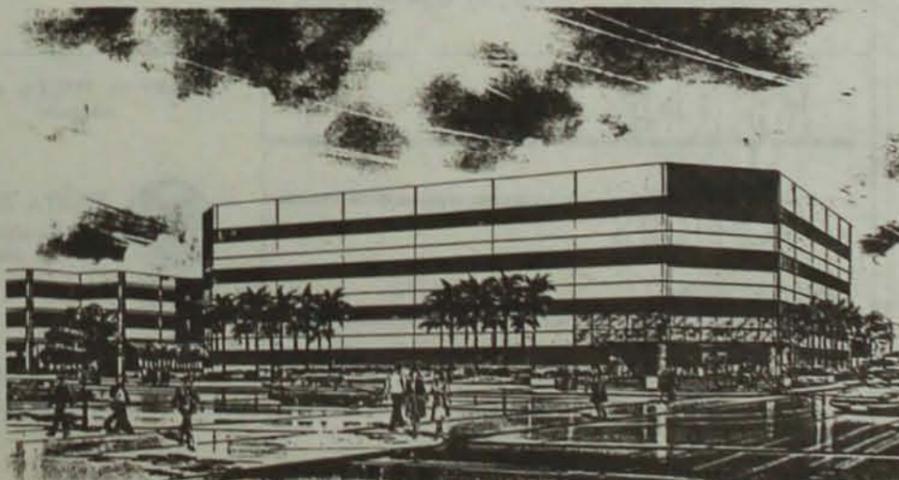
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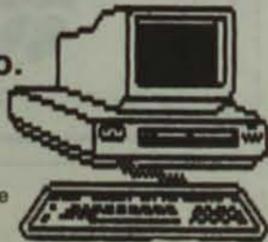


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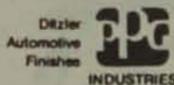
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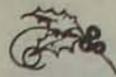
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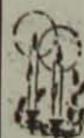
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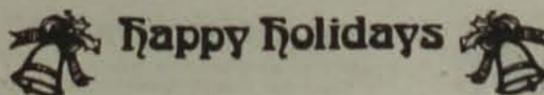
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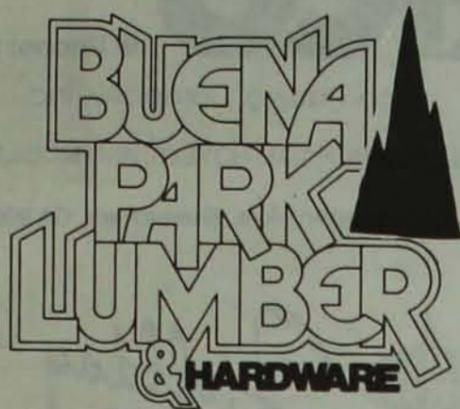
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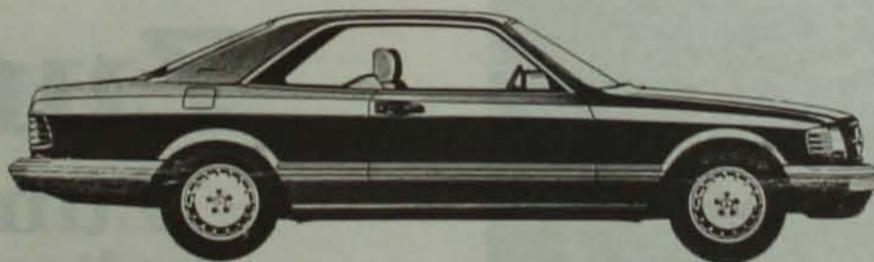
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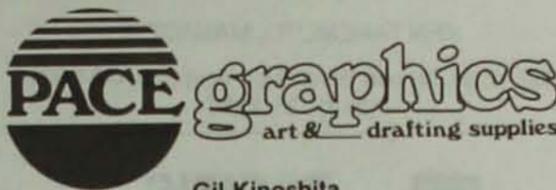
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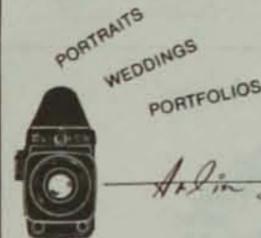
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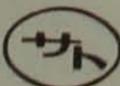
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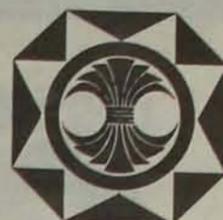
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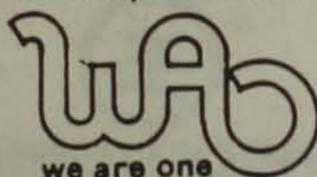
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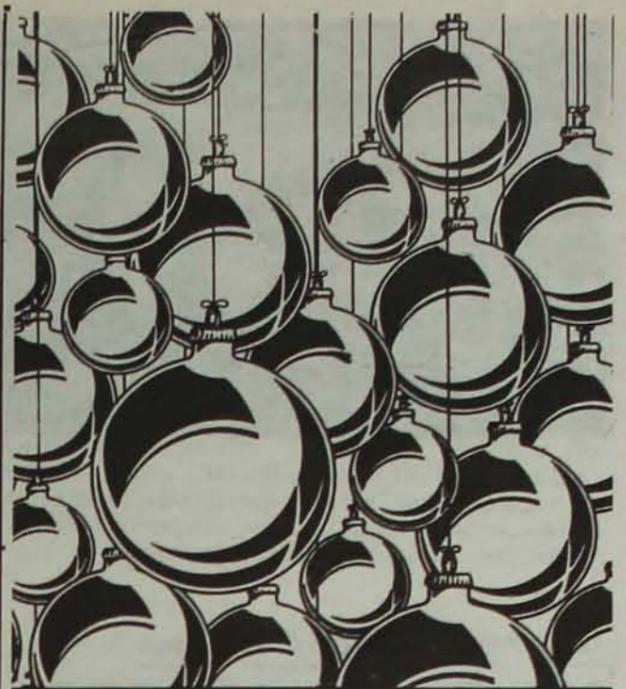
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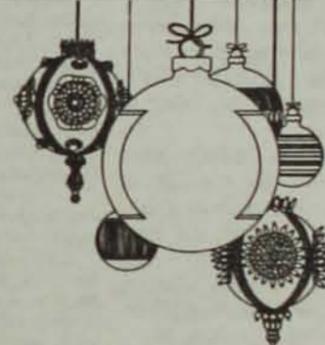
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FIESTA FRAMERS—Latin America JACL chapter president Consuelo Morinaga (left) and Fiesta chairperson Miki Yamazaki stand in front of the colorful display of Japanese immigration historical material on Mexico, Peru, Paraguay, Brazil and Argentina.

Latin American JACL Fiesta Menu

PANA Touch Rolled into One Evening With Rich Variety of International Cuisine

By Harry K. Honda
GARDENA, Calif.—This was a unique international JACL party—the Latin America chapter's Fiesta enjoyed by some 150 people at Ken Nakaoka Center on Saturday, Oct. 21. JACLers who attended any of the PANA (Pan American Nikkei Association) conventions in Mexico, Peru, Brazil or Argentina during the '80s and tasted their national cuisine would have found a good sampling of them all in one place on one evening.

Except for the few U.S.-born Nisei (the John Saitos from the Regional Office, Rose Ochi from the Mayor's Office, the George Ogawas, Meriko Mori to name a few from the PSW chapters, and this reporter), most of the merry-making, eating and preparing were by and from the Latin American or Hispanic Nikkei segment now living in Southern California.

It was a happy find for the chapter, led by Consuelo Morinaga, a Mexico-born Nisei who is fluent in three languages: Spanish, Japanese and English—as are other members of this chapter—to know and locate so many Spanish or Portuguese-speaking Nikkei are studying or living in Los Angeles.

Miki Yamazaki (a niece of PANA president Carlos Kasuga) of Culver City coordinated the Fiesta celebration, the cooking, hall decorations, display of Nikkei material from Argentina, Brazil, Mexico, Peru and Paraguay—site of the 1991 PANA convention, the piñata and door prizes.

Responsible for the food were Myriam Shinzato, Argentine; Nancy Takatsuka, Brazilian; Teresa Usugui, Lizi Morimisato, Peruvian; Consuelo Morinaga, Miki and Maki Yamazaki, Mexican.

Tasty Dishes Described

In front of each dish were descriptions, to wit:

ARGENTINA—*Carne con Chimichurri* (grilled beef with original Argentinian herb sauce), *Empanada* (meat pie of beef, eggs, parsley, onion, olives), *Choripan* (barbecued sausage sandwich).

BRAZIL—*Feijoada* (black beans, pork, meat, sausage, spices) always served with *farofa*, collard greens, oranges and vinaigrette, *Pão de Queijo* (tapioca flour, cheese, eggs, salt), *Farofa* (manioc flour, bacon, eggs, olives, spices), *Queijadinho* (coconut, eggs, cheese, sugar), *Guaraná* (national soft drink).

PERU—*Arroz con Pollo* (rice, chicken, cilantro, spices), *Escabeche* (chicken, onion, hot pepper, vinegar served cold), *Ceviche* (white fish, octopus, shrimp, red onions, lime, cilantro, spices, sweet potato, Peruvian chili), *Ajajores*

(sweetmeat flour, powdered sugar, condensed milk, corn starch), *Papa a la Huancina* (boiled potatoes, tumeric, feta cheese, milk, hard-boiled eggs), *Aji de Gallina* (chicken, walnut, milk, Peruvian chili, bread, tumeric, spices), *Crema Volteada* (sweet milk, eggs, sugar, vanilla), *Inca Cola* (national soft drink).

MEXICO—*Chilaquiles* (fried tortilla with mole sauce), *Machaca* (dehydrated beef, tomato sauce, onion, potato), *Tamales* (corn flour, chicken, tomato sauce), *Chicharron en Salsa Verde* (fried pork skin, green tomato sauce, onion, garlic), *Nopales* (cactus leaves, tomato, onion, cilantro, Ranchero white cheese), *Jamaica*, hibiscus tea, *Horchata* (national soft drink), and assorted Mexican sweets.

Dinner Conversations

For this reporter, it was a "happy find" to realize everyone present knew and conversed in *Inglés*, even though the young fellow at table from Argentina was talking in Spanish with a student from Mexico while the young worker from São Paulo listened attentively to the lively exchange.

Another student from Buenos Aires related how the Japanese in Argentina were not hassled, interned or discriminated against because of Pearl Harbor—unlike the Japanese in rest of North and South America.

Joel Yamanaca, a Brazilian Nisei importer-exporter based in Los Angeles, spoke briefly on the history and accomplishments of Japanese in Brazil. Martha Tamashiro, a Peruvian Nisei travel agent here, also related the beginnings of Japanese history in Peru. Both of these communities began in the 1900s.

LETTERS TO THE EDITOR

Calling Yochan

Just prior to World War II, I was living with my parents in Alameda, Calif. My best friend and playmate was a Japanese boy whom I only remember as "Yochan." I realize that is more like a nickname. A few days after the war was declared I watched as the U.S. Navy Shore Patrol picked up Yochan and his family and took them away. That was the last I saw of him.

I am now 55-years-old, and imagine Yochan must be about the same, if he is still alive. I was hoping that you could put in this request. I have thought of Yochan often and decided that I should make a try at locating him before we all get too old.

CHARLES W. HOELL JR.
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(503) 325-3005

Holiday Issue Credits

Meet the P.C. staff, full-time and part-time, who produced this year's 112-page issue.

—Harry K. Honda
Holiday Issue Coordinator

PRODUCTION DEPARTMENT

- Typesetting Mary Imon
- One-Liners Tomi Hoshizaki
- Display Ads H. Honda
- Proofreading Marjorie Ishii
- Text/Layout George Johnston
- Adv/Layout Mas Imon
- Andy Enomoto
- Lisa Escobar

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Marjorie Ishii

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1000 Club Roll

(Year of Membership Shown)
* Century; ** Corp/Silver; *** Corp/Gold; **** Corp/Diamond; L Life; M Memorial

The 1988 Totals 1,931 (842)
1989 Summary (Since Nov. 30, 1988)
Active (previous total) 1629 (50)
Total this report: #48 33 ()
Current total 1689
Life, C/Life, Memorial total (50)

Nov 20-Dec 6, 1989 (33)
Chicago: 35-Roy Iwata.
Downtown Los Angeles: 12-Kenneth Kasamatsu, 21-Yoneo Narumi, 29-Takito Yamaguma.
Fresno: 5-Katherine Y. Sasaki, 4-Dr. Kikuo H. Taira, 7-Ray Urushima, 14-Akira Yokomi.
High Desert: 12-Frank Iritani.
Honolulu: 6-William M. Kaneo.
Hoosier: 4-Ronald E. Campbell.
Marin County: 16-Harwood Okamoto, 10-Patti Paganini.
Monterey Peninsula: 20-Dr. Takashi Hattori, 11-Michio Nakajima.
Portland: 25-Jim Onchi.
Puuyallup Valley: 35-Paul T. Seto, 20-Yoshihiko Tanabe.
Reedley: 31-Tak Naito.
Reedley: 22-Eddie M. Yano.
Reno: 6-Gerald A. Ikeda.
Salinas Valley: 1-Harry Sakasagawa.
San Fernando Valley: 39-Susumu Yokomizo.
Seabrook: 8-George D. Ono.
Seattle: 27-S. George Kashiwagi, 36-Fumi Noji, 34-Ted A. Sakahara, 39-Fred T. Takagi.
Snake River: 28-Gish Amano, 32-Jack H. Ogami.
Stockton: 35-Sam M. Itaya.
Twin Cities: 36-Dr. George Nishida.
West Valley: 31-Eugene Yehji Kono.
CENTURY CLUB*
9-Frank Iritani (Hid), 9-Michio Nakajima (MP).

1989 HOLIDAY ISSUE BOXSCORE

FINAL: Dec. 17, 1989

Chapter	Display	O/L	Chapter	Display	O/L	Chapter	Display	O/L
Alameda	90		Japan	180		Salt Lake City	90	48
Arizona			Lake Washington			San Benito County		22
Arkansas Valley	2		Los Vegas	9		San Diego	315	
Berkley	360		Latin America			San Fernando Valley	270	
Boise Valley		38	Livingston-Merced			San Francisco	180	
Carson	9		Lodi			San Gabriel Valley		
Chicago	180		Marin County			San Jose	206	
Cincinnati	6		Marina			San Luis Obispo		
Cleveland	6	21	Marysville			San Mateo County		
Clovis	6		Mid-Columbia			Sanger	44	
Coachella Valley			Mile-Hi	270		Santa Barbara		17
Contra Costa	180		Milwaukee	6	33	Santa Maria Valley		
Cortez	30	15	Monterey Peninsula	90		Seabrook		23
Dayton		23	Mt. Olympus	12	7	Seattle	225	
Delano		16	New England	3		Selma	920	
Detroit			New Mexico	3		Selma	120	
Diablo Valley	9		New York	502		Seoulia		
Downtown L.A.			Nikkei Leadership			Snake River Valley	360	
East Los Angeles	120		North San Diego			Solano County		
East Township	145		Oakland			Sonoma County		
Flora	45		Olympia	10	14	South Bay		
Fort Lupton	4		Omaha	270		So Cal Assn Nikkei	50	
Fowler	59		Orange County	90		Spokane		
Freemont	9		Pacific Ling Boh	4		Spokane	180	
French Camp	9		Parlier	4		Tarance	96	
Fresno	150		Pasadena	9	16	Tri-Valley		
Gardena Valley	90		Philadelphic	7	24	Tulare County	4	
Gilroy	6		Placer County			Twin Cities	3	72
Golden Gate			Pocastello-Blackfoot	16		Venice-Culver		
Gr. L.A. Singles	2		Portland	120	44	Ventura County	270	
Gr. Pasadena Area			Progressive Westside			Wasatch Front North		
Gresham-Troutdale	49		Payson Valley	90		Washington DC	9	26
High Desert	4		Reedley			Watserville	180	
Hollywood			Reno			West Los Angeles	180	
Hoosier			Riverside	14	23	West Valley	15	52
Houston	10		Sacramento	180		White River Valley	33	
Idaho Falls			Salt Lake City	5	44	Wishire	4	
Imperial Valley			Selinas Valley	405				
(K) PC Ad Dept	405		Eastern DC	9		Pacific Northwest DC	4	
(P) PC Office	40		Midwest DC	7		No Cal-W. Nev.-Pac	20	
(H) HI Project	24		Mtn Pin DC			Central Cal DC	20	
			Intermountain DC	8		Pacific Southwest	20	

1989 TALLY	Pctg. of '88	GOAL:	1988 TOTALS
Inches: Display Ad	7,585 (97.7%)	Inches: Display Ad	7,763
Number: One-Liners	749 (87.9%)	Number: One-Liners	852
Number: JACL/Hi Project	24 (80.0%)	Number: JACL/Hi Project	30

Thank you, Chapters, for helping to hit the 97% performance mark. We've learned a few new tricks to make it even easier and better next year—and congratulate our hard-working staff for making this a success.

—H.K.H.



No. Calif.-W. Nev.-Pacific

- 112 ALAMEDA (\$36)—Terry Ushijima, 500 Joaquin Ave., San Leandro, CA 94577
- 111 BERKELEY (\$39-68)—Yone Nakamura, 1925-A Oregon St., Berkeley, CA 94703
- 106 CONTRA COSTA (\$39-68)—Natsuko Irei, 5961 Arlington Blvd., Richmond CA 94805
- 119 CORTEZ (\$36-65)—Alan Osugi, 13500 Pepper, Turlock, CA 95380
- 124 DIABLO VALLEY (\$39-67)—Sharon Yamaguchi, 100 Ellimwood Dr., #F246, Pleasant Hill, CA 94532
- 113 EDEN TOWNSHIP (\$36-79-68-50)—Janet Mitohe, 21057 Baker Rd., Castro Valley, CA 94546
- 125 FLORIN (\$38-68)—Tom Kushi, 3909 Flores Ct., Sacramento, CA 95820
- 121 FREMONT (\$40-68)—Alan Mikuni, 4487 Lancoer Ct., Fremont, CA 94536
- 122 FRENCH CAMP (\$36-55, \$529)—Hideo Morinaga, 512 W Wolfe Rd., French Camp, CA 95231
- 123 GILROY (\$36-65, \$529)—June Muraoka, 8631 Amanda Ave., Gilroy, CA 95020
- 134 GOLDEN GATE (\$38-68)—Sumi Honnami, 3622 Fulton St., San Francisco, CA 94118
- 135 HILO (\$36-65)—Wayne A Miyamoto, 359 Hoaka Rd., Hilo, HI 96720
- 127 HONOLULU (\$36-78)—Noboru Yonamine, 783 Hooluu St., Pearl City, HI 96782
- 130 JAPAN (\$12,000-9,18,000; less \$2,000 as PC; TC \$17,000)—Joan M Aoki, Ka-Sa Kamiogi #305, 2-29-15 Kamiogi, Sugino-ku, Tokyo 167, Japan, (03) 392-4033
- 120 LIVINGSTON-MERCED (\$37-88)—Rirka Sano, 5553 S. Bear Creek Dr., Merced, CA 95340
- 114 LODI (\$37-50-68)—Lucy Yamamoto, 600 Atherton Dr., Lodi, CA 95240
- 128 MARIN COUNTY (\$37-67)—Kenji Tomita, 12 Mt. Tioga Ct., San Rafael, CA 94903
- 116 MARYSVILLE (\$38-67)—Kashiwa Hatayama, 7944 Hwy 70, Marysville, CA 95901
- 107 MONTEREY PENINSULA (\$37-69)—Frank Tanaka, P.O. Box 604, Monterey, CA 93942
- 126 OAKLAND (\$40-65)—James G. Nishi, 15 Alka Ct., Oakland, CA 94602
- 117 PLACER COUNTY (\$40-70)—E. Ken Tokutomi, P.O. Box 869, Newcastle CA 95658
- 129 RENO (\$39-68)—Fred Sun, 199 Emerson, Sparks, NV 89431
- 102 SACRAMENTO (\$39-50-68-50)—Tom Okubo, JACL Office, 2124-10th St., Sacramento, CA 95818, (916) 447-9520
- 109 SALINAS VALLEY (\$40-70)—Dr. Stuart Osaki, 150 Katherine Ave., Salinas, CA 93901
- 131 SAN BENITO COUNTY (\$36-65)—Ronald Nishida, 570 Breen Rd., San Juan Bautista, CA 95045

Central California

- 101 SAN FRANCISCO (\$38-68)—Frances Morioka, San Francisco JACL, P.O. Box 22425, San Francisco, CA 94122; (415) 931-6633
- 102 SAN JOSE (\$42-50)—Phil Matsumura, PO Box 3566, San Jose, CA 95156
- 105 SAN MATEO (\$43-73)—Grayce Kato, 1636 Celeste Ave., San Mateo, CA 94402
- 104 SEQUOIA, INC (\$36-65, \$532, \$510)—Cal Sakamoto, 4275 Suzanne Dr., Palo Alto, CA 94306
- 133 SOLANO COUNTY (\$34-61, \$532)—Emi Ichikawa, 5000 Lambert Rd., Suisun, CA 94580, (707) 425-4159
- 118 SONOMA COUNTY (\$36-68, \$510)—James Murakami, 2134 Laguna Rd., Santa Rosa, CA 95401
- 108 STOCKTON (\$37-67)—Debra Hatanaka, 8 W Canterbury, Stockton, CA 95207
- 132 TRI-VALLEY (\$36-65)—Maxine Chan, 890 Oak Grove Road, Concord, CA 94518
- 110 WATSONVILLE (\$36-65)—Rosie Terasaki, P.O. Box 163, Watsonville, CA 95077
- 115 WEST VALLEY (\$36-65)—Janet Kaku, 4970 Moorpark Ave., San Jose, CA 95129
- 207 CLOVIS (\$36-65, \$529, \$10, \$52, 50)—Maggie Pendleton, 8 Woodworth, Clovis, CA 93612-1034
- 209 DELANO (\$37-79, \$532)—Takashi Kono, 454-9th Ave., Delano, CA 93215-2802
- 206 FOWLER (\$40-70)—Ted Nakamura, 615 S Walnut, Fowler, CA 93225-9666
- 201 FRESNO (\$41-61, \$535, \$512)—Day Kusaki, 1480 N 9th St., Fresno, CA 93703-4232, (209) 264-5621
- 205 PARLIER (\$36-65, \$529)—Irene Kozuki, 15008 E Lincoln Ave., Parlier, CA 93648-9733
- 204 REEDLEY (\$37-64)—Stanley Ishii, 6738 S Wakefield, Reedley, CA 93954-9400
- 203 RANGER (\$37-68)—Peggy Liggett, 3221 E Huntington, Fresno, CA 93702-3217
- 208 SELMA (\$40-70)—Akira Iwamura, 11159 E Dinuba Ave., Selma, CA 93662-9707
- 202 TULARE COUNTY (\$38-67, \$531)—Stanley Nagata, 6782 Ave 400, Dinuba, CA 93618-9754
- 308 ARIZONA (\$37-68)—Diane Okabayashi, 4302 W Keim Dr., Phoenix, AZ 85019
- 318 CARSON (\$39-68)—Carol Mori, 21916 Millpoint Ave., Carson CA 90745
- 320 COACHELLA VALLEY (\$40-75)—James Sakai, 43-164 Smokefree Ave., Indio, CA 92201
- 310 DOWNTOWN L.A. (\$40-70)—Eileen Koga, 1060 Crest Vista Dr., Monterey Park, CA 91754

Pacific Southwest

CURRENT JACL MEMBERSHIP RATES

(Report Changes to Pacific Citizen, Attn: Tomi, 941 E. 3rd St., Los Angeles, CA 90013-1703)

NOTE: National JACL dues were raised \$2 for the 1989-90 biennium. This chart, therefore, is reflecting the same rate of increase to the old 1988 chapter dues. Where no rates are posted, members should check with the membership chair as listed. (1000 Club dues were raised \$5 to \$60.)

Key: "s" student; "x" 1000 Club spouse; "y" youth, no PC; "z" retiree.

- 305 EAST LOS ANGELES (\$38-67)—Michi Ohi, 111 St. Albans Ave., South Pasadena, CA 91030; 213/256-8551
- 302 GARDENA VALLEY (\$45-70)—John/Miyo Fujikawa, 1478 W 153rd St., Gardena CA 90247
- 334 GREATER L.A. SINGLES (\$43-70)—Louise Sakamoto, 634 W 148th Pl., Gardena, CA 90247
- 329 GREATER PASADENA AREA (\$43-81)—Bob Uchida, 852 S Los Robles, Pasadena, CA 91106
- 338 HIGH DESERT (\$36-65)—C/O Carol Saito, PSW Office, 244 S. San Pedro St., #506, Los Angeles, CA 90012
- 311 HOLLYWOOD (\$36-65)—Toshiko Ogita, 1734 N Verdugo Rd., #5, Glendale, CA 91208
- 325 IMPERIAL VALLEY (\$38-70)—Hatsuo Morita, 1851 Haswell Dr., El Centro, CA 92243-3508
- 328 LAS VEGAS (\$36-65)—Geon Yamashita, 4174 Yakima, Las Vegas, NV 89121
- 326 LATIN AMERICAN (\$35-50)—Rosa Miyahira, 1019 W Oban Dr., P.O. Box 65682, Los Angeles, CA 90065
- 317 MARINA (\$42-72, \$528, \$515)—Diane Tanaka, P.O. Box 9568, Marina Del Rey, CA 90295
- 337 NIKKEI LEADERSHIP ASSOCIATION (\$39-74)—Myles Matsuoka, 5315 Colodny #6, Agoura Hills, CA 91301
- 327 NORTH SAN DIEGO (\$37-67)—Hiro Honda, 1328 Magnolia Ave., Carlsbad, CA 92008
- 303 ORANGE COUNTY (\$44-74, \$529, \$510, \$52, 50)—Betty Oka, 13228 Fernside Ave., Garden Grove, CA 92644
- 315 PASADENA (\$39-73)—Akiko Abe, 1850 N Arroyo Blvd., Pasadena CA 91103
- 331 PACIFIC LONG BEACH (\$38-67)—Jim H. Matsuoka, 509 Kingsford St., Monterey Park, CA 91754
- 330 PROGRESSIVE WESTSIDE (\$36-65)—Toshiko Yoshida, 5156 Sunlight Pl., Los Angeles CA 90016
- 323 RIVERSIDE (\$37-68)—Michiko Yoshimura, 2911 Armstrong Rd., Riverside, CA 92509
- 304 SAN DIEGO (\$37-68)—Wendy Shinzato, P.O. Box 2548, San Diego, CA 92112; (614) 230-0314
- 306 SAN FERNANDO VALLEY (\$40-70, \$535, \$510)—Alice Morita, 17154 Little St., Granada Hills, CA 91344; (818) 363-2480
- 313 SAN GABRIEL VALLEY (\$41-65)—Fumi Kiyari, 1423 S Sunset, West Covina, CA 91790
- 324 SAN LUIS OBISPO (\$36-68)—Ben Dohi, 310 Fair Oaks Ave., Arroyo Grande, CA 93420
- 319 SANTA BARBARA (\$45-70)—Jane Uyesaka, 4815 La Gama Way, Santa Barbara, CA 93111
- 321 SANTA MARIA (\$38-70)—Sam Iwamoto, 605 E Chapel St., Santa Maria, CA 93454
- 307 SELANOCO (\$42-72)—Evelyn Hanki, 12381 Andy St., Centos, CA 90701
- 316 SOUTH BAY (\$42-72)—Ernest Tatumoto, 2047 W 169th Pl., Torrance, CA 90501
- 336 SO. CALIF. ASSN. OF NIKKEI (\$39-74)—Nan Takahashi, 12757 Culver Blvd., Los Angeles, CA 90064
- 335 TORRANCE (\$39-70)—Membership Chair, P.O. Box 7506, Torrance, CA 90504
- 309 VENICE-CULVER (\$40-72, \$510)—Betty Yumori, 11156 Lucerne Ave., Culver City, CA 90230
- 322 VENTURA COUNTY (\$45-70)—Morris Abe, 2650 Phasant Hill Rd., Camarillo, CA 93033
- 301 WEST LOS ANGELES (\$44-83, \$515, \$515)—Kiyo Teramaya, 2738 Barrington Ave., Los Angeles, CA 90064
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- 405 GRESHAM-TROUTDALE (\$36-65)—Yuji Hirohara, 4442 SE 50th Ave., Portland, OR 97206
- 408 LAKE WASHINGTON (\$37-75-89)—Hugh Burleson, 4601 Sonenest Dr SE, Bellevue, WA 98006
- 403 MID-COLUMBIA (\$36-68)—Ken Tamura, 6867 Troutcreek Rd., Parkdale, OR 97041
- 410-OLYMPIA (\$36-65)—Lynn Yamaguchi, 4208 Green Cove NW, Olympia, WA 98502
- 404 PORTLAND (\$40-70)—Al/Patsy Abe, 7600 S.W. Crestview, Portland, OR 97223
- 402 PUUYALLUP VALLEY (\$37-67)—Miyu Uchiyama, 1002-60th Ave E, Tacoma, WA 98424
- 401 SEATTLE (\$40-74)—Marie M Coon, 4817 Whitman North, Seattle, WA 98103
- 408 SPOKANE (\$36-65)—Ada I Honda, 618 S Sherman, Spokane, WA 99202; (509) 924-3027
- 407 WHITE RIVER VALLEY (\$36-65, \$529)—Frank Natsuhara, 622 W Main St., Auburn, WA 98001; Miya Toyoshima, 17844-147th Ave SE, Renton

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'DOING AN EXCELLENT JOB'—Los Angeles County Supervisor Kenneth Hahn (seated) presents plaque of commendations to Warren Furutani, member of the L.A. Unified School District board, in recognition of his distinction as the first Asian American to be elected to that body. Mas Fukai (left), Hahn's chief deputy, and Tony Rikasa, field deputy to Furutani, stand as witnesses.

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Anheuser-Busch Donates to Asian Pacific Causes

ST. LOUIS — The Anheuser-Busch Companies, Inc., made a contribution of \$2,500 to the National Asian Pacific American Bar Association to support the organization's first national conference held recently in San Francisco. Announcement of the grant was made by Andrew I. Sun, manager of Corporate Relations for Anheuser-Busch.

The three-day conference met at the San Francisco Bar Center, the Commonwealth Club of California, and the University of San Francisco on Nov. 10-12.

Conference programs included a presentation on hiring Asian Pacific American attorneys; a panel discussion on developing corporate clients; and roundtable discussions on the Asian Pacific American community in the 1990s, race relations between minority communities, immigration and civil rights, Asian in politics and in the judiciary, and access to the legal system.

Sun praised the organizers of the first conference of the National Asian Pacific American Bar Association: "This national conference helped establish a formal communication network among Asian Pacific American attorneys across the country, and we applaud the organizers for their efforts."

Other Contribution

Anheuser-Busch Companies, Inc., also contributed \$1,000 to the Oregon Nikkei Endowment. The money will help fund the development of the Japanese American Historical Garden at Gov. Tom McCall Waterfront Park in Portland, Ore.

Sun presented the check to O.N.E. board members Robert Murase, Judy Murase, Henry Sakamoto, and project coordinator Mark Sherman recently at a meeting in Portland.

The Japanese American Historical Garden, expected to open in the summer of 1990, will offer visitors the opportunity to experience and learn about the history of the Japanese people in Oregon. It will also serve as an educational site for an estimated 50,000 school children.

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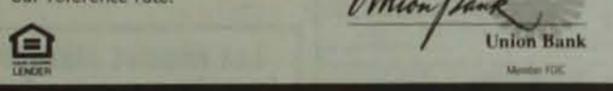
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Happy Holidays



Asian American Methodists' Top Concerns Seen in Racism, Shared Facilities; Group Honors Rev. Wake

WASHINGTON — Racism in the United Methodist Church and conflict over shared facilities topped the list of concerns at a meeting of Asian American United Methodists in Dallas Nov. 1-4.

Sharing facilities with other congregations—mainly white—is the primary

means for developing new Asian American congregations within the denomination, according to those who gathered for the general assembly of the National Federation of Asian American United Methodists. But conflicts between such sharing congregations continue to escalate, they also contended.

The lack of what the federation's executive committee calls "consistent procedures for conflict resolution in the shared-facility situation," prompted it to call for General Conference legislation in 1992 to address the issue. The General Conference is the church's highest legislative body.

When it comes to shared facilities, "we must learn to work together," said the Rev. Leo L. Hsu, pastor of Chinese United Methodist Church, Los Angeles, and newly elected federation president. "The relationship should not be one of landlord (and) tenant."

Shared facilities for Asian Americans in the church will likely be necessary for the next five to eight years, he added.

Conflicts between Asian congregation and the larger church have also hampered church growth, said the Rev. Moses Lee, National Division staff member who coordinates Asian American Ministries. "Negative feelings toward Asians have caused delays (in church growth)," he said.



Rev. Lloyd Wake

The development of Asian American missional congregations will be the topic of a meeting Dec. 7-9 in Newark,

N.J., sponsored by the National Division of the Board of Global Ministries. It will bring together more than 50 key Asian American leaders.

The federation also honored the Rev. Lloyd Wake, minister of community life at San Francisco's Gliše Memorial United Methodist Church. He will retire from that ministry in December.

The federation's executive director, the Rev. Naomi Southard, called Mr. Wake one of the leading spokespersons for Asian American concerns in the United Methodist Church. He headed the federation for two terms.

Also in his honor, the Wake Human Rights Fund was established to support study and action in human rights in Asia and in Asian communities. The federation expects to raise \$15,000 for the fund.

About 100 lay leaders and clergy representing the seven Asian American groups (Chinese, Korean, Japanese, Indonesian, Southern Asian, Formosan and Filipino) attended the assembly.



HELPING THE CHAMPS—Gaby Yamamoto (left), Los Angeles sports fan / Japanese translator-interpreter, and Jim Fregosi, Phillies batting coach and former California Angels manager, spent two weeks at Palm Spring's Angel winter camp with some 60 Tokyo Yomiuri Giants players in a post-season training session. The Giants had just won the 1989 Japan World Series in spectacular fashion, winning the final four after the Osaka Kintetsu Buffaloes won the first three.

DEADLINES

All news and advertising deadline is the Friday before date of issue. Advertising space can be reserved with copy reaching the P.C. office not later than Tuesday noon.

DEATHS

Lt. Col. Charles T. Nakata (ret), 75, Seattle, died Oct. 11. A native of Seattle attended schools in South Park, O'Brien and Kent before graduating with honors and a Phi Beta Kappa from the University of Washington in 1940. Prewar, he was English section editor of the *Great Northern Daily News*. He was drafted by the Army while his family was interned at Tule Lake and Minidoka. During the subsequent 22 years of active duty, he served with MIS in Australia, Goodenough Island, Hollandia, Biak, Luzon, and after the war in Japan, South Korea and CONUS in the counter-intelligence corps before retiring in 1964. He continued as a civilian employee in CONUS, Okinawa and Japan before his second retirement in 1982. Surviving are w. Chie (Bellevue), s. Craig, d. Corianne Rhodes, br. Ben M., sis. Pauline Yamashita, Helen Ichinokuchi (La Mirada) and Aiko Nakata (Japan).

Tsuru Mable Hokama, 88, Okinawa-born, West Los Angeles, Nov. 2: s. Fred Hokama, Jun Oyakawa, Evan Oyakawa, d. Mihoko Seta, Lily Oyakawa, Grace Mori, 8gc, 6ggc, 1ggc.

Ed Kawazoe, 52, San Jose, deputy executive director and director of planning at Economic and Social Opportunities, Inc., died of heart attack Oct. 17, as a result of the Loma Prieta earthquake. He was evacuating employees from the building during the earthquake. A former member of the Santa Clara County human relations commission and director of the multicultural department at DeAnza College, he was founder and director of social adjustment programs of Asian Americans for Community Involvement and active with Asian Pacific American Coalition. Born in San Jose, he was interned in Tule Lake, attended San Jose State and served in the army. He is survived by w. Bobbie, br. Kenneth, sis. Alice, Shirley, Jane Potter, and mother.

Ralph M. Miwa, 64, a powerful figure in Hawaiian politics and academic circles for more than three decades and Sen. Daniel Inouye's legislative and administrative assistant from 1963-1966, died Oct. 25 at his University of Hawaii office. Born in Honolulu, he served in the Pacific theater during WWII, earned his bachelor's and master's degrees from UH, and Ph.D. in political science from Johns Hopkins. He was a research analyst with the CIA for three years, taught at the University of Missouri for four years, returned in 1961 to UH as an associate professor. After an unsuccessful bid for the state senate in 1966, he was named county Democratic Party chair the same year and then became state party chair in 1970. Miwa served simultaneously as chancellor of West Oahu College and acting chancellor of UH-Hilo before his assignment as special assistant to UH President Albert Simone. He is survived by w. Hilda, s. Colin, d. Lani Ann, Marie Smith, 1 gc.

NEWS BRIEFS

Japan Society Assistant Killed in Accident

NEW YORK—Tragedy struck the Bill Kochiyama family Nov. 18 when their daughter Aichi, 37, was fatally injured by an automobile in a midtown Manhattan accident and her daughter Akemi, 18, was hospitalized for bruises and other injuries. The two were walking from a Japanese restaurant where they celebrated Akemi's birthday. Her brother Eddie was nearby and escaped injury. Police said they were hit by a taxi that had swerved to avoid a collision with another car making an illegal turn. The taxi driver was not charged but the other motorist, 17, was issued a summons for making an improper turn. The mother, who had been a city library employee for 11 years, was a development assistant at the Japan Society for five years. A memorial fund was established by the Japan Society to support Akemi's education. She is a freshman at the University of Massachusetts/Amherst.

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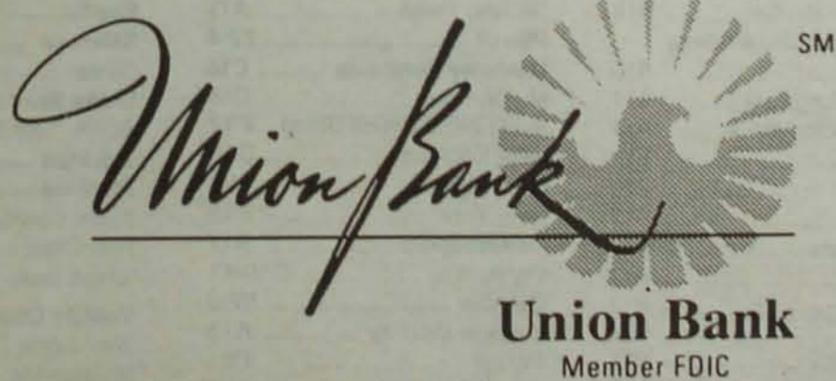
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com • mu • ni • ty, n. **1.** A unified body of individuals. — *Webster's Dictionary.* **2.** A kind of group association in which, through being ourselves, we may get to something greater than ourselves. — *Milton J. Rosenberg.* **3.** It's the little things that make the big things work. — *Union Bank.*



A time for giving . . .

In lieu of sending Holiday Season cards, these JACLers and PC readers are participating in the HOLIDAY ISSUE PROJECT by sending their greetings to friends in JACL through this special section. The amount of the cost involved in mailing out cards is contributed to this JACL/PC project which then turns over this amount as a contribution (less the \$20 for a Unit-Space on this page) to the JACL Abe & Esther Hagiwara Student Aid Fund or some other JACL/PC fund to be designated by the contributor . . . If you wish to join them here next year, let us. We shall remind you by the first of November.
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A Tribute to Dyke Miyagawa



SHINBUNSHA SEMINAR—In this photo taken Sept. 15, 1985, during the UCLA Asian American Studies Center-JACCC seminar on "The Nisei and the Immigrant Press in the 1930s" coordinated by UCLA's Yuji Ichioka, is the late Dyke Miyagawa (seated at right). Other prewar Nisei by-liners are (from left), seated: Dr. Yasuo Sasaki, Berkeley; Jin Konomi, Albany, Calif.; Standing: Joe Oyama, Berkeley; Richard Kenmotsu (panelist), San Francisco; Vince Tajiri, Van Nuys, Calif.; Tooru Kanazawa, New York; T. John Fujii, Tokyo; and Henry Onodera, Los Angeles (host of the dinner at the Akasaka Hanten).

By **Taxie Kusunoki**

His friends on both coasts were deeply saddened to learn of the death of Daisho Dyke Miyagawa at his home in Playa del Rey, Calif. on Sept. 13. He was 74-years-old when he succumbed, after 14-months, to cancer.

Miyagawa, whose clean, unpretentious, often iconoclastic way with words made his writing distinctive and unmistakably "Dyke's," cared more about content than about style, characteristically brushing off praise of his huge journalistic skill with a self-deprecatory grunt or comment.

Writing was, to him a means, not an end, and he wrote as knowledgeably and with as much passion and panache about the pre-war organizing of cannery workers as about the problems of the handicapped or the pleasures of listening to Dixieland jazz.

As editor of the English section of the *Hokubei Shimpō* (now the *New York Nichibei*) from 1950 to 1952, he created a column called "Big Town Brew," which reflected the diversity of his interests and concerns, with its broad range of topics.

Born in Seattle, Washington, to Daiji and Itsue Miyagawa, he was stricken with osteomyelitis since the age of 7 and had been in and out of hospitals all of his life. At age 17, he survived a major operation which left his left leg and hip handicapped. Dyke studied English and journalism at the University of Washington before World War II, and at the same time became involved in the successful struggle to organize Issei and Nisei salmon cannery workers to prevent their being locked out of summer jobs.

His unabashed description of the tactics required to achieve union membership for Japanese workers, as incorporated into Bill Hosokawa's book, "Nisei, the Quiet Americans," and Hosokawa's own comments about what took place at the time, ironically belie that book's controversial subtitle.

During that period, a time when the CIO was being depicted by the rival AFL as anti-Japan, Miyagawa wrote, "people I had known since the first grade would cross the street or suddenly become hypnotized by a store window when they saw me on the street.

"The only counter possible was to make ourselves familiar, to humanize ourselves and to let people see for themselves that we wore no horns or tails,

especially red ones. There were very few conferences of religious groups, sports tournament dances, or socials at which we did not make a calculated appearance. We arranged to be included formally in the program at as many functions as we could, and that failing, made sure we would be heard as non-panel participants at round-table discussions. Not all cannery workers were proper uptowners. So we also spent a lot of time getting better known around the gambling tables in Chinatown and in the beer joints and pool halls of Lower Jackson St. In such places, in nearby restaurants and rundown hotel lobbies, we kept in touch with bachelor Issei, did small social service type favors for them, and simultaneously solicited the allegiance of the Filipinos who abounded in the area." (The "we" included two other Nisei college students.)

Later, in 1939, he was asked by some fruit and vegetable market workers for help in writing an organizing leaflet, but none owned a typewriter. So, as Hosokawa reported it, "Miyagawa walked into the offices of the *Rafu Shimpō*, the leading Japanese-English newspaper in the city, borrowed a typewriter, and wrote the copy. Miyagawa's friends, who were under the impression that the *Rafu Shimpō*, representing the Establishment, was hostile to unions, were amazed by his audacity."

While interned in Minidoka, Idaho, from 1942 to 1943, Mr. Miyagawa was associate editor of the camp newspaper, the *Minidoka Irrigator*, and, after leaving the incarceration center, he worked briefly with the late Larry Tajiri on the *Pacific Citizen*.

In 1943, he joined the publicity staff of the National CIO War Relief Committee which sought funds nationwide to aid European war refugees.

Moving to Chicago in 1952, he became editor of *Scene*, the first Japanese American pictorial, now defunct, published by the Chicago Publishing Corp. From 1957 to 1961, he did public relations work for Easter Seals and the California Society for Crippled Children and Adults, editing its bi-monthly bulletin, "California Cares," for four years.

The recent introduction in Congress of legislation to protect the rights of handicapped persons would have gratified Mr. Miyagawa, whose own long-time bout with osteomyelitis gave particular credibility to his pleas for greater consideration of the day-to-day architectural barriers encountered by those who are

confined to wheelchairs.

"Try climbing Nob Hill in a wheelchair," began one of his appeals in which he decried too-narrow, too-heavy doors and the absence of ramps and handrails in public buildings and dwellings.

After receiving a Master's degree in social welfare from the University of California, he went to work for the California Department of Corrections as a counselor at penal institutions for men at Vacaville, San Quentin and Chino. During his 20 years on that job, it is reported, the recidivism rate of prisoners whom he counseled was among the lowest recorded.

Following his retirement from this job, Miyagawa participated in such activities as panel discussions and study groups devoted to Asian American issues.

In accordance with his wishes, a private family service was held in lieu of a funeral. His ashes were scattered Sept. 28 in the waters of the Pacific off Northern California. He is survived by his wife, Emiko Amy, daughters Yuri and Misako, son Taiji, grandson Troi Pang, and brothers Daisuke and Daiki.

Dyke's last article to appear in the *New York Nichibei* was a "remembrance" of fellow writer and Seattleite, Eddie Shimano, who died at Candlewood Lake, N.Y., in 1986. In it, he wrote that Mr. Shimano was "close to being the thinnest and most fragile-looking human ever conceived," but that "there was nothing fragile about him." The article concluded, "Eddie's inability to compromise his convictions will live on as long as we who knew him manage to stick around."

Dyke Miyagawa was himself a very slender man, but there was nothing fragile about him or his low-keyed, on-target journalistic style. And, as in his own words about his friend, "his inability to compromise his convictions will live on as long as (those) who knew him manage to stick around."

—A personal note. This is undeniably the most difficult obituary that I have ever had to write. Dyke was a rare human being with a rare talent for making friends. Of everybody. Nobody who met him could not like him. His "Big Town Brews" were gems to be eagerly awaited each week. It is a measure of his indomitability that although he had injured his right hand in a fall last winter, he managed to "tap out" brief letters using two fingers of his left hand. Among lines typical of him that he "tapped out" in December was this: "I don't know the state of the cancer, but I'm still around and rarely feel downbeat." To know Dyke was to admire and respect and love the person. As a writer—ten-fingered or two—he was, quite simply, up there with the best.

Takako Kusunoki



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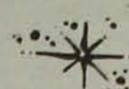
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KANEYUKI, Paul T	4718 Lee Av, La Mesa 92041
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KASHIWABARA, Naomi	3286 Eichenlaub (17)
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KINOSHITA, Teruo T/Miyeko	1283 Urania Ave, Encinitas 92024
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KOBA, Katherine	484 Naples St, Chula Vista 92011
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KOBAYASHI, Ronald M, MD	3444 Kearny Villa Rd, #303 (23)
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KODAMA, Ken/Debra	4532 Felton St, #3 (16)
KODAMA, Oscar Y	2343 Balboa Vista Dr (05)
KODAMA, Saburo/Lucy M	7540 Cullen St (11)
KODAMA, Takeko	1329 Felspar St (09)
KOGA, Irene	232 S 36th St (13)
KOIDE, Henry S	5447 Via Alcazar (11)
KOIDE, Taju/Miwa	2130 Kearny Ave (13)
KOIKE, Terry/Hisa	5130 Mesa Terr, La Mesa 92041
KONISHI, Daijiro D/Hanako	711 S 45th St (13)
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KUROIWA, Yusaku	3635 Elliott St (06)
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KAIHATSU, Arthur S/Lillian E	5504 Diane Av, SD (17)
KAIHATSU, Nancy	4309 1/2 Altadena Ave (15)
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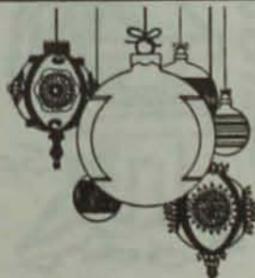
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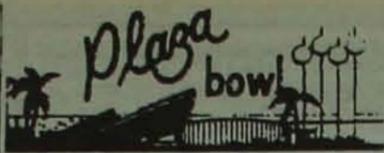
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STATE OF NEW JERSEY
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THOMAS H. KEAN
GOVERNOR

February 6, 1987

President Ronald Reagan
The White House
Washington, DC 20500

Dear President Reagan:

The last time you were in New Jersey, we talked about Japanese-American redress legislation. You mentioned your concern for righting what we both view as one of the few black marks on American history.

Since our conversation, I have received two letters from friends in the Japanese-American community. The first, from Grant Ujifusa, responds directly to your question about whether the Japanese-Americans were forced to go to the camps or whether they moved on their own volition. From Grant's letters and the accompanying pictures, I think you will agree that the Japanese-Americans were coerced. They had no choice in the matter.

I also enclose a letter and photo from June Masuda Goto. You will probably recognize the photo of General "Vinegar Joe" Stillwell awarding a posthumous Distinguished Service Cross to Mrs. Goto's brother. I understand you were at the event that day and you gave a rousing speech that is still remembered within the Japanese American community.

Given your life-long commitment to the cause of equal rights, and the esteem in which Japanese-Americans now hold you, I feel it would be very fitting for you to sign the redress legislation. It would show the world that America is big enough to admit when we make mistakes, and still true to the values on which we were founded.

Sincerely,

Thomas H. Kean
Governor of New Jersey

Chappaqua, New York 10514
November 24, 1987

Governor Tom Kean
State House
125 West State Street
Trenton, New Jersey 08625

Dear Governor Kean:

On behalf of the Japanese American community, I want to thank you for bringing up redress legislation in your conversation with President Reagan. When you told me that the President understood and sympathized personally with our cause, it was one of the most deeply affecting moments of my life. As an Asian American citizen, I have worked hard for Japanese American redress because I believe that our effort is part of what our country has always stood for and what it will always mean. So it is that our country is finally a great affair of the heart.

From June Masuda Goto, I have enclosed a letter, a photograph, and some material about a California episode in which Ronald Reagan showed his mettle and truly distinguished himself in our community. This was in 1945 in Santa Ana, as he may recall.

I have also included some photographs of my own. These, I feel, show that Japanese Americans during World War II were not beneficiaries of "protective custody." We did not voluntarily leave our homes, our neighborhoods, and our work, but as the San Francisco Examiner had it, we were "ousted" from our rights and our property. The guns were pointed toward us, and not toward any group that may have wanted to hurt us.

The truth is that the "protective custody" argument was developed by some government officials and journalists as an after the fact rationalization. Many of these people were ashamed of what they advocated and did; some were not. In any case, Japanese Americans were soon enough confronted with the three-cents-on-the-dollar-red-tape horror of the Evacuations Claims Act of 1948. This also scarred our community, adding insult to a profound sense of injury.

We knew we were innocent in 1942; other ordinary Americans could not easily get at the truth. But now with the help of full hindsight, all Americans, I hope, will support us as we petition Congress and our President for redress. We feel that we ask only for simple justice.

Sincerely,

Grant Ujifusa

Fountain Valley, CA 92708
November 19, 1987

President Ronald Reagan
The White House
Washington, D. C. 20500

Dear President Reagan:

Thank you for taking the time to read my letter.

Perhaps you recall a very special day for our family, December 9, 1945, in Santa Ana, California, when General "Vinegar Joe" Stilwell awarded a posthumous Distinguished Service Cross medal to my brother, Kazuo Masuda. He was killed in action on the banks of the Arno River in Italy on August 27, 1944, while serving with the 442nd Regimental Combat Team.

You were then Captain Ronald Reagan, and joined General Stilwell after his 3000-mile flight from Washington. All of you came, I feel, not only to honor Kaz, but to help calm great hostility in Orange County to Japanese Americans. People at the time did not accept us as Americans, even after my brother's death. The local cemetery, for example, refused to accept my brother's body for burial. The presence of you and General Stilwell greatly affected the community, and led to a better life for our family.

After General Stilwell pinned the medal on my sister in front of our farm house (I have enclosed a photograph), there was a ceremony at the Santa Ana Bowl. General Stilwell said: "The amount of money, the color of one's skin do not make a measure of Americanism. A square deal all around; free speech; equality before the law; a fair field with no favor; obedience to the majority. An American not only believes in such things, but is willing to fight for them. Who, after all, is the real American? The real American is the man who calls it a fair exchange to lay down his life in order that American ideals may go on living. And judging by such a test, Sgt. Masuda was a better American than any of us here today."

You then rose, and said the following words: "The blood that has soaked into the sand is all one color. America stands unique in the world, the only country not founded on race, but on a way -- an ideal. Not in spite of, but because of our polyglot background, we have had all the strength in the world. That is the American way. Mr. and Mrs. Masuda, just as one member of the family of Americans, speaking to another member, I want to say for what your son Kazuo did -- Thanks."

Many times I have been asked to speak at the Kazuo Masuda middle school. I speak to all the history classes, and quote your words to the students.

I bring this up to you because our family feels that what you and General Stilwell said in 1945 are as true and important as ever: the ideals for which all good Americans should be willing to fight and die. My brother did both, even though his parents and family were stripped of all their American rights, and placed in an Arizona internment camp.

The words also express why so many of us in the Japanese American community so deeply support redress legislation now pending in Congress. If the legislation comes to you, I hope you will look upon it favorably. All of us in our family -- I believe Kaz as well -- would be greatly honored if you would. I also believe that America, through you, would honor itself.

Yours truly,

June Masuda Goto
June Masuda Goto

THE WHITE HOUSE
WASHINGTON

August 5, 1988

Dear Mr. Ujifusa:

I want to extend my greetings and best wishes to the Japanese American Citizens League's 30th Biennial Convention. It has been my honor as President to work with you to bind up and heal a wound in the history of our beloved country.

The enactment of H.R. 442 will close a sad chapter in American history in a way that reaffirms America's commitment to the preservation of liberty and justice for all.

I wish you a productive and enjoyable gathering.

Sincerely,

Ronald Reagan

Mr. Grant Ujifusa
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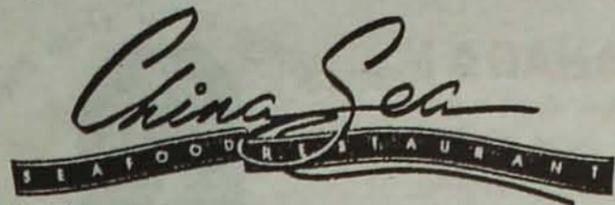
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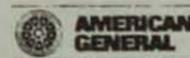


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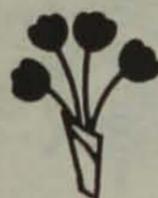
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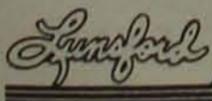
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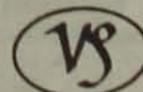
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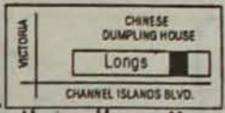
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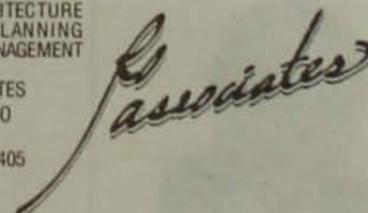
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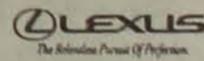
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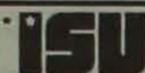
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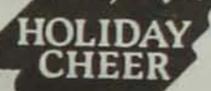
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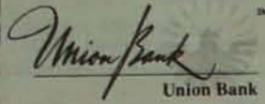
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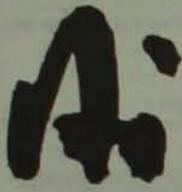
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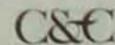
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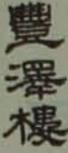
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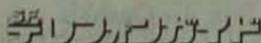
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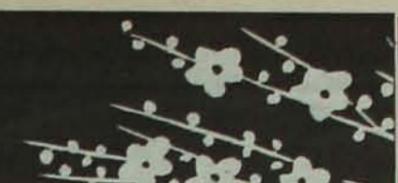
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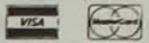
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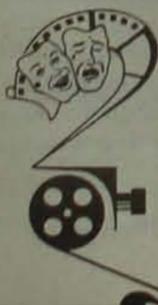
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MERRY CHRISTMAS & A HAPPY NEW YEAR

A late 1988 visitor was Tom Robertson, son-in-law of Ray Haradas of Honolulu, from Silver Springs, Va. . . Then, the new year started with Paul Bannai and Kay Nishimoto, Va. and Fred & Midori Fujimoto, Mitsue Onizuka, Claude Onizuka & Dennis Ogawa from Hawaii to promote a program on Channel 12. Also 300 copies of the Ogawa-Glen Grant book on Ellison Onizuka in Japanese were presented to the Onizuka Memorial Committee by PCM President Imai. My involvement was in arranging for translation, publication and liaison among the committee, authors and publisher.

Loni Ding brought "The Color of Honor" when she came to Japan on another project. Her film was shown at meetings of the U.S.-Japan Society and Japan Chapter. She also attended a screening of Steven Okazaki's "Living on Tokyo Time", where Ken Nakagawa was present to answer questions.

Dr. Neil Sandberg and David A. Harris of Los Angeles and Washington, D.C. respectively, of the American Jewish Committee met several JAACL members to obtain views on anti-Semitism. . . Then came Toy Kanegai, Los Angeles; the Stewart Tsubotas, Marin; Reiko Hashimoto, Tacoma; and Bill Hosokawa & Larry Green, Denver.

Decided to attend a two-day California Historical Institute Conference at UOP, Stockton, in late April. Participants included John Tateishi, Floyd Shimomura, Loni Ding, Steven Okazaki, Yuji Ichioka, Peter Irons, Jerry Enomoto, Mary Tsukamoto, etc. Became a panelist with Richard

Yoshikawa and Lou Tsunekawa on prewar Stockton . . . Went to testimonial dinner for Shig Kihara at San Francisco's Marriott and met the Roy Takais, Lefty Nakanishis, Richard Hayashi, Yukio Kawamotos, DC; Bill Himel, DC; John Yamauchis, Noby Yoshimuras, Cliff Uyeddas, San Francisco; Tak Morita, Roy Uyhata, Harry Iida, Tom Kawaguchi, Joe Kurata; Art Morimitsu, Mollie Fujioka and Loni Ding . . . Watched San Francisco's Sakura Matsuri on Apr. 23—the parade included the Boy Scout band, seven "taiko" groups, several Japanese dancing groups, a number of Akita dogs but elsewhere in Nihonmachi Japanese culture and food were on display.

Saw the Humbargars in their convalescent home, through assistance of Art Nakashima. Had Chinese dinner with Ruth Dobanas, George Babas, Henry Kusamas, Bingo Kitagawas, George Akimoto, the Mikasa families and the Saiki clan. . . In San Jose, saw Gunji and Ats Moriuchi, Tom and Sadie Sakamoto and Terry Fukuhara. Tom is now president of San Jose Nihonmachi Corp.

At the Tokyo wedding party for Steve Nakasone & Mariko Ogihara, both active JAACLers, met Mrs. Kay Nakasone, Seattle, and Mrs. May Higa, East Pasadena . . . Mike and Etsu Masaoka arrived in Tokyo to promote Japanese translation of "Moses." Mike spoke at U.S.-Japan Society luncheon.

Other visitors: Noby & Tami Yoshimura, San Francisco; Naomi & Emi Kashiwabara, San Diego; Ed Mitomas, Palos Verdes; Sathya Siegel, San Francisco; with Buddhist group, led by Hiroshi

Abiko, Tosh Hiraide, Gardena; Ken Nakano, Seattle; Peter & Muts Okada, Seattle; Gene Uratsu, Marin; George Sakaguchi, St. Louis; JAACL Nat'l Pres. Cressey Nakagawa (shared dinner with Board members).

Also Kay & Misa Saiki, Don & Olga Saiki, Beatrice Yoshida, Jane Tahara, Elsie Hanson (nieces), Kumi Yagi, Art Nakashima were part of Stockton-Shimizu Sister City group . . . Glen Grant & Dennis Ogawa came with Matsuo Takabuki from Hawaii on business. Ogawa's Cable TV in Hawaii has been showing "Sanga Moyu" full length, with about 100 percent favorable response.

Thank you to Tod Ruhstaller of Haggin Museum, Stockton, for its three-month exhibit on relocation and to NJAHS (Alan Iwasaki was at conference) for supplying material. . . Jack Hirose, San Francisco, made his annual visit. Met Dr. Charles C. Wong now teaching at Yamaguchi University.

The year was left sadder with the passing of Elizabeth Humbargar, Stockton; Tom Sakamoto, Tokyo; Charles Nakata, Seattle; Toshi Tanaka, Tokyo; Saige Okazaki, San Jose; and Debbie Saiki (lovable niece), Stockton.

Next year is the Year of the Horse. From late April to July, will be moving around to include JAACL Convention, San Diego; Veterans' Reunion at Kona, Hawaii; and Rohwer Reunion, Los Angeles.

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A Short History of the Japan Chapter

By Barry Saiki

The history of every one of the 115 or more JACL chapters is unique, for chapters do not simply materialize out of thin air. They are given substance by interested people and by sets of circumstances. Basically, there needs to be a group of people with a common purpose and a goal, which are strong enough to establish a chapter.

Ten years ago, two overseas chapters were recognized at about the same time: The Hawaii and the Japan Chapters. At the 1980 Convention, Earl Nishimura represented the Hawaii Chapter. This mid-Pacific chapter grew robust enough to host the 1984 National JACL Convention in Honolulu—twas a sunny, cheerful convention which even included a memorable blackout. Recently, a new chapter has been formed in the islands. Also, Hawaii is again bidding for a future convention. Before too much time passes, the Hawaii Chapter should record their early years for P.C. with the cooperation of its leaders, including Messrs. Nishimura, Lawrence Kumabe and Edgar Hamasu.

Earlier Nisei Associations in Japan

The actual plan for the formation of the Japan Chapter began in the autumn of 1979; however, the first recognizable organization of Nisei was formed in the mid-1950s, when the Nisei Kyokai was established in 1957. The active leaders included Frank Kito, Clem Oyama, Kiyo Nogami, Welly Shibata, John Fujii, Charles Yoshii, Henry Kuwabara, Roy Ozaki and Peter Okada. The majority of these Nisei had been in Japan from the pre-war but had strong affinities with their American backgrounds. Others were Nisei who had entered Japan during and after the Occupation as military personnel, government employees or businessmen.

The Nisei Kyokai gradually gained strength so that its bi-monthly meetings in 1963 consistently drew more than a hundred. During these years, at one time, this group sent a query to JACL on possibility of forming a chapter, but no clearcut reply was received.

In March 1964, the Kyokai staged an All Japan Nisei Conference at the Imperial Hotel, with several hundred attending. Two years later, the organization phased out as many of its activist leaders dropped out.

MISLS

Several years later, in the early 1970s, a group of Military Intelligence Service Language School (MISLS) graduates in the Kanto-area decided to form a social organization, to meet several times during the year. Composed of both Nisei and non-Nikkei Japanese language school graduates (about evenly divided), the MISLSA grew to about 120 members in 1974. The members had mainly studied Japanese language at the Presidio of San Francisco, Camp Savage, Fort Snelling, the Presidio of Monterey, Boulder or the ASTP college programs. Social get togethers were held two or three times a year for several years. Active in this organization were Bill Dizer (received 2nd Class Order of Sacred Treasure, November, 1989, as ex-prexy of American CofC, Japan), Bud Klauser, Ben Suechika, Henry Kuwabara, Dick Childs, Ted Soyeshima, K.K. Sakamoto, George Nakamura, Charlie Harada, Hiko Miura, Claude Mimaki, Tom Watanabe and Ben Obata. But as many of the most active members left for reassignments, the association petered out in the mid-1970s.

Nisei-Sansei Club

In 1976, a new group called the Nisei-Sansei Club was started under the leadership of Cathy Igarashi, a Sansei married to a Japanese dentist. The goal was cultural and social betterment of the Nikkei in Tokyo. Some supporters were Peter and Muts Okada, Estella Hoshimiya and Rev. & Mrs. Kamikawa. It grew to about 40 but did not become strong enough to survive more than two years, in spite of its varied and interesting programs.

The Nisei members of the former MISLSA reformed around 1977 when Jose Harrington began compiling his book, *The Yankee Samurai*. Harry Fukuhara, Hiro Miura, Yone Goto, Mike Miyagishima, Henry Kuwabara and a dozen others joined for the purpose of assisting Harrington in collecting material for his book. With funds collected in Japan, Harrington was invited to Tokyo to interview MIS personnel still working in Japan, with Fukuhara taking the lead. Harrington was able to get firsthand information from many.

Subsequently, the MISLS group met periodically as a social organization until the formation of the Japan

Chapter, JACL in 1980.

The Budding of the Japan Chapter

In the latter 1970s, I was a member of the Downtown LA Chapter, while working in Tokyo, and was contributing an occasional column to P.C. I had participated in the MISLSA from the start and in the Harrington project. I also had attended a couple of meetings of the Nisei-Sansei Club. All these earlier attempts to form Nikkei organization had a common fellowship purpose plus a number of energetic leaders; yet, they had in time lost impetus. The main problems were transitory membership and leadership. Further, the organizations had no permanent ties like the Boy Scouts, the Rotary or the churches.

Propitiously, in the fall of 1979, in rapid succession, Chuck Kubokawa, then active in U.S.-Japan Relations, and Clifford Uyeda, then National JACL President, en route back from China, stopped in Tokyo. Both favored the formation of a Japan Chapter. I presented the idea to the MISLSA group in late December. The overall reactions were supportive.

Upon receipt of the data on the formation of a chapter from National JACL, I arranged two meetings to interest prospective members. At the second meeting on March 23, 1980, with 40 persons attending, a total of 33 paid members were signed to exceed the minimum requirement of 25. The MISLS provided 22 initiates. A social in April and a general meeting in May, plus a drive to encourage Sansei participation during the first half, increased registration to 66, with half from the MIS. Several were "no-no" boys. A number ex-U.S. citizens were assigned as associate members. About a dozen Sansei were recruited.

The first cabinet was myself as president, with Harry Fukuhara, vice president; the late Hiro Miura, treasurer; Cathy Igarashi, secretary; and George Togasaki, honorary president. Prominent among the charter members were those who had been active in other Nikkei groups such as Peter Okada, Henry Kuwabara, John Fujii, George & Dorothy Togasaki, George Nakamura, Fukuhara, Miura, Igarashi and K.K. Sakamoto. Other MISers were Ray Aka, George Sankey, Dick Yamashita, late Alex Yorichi, late Shig Miyashiro, late Charles Nakata, late Akira Hirai. As associates, Sen Nishiyama, Kei Tateishi and Sadamu Yamada joined to enliven the chapter.

Both Japan and Hawaii were assigned to the Northern California-Western Nevada Pacific District, with the requirement of sending a delegate to the quarterly district meetings, 5,000 miles away. Marshall Sumida of San Francisco was requested to serve as the Japan Chapter representative.

The early years of the chapter became the testing period for programs and activities to meet the varied needs of its unique membership. About half of the members were of transitory nature due to reassignment back to the states. The chapter included all types of Nikkei, ranging from younger Sansei studying or working in Japan to Nisei employed by the U.S. military or U.S. firms. Others were self-employed or were employed by Japanese companies or U.S. firms. While the chapter sought to develop a satisfactory program for its diverse membership, it fully supported

the Redress fund drive from the start. The chapter needed social programs for both young and old as well as speakers program that touched upon U.S.-Japan relations and on general activities which could satisfy the entire membership.

The principal obstacles were the high rental costs for using any type of facilities, which made programming difficult. Every cabinet and board of directors has faced the recurring problems of molding their activities to meet the needs of the transitory membership.

Nevertheless, the Japan Chapter has sent delegates, and on most occasions, alternates and boosters, to every national JACL convention from 1980 (San Francisco) to L.A., Honolulu, Chicago and Seattle, under succeeding presidents Dick Yamashita, Calvin Kuniyuki and Robert Kent. In recent years, the chapter has endeavored to cover the trans-Pacific flights of the delegates.

In one form or another, the chapter has been able to greet the recent National JACL presidents, including James Tsujimura, Floyd Shimomura, Frank Sato and Cressey Nakagawa in Japan, as well as the late Min Yasui and his wife True and ex-National Director Ron Wakabayashi.

The Coming Decade

While 50 percent of the first year members were MIS personnel, and the Sansei constituted 10 percent, the membership today is about 50 percent Sansei. For the past five years, more than two-thirds of the 15-person board are Sansei, with the Nisei primarily filling an advisory role.

In recent years, the board has included Sansei Steven Nakasone, Sheryl Watanabe, Lori Chong, Laurie Sugita, Joan Aoki, Dave Yamamoto, Ken Nakagawa, Robin Nakamura, Calvin Kuniyuki, Laurie Harada (Canada) and Kathy Hashimoto as newsletter editor. When I finish my term as board member this year, the treasurer Jack Ishio will be the only Nisei on the board. The other non-Sansei members are associates Michiaki Ito, Dick Shinozaki and Jamie Suzuki.

Thus, the future of the Japan Chapter in the 1990s will inevitably rest on the enthusiasm and the interest of the Sansei and on the leadership of its key members in planning and organizing programs that can meet the needs of all members. Financially, with accumulated reserves of more than \$15,000, the chapter can maintain reasonable operations for several years. The growth of the chapter will depend on how many of the statesiders, who are increasingly coming to Japan to study, to teach, to work and to do business, can be persuaded to participate.

In the near future, besides current leaders, newcomers like David Kaput and Ken Nakagawa and second generation JACLers like Robin Nakamura and Lynn Wakabayashi should be able to provide fresh insights gained from their employments in Japanese companies. In fact, each will in time develop their individual viewpoint on U.S.-Japan relations in the light of their experiences, just as Dick Yamashita, Bob Kent & Calvin Kuniyuki have.

—Barry Saiki is a public relations specialist who lives in Japan.



INCOMING AND OUTGOING CHAPTER BOARD—Pictured above are the immediate past and current Japan Chapter JACL Board members (outgoing members in italics). Front row, from the left, are: Calvin Kuniyuki, Susan Korn, Jack Ishio, Julie Morihira and *Lori Chong*. Back row: Bob Kent, Joan Aoki, Ken Nakagawa, David Kaput, Dick Shinozaki, *Dave Yamamoto*, *Jamie Suzuki* and *Barry Saiki* (not pictured: Robin Nakamura).

Photo By H. Konishi

JACL-LEC and Redress

By Jerry Enomoto

Nov. 21 marked the next to last major milestone in the long struggle for redress, when President Bush signed the appropriations bill that contained the entitlement provision that guarantees payment of redress by 1993. The final milestone, of course, will be reached when the last surviving internee receives his or her check.

As we enjoy this holiday season, we are blessed with the additional joy of seeing perhaps the biggest and most significant battle ever fought by the JACL finally won. That it was won despite seemingly insurmountable obstacles makes victory even sweeter.

Future events and history will properly acknowledge the roles of the many persons, known and unknown, who have helped make redress a reality. I do have the opportunity here to mention some, whose work I am personally aware of.

A decade ago the JACL first moved to make redress a priority objective on its agenda during the presidential administration of Dr. Clifford Uyeda. A vital part of the initial JACL efforts in establishing an effective grass roots lobbying structure was John Tateishi, who worked first as a volunteer, and then as a member of the staff.

During and before those years, individuals of vision such as Edison Uno and Ed Yamamoto were vocal in their urging that steps be taken to hold our government accountable for the injustice of internment.

History will record that the JACL National Council's decision to urge Congress to push for the appointment of a presidential commission, was indeed a major factor in the ultimate passage of the Civil Liberties Act of 1988.

The creation of the Legislative Education Committee made possible the raising of hundreds of thousands of dollars through the effective organization of the grassroots communities throughout our land. Lobbying and fundraising were the keys. The late Min Yasui, first chair of the LEC, was a dedicated fighter from his early challenge of the evacuation order, to his untiring work in the cause of Redress.

I became chair of the LEC Board during the administration of National JACL President Harry Kajihara, who was also the first LEC fundraising chair. Over the years, board members have included many familiar names. Current board members include myself, Mollie Fujioka, Cherry Kinoshita, Tom Kometani, Peggy Liggett, Meriko Mori, Arthur Morimitsu, Cressey Nakagawa, Mae Takahashi, Hank Tanaka, Grant Ujifusa, and Shig Wakamatsu. Serving in the past were Gary Glenn, Harry Kajihara, Kaz Mayeda, Yoshio Nakashima, David Nikaido, Rose Ochi, Joe Rauh, Frank Sato, Gene Takamine, James Tsujimura, Grayce Uyehara, Denny Yasuhara, and Min Yasui. They have all made their contributions to the success of redress.

I must mention particularly Cherry Kinoshita, Denny Yasuhara, Shig Wakamatsu, Mae Takahashi, and Mollie Fujioka, all untiring individuals whose "inside the family" leadership, seldom publicized, contributed immeasurably to the ultimate victory.

Grant Ujifusa's work with the Congress and the White House has been often mentioned. His contributions have been vital and unique, and the accolades he has received well-deserved.

Without the respected record of Nisei fighting men in both Europe and the Pacific, redress could not have been achieved. We are greatly indebted to LEC Board liaison to the veterans organizations, Art Morimitsu, for his consistent and conscientious work.

Always working under pressure, with few resources, Grayce Uyehara was LEC's first executive director. She did the tough work of mobilizing the grassroots network and promoting fundraising activities. Grayce was succeeded by Rita Takahashi and the current executive director, JoAnne Kagiwada. Mention must be made of Rochelle Wandzura, whose staff support work has been an important factor. All have good reason to be proud of their work, always "beyond the call of duty."

Mike Masaoka, as he has done all his life, provided counsel and leadership throughout the long struggle, so important to the well-being of Japanese Amer-

icans.

The partnership between the community and its elected representatives has been one of the most beautiful results of this campaign. Too much cannot be said about the senate's "one-two punch," i.e., the personal leadership of Sen. Spark Matsunaga in securing the 71 sponsors in the Senate for the redress bill, and the final hour move by Sen. Daniel Inouye, whose entitlement proposal finally won the day.

In the fray from the beginning, Reps. Bob Matsui and Norman Mineta, provided the essential leadership in the House. Rep. Patricia Saiki added her efforts when she became a member of Congress. It is clear that redress would not have been successful without strong bipartisan support. Backers from all over the country and from all places in the political spectrum joined together to make this happen.

The National JACL Convention in San Diego in June of 1990 will be an appropriate occasion to recognize the achievement of JACL's number one priority of the last decade.

You may ask "What now?" We of the JACL-LEC Board will be convening soon to discuss that very question. We are very conscious of our responsibility to the community whose contributions fund the LEC operation. There are those who feel that our job will be done when the first checks are issued in October of 1990. Others think that we should continue our work until the last check is issued by Office of Redress Administration. Many other issues also need to be addressed.

Finally, in keeping this accomplishment in proper perspective, we should recognize that it was truly achieved by a partnership of the human spirit and faith in democratic ideals. It was a team effort. Organizations such as NCJAR and NCRR were much involved in the fight. Many individuals and organizations stayed the course over these many years. Contributions large and small, publicized and unpublicized, all were important. We should all feel good about each other.

—Jerry Enomoto, a past National JACL president, is the chair of JACL-LEC.

Redress Recognition

By George Ogawa

With the signing of H.R. 2991, the Appropriations for Commerce, Justice, State, and the Judiciary, by President Bush on Nov. 21, checks will now start to flow from the Treasury to all those eligible, in October 1990. This completes the second step, after the signing of H.R. 442 by President Reagan in August, 1988, in the effort to achieve redress for grievances originating in the relocation of persons of Japanese ancestry during World War II. This action recognizes that the government made certain mistakes, connected with Executive Order 9066 signed by President Roosevelt. It strengthens the constitutional rights of everyone. However, the fight to preserve the civil liberties of everyone is an unending one. As someone said, "Eternal vigilance is the price of liberty."

This success is the result of work accomplished by hundreds of persons and many organizations throughout the country for a long time.

Recognition must first be given to Fred Korematsu, Gordon Hirabayashi, and Min Yasui, as well as Mitsuye Endo, who were courageous enough to raise constitutional issues and who lost because of altered evidence presented to the final appeal to the U.S. Su-

preme Court. Recognition is also due to Aiko Herzig, who discovered the crucial unmodified *Final Report* prepared by the War Department as well as to the *coram nobis* legal team, including Peter Irons.

The legislators, obviously, deserve an enormous amount of credit. Those would include Sens. Cranston, Inouye, Matsunaga, Stevens, as well as Rudman, who was influential in obtaining the entitlement status for Redress compensation. Representatives who must be mentioned are Matsui, Mineta, Dymally, Saiki, Frank, Wright, Foley, Lowry, and Akaka. The organizations who were essential in the lobbying effort include the Leadership Conference on Civil Rights, the American Civil Liberties Union, many churches—including the Lutherans and Methodists—the National Coalition for Redress/Reparations, the Community Relations Conference of Southern California, the American Jewish Committee, and of the veterans groups, certainly the 442nd/100th veterans.

Within the JACL, thanks are due to John Tateishi, Grayce Uyehara, and the uncountable ones who wrote letters to their friends in order to lobby congressmen outside the Pacific Coast states. One particu-

lar person to be named is Elizabeth Nishikawa who wrote to over 400 of her friends all over the United States to obtain letters of support.

The National Council on Japanese American Redress took the judicial approach to redress, and was helpful in defining the issues. NCJAR supported H.R. 442, when the U.S. Supreme Court refused to hear their final appeal.

We must not let up now that our needs are satisfied. The possibility of unconstitutional detention of certain immigrant groups has existed, and possibly will continue to exist, without a vigorous protection of the U.S. Constitution. One is reminded of the imminent danger to Iranian students, who were living mostly in the West Los Angeles area, during the Iranian Hostage era, and the forays by the government against the Palestinians, which was based on a hidden inter-governmental "Contingency Plan" to detain and ultimately deport Arab immigrants by the thousands, based solely on their nationality. This is a legacy that we shall leave to the Justice Department's Education Board.

—George Ogawa lives in Torrance, Calif., and is active in Pacific Southwest District Council JACL activities.



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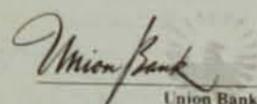
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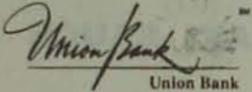
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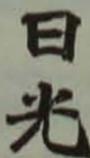


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<p>Season's Greetings</p> <p>KUSUO & GRACE TSUJIMOTO</p> <p>2160 Oregon St. Berkeley, Calif. 94705</p>	<p>Happy Holidays</p> <p>Helen/George Yoshida</p> <p>828 Shevlin Dr. El Cerrito, CA 94530</p>	<p><i>Happy Holidays</i></p> <p>Model SHOE RENEW</p> <p>TED GOTO, OWNER National Award Winner 1971, Shoe Service Institute's Superior Craftsmanship Award</p> <p>1934 Shattuck Ave. Berkeley, CA 94704 (415) 843-7218</p>		<p>Season's Greetings</p> <p>Tom & Mami ITO</p> <p>1640 Franklin Street Berkeley, CA 94702</p>	<p>Greetings to our JACL Friends</p> <p>Helen and Bill HADLEY</p> <p>ALBANY, CALIF.</p>
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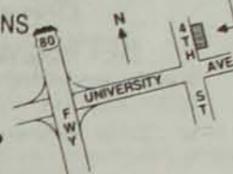
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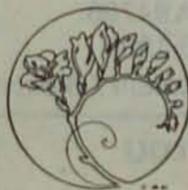
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Merry Christmas and a Happy New Year

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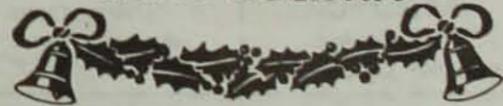
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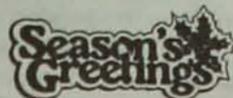
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Thank You!

We gratefully acknowledge the splendid response to our request for advertisements in this Holiday Issue. May we earnestly encourage our members to reciprocate by supporting these FRIENDS of our Chapter.

Merry Christmas and a Happy New Year
CONTRA COSTA JACL

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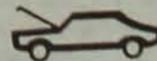


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Library Could Teach Younger Nikkei Their Heritage

By Mas Odoi, Ken Sato, Ed Suguro

Now what? With the settlement of the Redress issue, perhaps the JACL should turn its attention to the urgent needs of our young people.

To illustrate, JA activists make a big issue about educating all America as about the Japanese American experience, while overlooking the fact that our Sansei know very little about their own roots. The reason is that of the hundreds of books and articles about Japanese Americans, only a handful are readily available. May we suggest that the National JACL encourage local chapters to co-sponsor library and activities centers to rectify this deleterious situation?

The project is relatively simple. Expenses are a tiny percentage of the multi-million dollar monuments and other elaborate projects planned in various areas. Because a six-foot, five-tiered shelf can hold most of the material, a small room will suffice. Perhaps space can be found in cultural centers, churches, JACL offices or other community buildings. Retirees may be asked to volunteer their services for a few evenings a week or on weekends.

The JA library suggestion is not new. Little Tokyo in Los Angeles has two, a public library in the new Centenary United Methodist Church and one in the Japanese American Cultural & Community Center. There are at least two in San Francisco, plus one in the San Jose JACL building, and the Masao Satow Library in Gardena, Calif. In Seattle there are libraries in churches and a collection of Asian American books in the JACL PNWDC office.

The significant differences in our suggestion are that a separate Japanese American Library be set up with open membership and an independent administrator and steering committee to sponsor related activities—intellectual, social, and recreational.

For example, an essay contest on Japanese American issues with numerous prizes can be held. Because it would necessitate research on our history, participants would come to read the books and perhaps attend discussion sessions. Literate people may come for mental stimulation. Non-Nikkei may become involved because of growing interest in Pacific Rim trade.

It will not be difficult for JA libraries mentioned above to develop such programs if they can find dedicated volunteers. In Seattle, our Japanese American Heritage Library Committee has held initial meetings

in the past year in which up to 20 people have participated. We have compiled 50 books, with more offered, and are working on numerous details to implement our plans.

May we ask JACL and other organizations to sponsor or support our project, including donation of books and funds? If our library and activities is successful, it can serve as prototype for other Japanese American communities.

There have been vast economic, social, and educational advances from the Issei through the Nisei to the Sansei. Nevertheless, the first generation may well have been the greatest of all.

Crossing the wide Pacific to a strange, hostile land, they slaved from dawn to dusk for a dollar, lived in hovels, and subsisted on such meager diet that night blindness was not uncommon. Despite harsh, discriminatory laws and customs, they persevered in their attempt to find a place in the sun for their children. After lifetime of unremitting effort, they succeeded by

the 1940s only to lose it all during the World War II evacuation.

The heroism and exemplary conduct of their Nisei children during the war with Japan and afterwards turned the national climate of hate into respect and goodwill. And the Sansei are garnering the fruit of their toil and self-sacrifice.

It was their Old World tradition of *on, gimu, giri, gaman* and other stoic ideals that enabled the Issei to achieve their goals and to transmit their pride and aspirations through the generations, even long after they were gone. We "quiet Americans" learned these qualities through instruction and example. But our failure to instill them in our pragmatic Sansei is evident in the sharp decline in community spirit and activities between the 1930s and today. Our young people do not know the meanings of the words, nor even of the superhuman fortitude of their progenitors.

There is much to be done; and we have only a few years left.

After Redress: Fighting Prejudice

By Christine Ann Nishihira

In reading the last few issues of the P.C., I have been extremely dismayed at the thoughtless racism that is becoming more prevalent. What's this country coming to? It looks like we're going backwards in our progress; the racial slurs and displays of hatred are setting back our country 200 years. Specifically:

- The anti-Asian letter carelessly published in the College of San Mateo (Calif.) student newsletter. It contained the ominous statement: "I never hated them before, but I do now!"
- The shootings of five innocent Asian children in Stockton, Calif.
- More incidents of discrimination against Asian students in college admissions.
- Attacks on Asian students, notably at Brown University.
- The careless use of the word "Jap," e.g., "Jap-made Toyotas"—and the most unforgettable: Assemblyman Gil Ferguson's unforgivable use of "Jap" during a discussion regarding ARC 37. (Shame on you, Assemblyman Ferguson! I would expect this from an ignoramus, not an elected official.)

Now that redress is over the hurdle with President Bush's signing entitlement into law, it's time for our nation to re-evaluate its attitude, not just about Asians, but every minority. "God created everyone equal" and "Treat others as you would like to be treated" should take precedence in our hearts and minds. If the racism continues, especially against Asians, it's going to be like World War II all over again.

We need to educate our young and discourage the seeds of prejudice from growing—we need to upbraid adults who are supposed to know better when they make hurtful remarks (I hope you're reading this, Assemblyman Ferguson).

Happy Holidays and a Wonderful 1990 to all!!

—Christine Ann Nishihira is the area redress coordinator and v.p. of Publicity for the Fremont Chapter of the JACL.

The JACL Washington D.C. Leadership Conference

An Investment in the Future

By Paul Igasaki

When I began as Washington representative for the JACL at the end of July, among my first assignments was to pull together the D.C. Leadership Conference, an annual JACL program that brings about a dozen young JACLers, identified as emerging leaders of the organization, to our nation's capital for a series of briefings and discussions.

At first, quite frankly, I was apprehensive. There didn't seem to be enough time to pull together a quality program, especially given the fact that I was new to the position and to D.C. and had a full plate of other work. In addition, our staffing here is quite limited. There are only two JACL staff for the D.C. office and, when I arrived, there was a vacancy in the single support position.

Far from the disaster I feared, however, the 1989 JACL Washington Leadership Conference was an enormous success. I am confident that the participants learned a lot, about the processes of government, the JACL's history and role in D.C., and issues facing Asian and Japanese Americans. Our presenters, from various government agencies, the Congress and other civil rights organizations, were deeply impressed with the quality of JACL's new leadership. For me personally, the program helped define the tasks ahead, gave a better sense of the enormous potential and strength of JACL's grassroots and gave me great hope for the community's future. On top of it all, it was fun and invigorating.

The conference would not have happened without the newest addition to JACL's D.C. staff, Louann

Igasaki, my wife and now my co-worker. She has assumed our vacant position while she considers her career options. Those who know her are aware that JACL has gained far more than a talented secretary. Experienced in community and advocacy work, she has added much to our voice in Washington and handled all of the conference logistics. We are fortunate to have her on board for as long as we have her and Lou and I are happy to be working as a team.

Diverse and Impressive Backgrounds

The participant's backgrounds are as diverse as they are impressive. All have made strong commitments to JACL and to our community, already holding positions as chapter presidents, board members and district officers. For me, most important was their spirit and dedication to carrying on the contributions of their parents' and grandparents' generations. Their world view is, of course, much different than the Issei or the Nisei. But their strength and sense of honor is, too. With all of their professional and personal skills, I look forward to hearing of their contributions. I wish that those that have predicted the demise of the Japanese American community or of JACL could've been part of the conference.

As we discussed various issues that the Asian and Japanese American communities face (redress, immigration, anti-Asian violence, media images, affirmative action and the '90 Census), I was reminded why I took this position. Asian Americans need a national voice. With the rise in anti-Asian racism as well as racism against other groups, it is critical that we be heard at the national level. Our cosponsorship of the national

anti-Asian violence conference on Nov. I was an example of what we can do to make our voice heard. If we are to be a credible civil rights organization, and if we are to be consistent with what we have asked of so many non-Nikkei groups in the redress campaign, our agenda must extend beyond our own community's immediate needs. As we said during our redress effort, the violation of any group's civil rights is a threat to all and to our national principles.

JACL is one of only two Asian American groups with an ongoing advocacy presence in our nation's capital. With our history, with our talent and with our broad membership base we have the opportunity to exercise leadership on the national level. There will be risks and challenges associated with such a leadership role. But I know that we are up to it. With the victory of the redress campaign, JACL and the Japanese American community as a whole have demonstrated our ability to mount a multi-front, nationwide advocacy effort. As Asians, as Americans and as an organization committed to justice, we have an opportunity and a duty to continue that struggle on other fronts.

We have learned a great deal in the roughly 100 years of Japanese American history. Through trying and uncertain times, the community has survived and grown, demonstrating courage, strength and spirit. The Issei, Nisei, Sansei and now the Yonsei have each contributed to that wonderful story in their own way. Of this heritage I am most proud. In my work for the JACL, and in the context of the new challenges we face, I will be ever cognizant of this heritage.

—Paul Igasaki is the JACL Washington representative.

Motivated towards Contributing

By Lucy Kishiue

In recent issues of the Pacific Citizen, you may have read about the Washington, D.C. Leadership Conference. I was fortunate to be selected as one of the 12 participants from across the country and would like to share some of my personal insights from this experience.

The bottom line is this: I'm excited with a renewed energy to contribute towards JACL's future. This realization hit me like a lightning bolt a few weeks after the conference when I had some personal time to reflect and soak in all the knowledge gained in that hectic week in D.C. It is a feeling that is difficult to convey in writing but many of you have experienced a similar energy at some point of your life when you feel motivated and enthusiastic. It is such a great feeling! And it is that feeling that will carry us into the 1990s.

The National JACL and the efforts of Paul and Louann Igasaki of the Washington JACL Office provided a novel, powerful program, a program which enables individuals to continue the JACL's leadership. Many thanks to those chapters and districts which shared the common commitment to JACL's purpose by supporting the participants. You could not have asked for a better delegation of dynamic, caring and energetic people. Each contributed his and her exper-

tise to the conference. We shared the rare opportunity to see how public policy works and actively joined numerous small group discussions with key individuals from various facets of government and from concern groups. The conference brought out the "roll up the sleeves and get down to work" perspective.

The highlight of the conference was meeting all the Nikkei members of Congress in small group sessions throughout the week. It was an ideal opportunity to share the perspective of each congressperson regarding issues affecting JACL, the Asian American communities, and the larger domain of civil rights. This open dialogue included a bigger message for Japanese Americans to become more visibly involved in the public policy system and for more outreach to other ethnically-based organizations.

I asked myself, "What has this conference done for me?" I gained a greater understanding of our government from a national level and the challenges facing JACL regarding the 1990 Census, the Hate Crimes Statistics Act, immigration legislation, anti-Asian violence, entitlement, and media monitoring; the tenacity required for success in the political system; the ability to make connections at the local chapter level; and the impact individuals can make.

What also surfaced for me was the critical need to become more knowledgeable about and to build needed coalitions with other groups, including and beyond the Asian American scope, in order to become visible and supportive of the entire voice of civil rights.

The most precious outcome from this conference was an established network with fellow participants from various chapters. This opens communication for exchanging ideas, understanding local issues, and providing support for each other. Like all friendships, this too will take a lot of effort to sustain; the benefits, however, are long lasting and will never be forgotten.

I believe the challenge for JACL is to sustain the valuable foundation poured by our previous leadership, to allow more creativity and energy of commitment by all members and potential members, and to bring into focus the future picture of JACL's direction in the 1990s.

Thank you very much for providing this opportunity for me. It has caused a deeper sense of motivation and I hope this type of motivation can bring about many others to contribute. The "D.C. Experience" was GREAT! Just ask me!

—Lucy Kishiue, 1989 JACL Washington, D.C. Leadership Conference participant, lives in El Sobrante, Calif., and is a member of the San Francisco Chapter of the JACL.

Conference Leads to New Insights

By Joe Soong

From Sept. 30 to Oct. 6, Trisha Murakawa (Nikkei Leadership Association) and Jimmy Tokeshi (Downtown Los Angeles) and I attended the JACL Washington Leadership Conference to represent the JACL PSWDC. The yearly conference has been ongoing since 1983, when the National Board decided to establish this program as a means for people who were active on a local level to gain exposure to issues that were of import on a national level.

The three of us, out of a total of 12 conference participants, represented the Los Angeles-area, thanks to the district selection committee consisting of B. J. Watanabe, Doug Urata, Helen Kawagoe, Jeanne Mitoma, Roy Nishikawa and Ron Wakabayashi. Only one of us three had any detailed knowledge of Washington politics, so we were all excited about seeing how the government and the JACL functioned on a national basis.

My memories of the trip are varied, but several impressions stand out among the others. The Smithsonian exhibit, "A More Perfect Union," detailed the relocation experience of Japanese Americans in WWII. The exhibit brought into focus the consequences of when a government chooses to ignore the basic civil rights of its citizens. Civil rights are a nice concept to most people; to some, however, civil rights can appear as an unnecessary privilege rather than a constitutional right.

For many of us, it is difficult to understand what the effects of a large scale abrogation of these rights can mean. The exhibit personalized the camp experience for each and every visitor to the Smithsonian. Displays such as the life-sized model of a typical cramped room in the camp gave a more intimate impression of the barren accommodations in the relocation camps and the unsettled lives people were forced to lead.

Meeting fellow JACLers from areas out of California was interesting. Mark Honda was from Minnesota, Barry Kita, from Colorado and Cathy Maeda, from Oregon. After a few days we became better acquainted with each other and began to discover that we faced the same kinds of problems and shared some of the same feelings on how to face what lies ahead. Worries about declining membership and ideas for attracting new members were topics where we all shared a common interest.

Sometimes it's easy to forget that JACL exists outside of California. Southern Californians have a tendency to be geocentric. Too many of us Southern Cal people think everything east of Nevada is farmland while the East Coast is a megalopolis consisting of one city called Newyorkwashingtomboston and its surrounding suburbs.

Although I am one of those types who likes the

East Coast but wouldn't want to live there, I cannot help but envy the efficiency of the transit systems in the major cities. Public transit is very convenient, whether travel is by subway, bus, train, or any combination of the three. In Washington D.C., New York and Boston, literally all I needed was a transit map to go anywhere in the city and suburbs. Not having to worry about car payments, car insurance, and increasing gasoline prices is a unfamiliar luxury for Californians.

One aspect that Washington D.C. has and L.A. lacks is a feeling of intensity. In retrospect, the strongest impression I have from the seven days I spent there was the feeling of vibrancy and power of the city. An image that remained with me was our lunch with Rep. Patricia Saiki from Hawaii. She had informed us that the House vote for the comprehensive health care bill for the elderly was imminent and she might have to leave our luncheon early. My assumption was that she would get called by one of her staff from her office. Instead, she had a voice beeper which went off, gave a summary of the bill to be voted on, and let her know that she had 15 minutes to get back to the Capitol to vote. I later found out that all traffic in the Capitol area is blocked off during congressional votes so that members can reach the Hill. Anyone interfering with a congressman or senator attempting to cast his vote can be arrested and detained.

Later, we all watched the health care vote from the House visitor's gallery, it struck me that the laws being passed would affect millions of people and that the power and influence that causes laws to pass were not necessarily manifestations of the will of the general populace, but were the result of a lot of negotiation and compromise between politicians with many different, often divergent, interests.

Along the same lines, the importance of coalition building became apparent as the conference progressed. From the local chapter perspective, I had little knowledge as to the function of coalitions in politics. The various seminars impressed upon me the importance of reaching out and establishing working relationships with other organizations having parallel interests and ideas. Speakers such as Charles Kamasaki (National Council of LaRaza), Melinda Yee (Organization of Chinese Americans), and Wade Henderson (American Civil Liberties Union), discussed the views and goals of their organizations and emphasized how networking with other groups could be a very effective tool for promoting their programs. Listening to the panelists helped us better understand that sometimes the only way for smaller special interest groups to be effective was through the influence and actions of coalitions.

One of the highlights of the conference was meet-

ing the representatives and senators. Dinners with Reps. Norman Mineta and Robert Matsui, lunch with Rep. Saiki, and an 1½ hour private session with Sen. Daniel Inouye gave our trip a special touch. Our group also had a lunch appointment hosted by Sen. Spark Matsunaga in the Senate dining room.

None of the preceding observations would be possible if it were not for the time and effort of JACL Washington D.C. representative Paul Igasaki and his wife, Louann, who both went out of their way to make sure everything went smoothly. Logistically, the conference had the potential of becoming a nightmare for whoever was putting it together. We were located in at least six different rooms, so whenever a change of plans occurred everyone had to be notified. Then there was the recurring ordeal of shepherding everyone by taxi to different locations throughout the city and making sure we all knew how to get there. I'm not even mentioning the effort it took to previously mentioned representatives and senators, who are very difficult to meet with because of their extremely busy schedules. From the 1989 conference participants, a sincere thank you to Paul and Louann.

As a pleasant finish to our conference, we were all invited to dinner at the home of Pat and Lily Okura, who are JACL members in Washington, D.C. All of us were becoming a bit worn down by the packed schedule of events in the conference itinerary. A typical day lasted from 8:30 a.m. to 8:30 p.m., with activities ranging from luncheons with guest speakers to seminars at locations throughout the city. The dinner at the Okura's came at just the right time, with an abundance of food for everyone. We had an opportunity to meet people from the Washington area and to just sit back and relax.

The highlight of the evening was when the *karaoke* machine was brought out and it became apparent that we had a lot of talented singers in our midst (well, maybe not so talented, but very enthusiastic).

I think this seminar demonstrated to the conference members that JACL is a national organization. Many of us had little awareness of the national scope of the group and found the week spent in Washington to be very illuminating. We were shown everything from the Senate dining room to the power lunch spots of the city. We were given a taste of many issues pertinent to Japanese Americans and to all Asian Americans. Racial discrimination, immigration quotas, and race relations were just some of the issues covered in the seminars we attended. All the participants came away from the conference with the knowledge that the JACL is an organization with many diverse interests.

—Joe Soong is a member of the Nikkei Leadership Association Chapter of the JACL and is currently on the board of the Pacific Southwest District Council.



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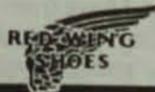
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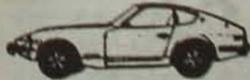
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From Evacuation to Redress: A Speech Delivered at the Third Heart Mountain Reunion

By Bill Hosokawa

Editor's note: The following is the text of a speech delivered Sept. 9, 1989, at the third Heart Mountain Reunion.

Time has a way of getting away from us. Many of the friends who attended the first reunion in Los Angeles in 1982 are no longer here. Three years later we had our second reunion. That was in San Jose, and I'm sorry to say I missed it. In 1986 a small group of former Heart Mountaineers gathered at the campsite in Wyoming to dedicate a memorial park and an impressive new monument. The park was built by the men and women who now live in the area, led by Chester and Mary Blackburn. The monument, sponsored by the Heart Mountain High School class of '47, was dedicated to the men from the camp who gave their lives in military service. We have Bacon Sakatani to thank for that effort. There were two principal speakers on that windblown occasion, Congressman Norman Mineta, and Minoru Yasui, and you know that Min now is gone. So these reunions are increasingly more precious events, deeply meaningful occasions to meet good friends from long ago and revive fading memories before they, too, slip away.

It may be difficult to believe, but it was 47 years ago—in the late summer of 1942—that Heart Mountain War Relocation Center, the desolate barracks town on the Wyoming benchland, took on life. The first evacuees to arrive were from the Pomona Assembly Center, an advance party of 292 who reached Heart Mountain on Aug. 12 after an exhausting three-day train ride. Six days later, on Aug. 18, the first regular Pomona contingent arrived. It was made up of 529 persons. Each day for the next nine days a trainload of evacuees arrived from Pomona. The population of Heart Mountain, an American concentration camp in the stark hills of Wyoming, soared within a period of a two weeks from zero to 5,260 men, women and children.

But there were more to come. Two trainloads, totaling 938 persons, arrived from Portland, Ore. on the last day of August and the first day of September. Immediately after that the movement from Santa Anita began. Trainloads arrived on Sept. 2nd, 4th and 6th. On Sept. 8, 42 years ago yesterday, 583 evacuees reached Heart Mountain from Santa Anita. There were no arrivals on the 9th, but on the 10th another train pulled up to the siding called Vocation, Wyo., with 586 passengers. Before the influx ended, there were nearly 11,000 of us in the camp. In a month's time Heart Mountain was transformed from nothing into Wyoming's third largest city.

In reference to those who arrived aboard the trains, I use the word "passengers" advisedly. Those trains provided only basic transportation and none of the amenities a railroad traveler might expect. Diner service? Despite Estelle Ishigo's recollections of an air-conditioned dining car, service was more like baloney sandwiches. The rail cars were ancient, grimy, hot, uncomfortable, crowded. And slow. The journey from California took three tortuous days with no opportunity to lie down or to wash other than one's hands and face. Pullman berths were available only for the ill. Much of the time the blinds were drawn so no one could look out.

What greeted the evacuees at Heart Mountain was even less reassuring. The camp was nothing but endless row on row of bleak, dusty barracks covered with dusty black tarpaper in a dusty gray desert. No trees. No grass. No shade. Nothing but heat and dust and desolation that soon turned to cold and dust and desolation. And wind. Unrelenting wind that raised great, suffocating dust clouds.

Among those in Heart Mountain was a scholarly, sensitive Issei gentleman named Satoru Tsuneishi. He was moved to write a poem he titled "Song of Evacuation." It was brought to my attention recently by Rei Kasama of Monterey Park who also translated the poem into English. There are four parts to the poem and it would take too long to recite them all, but I would like to read the last verse, first in Japanese, and then in English. It goes like this:

Koko Waishuu no hekisuu ni, Inochi wo takusu ichiman-nin

Kokoru nomine ni kokoro ari-ya, Aware ei aru minzoku no

Warera ni shimese yukumichi wo

And Rei Kasama has translated that to the following:

In this desolate corner of Wyoming, ten thousand beings entrust their lives,

Oh, Mountain of Heart, if you have a heart,

To a proud and noble people, show the way to our future.

And in the shadow of the mountain, somehow we survived. We created life out of the desolation. We shaped homes out of the barrack cubicles. We began schools, classes, recreational activities to brighten the hours, a city government, a cooperative store to supply simple luxuries and even a newspaper to serve the people. We brought water to the parched soil and planted crops. We made the desert to bloom. We kept active to fight off boredom and depression.

We were happy? Of course not. We knew too much about freedom and justice to enjoy the prison security of confinement. We complained, and sometimes we quarreled. But it is important to note that we also remembered how to laugh and dream of the day when we could return to our homes. And in our misery we built a bond that brings us together even now, nearly a half century later.

What is this mysterious bond that gives us kinship? Dr. Clifford Uyeda of San Francisco, who, incidentally, was never imprisoned in a camp, tried to explain it. He said we developed a closeness because we shared the common kinship of having been victims of oppression. Young and old, rich and poor, learned or sparsely educated, we were all victims of the nation's wartime hysteria. We shared a common sad experience based on common ethnicity.

But I contend there is more to the bond. Yes, we were victims, but more important, we are survivors. We survived the nation's unreasoning injustice without losing our faith in America. We survived the trauma of abandonment by our country without letting it damage us permanently. We survived staggering economic loss to come back and create careers for ourselves, and homes for our families. Together we survived a devastating experience. Together we shared the march into America's shameful desert concentration camps, and together we have refused to let that terrible experience scar us, and that is the bond that makes us kin.

Last August, President Ronald Reagan signed the Civil Liberties Act of 1988, better known as the Redress bill. For each of us it was legislation of profound significance. It took a decade of intense effort to persuade Congress to approve the measure, but eventually it was passed by an overwhelming margin and it became the law of the land when President Reagan signed it. The President's remarks during the signing ceremony, reviewing the circumstances that made the bill so significant, are so important that they deserve repetition. This, in part, is what he said:

"My fellow Americans, we gather here today to right a grave wrong. More than 40 years ago, shortly after the bombing of Pearl Harbor, 120,000 persons of Japanese ancestry living in the United States were forcibly removed from their homes and placed in makeshift internment camps. This action was taken

without trial, without inquiry. It was based solely on race—for these 120,000 were Americans of Japanese descent.

"Yes, the nation was then at war, struggling for its survival—and it's not for us today to pass judgment upon those who may have made mistakes while engaged in that great struggle. Yet we must recognize that the internment of Japanese Americans was just that—a mistake. For throughout the war, Japanese Americans in the tens of thousands remained utterly loyal to the United States.

"Indeed, scores of Japanese Americans volunteered for our Armed Forces—many stepping forward in the internment camps themselves. The 442nd Regimental Combat Team, made up entirely of Japanese Americans, served with immense distinction—to defend this nation, their nation.

"Yet back at home, the soldiers' families were being denied the very freedom for which so many of the soldiers themselves were laying down their lives.

"Congressman Norman Mineta, with us today, was 10 years old when his family was interned. In the Congressman's words, 'My own family was sent first to Santa Anita race track. We showered in the horse paddocks. Some families lived in converted stables, others in hastily thrown together barracks. We were then moved to Heart Mountain, Wyo., where our entire family lived in one small room of a crude tarpaper barrack.'

"Like so many tens of thousands of others, the members of the Mineta family lived in those conditions not for a matter of weeks or months, but for three long years.

"The legislation that I am about to sign provides for a restitution payment to each of the 60,000 surviving Japanese Americans of the 120,000 who were relocated or detained. Yet no payment can make up for those lost years.

"So what is more important in this bill has less to do with property than with honor. For here we admit a wrong. Here we reaffirm our commitment as a nation to equal justice under the law."

Let me repeat this last paragraph, for it states the essence of Redress: "What is more important in this bill has less to do with property than with honor. For here we admit a wrong. Here we reaffirm our commitment as a nation to equal justice under the law."

Yet we know that Redress is not complete until every provision of the law is carried out. Congress has failed so far to appropriate the funds promised by the bill that President Reagan signed. We must continue to remind Congress of that promise, for while a restitution payment may be only a token to some, it will provide a very critical measure of security and material comfort to many, many others.

A number of organizations and individuals were very prominent in the spadework that led to passage of the Redress bill. We should be grateful for their efforts, for the righting of what President Reagan described as a historic wrong was not a victory of ours alone, but a triumph for all Americans concerned with justice and fair play. There is more than enough credit to go around. A large share belongs to the men who went to war on our behalf, particularly those whose sacrifice is commemorated by monuments like the one at the Heart Mountain campsite. And certainly the evacuees themselves are deserving of credit, for without their patience and exemplary conduct in the face of great provocation, when bitterness and disillusionment would have been understandable, it would have been infinitely more difficult to win vindication.

America, through Congress and the president, has admitted wrong. It was a mistake, Mr. Reagan declared. Here we admit a wrong, he said, here we

Continued on Next Page

REUNION

Continued from Previous Page

reaffirm our commitment as a nation to equal justice under the law.

Even more specifically, the Redress bill says its purpose is to, and I quote, "acknowledge the fundamental injustice of the evacuation, relocation, and internment of United States citizens and permanent resident aliens of Japanese ancestry during World War II," and, the bill continues, to "apologize on behalf of the people of the United States for the evacuation, relocation and internment of such citizens and permanent resident aliens."

We accept the apology with gratitude. The

offense against our dignity and property, the deprivation of our Constitutional protections, the abridgement of our freedom were terribly misguided but temporary and they can be forgiven.

But we must *not* forget what took place in a time of stress and fear. I make this statement not in a spirit of vindictiveness, but in the determination that our nation must not repeat the mistake as an easy solution in some future crisis. People today ask how something as horrible as the Evacuation could have happened in our country, the United States of America, where human rights are protected by law.

Well, those of us in this room can testify that it did indeed happen, and we must pledge ourselves to see that it never happens again, ever. To do otherwise is to betray our sacrifice and the sacrifice

of those who have gone before us. It would betray the faith and friendship of people like Chester and Mary Blackburn, and the millions of other citizens of good will who believe in us and our cause. It would negate the support of those members of Congress who voted to apologize on behalf of the government of the United States.

This is a somber message, but a necessary one. Now, in what remains of our reunion, let us enjoy the company of old friends, relish the delight of old memories, celebrate our triumph over adversity. And when the reunion is ended, let us return to our homes with thanks for those who made it possible, grateful for our country's faith in us, and fortified by this simple thought:

We are happy to forgive, but we can never forget.

The Horrors of Combat, the Nisei Vet and Redress

By Bill Hosokawa

It's been said of the Nisei that they are, or were, reluctant to talk about the Evacuation. They kept their outrage locked in their hearts like a personal shame, it was said, so that even their children had difficulty prying out the story. Only when Redress became a lively issue did they open up.

Like many generalities this is only partly true. Long before it became fashionable, there were individual Nisei writing about the Evacuation experience and talking about it to anyone willing to listen. True enough, for many Americans Evacuation was an unknown chapter of World War II. But if they wanted to learn about it, there were plenty of sources. And as for the Nisei who weren't talking about their personal experiences and feelings, there were many reasons not to do so. Among others, there were other pressing concerns, like raising families and making a living.

That leads me to the subject of this essay, which is that the above seems to have an interesting parallel to information about the Nisei who served in the military in World War II.

Quite a bit is known about the 442nd Regimental Combat Team and its brilliant war record, and somewhat less is known about the role of Nisei linguists in military intelligence. But aside from the stories of a few heroes who have been singled out for recognition, almost nothing is known about the experiences—the joys, the ghastly fears, the discomforts and resentments and the small triumphs and big disappointments—of various individuals.

Why is it important to know their stories?

For a very simple reason: All of us owe so exceedingly much to Nisei veterans that we should know what they went through. The perfunctory ceremonies and memorials are well-meant but inadequate tributes. We have not been properly appreciative of what they gave. Not nearly enough. The least we can do at this late date is to try to understand what they endured.

The Horror of War

This train of thought was started last summer while reading an article by Paul Fussell in the August issue of *Atlantic Monthly*. It was titled "The Real War 1939-1945." His thesis was that due to the failure of the media and for other reasons, those of us who never have been in combat do not understand the horror of war in which men daily face the choice of killing or being killed. Nor do we understand the toll combat took on those who survived.

"The real war was tragic and ironic beyond the power of any literary or philosophic analysis to suggest," Fussell writes, "but in unbombed America especially, the meaning of the war seemed inaccessible. Thus, as experience, the suffering was wasted."

Fussell is deeply preoccupied with the knowledge that people do not die neatly in war as one would guess from news photos. Frequently they are dismembered,

and sometimes people are killed when hit by other people's arms, legs, heads and guts hurtling through the air.

What does exposure to such hazards do to people? Fussell reports that American soldiers in World War II were asked by questionnaire about the precise physical signs of their fear. They reported "violent pounding of the heart, sinking feeling in the stomach, shaking or trembling all over, feeling sick at the stomach, cold sweat, feeling weak or faint."

There is more. Fussell continues: "More than a quarter of the soldiers in one division admitted that they'd been so scared they'd vomited, and almost a quarter said that at terrifying moments they'd lost control of their bowels. Ten percent had urinated in their pants."

That kind of fear does violent things to men's minds. Fussell tells us that all men—not just the weak or sensitive or cowardly—will break down if in combat long enough. Physicians define long enough as 200 to 240 days.

Not all soldiers get into combat. In fact, relatively few do. Fussell tells us that at the end of World War II there were 11 million men in the U.S. Army. Only 2 million of them were in the 90 combat divisions, and fewer than 700,000 of them were infantrymen who did the dirty work in fighting a war, who were the ones most likely to get shot or blown up.

Most of the Nisei in the 442nd were infantrymen. They seldom numbered more than 3,000, but many more than that served in the unit because casualties had to be replaced. The 442nd was bloodied to the extent of more than 9,500 Purple Heart medals which are awarded for combat wounds. In the Pacific and China-Burma-India theaters, Nisei intelligence specialists were also infantrymen who, in addition to gunfire, faced malaria and other fevers, and dysentery. In Burma, Fussell reports, American and British troops suffered so regularly from dysentery that they cut large holes in the seat of their trousers to simplify things.

Undeniable Sacrifice

Whatever fear or anger surfaced as the results of the smell of blood and death, it is likely Nisei emotions were intensified by the knowledge that the mutilated body was that of a boyhood buddy, a relative, a friend with many shared experiences.

These are the details, the trivia if you will, that flesh out the broad picture of Nisei courage and dedication in the service of their country. It was the undeniable sacrifice of Nisei soldiers depicted in the broad picture that enabled Japanese Americans to win legal and social justice after the war, but it is the detailed trivia that should underscore for us, their friends and beneficiaries, the extent of that sacrifice.

Sen. Dan. Inouye writes in his autobiography of his decision to build on Nisei sacrifice: "... the time had come for us to step forward. We had fought for that right with all the furious patriotism in our bodies and now we didn't want to go back to the plantations. Times were changing. The old patterns were breaking down. We wanted to take our full place in society, to

make the greatest contribution of which we were capable, not for Hawaii's Japanese Americans, but for Hawaii."

No one doubts that it was the Nisei war record that made statehood possible for Hawaii as early as it came. Military service gave Japanese Americans the determination, the confidence and the opportunity to claim their rights, to elect their own representatives to public office.

On the mainland their war experience was enabling Japanese Americans to seize other opportunities for achieving justice. Lacking the voting power of Nisei in Hawaii, the Japanese American Citizens League's strategy was to lobby for changes in discriminatory law. Mike Masaoka was sent to Washington with an audacious legislative agenda. Time and again he was to cite the war record of Nisei servicemen, first to gain a hearing for his pleas for justice, then to win support to redress legal inequities.

Masaoka enjoyed remarkable success. Congress found it difficult not to heed men who had shed blood for the United States. The list of legislative achievements is long:

- The Evacuation Claims Act, which while only token payment for losses suffered in the Evacuation, pumped badly needed money into Japanese American communities when they were struggling to recover.

- The California court decision ruling the anti-alien land law unconstitutional.

- The G.I. Brides Bill enabling service personnel to marry and bring home spouses of nationalities ineligible for immigration to the U.S.

- Naturalization rights for the Issei.

- Immigration quotas for Asian and Pacific peoples.

- And ultimately, Redress, in which Congress apologized for the mistake of Evacuation and provided a token solatium for its surviving victims.

In remarks published in the *Congressional Record* for Dec. 21, 1987, veteran Congressman Don Edwards of California recognized the part the Nisei military record played in these legislative victories:

"... I am certain that corrective and remedial legislation and litigation would not have been possible without the bloody war record and its unanswerable and indisputable evidence of loyalty and devotion to country. In practically all statutes which have been enacted for the specific benefit of those of Japanese ancestry, for example, the unique battle standards of the Nisei soldiers have been cited as the primary reason for favorable consideration. It is a record that cannot be discounted or ignored."

Perhaps we have sensed the truth of Congressman Edwards' tribute. That is not enough as we enter the final decade of a momentous century. We should respect the wish of Nisei vets to forget their nightmares. But they deserve to be told in every possible way, by all of us who benefitted, of our humble gratitude for what they went through.

—Bill Hosokawa, longtime journalist, author and P.C. contributor, lives in Denver.



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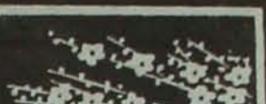
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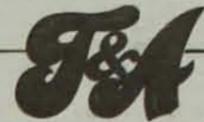
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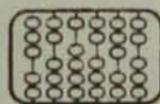
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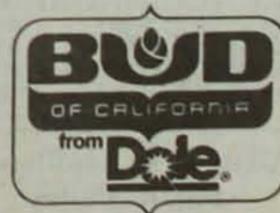
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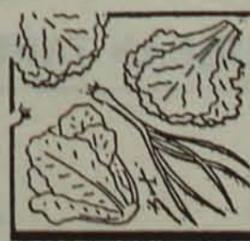
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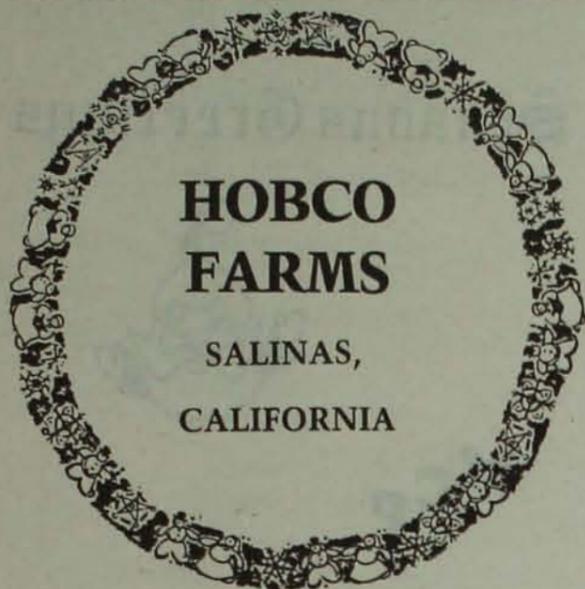
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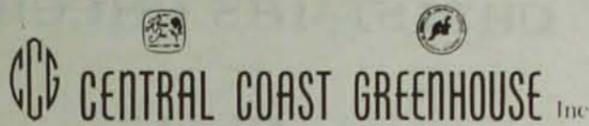
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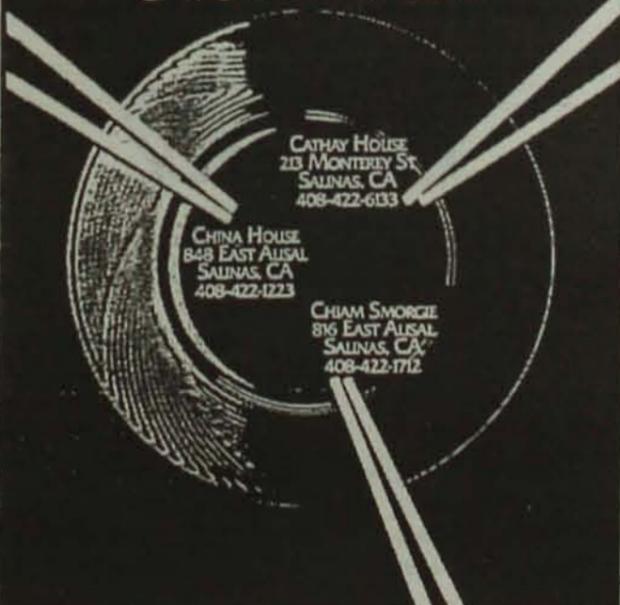
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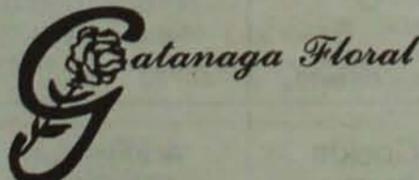


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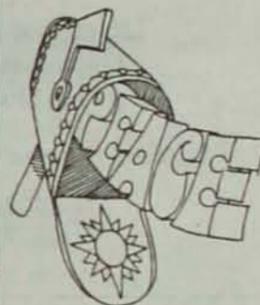
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Yukan

By Karl Ichida

Yukan: The Japanese custom of ritually washing the body of the newly deceased before burial.

I was flying home after eleven years for my mother's funeral, and as my plane banked to the right, I could see the city's lights sprinkled across the broad, dark lawn of night. Although I had returned to Honolulu many times before, nostalgia beat gentle wings against me as I caught sight, even in the darkness, of waves, as they neared shore, breaking into graceful feathered arcs.

Emerging from the plane at the terminal, I smelled the unmistakable heavy sweat of the island, as the night tradewinds pressed against my face like a warm damp cloth. My sisters, Helen and Rachel, met me at the baggage-claim area, and I gave them both long hugs. The reason for my homecoming and not having seen each other or communicated for so long was manifested in an uneasy silence. We waited by the luggage carousel, glad for the hypnotic drift of boxes and suitcases to occupy the silence.

Helen had begun to gray at the temples, and strands of white marbled her long black hair, but her face still made her appear younger than her fifty-two years. She was smoking discreetly, holding her cigarette behind her, knowing my distaste of the habit. Rachel, a year younger, still seemed the older, with her iron-kettle personality, smooth and restrained on the outside, but solid metal beneath.

Retrieving my luggage, we were soon on the Pali Highway driving home. As we turned off the highway, I could see in the moonlight the great monkeypod tree of Nuuanu Park and the imposing stone pillars of a Buddhist temple, a short distance beyond, draped with thick braided ropes and strips of votive paper—sentinels guarding the gates to my childhood. Seeing them unleashed memories of family picnics and playing in the park under the canopy of the broad monkeypod with my sisters. When the park was quiet and there were just the three of us, we would sit in the dark green shadow of the tree, sunlight coloring our skin with shifting patterns of brightness, mesmerized by the strange monotone chanting of the priests coming from the nearby temple.

At the top of the steep descent into the valley towards mother's house, we passed an old wooden house. When we were very young, all the kids in the neighborhood believed, with an absolute conviction children alone possess, that a crazy woman lived there who could cast spells over people. Rachel commented that the woman had died around twenty years ago. The doors had been boarded up and the two large windows in the front stared into the night like dark soulful eyes. I had remembered rose bushes growing in the front yard, but now, thickets of unkempt grass and weeds blocked any approach to the house.

Helen parked the car, and I gathered my bags as Rachel let me into the house. The smell of a house where the old have lived greeted me as I stepped through the doorway. It was a blend of the dampness of a valley in constant rain, of clothes folded neatly in mothball-filled cabinets, and the stillness of a seventy-six-year-old woman and her unmarried daughter living days of unhurried calm. The only sounds that broke the quiet were the opening of the drawers of the *kiri-wood tansu* mother had brought with her from Japan and the dull slap of the brass handles as the drawers shut.

That night, surrounded by a panoply of relatives smiling down at us from photographs in their cardboard mounts that mother had neatly arranged along the shelves in the living room, the three of us reminisced about our childhood together. We eventually began to talk about mother, but strangely avoided discussing the stomach cancer that had wreaked havoc with her body the last eight months of her life. It was as if her death could be denied and that recounting childhood memories of her was like reciting prayers to keep her alive. We remembered when the guava trees were laden with fruit and she would take all of us along the

river by the house to collect the yellow globes in buckets and bring them home. Mother would boil the fruit and, with old pillow cases, strain out the white seeds and pulp and collect the thick pink syrup. We never knew what happened next because, in our childish boredom, we would drift away from the kitchen and end up playing outside. Yet the next day, there would be rows of clear amber-colored jelly in an assortment of mayonnaise, pickle, and baby-food jars. Mother used these as *omiyage* when she visited her friends or if relatives dropped by unexpectedly.

Helen and I joked about how we could scare our children with ghost stories mother used to tell from her plantation days on Kauai. We laughed about the chicken-skin tale she would spin about how she and some friends had walked through a graveyard in Elelee at night and had seen green vapors in human shape floating from tombstone to tombstone. I recalled mother's story about her mother chasing her through the house with a meat cleaver, the same knife that could, in our mother's hands, reduce a whole chicken to bite-size chunks for *sukiyaki* in less than a minute. They had had an argument when grandmother found out that she had been seeing a *haole* (a Caucasian), something taboo for the daughter of a Japanese plantation worker.

Jet lag overcame me and my sisters' conversation soon turned into muffled cadences that the darkness of the valley swallowed. I awoke the next morning around seven to the sound of tradewinds slapping the wooden venetian blinds against the window. The gray light of an overcast day in the valley filled my room.

After breakfast, Rachel and I drove to the mortuary. We didn't say much in the car, but I kept looking at her out of the corner of my eye and thinking about grandmother pursuing mother with a meat knife. I started to laugh inside as the words of the nursery song "Three Blind Mice," suddenly came to mind. She cut off their tails with a carving knife.

Rachel's ample black hair was gathered into a bun which was one of the reasons she looked older than she was. What I had once thought was an affectation, I realized now, was Rachel's effort to absorb the style of the old Issei women with their unflattering black dresses and black shapeless purses to match. Rachel had consciously stepped back a generation. She was intent on her driving and said nothing. The image of the knife chase came back to me, and I thought how so much emotion was kept just below the surface of so many Japanese families, kept in check by carefully coiffured hair, a pair of wire-rimmed glasses, an uncommitted smile . . . generations bred for their artistry in mask making. Yet somehow the knife would come out.

Helen met us in the lobby of the funeral home. Presently a man in a navy-blue gaberdine suit greeted us and led us to one of the private rooms. Reverend Hiroshi Tanaka, the family Buddhist priest, was already there, having been asked by Helen to perform *yukan*. The room was small and reminded me of an operating room in its sparseness and harsh lighting. The funeral-home attendants had placed mother's body on an inclined metal table with her head propped on a wooden block and her body wrapped in a white sheet. Her face showed the emaciation of her illness and her gray hair lay in disarray about her face. Helen started to brush back and arrange mother's hair with her hands, but Rachel stopped her.

As the priest began reciting the Pure-Land Sutra, the three of us took turns pouring water across the body with a metal ladle. I watched the water pooling in the valley formed by the cloth above her hollow belly.

I could not look straight at her face. But it wasn't because of the terror that I remembered seeing in my cousin's eyes when she was only eight, as she struggled in my aunt's arms at grandfather's *yukan*. Her mother had picked her up, clamped her tiny hand around the wooden ladle and forced it across the length of grandpa's body wrapped in white up to his wizened

neck. Most of the water spilled on my aunt. I could not look now at mother's body because, even through her closed eyelids, she was staring at me with a cold look of recrimination. Somehow I had failed her. I had not done a son's duty. I had ignored her in the last years of her life. The monotone chanting of the priest contrasted with the rhythmic staccato of water running off the table and hitting the metal catch pan on the floor.

I signed the papers authorizing the cremation of the body for the next day's services and the three of us walked out of the funeral home. Even the brightness of the clear noonday sun seemed softer than the fluorescent lights in that tiny room from which we had just emerged.

Rachel and I drove home, silence filling the car. Finally I blurted out, "What did you really think of mother?"

After a long hesitation, Rachel answered, "Well, I guess she was a good mother."

"What do you mean by that?" I pursued.

"She always did things for us when we were kids, cooked our meals, took care of us when we were sick, looked after father." Her litany drifted off and was lost in the rush of cars on the highway.

"There had to be more than that," I said, not satisfied.

"Don't forget she was just a plantation worker, uneducated. She did send all of us to college. She worked hard," Rachel came back at me quickly.

Rachel started tugging hard at the middle button of her blouse and rolling it between her fingers. She had a way, whenever she was annoyed, of fiddling with the buttons of whatever she had on. She had never wanted to talk about our parents when we were growing up. She would withdraw from me when I needled her with my complaints about their narrow-mindedness, their "plantation mentality," as I called it. I used to grumble to my sisters whenever father gambled away some of his wages on *hanafuda* games with the other plantation workers. They would play for hours by the light of kerosene lamps, and often I was lulled to sleep by their animated voices and the sound of their *hanafuda* cards being slapped against bamboo mats.

There was nothing in our parent's lives beyond the struggle to survive in the plantation camps and avoid the wrath of the Portuguese *luna* (a plantation field boss) who rode through the fields on their well-fed horses. I would harangue my sisters about how empty our lives had been because our parents had outlooks as rickety, dusty and dry as the wooden plantation houses and Quonset huts they had lived in. Wahiawa, Puunene, Elelee—beautiful Hawaiian names that belied their lonely and desolated landscape.

"You're just as ungrateful and self-centered as you've always been," came Rachel's predictable reaction whenever I started harping about our parents.

For all these years I had been battling my sisters who always erected a barrier to any criticism I made about our parents. It was partly their allegiance to the Oriental tradition of respecting one's parents and elders. But I also sensed deeply that it was their way of blocking me, for some reason, from the core of our family.

The recurring sense of frustration and bitterness made me feel that I had decided correctly twenty years before, to remain in Boston after medical school and to practice and raise my family as far away from home as possible. The resurrected turmoil was depressing me. Rain showers had fallen briefly, and clouds of steam were rolling over the hot asphalt road, white dragons crawling over a black sea. There was a heady smell of rain on newly-cut grass as we made the final turn off the highway into the valley.

The funeral services went quickly the next day. We were numbed by the long procession of friends and relatives bowing respectfully and lighting incense sticks in front of mother's bronze urn. The

Continued on Next Page



Yukan

Continued from Previous Page

murmured words of sympathy were like the tiny pinches of herbs others dropped into the earthenware bowl in front of the altar. Two priests entered wearing white robes covered by beautifully brocaded sashes. They struck the bronze bell resting on a crimson cushion and began chanting the sutra for the dead.

As I looked over the flowers surrounding the urn, a spray of roses caught my eye. Their rich deep burgundy color took me back to the "crazy-woman's" home at the top of the road leading down to our house in the valley. In her front yard were thick bushes of roses. For years I believed the stories that the neighborhood children had concocted about those particular colored roses. They said the roses grew only in her yard, and the haunted eerie color was the blood of the unsuspecting children she was able to lure into her house. Many of my grade school classmates believed this woman was half-witch, half-vampire, and that she would suck the blood of her victims and bury their bodies in the middle of the night underneath the roses.

Some claimed they had seen her on moonlit nights, walking through the neighborhood with her mane of white hair and wearing a flowing white dress. Some said she was an old *haole* woman, others swore she was a young Oriental woman. There were those who even believed that the woman in the house was the daughter of a Chinese emperor who fled to Hawaii when the last royal dynasty fell. A fabulous mystique surrounded the house. We weren't sure what the grownups knew about the house or its residents, but they would always warn us not to go near it because of the "crazy lady."

I believed all those stories that spiced up the lives of the children, and many adults as well, in the valley. I believed them until I was nine when I finally met the "witch" face to face. It was towards the end of October. I was walking home from school and the "haunted house," with the early afternoon sun shining on it, seemed as foreboding to a nine-year-old as the corner shaved-ice store. Next to the rose bushes was a grove of crown flowers in the front yard. My fascination with the monarch butterflies that fluttered languidly among the plants gave me confidence to enter the yard to look for caterpillars among the trees with their broad dusty-white leaves.

I began plucking worms off the leaves and stuffing them in my shirt pocket. Suddenly I heard the front door open and a woman walked onto the porch. She was Oriental, in her twenties, with long loose black hair. "You'll need a jar for those," she said in a quiet voice. "Come inside and I'll get you one."

If this was a witch then I was already caught in her spell, because I meekly followed her into the house. It was the gentleness of her voice that kept me from running away. Inside, her living room was filled with elaborately carved wooden cabinets, antique tables of mahogany and oak, and velvet-cushioned chairs. A Tiffany lamp dazzled me with its richly-colored design. I had never been in a house like this and through my nine-year-old eyes, I had entered a realm beyond nirvana.

She went into the kitchen and returned shortly with a jar and a paper bag. "Put the caterpillars in the jar and cover it with this piece of paper." I emptied my pockets and followed her instructions docilely.

"If you want the caterpillars to build a chrysalis, you're going to have to pick crown flower leaves for them to eat. You can take the leaves home in this bag," she said as she started to walk outside.

I filled the bag with leaves, thanked her and walked the quarter of a mile back home. I put the caterpillars in a shoebox that I found and punched holes for air in the cover. Within a week the caterpillars had all built cocoons on the underside of the cover and I hung it from the porch railing. Two weeks later the butterflies emerged, leaving fragile clear husks.

In the months that followed, I revisited the house, drawn to it like the monarch butterfly, instinctively making a pilgrimage to the crown flower groves during pre-ordained seasons. Like them, the cocoon of my childhood was being shed. The kids continued to tell their stories of the crazy lady who lived in the house at the top of the hill. I told no one about my visits to that house, or what I had learned about the people who lived there.

The woman who had greeted me that first time at the front door was Jennie Sawada. Her real name was Kiyoko, but she had changed it shortly after she came to Honolulu in 1908 as a picture bride. She was born and raised in Tokyo, unlike the hordes of other girls who came off the *Sekiya Maru*, fresh from the country

provinces. She had come to Hawaii to marry Ben Kuwasaki, a young Japanese American studying engineering at the recently opened University of Hawaii. However, before they could get married, Ben developed tuberculosis and died at twenty-three, less than seven months after Jennie had arrived. Impelled by a deep sense of obligation since they had brought Jennie to Hawaii, Ben's parents found her a job as housekeeper for Dora White, the widow of a prominent Honolulu physician.

Dora White was already in her late sixties when Jennie moved into her English-style mansion in Nuuanu Valley. Jennie was her constant companion because the senility of old age had begun to manifest itself in Dora's unexpected excursions from the house at night. Jennie would often find her wandering along the neighborhood roads in her nightgown, picking flowers from stranger's yards. Because the Whites were childless, the house and substantial fortune were left to Jennie when Dora died. When I first saw her on the front steps of her house, Jennie had already been living there alone for three years.

My friendship with Jennie developed quickly and comfortably. In the few months after we met, she had begun to regale me with stories about growing up in Japan. I was fascinated with learning about Shinto and Buddhist rituals and festivals that were such a part of everyday Japanese life. She would tell stories of the daring exploits of the *samurai* and court ladies, or spin intricate tales of heroes and fantastic creatures from Japanese mythology. Often, when she was talking to me, I would watch, through the curtain of her loose black hair, the leaves on the trees outside shimmering in the sunlight. There was a grand piano in the living room, and sometimes she would entertain me by playing Chopin, Debussy, or Satie, composers whose names were strange to me. I fell easily into the routine of stopping by daily on my way home from school.

There was however, one puzzling incident in the course of my visits. It was March, almost half a year after I had met her. We were sitting in the kitchen when she suddenly handed me a red envelope.

"This is for your birthday," she said.

"But it's not until this weekend," I protested.

"I know, just take it," she insisted as she ushered me to the front door. I sensed that for some unexpressed reason, she didn't want me to stay any longer that afternoon.

I had never told her when my birthday was, but the curiosity about how she knew, was soon replaced by the anticipation of what was in the envelope. I stuffed it in my knapsack and ran home.

That night, Rachel cooked the three of us a simple dinner of *imo* and chicken, which she served with some pickled vegetables and rice. According to Japanese custom, a family in mourning was not allowed to eat meat for a certain length of time. The *imo* were from the same stock that mother had planted in the back yard years ago.

After dinner, Rachel lit the small votive candles in the family shrine. She had picked sprigs of azaleas, mother's favorite flower, and set them on the miniature altar next to the small package of mother's ashes. We took turns lighting incense sticks, their delicate gray lines of smoke writing a brief, restless calligraphy. Helen asked if I remembered, when mother had brought home some of grandpa's ashes, how our cousins had dared me to open the container of ashes. I was eleven. Rather than ashes, I found tiny crushed fragments of bone which looked like the rough granular sand of some beaches, still not completely worn to fineness by the waves.

I had put off opening the other package the reverend had given me with a sense of forboding of what I would find. When my sisters had gone to bed, I went to my room and got the package out of my suitcase and brought it into the living room.

The smell of incense was still in the air, although the sticks had dissolved to fine gray dust and the candles had almost burned themselves out. I turned off all the lights. Through the living-room window, I could see the hunched forms of mountains, darker than the gray night sky.

I put the package on the floor and undid the knot holding the edges of the *furoshiki* together. The *furoshiki* was deep purple and across its surface, woven in silver thread, were patterns of cranes and wisteria. I recognized it as mother's favorite piece of cloth. Her mother had brought it from Japan and had given it to her as a wedding present. Pulling back the flaps, which had been meticulously folded over each other, I found one of my father's old wooden cigar boxes. I pulled out the tiny nail that held the lid shut and lifted up the cover.

In the darkness outside, old gnarled *kiawe* trees groaned in troubled sleep, their tangled branches

shifting in the wind. In the box was a single red envelope with my name handwritten on it. I took one of the candles from the shrine and put it on the floor next to me and unsealed the envelope. Inside was a faded brown photograph and a fifty-dollar bill.

In the photograph was a young woman whom I immediately recognized as Jennie. She was holding a baby and was standing next to a nurse in a starched white uniform. Jennie was looking straight at the camera with a broad smile, while the nurse squinted with a distracted look, as if the whiteness of her own uniform bothered her. I turned the photograph over. There was nothing but old glue marks indicating that it must have come from someone's photo album.

In the stories that Jennie told me, a sadness permeated the lives of the warriors and courtesans of medieval Japan. It was a sorrow over the impermanence of earthly things, *mono no aware*. The death of a young child, the fall of maple leaves in autumn, a young woman combing her hair glimpsed through an open screen . . . the fragility of all things we hold dear.

Yet there was also another sorrow, a sorrow that came from *giri*, the sense of obligation and duty that Jennie would try to explain to me. She said it meant simply that a Japanese would never do what he wanted to do but what he had to do.

It was easy for me to understand the bittersweetness nestling just beneath all happiness. When I played with my children on the great sweep of sand dunes of Cape Cod, a certain loneliness crept in as I remembered my own childhood on an island thousands of miles away. Seeing boats with their majestic white spinnakers billowing across gray Atlantic waters, I yearned for the green arc of mountains outside my bedroom window.

But I had stayed away because I felt I was different from the people in the valley. I had believed I was better than my sisters, my parents, wiser than the silly neighborhood kids who believed in their little fairy tales. But I was afraid, afraid of people I didn't understand.

I lay back on the floor, resting my head on the *tatami* matting and smelled the acrid odor of the bamboo fibers. Suddenly the events and emotions of the past two days began to wash over me utterly, and somewhere in that darkening room where I had played as a child, great tears began to well up. I was crying for the conjunction of four lives bound up in those simple objects lying on the floor.

I cried for Jennie who kept the secret that she was my mother for all those years. I wept for my mother who raised me as a constant reminder of her husband's infidelity. I cried for my father whom I had mocked, but who eventually saw his three children graduate from college. And finally, I mourned a boy whose cynicism and anger had encircled him with the slow accretion of a coral reef. It was an anger that had blinded me to the silent nobility of these people who had given up so much for me and had seen, as their only reward, my rampant bitterness. I lay there until the candles had gone out completely and in the darkness I gathered up the relics of my distant life, went to my room and fell asleep immediately.

Helen drove me to the airport the next day. On the way I asked her to stop at the lookout next to the Japanese cemetery where our father was buried. Below us, I could see rows of graves with their polished black granite headstones, names written in gold *kanji*. It was late afternoon, and the long rays of the sun, hitting the headstones at the top of the hill, made them glow. The rest of the cemetery was bathed in cool shadows. Those glowing headstones reminded me of a string of shimmering lanterns at *obon* season, leading the souls of the dead out of that darkening knoll. In the cloudless sky, a plane had just taken off. As it rose, it caught the setting sun, gleaming as it made its purposeful journey higher.

—Karl Ichida, winner of the 11th annual James Clavell American Japanese National Literary Award, lives in Honolulu, Hawaii. Last year's winner, Patsy Saiki, was also from Honolulu.

Ichida, a Sansei born in California, grew up in Honolulu, and received his undergraduate degree from Tufts University in Boston. He also received Masters degrees in English Literature and Art History. Currently he serves as an attorney for the city and county of Honolulu.

Selected by the judges as meriting the 1989 honorable mention were "Old Kimono," by Marie Hara of Honolulu, Hawaii; "Recognition," by David A. Takami of Seattle, and "From My Family Album," by Stan Yogi of Gardena, Calif.

This annual short story competition was established 11 years ago by internationally renowned novelist and screenwriter James Clavell, whose bestselling novels include *Shogun*, *Taipan*, *Noble House*, and *Whirlwind*.

Original and previously unpublished short stories are being accepted for the 12th annual James Clavell American Japanese National Literary Award. The deadline for entries is postmark May 31, 1990. For further information or to submit entries send it to AJNLA, c/o Arrow Courier, 5708 W. Pico Blvd., Los Angeles, CA 90019.

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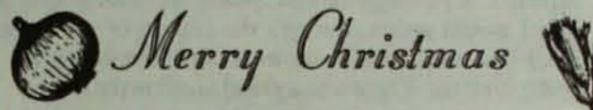
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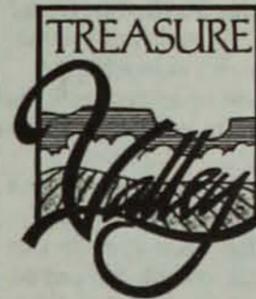


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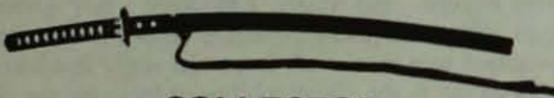
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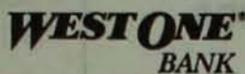


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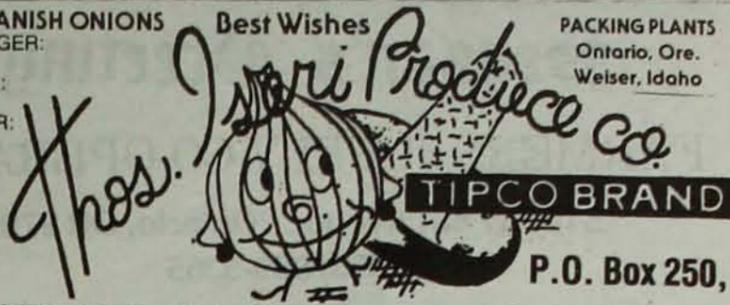
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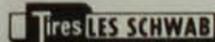
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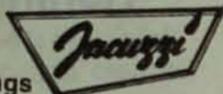
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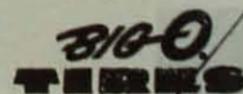
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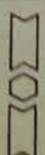
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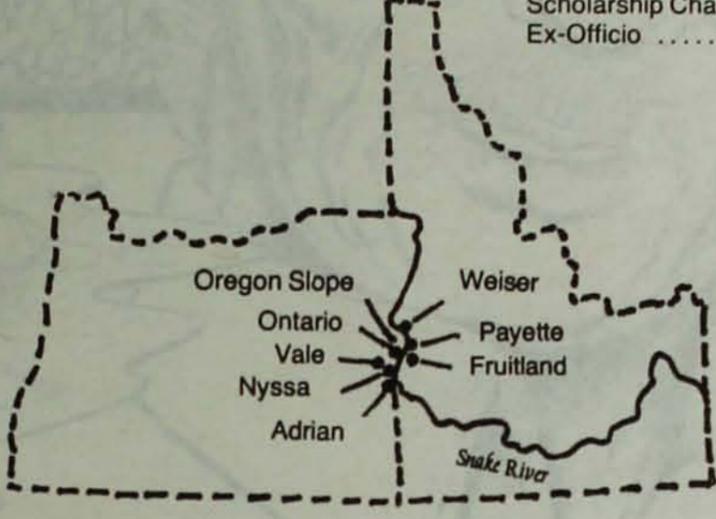
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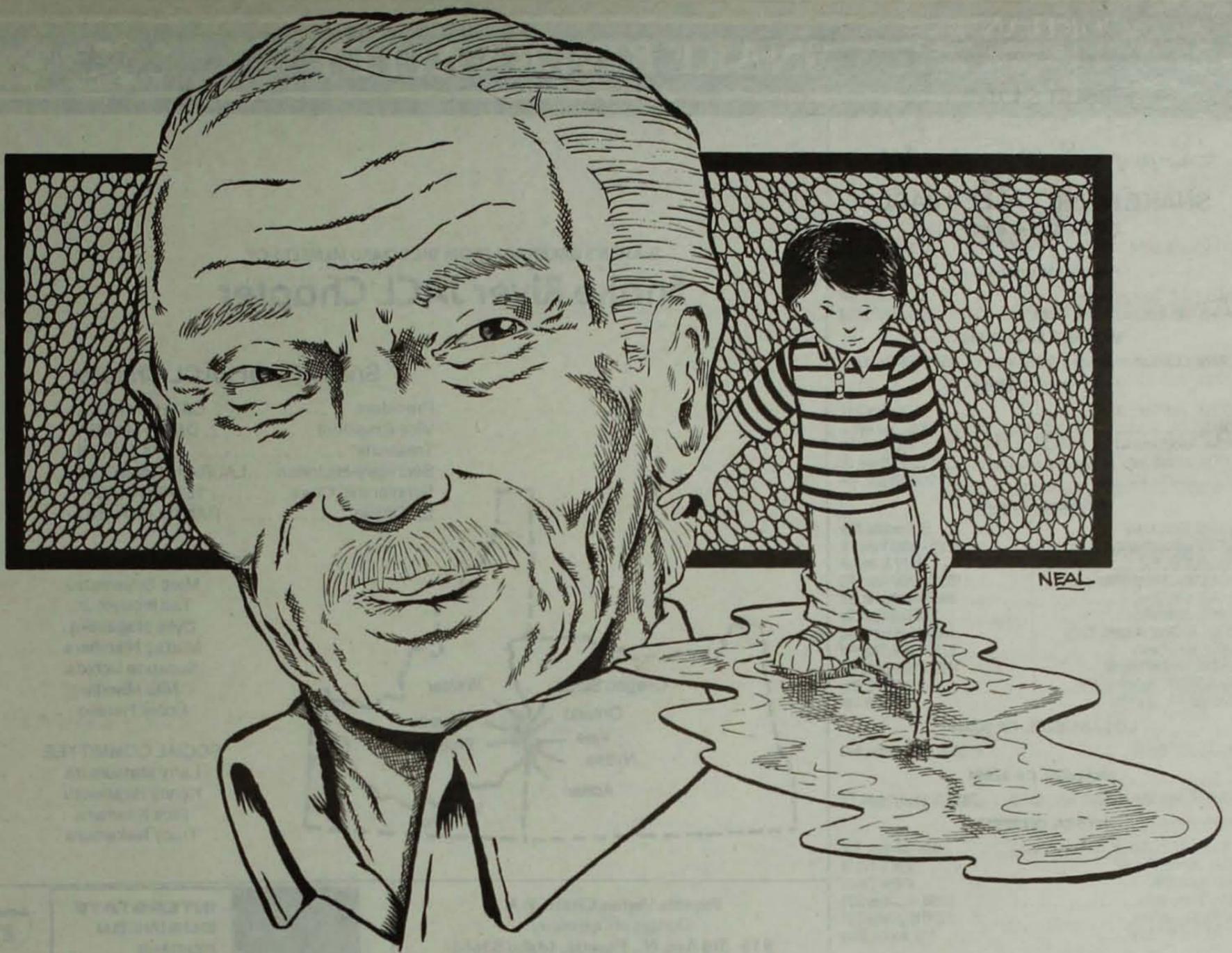
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Roar of Silence

By Manzen (Tom Arima)

With stick in hand, a little boy of about 6 or 7 was playing in the puddle that stood along the BART transit tracks. Splash marks dotted his flimsy tan jacket and his shoes were soaking wet, as were his rolled up jeans. But he seemed unconcerned. He was totally engrossed in what he was doing, totally oblivious of everything around him except for the waterbugs that scooted here and there dodging his flicking stick.

Old Arai, or Tak, as his friends called him, stopped and watched intrigued by the little boy's action, captivated by the intensity of his concentration. He smiled and chuckled softly, enjoying the pleasant interruption of his morning walk. He thought of his childhood days when he, his brother and sister played in the small ditch that ran alongside their home in Venice, Calif. They had not only chased waterbugs but caught crawdads as well. Crawdads were abundant in the ditch and they were fascinating the way they scooted backwards flipping their tail. The ones that were caught were never kept for more than a day. They were usually released the morning after. It was pure joy to see them scoot around again after having been confined in a cramped Mason jar; to be released back into their own habitat; freed, to continue their life as if uninterrupted, to settle back comfortably in their own friendly and familiar environment.

How different it was for him, Old Arai thought, and for other Japanese Americans who were incarcerated during the war years. The war years had been disruptive and destructive. For everyone. War was like that. But for Japanese Americans and those of Japanese ancestry it was more so, he reflected. Not only physically and materially, but psychologically as well. To be uprooted, dislocated and incarcerated by their own government. On short notice. To be branded and stigmatized as being disloyal. Surrounded by barbed wires, watch towers and guns. Then to be

released after years of internment into a suspicious, unfriendly and unfamiliar environment. It was devastating! And then to try to pick up the scattered pieces, or to start again, anew, from scratch. It was traumatic! No one could ever really know the lasting, malignant pain that underlies the seemingly benign scar that still exists, unless they had experienced it themselves.

He thought of his father and a cloud descended. He remembered once he had watched his father trudging off to work in Chicago where they had relocated after camp. He had a job putting together clocks. He had come to America in his teens and had been a laundryman, a nurseryman, and just before the war, a farmer. And now, having lost his farm due to the incarceration, he was assembling clocks. To make it more painful, his father was of the old school, of samurai stock, nurtured in the Meiji culture which was steeped in the familial values of Confucian thought. He was programmed literally to be the head of the family, to rule the roost. He was benevolent and kind but his word was more than law. Not just a command . . . it was an edict.

But he was essentially a silent man, a quiet man, letting his action do his talking. Though he did not hug or pamper them, he had drawn for them and played with them, Old Arai remembered. One of the games they had played as kids was *karuta*, a game of cards with sayings in Japanese. Sayings like "Carelessness is the greatest enemy" or "From little ashes, the mighty mountains grow". They couldn't read Japanese, not really, but they could identify the matching characters. They had laughed together then, no matter who had won.

Perhaps he became silent because his English was so poor, their Japanese so inadequate, and his world had changed so dramatically. Perhaps it was all or none of these. But whatever the cause; his father,

having resignedly relinquished his role as head of the house by then, went to work that day in Chicago looking as if he felt he had been reduced to just earning his keep.

The noticeable transformation had begun in Chicago. Perhaps it began in the latter years of the incarceration when the future looked so obscured and bleak; not knowing when the internment would end, if ever; when hopes and dreams were mere speculation, nothing more than wishful, wasteful fantasies swirling in a maelstrom of a nightmare. Family life, too, began to unravel then with commune living taking its stead. Mess halls, public latrines and showers, block (community) laundryrooms; they all served insidiously to the unraveling. Family ties and love were still there, but the 'freedom' of camp life mitigated to widen the gap between generations. *Yangu* (young, with a decidedly negative overtone) seemed to be on every Issei's lips.

Relinquishing the family reins by his father, who was only 56 at the time of the confinement, was not dramatic. It just happened. Silently and unknowingly. In camp decisions of note were by and large infrequent, but in Chicago they seemed often and monumental. Especially for him, who at 61, was in Chicago with his family attempting to establish another new beginning, with only 'broken English' at his command. More and more, important decisions began to fall on George, his eldest son who was still in his early 20s. George had just returned from the army where he had served in Europe with the now famed 442, the all Nisei battalion. He had relocated the family to Chicago and was looked upon as the nominal head of the family. The mantle was thrust upon him, but he wore it as if he was born for it; which in a way he was, being the eldest son. Old Arai at the time was in Japan serving with the MIS, the U.S. Military Intelligence Service.

Continued on Page D-16

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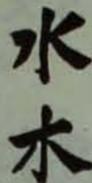
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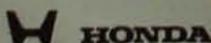
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1989

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- KASAI, Seiko/Grace 1505 Foothill Dr (08)
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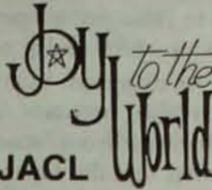
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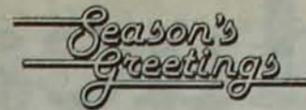
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Holiday Issue Credits

Unlike any previous Holiday Issue, the 1989 production staff was not augmented — due partly to a reduction in the number of ads this year. We knew they would rise to the occasion, confident of their skills and professionalism to meet a deadline and produce an appealing product. Consulting with the chapters, especially those in charge of advertising (thanks to our toll-free 800 telephone line), has minimized the oversights of previous years.
 —Harry K. Honda
 HI Coordinator



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Educating the Public

By Kango Kunitsugu

Now that the Redress issue has been resolved, this is as good a time as any to write about something which has been bugging me for some time.

When the Redress issue first surfaced more than two decades ago at a National Board meeting of the JACL in San Francisco (I was there so I never forgot), it sounded like an exciting concept, albeit a very long shot at the time, to right a wrong.

Then as the Redress concept began to be hammered into shape during the subsequent years, which also called for a redress payment of \$20,000 to each victim of the Evacuation, I started having second thoughts about the Redress movement since the money appeared to be a "buyout" of the racially motivated Evacuation (I always capitalize the word because it was a major historical event) and internment.

It was as though the government was going to say, "Here's your money. Now, will you people please shut up about being put into concentration camps? We're even, okay?"

Well, as the national Redress committee started pushing it in the halls of Congress I changed my mind again and began supporting it for another reason.

I knew the issue of the \$20,000 was going to create a lot of flak not only in Congress, but also from a lot of folks in the nation who probably feel even today that the federal government did the "right" thing by putting all of us behind barbed wire fences during the war.

My reason for supporting Redress was that because of the expected flak, I figured that the resultant commotion would bring to the forefront the story of the Evacuation and internment of Japanese Americans. And hopefully, that this would help to educate the

general public about how and why it happened.

We are all familiar with the fact that there are many Americans who do not know anything about the Evacuation and internment, and then there are others, a lot of them, who have a racist attitude about it.

The letters to editor pages of the nation's newspapers are a sort of a mini-barometer of what the average American thinks about various national issues and the Redress issue is a hot item today.

Many letters are supportive of Redress, but just as many are not. Normally a few of the negative letters tend to raise my temperature, but there are a number of them which really get me upset.

As expected, many Americans cannot differentiate between Americans of Japanese descent and Japanese from Japan. And this causes many writers to holler that the Japanese government should then compensate those families whose sons were killed or captured by Japanese forces during the war in the Pacific.

But what really galls me are the many letters which charge that while we were in concentration camp "clothed, fed and coddled," they were in the foxholes fighting the war. With all of the publicity about the war record of the Nisei soldiers, including a movie about the 442nd Regimental Combat Team, there are still a lot of people sitting in bars who still don't know a damn thing about the story of the Japanese American soldier.

They don't know that the Nisei volunteered or were drafted into the Army from these so-called "relocation camps," featuring barbed wire fences and guard towers. Hell, I was drafted into the Army in 1944 from Rohwer along with hundreds of other Nisei.

It is this "while we were fighting the war, you

people were safe in camps" crap which burns me up.

Whenever I hear or read that statement, it always reminds me of the story of Toshio and Teruo Hozaki. They were two sons of Mr. and Mrs. Hozaki, who lived in Block 11 (my block) in Rohwer. The two brothers were friends of mine in Los Angeles before the Evacuation.

Both were killed in action in Europe serving with the 442nd RCT while their parents were still in Rohwer. Toshio and Teruo were the only children of Mr. and Mrs. Hozaki. And so I rage in anger.

It seems like we haven't done a good enough job of educating the general public about the history of the Issei and Nisei. The recent flap in Sacramento about some state legislators objecting to the inclusion in the school history books of the story of the Evacuation and internment is another case in point.

We've got to do a better job and hopefully, next year's Rohwer Reunion could serve as a small part in educating the general public about the Evacuation and internment of Japanese Americans and the Issei, who also were denied citizenship for many years because of their race. (Did you know that the Issei were the last racial group to be given the opportunity to become naturalized citizens?)

I'd like to see the Rohwer Reunion photo exhibit publicized and invite the general public. I'd like to propose a seminar about the Evacuation and internment, and how it has affected all of us. I'd like to see and do a lot more, but you get the general idea. What we need is a forum not just for us, but for others so that they will learn and get off our backs.

—Kango Kunitsugu is a consultant for development and editor of the Rohwer Outpost newsletter, from which this article was reprinted. For more information on the next Rohwer reunion, writer the Rohwer Reunion Committee at 1540 Gramercy Pl., Gardena, CA 90249

Fleeting Impressions

By Arthur T. Morimitsu

It is like a dream—the scenes so familiar, voices that echo in the distance, the cool breeze that sweeps soothingly over the firebreaks, the clanging of the mess hall bells, the chatters and shrill laughter of carefree children. The wiry grasses growing along the firebreaks and between the barracks, the purple hills in the distance, Castle Rock's outline in the evening when the sky is light—like that of an Egyptian mummy.

One Year in Tule Lake Project

20,000 Japanese people crammed into rows of black tar-papered barracks hastily built on a few acres of sandy bed of a prehistoric sea near an ancient volcanic mountain once the stronghold of the Oregon Modoc Indians of long ago. Within the barb-wired enclosure now called Tule Lake Relocation Center, Japanese American evacuees from California, Washington and Oregon found themselves lining up for their meals in community mess halls, taking showers and laundering in community washrooms one to a block and gathering at the block manager's barrack for daily gossip and ration cards.

For some families accustomed to daily existence on farms, stores or factories, their daily life became noticeably easier. For others who formerly enjoyed well-furnished homes and business or professions the forced existence with strangers became tiresome and uncomfortable. For many Issei evacuees—bewildered by this sudden turn of events which found themselves relegated to non-leadership roles within the center and despite a lifetime of lawful existence in their adopted

country, looked upon with undisguised suspicion by the U.S. government—the frustration became unbearable.

Mothers of young children fretted because their offspring, aware of the lack of parental discipline, became unmanageable with their newfound freedom. Even the Issei resorted to 'borrowing' lumber from the public area to build shelves, porches for the barracks. In former civilian life, this abuse of public property was unthinkable.

Since the majority of community leaders—ministers, priests, teachers, business and organization leaders—had been picked up by the FBI for investigation, the leadership role was thrust upon young Nisei and others.

Dust. Dust. The weather of Tule Lake, as unpredictable as a woman in a millinery shop. Snow in May, Indian Summer in November—but all the year round, wind, wind and more wind. Wind, gentle as a baby's breath; strong enough to rattle the windows; wild enough to shriek between the telephone wires—whirling dust and papers like a miniature tornado—sending fine dust particles seeping through the window; blanketing furniture and floor with a coating of white. Dust. Dust. Dust.

The first snowfall. Tule Lake Project under its baptismal covering of white. Tiny, cool flakes, floating down, silently, gently. It piles up on the front door steps; it's slippery as the dickens, and it invariably turns into slush.

Despite the uncertainty for the future, the

internees managed to lead a fairly trouble-free life until the government issued orders to determine the loyalty of the interned people to use as criterion for leaving the center for the outside world and for service in the military units of the U.S.

The furor created among the internees by the loyalty oath resulted in internal problems that divided former friends and family members that escalated into lifelong controversy for the former evacuees.

Some internees defied the military draft orders and went to federal prisons. Others volunteered or were drafted into the U.S. military services. Now, nearly 50 years later, the nation's conscience, pricked by civil rights confrontations, played a vital role in the ensuing redress campaign for the Japanese Americans. Without the wholesale political changes created by the civil rights onslaught for voting rights, especially in the Deep South, the redress campaign would have been extremely difficult to succeed.

On Nov. 21, President Bush signed the bill which authorizes entitlement monetary compensation to Japanese Americans for their unjust treatment by the U.S. government. Many individuals and organizations played key roles in this momentous victory. For many the victory came too late; for those still living, however, it is time now for healing the many wounds caused by controversy within the Japanese American communities. May the New Year bring solace to all the Japanese American communities.

—Arthur T. Morimitsu, a member of the JACL-LEC Board, lives in Chicago.

ROAR

Continued from Page D-8

He could not help, but he supported George and empathized with him.

His father's smile and joviality were still there in Chicago, but he seemed to be only a shell of a man. He was 61 then, younger than Old Arai was now, but he looked older, much older than his years. It was as if the war years and time had drained him completely of his life's fluid. He became more and more silent. Fleeting, Old Arai wondered if he and all the other
Sec. D—16 Pacific Citizen Holiday Issue: Dec. 22-29, 1989

Nisei now looked as old as the Issei looked then. He certainly didn't feel old. Was it just an image one generation paints upon another? He wondered.

Glancing at the little boy playing in the puddle, he wondered if he would think about his father one day in much the same way he had done just now. Although a stranger, he wondered, too, what laid ahead of him in his lifetime; how many hills and valleys he was to cross, how many continents and oceans? The puddle was small. How will he play in the ocean? Silently Old Arai closed his eyes and wished him well.

Then he thought of his sons and grandchildren

and of the coming years. He wondered whether their life will be easier than his had been. He hoped that it would. Yet he was somewhat apprehensive, fearful that they may not see the undertows and the riptides in the vast ocean that was life. But he knew their strength, their values and standards would see them through. He had watched his sons grow up and felt good. Parenthood was like a game of leapfrog, he thought. You teach them everything you know, and then, when your turn comes, you bend over and let those following you jump ahead. This was also true

Continued on Page D-24



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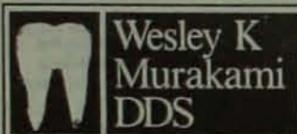
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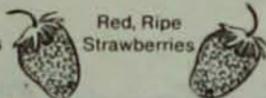
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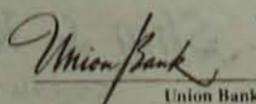
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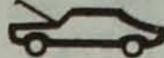
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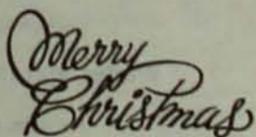
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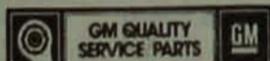
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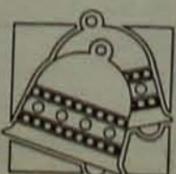


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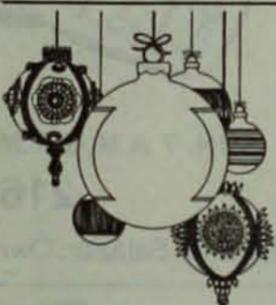
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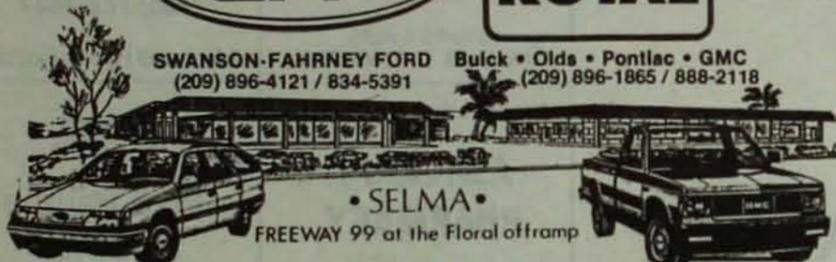
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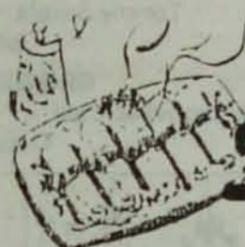
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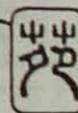
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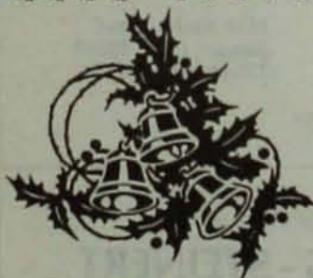
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ROAR

Continued from Page D-16

with teaching and leadership. He felt that . . .

Abruptly his inner voice whispered, "There you go again," and he chuckled. He was being didactic again. It seemed everything he says or thinks comes out 'teaching.' It was a throwback from his past activities in various organizations; youth groups, Sunday school, discussion and community groups. It was his m.o., his method of operation; using similes, metaphors and aphorisms. It was unconscious, but habitual. Once, he remembered, his friends had called him "Johnny Appleseed." They said it in jest, but it made him feel good. He had laughed with them but in a way that was exactly what he was doing; just sowing seeds, seeds of thought, and hoping that they would root and grow. True, some fell on barren rocks, but some did fall on fertile soil; rooting and growing.

Thinking back, he felt a warm wave of nostalgia and reverie. But soon reality and the future superimposed. He sighed and for a moment he was glad he was getting old. The future looked gray with churning clouds on the horizon. They seemed to be growing and coming closer. The clouds looked familiar and boded no fair winds.

U.S./Japan relations. 'Invasion' of financial America by the Japanese. The tightening 'noose' of the Pacific Rim countries. Economic impact of Asians. The negative visibility of Asians. Unemployment. Competition. And the insidious, crippling fingers of prejudice and discrimination. They floated like threatening storm clouds in Old Arai's mind.

Perhaps he was hypersensitive, overly fearful, but the clouds of pre-war West Coast days seemed to be reoccurring; they looked the same, drifting innocuously, but periodically revealing its potential wrath. It seemed like *déjà vu*.

But now we have the JACL, Old Arai thought, reassuring himself. At least now we have a tested, national Nikkei organization which keeps vigilant on things that may impact the Nikkei community, he mused. It's large and widely known; by Congress, civic government, society at large, and even internationally. Furthermore, we have Nikkei senators and representatives, mayors, councilmen, and other Nikkei who are gaining prominence in other professions; many of whom are JACLers. On top of that, the image of the Nikkei and other Asians is changing; thanks to them and to all the Asian American media people whose efforts are altering the negative stereotyping of Asians to a more positive one. Nodding silently, Old Arai agreed with himself. Today's society was different from that of yesteryears.

Yet the need for a strong, vigilant, national Nikkei organization was more evident now than ever before, he thought, or else the hard won achievements of the past will be diluted or lost. This is not the time for complacency or apathy. Considering the clouds that seems to be hovering, it is the time to build, build for the future. Redress is still not 'won' yet. No one have been paid or have received any official apology. It has yet to be funded. Entitlement is reassuring, but, politics being what it is, entitlement doesn't mean funding is cast in stone. Like all entitlements, it will still depend on available funds. And still, in the clouds, hovering like eerie specters, are the 'Asian bashing' and all its ramifications; the urgent cognizance of the needs of our aging Nikkei community; the need to preserve our heritage; and to address the needs of our younger generation, which includes the intermarried generation. Truly, it was the time to build, he thought.

Stimulated, Old Arai began to wonder if people really knew what an organization was and what it was for; that like the proverbial 'bundle of sticks,' it had collective strength; that it was made up of individuals and existed to protect and extend their interests; that it doesn't come ready-made just the way one wants it, but has to be built, and rebuilt, as one wants it to be; and that it wasn't a separate entity divorced or devoid of them, for they, the individual, the member, was the blood and life of an organization. Often times, he thought, people tend to forget and think of organizations as 'it' or 'they' and not a part of themselves. They seem to separate themselves mentally, even though they are members. Old Arai slowly shook his head, hoping he was wrong.

In his mind, an organization was like a person walking or running to where it wanted to go; with its own personality, strength and aspirations. And like a person's body, it had its own component parts. The active members were the red blood corpuscles and the white ones, the supporting members. The committees and commissions were the various tissues and organs; with the cabinet and board as its head. And the general

council or the general membership was the all important heart without which the entire body cannot function.

It was because of this perception he felt an affinity to organizations. Especially to those organizations he believed to be of vital importance. And to him, the JACL was.

His thoughts flickered back to redress. Nearly 50 years had passed since the incarceration. Redress had been a long, uphill climb. He was on Social Security now and solely dependent upon it for his livelihood, but he vowed again that when, and if, he got his redress check, he would donate a part of it to the National JACL. Not only for what it had stood for and had accomplished in the past, but more so, for what it could do, and BE, in the future. It was a solemn vow filled with gratitude, hope and expectation.

The little boy at the puddle finally noticed Old Arai and said "Hi" self-consciously.

"Hi," Old Arai replied, "Whatcha doing? Catch anything?" There was a paternal tone in his voice.

"No," said the little boy meekly, "Just playing with them." He pointed to the waterbugs with his stick. There were three of them, all on the far side of the puddle but within reach of his stick. At his gesture, they scooted wildly. The little boy splashed the puddle behind them and they scooted again. He was just showing Old Arai what he was doing. Then he left, quietly, as if embarrassed, or guilty.

Old Arai watched the waterbugs for a while. It was a large puddle, about three feet by seven, shallow and irregular in shape. The bugs were confined in it. He wondered what would happen when the puddle dried up.

"Hi, Tak, what'ya doing? Fishing?" Mits laughed as he came up to Old Arai. Mits was an old friend: short wiry and thin; but with a small pouch for a stomach.

"Nah, just watching some waterbugs."

"Oh?" Then after a slight pause, "Say, I finally wrote those thank you letters to those congressmen. Been meaning to for a long time. Finally got it done. Didn't take too long once I got started. Should have done it long ago. I'm going to update rally Saturday night. Want a lift?"

"Oh sure! Thanks!! Was thinking about taking the BART since it'll be in the evening and dark coming back. Can't see too good, you know. But getting a lift will be swell! About what time, Mits?"

"About seven, OK? Starts about eight, I think. That'll give us plenty of time to get to the city. Sound OK?"

"Great."

"OK, see you then. Got to run down to the Plaza to pick up some things. So long, now," and with that Mits was gone.

Old Arai watched him as he left. It was amazing. Mits had not been involved in anything except maybe family, close friends, and some sponsored social things, but now he was gung ho and getting involved in all kinds of things. He had joined the local chapter of the JACL recently and was getting enthusiastic about contributing his time, energy and whatever talent he had. He had been silent and reclusive for years, but now he was getting more outward and vocal; obnoxiously so, sometimes, Old Arai chuckled. Perhaps it was because he was retired and had time to 'smell the flowers' and ponder about life subjectively.

He watched Mits fade away in the distance. As he grew smaller, his slight figure and the way he favored his right leg reminded him of his father. In a way, they were similar, the way they projected their being, he decided. Mits was getting more and more energetic, whereas his father had grown more and more silent and withdrawn. Perhaps it was because his father was of the old generation; having come to the states in his teens, speaking only 'broken English' and working hard to build a future only to have his world crumble and torn apart by the devastating war.

He was never demonstrative. Never. Or hardly ever. Only twice did he remember his father having really shown his feelings to him. The first time was when the high school principal had sought him out to congratulate him after he, his son, had given his graduation speech. His eyes had shown then, brightly and proudly, with even a hint of tears in his eyes. The second time was when he had returned from the army. His father had hugged him right in front of all the people crowding Chicago's Union Station. It had surprised him, and sort of embarrassed him, but he had hugged him back tightly.

Recalling these occasions, he remembered another incident when his father's feeling had broken through the silent, stony wall he had built around himself. It had happened in Jerome, Ark., in camp where they had been incarcerated. Before the war, his

father had liked to drink. Especially on big occasions . . . sometime on no occasion; just to relax and unwind. One night in San Pedro on the farm, he had been drinking heavily and was arguing with his mom. The argument was lengthy and loud. He was about 17 at the time. He had gotten so angry he got out of bed, got the gallon of *shochu* (Japanese wine) from beneath the kitchen sink where he kept it, opened the door and dropped it on the big rock standing just outside. It smashed to bits. His father had said not a word. About a year or so later, in Jerome, when he was working in the camp post office, he had a chance to go out with the mail truck to McGehee, a small town just outside of camp. There he had a friend buy a bottle of whiskey. That night, after wrapping it, he gave it to his father. His father opened it and just stood there not saying a word. As if remembering that night in San Pedro, his father had looked at him. Then his eyes began to water. Watching him, he had felt the tears welling in his own.

Recalling the incident, Old Arai felt his eyes filling again. He felt a warm closeness to his father envelope him. It was like a soft protective blanket.

His father had taught him much. About life, survival and value. Not directly but obliquely, surreptitiously. Perhaps it was the only way he could. He was a silent man, undemonstrative; even staid and stoic, perhaps. But his strong beliefs, his strict sense of values, and his old Meiji standards radiated from his very being. Too, he was sensitive and had a deep appreciation of life, which was more than just existing and occupying space. Not being vocal, they were all expressed in the way he lived, in the way he was. It was his way of speaking.

And Old Arai had 'heard' his father's 'silence,' observing and absorbing what his father was 'saying.' He had learned much by just being his son, and he was grateful he had 'listened.' Even now, he heard his father's 'silence.' And the 'silence' roared.

Glancing at the waterbugs, he noticed they were skimming back and forth across the puddle, effortlessly and at ease. The neighborhood was quiet and strangely effervescent. Feeling bouyant and serene, he headed home. As he walked, a single white cloud drifted comfortably in the azure blue sky. It grew peacefully, glowing whiter . . .

—Tom Arima, of El Cerrito, Calif., is a member of the Contra Costa Chapter of the JACL.

Microwave Tea (An Ode to the 1990s) ©

I. Can you hear the kettle boiling?
Or has your life, like mine,
Gone down the path of microwave
Madness?
While the souls of my Shinto ancestors
Cringe in embarrassment,
I pour water in my green plastic mug,
Open the metal jaws,
Set the power on "high",
Set the timer for one minute,
And zap the H out of the Two-O.
Then, in homage to my
1980s lifestyle,
I dump in two or three tablespoons
Of the most expensive green tea I can find,
And let it simmer
For a second or two.
Taking a few sips,
I remember that I really
Don't like green tea.
But I'm hip.
And I'm Asian American.
And all of my friends are watching . . .
So who cares about flavor?

II. Out on the snow-laden street,
My fast-track footsteps
Richochet off of abandoned buildings
And cars good only for parts, not rides.
Rushing my way to the
Mounds of paperwork on my
Hand-crafted mahogany desk,
A dozen hungry eyes follow my fur-lined
Suede jacket
As a dozen hands hover over a
Mound of burning trash
Inside a blackened garbage can.

III. Peering down into the fire,
I notice a cast-iron kettle
Barely visible amidst the smoke-filled air,
And see that they make their tea
In homage to their dreams for the 1990s
Ever waiting
Ever watching
Ever knowing
That even without a microwave,
A fire's heat must eventually produce
Bubbles,
Steam,
And a new tea
Brewed to their taste, not mine.

IV. Can you hear the kettle boiling?
©1989 Philip Tajitsu Nash
—Philip Tajitsu Nash lives in New York and teaches
law at City University of New York.

A Nikkei Problem: Improper Identification

By Allan Beekman

Now that they seem to be on top of the heap, what is the next step for the Nikkei? I submit it should be correctly identifying the cause of their past difficulties and the taking of appropriate steps to prevent their reappearance.

To identify the cause, they need to first identify what it is not: racial prejudice. And having disposed of "racial prejudice," that convenient sleeping post that serves the protector as an excuse to avoid thinking, they should begin an analysis of the cause by giving heed to hazards they tend to take for granted and ignore.

The phenomenon of which they should take particular notice is that which motivates America, and all the big nations, especially in time of stress: nationalism.

Nationalism is the religion of modern man, and the failure to recognize this phenomenon and so deal with it rationally has caused the Nikkei great humiliation and distress. Nationalism partakes of the ritual of traditional religions and recoils with horror at the desecration of its sacred symbols. Witness the recent movement for a constitutional amendment prohibiting the desecration of the American flag.

The Nikkei should recognize that racial prejudice, if it existed at all, was only a contributory cause of their wartime humiliation. After all, those of Korean and Chinese descent, though of the same race, were not only unmolested but given an honorable place in the war effort. The Nikkei were regarded with hatred because they bore the identification of the enemy: Japanese. Today, at least in Hawaii, they still bear that identification, and many glory in it and flaunt it on every possible occasion.

Surely the Nikkei are irresponsible for the savage burlesque of America Hawaii has traditionally shown the world. But as heirs to this disgrace, being now in a position of power, they should recognize that it imposes a threat to them that it never posed to its founders who, despite their despicable no-part Hawaiian status, still were known as American. And recognizing the threat, the Nikkei should take steps to avert it.

Hawaii, where the most U.S. Nikkei reside, may be seen as a microcosm of the Nikkei problem. So a recountal of how this problem came to be should be in order.

The Polynesians discovered what is now Hawaii perhaps more than a thousand years ago. Probably there were successive waves of them coming from the South Seas, later arrivals perhaps subjugating the earlier. Eventually they lost contact with the islands of Polynesia from which they had sprung and lived for centuries in isolation in their new home, remembering only through their chants and legends that any world existed outside of the archipelago.

Capt. James Cook discovered the archipelago for the West in 1778, identifying the inhabitants as Indians and naming the archipelago the Sandwich Islands in honor of his patron, John Montagu, 4th Earl of Sandwich. Until this time warfare was the natural state of the archipelago, the islands being disunited and various chiefs vying for power. But with the introduction of Western firearms, one chief, Kamehameha succeeded in conquering all the islands and subjecting them to his rule. Probably because he came from the largest island, Hawaii, and all now owed fealty to him, the natives later came to be known as Hawaiian.

Early Western arrivals found the ruling class of the islands to be so much larger than the common people they appeared to be of a different race.

The native women bred freely with the newcomers; Americans and Europeans who imported Chinese as "coolie" labor, and who accordingly left their mark on the native population. The newcomers brought disease that decimated the natives who had no natural resistance to it, and the newcomers introduced a competitive way of life for which the natives felt little taste.

Consequently, by 1868 when the Japanese first arrived in large number, the newcomers had found the natives unsuited for labor on the sugar plantations that had begun to flourish and from which the Chinese tended to leave at the first opportunity. So they looked to Japan for labor.

June 19, 1868 there arrived in Honolulu aboard the vessel *Scioto* 148 Japanese, including six women and two children, the adults having been recruited to work on the sugar plantations. They found an archipelago whose institutions had been formed by Americans and whose native language was being displaced by English. The Americans had identified those of undiluted aboriginal ancestry as pure Hawaiian. They identified the offspring of native and newcomers as part-Hawaiian. This nomenclature rendered the other residents no-part Hawaiian, a designation they bore with fortitude, being in control of the economy of the archipelago and the organs of propaganda, and being exposed, in those days of sail, to few visitors who might look askance at the situation.

Japan had only begun to open to the world after American Commodore Matthew Galbraith Perry forced the Treaty of Kanagawa on it, March 3, 1854. The arriving Japanese had no surnames and their ignorance of the world from which Japan had been so long isolated must have been colossal.

They had been recruited from the streets of Edo, now Tokyo, and were unaccustomed to hard manual labor. Consequently they fared poorly on the plantations. Their complaints reached Japan where the circumstances of their emigration encouraged official sympathy.

The planter representative who had recruited them had done so through the consent of the Shogunate government. But before the ship could sail, the forces supporting the restoration of the Emperor to power had overthrown the Shogunate and repudiated the agreement. To the indignation of the new government, the ship bearing the emigrants had sailed without official consent.

The new government sent a group to investigate.

Since the immigrant Japanese had arrived in Hawaii in the first year of the emperor's reign they have become known to history as *Gannen Mono* (First Year Persons). As a result of the Japanese government investigation, some of the *Gannen Mono* were repatriated to Japan. Some stayed in Hawaii, married native women and sired descendants who are among us today, being part-Hawaiian. Some *Gannen Mono* went on to mainland America.

The offended Japanese government prohibited further immigration until 1885 when changing circumstances encouraged them to send groups on three-year contracts to labor on the Hawaiian sugar plantations.

In the meantime, Japanese thinking had been revolutionized. The *Gannen Mono* had had little sense of nationality. Now the Western concept of nationalism spawned by the French Revolution beginning in the summer of 1789 had swept Japan. The new Japanese immigrants were imbued with pride of nation.

So the Japanese came to Hawaii bearing a formidable obstacle to assimilation. This obstacle was regarded with satisfaction by the planters. Their rule was based on the principle of division, striving to keep the national groups docile by playing them off against each other. The planters housed the different national groups in separate sections of the plantation and paid them on separate days.

Near the turn of the century when the movement for the annexation of Hawaii to America gathered momentum, the planters supported it. Annexation would mean the abrogation of the contracts through which they held their laborers in bondage and imposed obstacles to importing foreign labor. It would also assure they could import their sugar into mainland America duty free. The gain seemed to more than outweigh the loss.

Through annexation in 1898, Hawaii became nominally American. But though born beneath the American flag, the Nikkei continued to be enrolled in the public schools as Japanese, identified as such in the federal census and subjected to an unceasing barrage of propaganda from the press and all the instruments of propaganda that they are Japanese and genetically disqualified from being anything else.

Most Japanese plantation workers had returned to Japan upon the expiration of their contracts. Some had

remained. Those still held in bondage before annexation were now free to leave the plantations. Some emigrated to mainland America.

The American flag flew over Hawaii. And the Nikkei, had they been so minded, might have learned from it what happens when one form of nationalism confronts another. With the entrance of America into the war in 1917 all things German became anathema.

Those of German descent weathered the crisis neatly. Unlike the Nikkei they had been registered in the public schools and elsewhere as of American nationality. They understood wartime psychology and adjusted to it. They cooperated in rendering institutions of German origin respectable by renaming them: thus there came into being the local businesses of American Factors and Liberty House. Food with German names was rendered edible by rechristening: sauerkraut became liberty cabbage and hamburger became liberty steak. German music, even if classic, was banned.

Some of the xenophobia spilled over on the Nikkei, even though Japan was an ally. In 1918 began the movement to eliminate the Japanese-language schools, which the opponents carried all the way to the U.S. Supreme Court where the cause of the language schools was finally vindicated.

The Nikkei learned nothing from this furor. None protested at being registered in the public schools, the U.S. Census and so forth as of Japanese nationality.

The passing years had rendered the status of the rulers as no-part Hawaiian ever more contemptible. But they found solace in the isolation of Hawaii that kept knowledge of it from their compatriots in mainland America and their control of the press and other organs of propaganda that carefully skirted the issue. And after all, their degradation was only comparative: the Nikkei were not only no-part Hawaiian but officially identified as of foreign nationality.

And this nationality fell increasingly into dispute as relations between Japan and America deteriorated. Finally came the diplomatic impasse and Japan attacked Pearl Harbor. The mainland Nikkei should take note that it was in this act in Hawaii that ignited the wartime hysteria against the Nikkei, and they should further note what direction that act created in steps against the Nikkei.

Did it begin a program of racial persecution? Certainly not. Those marked for special treatment were already identified, not by race but by nationality. Most were Japanese, the enemy nationality and, in most cases, so identified through no fault of their own, being barred from American citizenship. Officers of such organizations as the Honolulu Japanese Chamber of Commerce; teachers and officials in the Japanese language schools, if alien, and so forth were immediately picked up and interned. Espionage had been carried on by Germans and some were also picked up and interned. Likewise some Italians who fell under suspicion were interned.

The hand of restraint fell more gently on the Nikkei of Hawaii than it did on those of the Western states because they were needed in the war effort, and few non-Nikkei could be spared to guard them if they were interned. If they were interned and Japan, as expected, launched an invasion they would be a menace to the defenders and, if the invasion were successful, would be expected to join forces with the invaders. Ships could not be spared to take them to mainland internment. So that although almost to a man they identified themselves as Japanese, and were so identified by the authorities, they were treated with restraint.

Overnight Hawaii became an armed camp, and in that armed camp Nikkei worked for victory wearing badges proclaiming RESTRICTED.

That is all behind us now. But despite the wishful thinking, the problem remains and has been exacerbated both by the rise in society of the Nikkei and the rise of Japan as a wealthy, powerful nation. Some of the minor problems of the past are gone. Japanese are no longer disbarred from naturalization. The Nikkei are no longer a class: they are found in all classes, except perhaps the lowest, and serve with distinction. Their mother tongue is English. The mannerisms and

Continued on Page E-16



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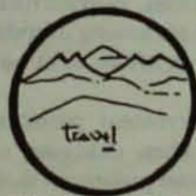
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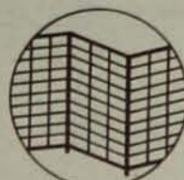


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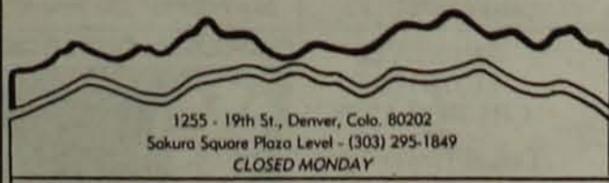
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Reflections on the JACL Lobbying Experience

By Cherry Kinoshita

In the euphoria over the entitlement victory, everyone would agree that it was Sen. Daniel Inouye who was the key man, whose influence and power engineered the successful outcome in Congress, the appropriations process being pretty much an internal exercise. If any "lobbying" was effective, it was the senator's veteran buddies who deserve mention for igniting his resolve, and the senator himself for movingly persuading his colleagues.

It was in the arduous progress of the authorization bill, H.R. 442, that many JACLers honed their lobbying skills. What is lobbying—what was it all about anyway? Webster states: "Lobby: to seek to influence legislators to pass legislation."

The Commission on Wartime Relocation and Internment of Civilians, which had earlier released its findings in a report titled *Personal Justice Denied*, came out with its long awaited recommendations in June of 1983. No sooner had their recommendations been issued than Rep. Mike Lowry (D-Wash.), who had earned the distinction of being the first to submit a redress bill in Congress in 1979, promptly introduced H.R. 3387, his second bill being more closely patterned along the commission's recommendations. Simultaneously, Sen. Alan Cranston (D-Calif.) introduced S. 1520, the first Senate redress bill, but his bill did not specify individual monetary redress. So now, in June 1983, there were two bills in Congress and we, members of JACL chapter redress committees, were supposed "to lobby."

Being seasoned to some extent as an amateur lobbyist in the halls of the Washington State Legislature attempting to persuade state senators and representatives to approve state redress compensation bills in three separate legislative efforts, presenting the arguments for redress and the facts to support these positions had become easier. The tricky part was responding appropriately to the objections and resistance of the legislators.

But now—it was the nation's Congress. The task seemed a bit more awesome. How does one get started? From the League of Women Voters office a list was obtained of our state congressional delegation, their Washington, D.C. and home office telephone numbers and the names of their administrative aides. From Ruthann Kurose, Washington, D.C. aide to Lowry, with whom we'd had many discussions as to drafting of the language in Lowry's bill, we received handy tips—when was the best time to call, how to get an appointment with the congressman back in the home district, and other helpful hints. So that's how it began, the great lobbying experience—and for the next five years that was the goal—to persuade and convince legislators to vote "yes" on redress legislation.

The first thrill of success came as the result of a call to Rep. Thomas Foley's Washington, D.C. office where I explained to Thad Lightfoot, an aide, the reasons for my call, which he then referred to Heather Foley, Rep. Foley's wife, who serves as his administrative assistant. She listened and said she would discuss Lowry's bill with the congressman who was then in the hospital for a minor condition. The next day she called back saying that Rep. Foley had one question—which I answered, apparently to his satisfaction—for the next call from Mrs. Foley was to tell me that, yes, Rep. Foley would sign on to Mike Lowry's bill. A letter followed, dated Aug. 4, 1983 signed by Rep. Foley, affirming his sympathetic view on redress (due no doubt to his familiarity with the strong Japanese American community in Spokane). The letter concluded with, "Please be assured I fully share your belief that the internment should not be forgotten and pledge my complete support to Congressman Lowry's bill."

By the time H.R. 4110 was introduced by Majority Leader Jim Wright and Rep. Norman Mineta on Oct. 6, 1983 and the decision had been made in the House to have that be the sole redress bill, Ruthann

Kurose's hard work had amassed some 40 cosponsors for Lowry's bill, all of whom transferred over to the Wright bill, thus providing a generous block of sponsors upfront.

In the Senate, Sen. Spark Matsunaga introduced S. 2116 on Nov. 17, 1983 supplanting Cranston's bill. The record is well known as to Sen. Matsunaga's almost single-handed drive in the 100th congressional session to bring together the astonishing total of 74 colleagues to cosponsor his bill. Never can enough be said about the total dedication of the junior senator from Hawaii whose tenacious efforts won passage of the authorization bill in the Senate. That achievement was an outstanding milestone in the bill's history.

After the initial flush of success with Rep. Foley, in the subsequent years a few of the state delegation came on board with similar minimal effort—legislators such as Sen. Brock Adams, who had long been an advocate, and Rep. John Miller, both of whom were approached while they were on the campaign trail. True to their campaign promise, they promptly signed on to the redress bills immediately after they were elected.

This was a tactic which is useful to remember—to get a commitment during a campaign spiel where questions can be posed before a receptive audience. Candidates are more likely to promise support when votes are crucial. Following up, however, is essential.

Looking over the fairly conservative background of Rep. Sid Morrison, a Republican representing southeastern Washington, we had little hope that he would become a cosponsor, but here is where the work of the local group in Yakima had weight. Kara Kondo, an indefatigable activist, had presented the congressman with a petition signed by dozens of local Nikkei residents urging support of redress, but she reported he was still non-committal. She arranged an appointment, nevertheless, so with Regional Director Tim Otani, we traveled the 142 miles inland to Morrison's office to meet with him.

As he sat down to talk with us, he said in effect, let's see if you can convince me. We all gave the usual reasons for supporting redress—then I happened to think of a professor who was doing a research project with Japanese Americans in Seattle who had had reservations about individual monetary redress at the outset, but by the conclusion of the study, which dealt with the mental health of hundreds of Nisei, she became convinced that individual monetary redress was appropriate and necessary for the healing process. I related this to the congressman and paused, thinking, well we gave it a try. Surprisingly, then, after some discussion he said, "I guess I'll be like your researcher—I can change my views and I agree to support your bill." I mentally danced a little jig. Since that day Rep. Morrison has been a consistent and strong supporter, thanks to the groundwork laid by Kara and the Yakima people.

Convincing the rest of the members of the state delegation was another story, requiring not one or two meetings, but even as many as half-a-dozen dialogues. In getting appointments it helped, of course, to have new reasons, or to contrive reasons for a third or fourth meeting, rather than just asking for another meeting on the same issue.

Since our core redress support group for these meetings—Chuck Kato, Tim Gojio, Tomio Moriguchi, Sam Shoji, Chizu Omori, Bob Sato, Naomi Sanchez and others—were primarily Seattle residents, one technique was to bring in constituents from that representative's district, be it Everett or Olympia or wherever, as reasons for seeking another meeting, or to ask for an appointment when a crucial vote had been taken by subcommittee, or some development in the bill was to occur which presented a deadline.

One had to keep alert for opportunities, with attendance at political gatherings a must since they provided a potential source for meeting specific congressmen. At a fundraising shrimp feed for Mike

Lowry, we spotted Rep. Don Bonker who had resisted any commitment even after two visits with him, so we decided to corner him and try again. This time, as usual, he gave his "budget deficit" excuses. Then when we told him that since the bill was ready for the Rules Committee, that was why it was important to line up the votes, he said, "You don't have to worry about that."

With that small glimmer of hope, I persisted with his district office manager until an arrangement was made for the congressman to meet with us at the Elliot Bay Bookstore, one of his campaign stops. While Chuck Kato, Tim Gojio and I waited at a small table, Rep. Bonker walked in, asked a few questions about where the money was to come from, and then spoke in somewhat ambiguous terms. We looked at each other as we realized that he was agreeing to support the bill.

Still a little dubious, I asked for a confirming letter. He said, here, I'll write it on this card, and he then proceeded to handwrite, "This is to inform you that I intend to vote in favor of H.R. 442 when it reaches the House floor later this year," and dated it, "Aug. 12, 1987."

On the day of the vote about a month later, he himself called directly from Washington, D.C. obviously distraught to explain that he had been in a committee meeting and had missed voting "no" on the Lungren amendment (eliminating monetary compensation). He did of course vote for H.R. 442 as promised that day.

In one instance we received a copy of a letter from a Nisei woman urging Rep. Al Swift to support redress and commenting she had heard from a beloved teacher whom both she and Rep. Al Swift had known. We asked her to join our group and made her request to see him the reason for another meeting. Although Rep. Swift was truly sincere, he had trouble articulating his almost passionate objections to the individual monetary compensation. In a letter which I had asked him to write outlining his objections, he referred to "trivializing" the enormity of the event by "conscience money." That initiated from several of us deeply introspective responses to his rationale.

On our fourth and last meeting with Rep. Swift over a year later, he began by apologizing for his "glacial" progress toward enlightenment and before we even had a chance to say a word he assured us he could support the bill and its individual compensation provision. In his follow-up letter of July 16, 1987 (I always asked for a confirming letter), he stated, "I can now tell you that I have resolved the concerns on which we've had many conversations. I will support payments of redress to individuals whose legal and constitutional rights to liberty and property were ignored. . . . Many conversations with my friend and colleague, Bob Matsui, along with a careful review of the testimony he gave the committee, were important.

"Combined with the long communication with you, your group and me, they have persuaded me the balance on this issue favors the legislation as reported from the Committee. . . . Thank you for your kind and gentle patience which allowed me to think through this vital matter carefully. I am confident I have made the just decision."

On the Sept. 17 voting day the phone rang and I picked it up. "This is Al." Who? "This is Al Swift. I wanted you to know that I voted for the bill as promised."

It is important to note here Swift's reference to Bob Matsui, and to point out the tremendous, tremendous job of both Norm Mineta and Bob Matsui, and to point out such a superb job of persuading their colleagues (House members total 435), those congressmen from states which had no Nikkei constituents, could not have been convinced. Their arduous work and diligence over the five years in educating their fellow members of the House exemplified their complete and

Continued on Page E-16

The 1990s: JACL after Redress

By Hank Tanaka

JACL has a long history of designing long range plans and failing to implement them. Why? Mostly, because these plans have been used as status reports of the organization.

Reports have been presented to the JACL's National Council for its blessing and referred to the National Board for "review and consideration." Unfortunately, the National Board has never given its highest priority to long range planning reports. Other more "day-to-day" issues tend to consume the limited time of board meetings.

During the past two years, JACL has been making new inroads into its operations. Credit is due to the team of Cressey Nakagawa, president, and Bill Yoshino, national director. The need for clear delineation of the roles and responsibilities of volunteer board members and paid staff members was of primary concern. Also, the need to develop a clear annual workplan based on the appropriate resolutions by the National Council at the 1988 JACL National Convention in Seattle.

After more than 50 years of "doing business as usual," and despite significant accomplishments, especially following the Evacuation and incarceration period of the early 1940s, JACL has not kept pace with the environment in which it operates. To wit: aging and decreasing membership, anti-Asian violence, discrimination in higher education, Japan-bashing, etc.

Sensing the need for JACL to come to grips with the times, President Nakagawa prevailed upon his board to approve the formation of a Long Range Planning Committee. The committee would be given the task to study, in depth, the ability of JACL to effectively carry out its mission: To restate the mission, if necessary; to more accurately reflect what JACL should be about, and to design a strategic plan which would be implemented within the next three to five years.

Appointed as chairperson of the Long Range Planning Committee, I prepared a working proposal that would assure direct, face-to-face input from as many members as possible. Their views on JACL's mission, comments on JACL's strengths and weaknesses, and their prioritization of JACL goals were systematically collected in nine workshops conducted by me during 1989.

Workshops were conducted in three combined dis-

trict meetings—the Pacific Southwest, Central California and Northern California-Western Nevada Pacific tri-district, the Eastern, Midwest and Mountain Plains tri-district and the Pacific Northwest and Intermountain bi-district—the Eastern, Midwest, Pacific Southwest and Pacific Northwest district meetings; and the National Board. Two workshops were conducted at the tri-district for California. Bill Yoshino assisted with the workshops. Volunteers were recruited from the respective workshops to also assist with conducting the sessions. Many were persons in the education, business or human services fields.

The data from these workshops will be used by the national committee to develop JACL's strategic plan. More than 270 views on trends affecting Japanese Americans were noted by the 350 workshop participants. JACL participants cited 376 weaknesses and 317 strengths attributed to the organization. A total of some 315 goals were identified.

It is of interest to note that the National Board identified 64 goals and 85 weaknesses. In comparison the other workshops averaged 36 goals and 43 areas of weaknesses.

Each workshop participant was asked to select and prioritize five top goals from the list of goals identified by the respective groups. Additional data have been collected from more than 300 Pacific Citizen readers who responded to the JACL opinion survey. This data will also be used by the national committee. An analysis of this data is in process.

In reviewing the data collected, several themes seem to be appearing. It is important to note that there are many other themes which will be evident as the data is analyzed and reviewed by the national committee. Here are some themes.

1. JACL's current mission statement is acceptable but needs refinement.
2. JACL's strengths are its network, membership support, legislative educational activities and in-kind resources among its membership.
3. JACL's weaknesses are its membership marketing strategies, narrow funding base, absence of coalitions with other relevant organizations and national committees which function in name only.
4. JACL's future goals were prioritized by the various workshop groups as follows:

Tri-District, California (morning group)

1. Attract younger members.

2. Leadership development for volunteers.
3. New programs.
4. Intensity educational programs.
5. Keep dues down.
6. Develop external funding base.
7. Advocate for Asian/Pacific Americans.

Tri-District, California (afternoon group)

1. Support human/civil rights issues.
2. Develop proactive programs.
3. Recruit young adult members.
4. Develop goals which are membership driven.
5. Build coalitions.
6. Develop career programs for staff.
7. Develop leadership among Nikkei youth.

Tri-District, MPDC, MDC & EDC

1. Increase the membership.
2. Achieve redress payments.
3. Develop youth leadership.
4. Establish financially secure organization.
5. Develop a public relations program.
6. Develop productive relationships with other Japanese American organizations.
7. Streamline National Board and Headquarters.

Bi-District, IDC & PNWDC

1. Build stronger local chapters.
2. Reach a firm financial situation.
3. Recruit young people into leadership.
4. Create organizational marketing plan.
5. Provide ongoing civil rights activities.
6. Recruit young people to JACL.
7. Computerize membership.

MDC

1. Develop a broad, secure fiscal base.
2. Attract youth and young adults into JACL.
3. Develop educational programs for leadership training.
4. Assure professional and trained staff.
5. Provide leadership opportunities for women.
6. Work with other Asian American organizations.
7. Develop public education program on understanding differences between Japanese Americans and Japanese nationals.

EDC

1. Move National Headquarters to Washington, D.C.

Continued on Page E-16

Rebuilding and Revitalizing

By Priscilla Ouchida

Several weeks ago, we witnessed the final chapter in the long struggle to obtain redress for wrongs inflicted upon Japanese Americans during World War II. With the signing of an appropriation bill containing redress entitlement, redress payments will now be a reality.

Redress will no doubt be one of the greatest accomplishments in Japanese American history. But with its resolution, JACL must face the question, "What after Redress?"

I don't think I am more or less qualified than anyone else to answer the question. However, I am a Sansei who in 1978 started research on a "redress" bill for Japanese American employees who were fired from their jobs with the state of California during World War II. Through those efforts, over 300 people received \$5,000 in the first successful "redress" bill in the nation. A decade later, I was still working on Redress from state income taxation. I have lived with Redress for 10 years, but as a new mother, I think I am also representative of the future of JACL. I'd like to share some of my thoughts on the what I would like to see in JACL's program.

Organizational Survival

Our first and foremost goal should be organizational survival. We have been neglecting the organization's infrastructure for a long time, and it is time we start work on our basic foundation. There has been a lot of discussion about identifying issues for the organization. But I think we should use the '90s to rebuild. I see the two key elements of survival as leadership

development and membership development.

The Nikkei community needs leaders in politics and in corporate America. And we need these Nikkei leaders to care enough about the community to go to bat for us when something needs to be done. I think Pacific Southwest District is doing a great job. They have devoted a lot of resources and effort to developing an outstanding leadership program. Not only has their leadership development program produced a group of Sansei who are active at the chapter, district and national levels, but it has also equipped young Sansei and Yonsei with skills that will be of help in their jobs and all other aspects of life. I feel the same way about our Washington, D.C. leadership program. I can't think of a more prudent way to spend our program dollars. In addition to being self-serving in that they identify and develop individuals to carry on the work of the organization, these programs reap benefits for the community as a whole.

Members Needed

We can't survive without members. And it's going to mean a lot of work for chapters because that is where the most effective recruitment takes place. But I think the ongoing Americanization of Nikkei in the United States, and the change that process is having on the community, provides chapters with an opportunity to attract new members. The reality is that the multi-racial family is the Nikkei family of the not-too-distant future. And crime rates, drug use, divorce rates, and other social statistics will continue to rise in the Nikkei community.

There are new community needs to which chapters

can respond. As families become Americanized, there is an increasing desire among parents to expose their children to their cultural heritage and to socialize with other Nikkei. Japanese cooking classes, community picnics, and children's events are making a comeback.

As the social problems of the majority population become evident in the Nikkei community, there is a need for seminars on drug abuse or AIDS, taking into account the idiosyncrasies of Japanese Americans. As senior members become less mobile, bus trips to a baseball game or shopping at factory outlets can be real treats. There is a desire to learn ways to get ahead in American society creating a demand for classes on getting into the college of your choice or personal presentation.

There are those who belittle such "social" events, but if it makes members happy and attracts new members, then it is worthwhile. I don't think we should judge the reasons a person joins JACL; it is more important that they join at all. In the end, it is numbers that makes us strong.

All of us need to make a personal commitment to the revitalization of JACL in the 1990s. If you care enough to say that something needs to be done to rebuild JACL, you care enough to do something. Don't look to someone else. No one cares more than you do. You need to get out there and identify potential candidates for the Washington D.C. leadership class. You need to put together an event and send out invitations to nonmembers. Yes, it is a lot of work. And maybe someone else will do it. But probably not.

—Priscilla Ouchida is the National JACL v.p. for General Operations.

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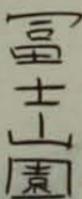
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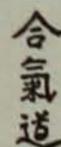
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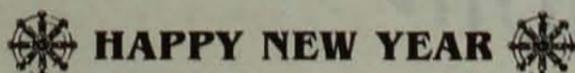


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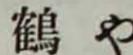
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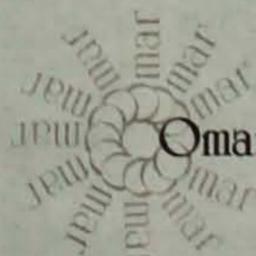
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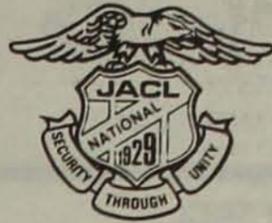
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New York's Nikkei Pioneers

By James Nishizaka

There were approximately a dozen Japanese American families in Brooklyn, N.Y. which had a population of about 2 million people. About one half of the families lived in Coney Island, the most famous American amusement area of that period. These six families operated amusement games and rides, small restaurants which served among the regular menu, chop suey on a hamburger bun and fried butterfly shrimp with a brown gravy on a hot dog bun, which I have never seen again. I recall eating the first rectangular pizza and the original, famous Nathan's

hot dog concession (now a national fast food chain) located in Coney Island.

Most of the families lived in the upper Westside of Manhattan where the Japanese American Christian church was located at 143rd St., near Broadway; the Buddhist church was at 93rd St. and Riverside Dr. The Christian minister, Rev. Kawamata and an Issei lady, Mrs. Nakamura, conducted a weekly Japanese language class on a rotating basis at the Coney Island homes of the approximately 20 children. Since Coney Island was at the extreme northern end of the city, it

Continued on Next Page

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<p>HAPPY HOLIDAYS! Minoru/Betty S.KANAGAKI Jackson Heights New York</p>	<p>Happy Holidays! George & Kay (Isamu) KYOTOW 200 Winston Drive Apt. 904 WINSTON TOWER 200 Cliffside Park, N.J. 07010</p>	<p>BILL & MARY SAKAYAMA 26 West End Ave. Florham Park, N.J. 07932</p>	<p>George & Kimi YUZAWA 167 De Long Ave. Dumont, N.J. 07628 Los Angeles Amache</p>
<p>Season's Greetings David Salovey P.O. Box 464 New York, NY 10014</p>	<p>Peace and Joy Ken and Jane YASUDA 28 Brookwood Dr., Southington, CT 06489</p>	<p>SEASON'S GREETINGS FUSU & HARRY ABE TREETOP 1100 Merritt Rd. Farmingdale, NY 11735</p>	<p>Season's Best Wishes James & Susan NISHIMURA Robert & John</p>
<p>SEASON'S GREETINGS Jane Aoyama-Martin ATTORNEY-AT-LAW 401 Broadway Suite 501 New York, NY 10013 (212) 431-6432</p>	 <p>Fulfillment, peace and joy in 1990! N. Taeko Okada 39-44 56 Street Woodside, NY 11377</p>	<p>Happy Holidays Woodrow and Hisayo Asai 501 W. 123rd St., Apt. 5G New York, N.Y. 10027</p>	<p>SEASON'S BEST WISHES Cyril Nishimoto Director Japanese American Social Services, Inc. 275 Seventh Ave. 15th Floor New York, NY 10001 (212) 255-1881</p>
<p>HOLIDAY BEST WISHES MIYAZAKI TRAVEL ENTERPRISES TOSHI MIYAZAKI 250 W. 57th St., Suite 1527 New York, NY 10019 (212) 586-9244</p>		<p>SEASON'S GREETINGS SHIMAMOTO G. Gentoku and Masayo THE REGENCY 2150 Center Avenue, Ft. Lee, N.J. 07024</p>	<p>HAPPY HOLIDAYS FROM LINCROFT (N.J.) The Narita Family</p>

REFLECTIONS

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total dedication to redress.

One legislator did not agree to vote yes until just the day before the final floor vote in the House. In a fourth meeting with Rep. Rod Chandler, Tomio Moriguchi, who knew him personally, and Tim Gojio, former JACL Washington representative, gave eloquent arguments based on economic losses and constitutional grounds, but Chandler evaded commitment. As the three of us started to leave I tried to sum up his position as being that of "qualified support," but he interrupted to say, "Before you quote me and give the wrong impression, just say to your group—that you went away disappointed."

In lobbying, you never give up, so as we shook hands, somewhat in last-minute desperation I said, when it comes time to vote please remember that if for no other reason, you should vote for the redress bill "because it's the right thing to do." The day before the vote on H.R. 442, a call came from Rep. Chandler's aide. "Rep. Chandler was genuinely impressed with the meeting with your group and he is going to vote yes." On C-Span, as the House debate progressed, there was Rep. Chandler at the podium saying, "I have thought about this with my mind for a long time, and until this week I was undecided, but when I turned to my heart I realized this is what has got to be done . . . let us do it because it is ultimately the right thing to do."

Sure, there may have been other factors in play—the Republican leadership may have signaled leaning toward approval. Votes may have been swapped. But the educating of the congressmen by constituents, and persistence in this task were vital ingredients.

In between, of course, there was the letter writing, particularly the quality letters written individually—not just form letters. One of the most significant lobbies was the veterans' support and then there were the testimonies at the hearings, the Day of Remembrance events, the media interviews, the talks before groups, churches, and classes, the working with coalition organizations getting supportive resolutions—all of these efforts had a great part in the process of grass roots lobbying. The face-to-face persuasion of the legislators could be viewed as the heart of the direct lobbying.

By the August 1988 signing of H.R. 442, nearly 40 actual personal encounters with the state congressional delegation had been chalked up, including close to half a dozen visits by Joe Kosai and Puyallup JACLers with Rep. Norm Dicks, which resulted in success. Final count of Washington state votes in favor of H.R. 442: 10 congressmen, 10 hard-earned "yes" votes.

Oregon, JACLers Homer Yasui, Jim Tsujimura, Terry Yamada, Walt Sakai, Chisao Hata and others did well, too. Oregon congressional delegation-7; "yes" votes-6. We Washingtonians could not have been effective in Oregon, no more than Oregon volunteers would have been effective in Washington. Likewise, Minnesotans, Californians, Nevadans or whoever could not have been effective in New Jersey, just as New Jerseyites would not have made any impact on the Midwest or West Coast delegations. Specific mention is made of New Jersey because JACL lobbying in that state produced excellent results, thanks to the hard work of persons like Charles Nagao, Tom Kometani and Tak Moriuchi. Out of 14 congressmen, 13 voted "yes".

With the realization that the story of the JACLers "in the trenches" has not been widely told, these tales of the congressional encounters in our state are cited to provide insight into the lobbying experience—what was our local experience was duplicated in many, many states throughout the nation by JACLers with names like Chiye Tomihiro in the Midwest, Ruth Hashimoto in New Mexico, Sam Yada in Arkansas, Gene Doi in Georgia, Mits Kasai and George Sugihara in the Intermountain states, Clarence Nishizu and the Kameis in Southern California, Fred Hirasuna and the late Tim Shimasaki in Central California, Wilson Makabe in Nevada, Bob Moteki in New York, Shirley Nakatsukasa in Indiana, Noriko Bridges in Northern California, and many, many others whose names are familiar in your particular areas. That was the beauty of the JACL lobbying effort—its national network spanned the entire country.

Educating the legislators was the essential key to lobbying. Persistence, perseverance, and at times patience were the tools to turn the key, opening the congressional minds to understanding and agreement. Getting that "yes" vote from each of the congressmen was an exciting and challenging game—an experience that could serve JACL in good stead on the growing need to influence and even initiate legislation which impacts Asian Americans looms in the future.

—Cherry Kinoshita, of Seattle, is the National JACL vice-president of Public Affairs.

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LONG RANGE

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2. Pursue human and civil rights issues.
3. Continue to combat racism and sexism.
4. Survey the interests/needs of younger Nikkei.
5. Advocacy for Japanese Americans.
6. Increase participation of younger Nikkei.
7. Foster Asian American coalitions.

PSWDC

1. Promote positive image to increase meaningful participation in community, social, and political activities.
2. Search out and support Japanese Americans for placement in political system.
3. Recruit professional staff as fundraisers, media people, etc.
4. Insure that redress payments are made.
5. Protect the rights of Japanese Americans; strive to secure/uphold civil/human rights for all people.
6. Provide senior citizen homecare and leisure time activities.
7. Increase membership of younger people.

PNWDC

1. Retain and expand membership.
2. Actively advance civil rights issues.
3. Develop programs of interest to younger members.
4. Establish a sound funding base.
5. Develop new leaders.
6. Improve coordination/dissemination of information.
7. Centralize membership renewals.

National Board

1. Improve the appeal of JACL to youth.
2. Educate public on human/civil rights.
3. Educate media on differences between Japanese and Japanese Americans.
4. Develop consistent and adequate funding base.
5. Provided political awareness and participation.
6. Improve membership recruitment.
7. Revamp the governing process.

The National Long Range Planning Committee's task is to draft a JACL strategic plan for discussion and approval at the JACL National Convention in San Diego, June, 1990. The plan will be drafted in January and submitted for preliminary review by the National Board and the various district councils. Any significant suggestions for changes or additions will be incorporated in the final draft before presentation at the San Diego Convention.

Members of the national committee were selected, based on their professional experiences and knowledge in the field of planning.

Serving on the committee are:

Lillian Kimura, associate director, National YWCA; Stephen Okamoto, Okamoto Financial Group; David Okimoto, director, Seattle Department of Health and Human Services; Ron Osajima, v.p. and general manager, Information Systems, VOH Delta Resources; Ron Taoka, attorney, U.S. Equal Employment Opportunity Commission; Grayce Uyehara, retired school administrator; Hank Tanaka, director, mental health agency.

The committee's task is formidable. As JACL President Cressey Nakagawa and JACL National Director Bill Yoshino have repeatedly stated, a new course of action for JACL must take into account its strengths, weaknesses and the changing environment. With redress coming to a successful conclusion in 1993 when the last entitlement payment will be made to an eligible recipient, now is indeed the time to take this needed step.

The intensive involvement of more than 350 JACL participants in nine workshops and 300 additional respondents to the JACL opinion survey are indicative of the grassroots planning efforts during 1989.

The committee looks forward to the feedback from its membership on its proposed Strategic Plan for JACL.

—Hank Tanaka, of Cleveland, is currently the governor of the Midwest District Council, chair of the Long Range Planning Committee and a former JACL national president.

PROBLEM

Continued from Page E-1

some of the physical differences of their forbearers have vanished. But the primary obstacle remains: their identification as of foreign nationality.

And this identification is more hurtful to them than it has ever been before now that they are a power in the community, now that so many of them are in league with fabulously wealthy Japanese buying into Hawaii. In former times an American might indulgently regard it as a manifestation of ignorance if an underprivileged laborer, holding American citizenship, identified himself as Japanese. The view is less indulgent when that same American citizen is a power in

local politics or business, or when he is known to be in league with Japanese tycoons buying up local real estate for firms in Japan.

The Nikkei are a minority. All about him are those who identify as Americans and are dedicated believers in American nationalism. They have reason to look askance as such organizations as the junior and senior branches of the Japanese Chamber of Commerce Nihonjin Kaigisho, at the United Japanese Society, the Japanese Women's Society and so forth.

Hawaii is no longer isolated. The airplane brings millions of visitors each year. Most of these visitors will return to mainland America to report what they found here.

Traditional religions taught the universality of human aims and the brotherhood of man. The new and greater religion of nationalism has no such softness. Nationalism is pitiless.

The extent that Americans will support their national religion is suggested by the interning of the Nikkei, the saturation bombing of Tokyo and the atomic bombing of Hiroshima and Nagasaki.

God forbid that American nationalism may again be directed against the Nikkei. But if the Nikkei are to avert such a disaster they should summon the emotional maturity to face facts and act accordingly.

—Allan Beekman lives in Honolulu, Hawaii.

N.Y. NIKKEI

Continued from Previous Page

took the teachers almost 2 hours to travel to Coney Island, a 5 cent subway ride.

In the late thirties, I recall visiting a fleet of Japanese warships anchored in New York on a goodwill visit. I remember drinking a soda in which the marble glass round cap was pushed in to drink the contents.

In 1939/1940, we visited the New York World's Fair which featured the General Motors' "Futurama" Pavillion and enjoyed the Japanese Exhibit Building.

War Years

My dad owned two skeeball game concessions located on the Coney Island 10-mile-long boardwalk, which was elevated about 12 feet above the beach and ran parallel to the Atlantic Ocean shoreline. On Dec. 7, 1941, my dad and I were working at one store and two brothers at the other. A police car drove up and they suggested we close up and go home. That evening, the other five families came to our home to discuss the situation. The police arrived and suggested that we stay home for a few days. Since the children had to return to school eventually, it was decided that they would return to school on Monday. We encountered little discrimination because our neighbors were principally Jewish and Italian American and many thought we were Chinese Americans.

My older brother volunteered for the Army and studied six months at the Army Japanese Language School at Fort Snelling, Minn. He served in the Philippines and with the Occupation forces in Japan.

Like the West Coast Japanese Americans, we were visited several times by the FBI and turned in a camera to the local police station; it was returned to us after the war.

My brother invited several buddies when he came home on leave and we noticed many 442 RCT soldiers walking on the boardwalk before their shipment to Europe. Actor Ralph Bellamy played at our concession and I observed actress Rosalind Russell strolling on the boardwalk.

Post-War Years

Seven of the eight siblings (four boys and four girls) graduated from private and public colleges and universities. Incidentally, seven of the eight brothers and brothers-in-law obtained engineering degrees. A brother and I graduated from Brooklyn Technical High School, one of the six magnet high schools in N.Y.C., which included the Bronx High School of Science and the Manhattan High School of Performing Arts on which the TV program, "Fame" was based. The other six siblings graduated from the local A. Lincoln High School. Alumni include playwright Arthur Miller, Actor Lou Gossett, former Met shortstop Lou Mazelli, former U.S. Rep. Elizabeth Holtzman, singers Neil Sedaka and Neil Diamond and several Pulitzer Prize winners.

During the Korean War, the U.S. Army instituted a program in which graduate engineers and scientists were assigned to all-technical companies to perform engineering work. I was assigned to Aberdeen Proving Grounds, Md., and worked on track vehicles (tanks, landing vehicles, etc.) as a PFC for two years.

A brother-in-law who was the president of the National JACL witnessed President Reagan sign the redress bill in Washington on Aug. 10, 1988.

—James Nishizaka, born in Brooklyn, N.Y., lives in Torrance, Calif.