

## The Nisei Week Queen pageant — a tradition worth keeping?

BY MIKA TANNER  
Special to the Pacific Citizen

Each year during the annual Nisei Week Festival in Los Angeles, a young Japanese American woman is chosen to represent the local JA community, the historic Little Tokyo area, and the JA way of life. Crowned as the Nisei Week Queen at the festival's annual Coronation Ball, this woman has the honor of carrying on a tradition that has defined and united the community since 1935, a tradition that continues to excite the participation and imagination of many young JA women. This year on August 15, Toyoko. Tiffany Hattori inherited the coveted title, selected among six other contestants after a night of intense competition.

The 23-year-old Queen was born in Japan, speaks Japanese fluently, and was evaluated by a panel of judges on her poise, charm, public speaking abilities, appear-

ance in a traditional kimono, and her overall physical beauty. As the Nisei Week Queen, Hattori will receive an assortment of prizes and cash gifts, as well as expense-paid trips to Japan, Hawaii, Seattle, and Northern California. During her reign, she will act as the goodwill ambassador of the Los Angeles Japanese American community, making appearances at store openings, regional festivals, baseball games, and other events through-

out Southern California.

The Los Angeles JA community is not alone in this tradition; cities with large JA populations such as Honolulu, San Francisco and Seattle have similar pageants in which young women are selected as the face and figure of the local Nikkei community. Despite this longstanding custom, however, many JAs wonder at the purpose of these

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Toyoko Tiffany Hattori is crowned the new 1998 Nisei Week Queen.

## The battle over the 2000 census has begun

BY GREG MAYEDA  
Special to the Pacific Citizen

WASHINGTON, D.C.—The Census Bureau will not start counting people until April 1, 2000, but in Washington a heated political fight has begun over how people will be counted. Despite the seemingly dry nature of this debate, the stakes are high. Consequently, Asian Americans and other minority communities are following the developments closely. At the core of the issue is the undercounting of urban minorities, racial populations, children and seniors, and the method to be used to make the 2000 Census more accurate and cost effective than the 1990 Census.

According to the Census Bureau, the 1990 Census missed 8.4 million people and double-counted 4.4 million others. Nationally, 23 percent of Asian and Pacific

Islanders were not counted; 4.4 percent of African Americans were missed; 5 percent of Latinos and persons of Hispanic origin were missed; and 12.2 percent of Native Americans living on reservations were not counted. Children had the highest undercount of all — 2 million.

### Why census data is important

The primary uses of census data are to: 1) reapportion congressional seats and draw legislative districts; and 2) allocate billions of dollars in government funds. President Clinton recently noted that the census has a deeper meaning: "It's about gathering fair and accurate information we absolutely have to have if we're going to determine who we are and what we have to do to prepare all our people for the 21st

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## Raising awareness, providing support among and beyond API gay/lesbian youth

BY TRACY UBA  
Special to the Pacific Citizen

For his 19th birthday, Christian Alvez threw himself a party with his then-boyfriend, after having recently come out as being gay to his parents and moving out of his home. He had invited them to attend the celebration but later forgot, so when they showed up at his door, he was understandably surprised. What his parents found however, was cause for even greater surprise. Their son, jokingly dressed up — in a huge purple dress.

It was just under a year prior that Philippines-born Alvez had first revealed his sexual orientation to his parents, first to his father and soon after to his mother. He recalls the initial difficulty that they, particularly his mother, had with the news. "She could not understand it. It was just something that was not part of her consciousness at all. We've had to work a lot on it."

The issue of when and how to come out to one's family was something that Vicky (who preferred not to use her last name for this story), a 21-year-old Chinese woman born in Vietnam and the youngest of 12 siblings, did not have the option of planning out. At 20, one of her brothers accidentally found out about her girlfriend and told her parents. To her astonishment, her parents had already suspected that she was a lesbian after consulting a fortune teller, who revealed to them that "your daughter isn't interested in guys."

"This is who I am," she finally admitted to them, though she recalls, "I didn't use the word 'lesbian' because in Chinese there's really no word for homosexuality. It was hard to explain to them."

It is often these types of cultural barriers which account for the higher number of young closeted gays

among API and APA communities. In other cases, there are those who don't have in their life agenda the (desire or choice) to ever come out to their families because they fear they might be disowned or because of the shame factor," Alvez says. "I think that's the biggest part of not coming out to your family, the shame you're bringing, and that's across all API communities."

On the other side of the fence of course are the parents, those who cannot understand, those who are in denial or those who simply don't know how to cope once their child does come out. Just ask Harold and Ellen Kameya about the difficult road towards understanding and acceptance it has been since their daughter, Valerie, came out to them in 1988.

It wasn't until 1990 that they finally realized they needed an outlet to help them deal with their pain, and so they turned to a support group, Parents and Friends of Lesbians and Gays (PFLAG). As one of the first Asian American couples to attend meetings, they found solace in being able to speak with other families who were experiencing similar hardship.

"Throughout the years, as the level of public education has gone up, youngsters are realizing more and more that they do have a right not to have to lie. So people are coming out at a younger and younger age," notes Harold Kameya, now a spokesperson for PFLAG's speakers bureau.

But the Kameyas are still in the minority when it comes to Asian and AA parents who are openly sup-

portive of their children, much less joining in the fight to promote tolerance. And Alvez and Vicky are still in the minority of API queer youth who risk disapproval and misunderstanding from their families for the sake of coming out.

Vicky, in fact, remembers crying when her mother confronted her directly. "Do you think I want to be like this?" she asked. "The pain that I go through?" Though on that occasion she was able to discuss her

Two other Nikkei suing the government are Carole Song and

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Youth Program Coordinator Christian Alvez in his APAIT office.

sexuality with her mother for the first time, Vicky still lacked the kind of emotional support that she needed from her family and thus felt very isolated.

It was that feeling of isolation which eventually prompted her to seek other avenues of support and encouragement. Today, not only does she serve as the vice president of the Gay and Lesbian Student Union at Pasadena City College, but she volunteers her time as a so-

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# Pacific Citizen

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## Holiday Issue kits are coming

The *Pacific Citizen* has recently mailed out its Holiday Issue packets by first-class mail. Chapter representatives who receive the kits are asked to call Brian Tanaka upon receipt at 323/725-0083 or 800/966-6157.



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## JACL Calendar

### Eastern

#### NEW YORK

Sat. Aug. 29 — New York Chapter Annual Picnic, 3 p.m.-dusk. RSVP: Drs. Sam and Sumi Koide, 914/693-2058.

### Intermountain

#### UTAH CHAPTERS

Sat. Sept. 26 — Autumn Golf Classic scholarship tournament, Murray Parkway Golf Course. RSVP by Sept. 12, Floyd Mori, 572-2287.

### NC-WN-Pacific

#### GOLDEN GATE

Sat. Sept. 5 — Memorial Service for NCWNP Regional Director George Kondo, 3 p.m., Higashi Honganji Temple, 1524 Oregon St., Berkeley. Info: Yosh Nakashima, FAX 217/725-0064.

#### DIABLO VALLEY/TRI-VALLEY

Sun. Aug. 30 — Joint Diablo Valley/Tri-Valley picnic, 12-5 p.m.,

Pleasant Hill Park. Details: Lainie Kunihiro, 925/930-926.  
**FLORIN**

Sat. Sept. 26 — Florin JACL 8th Annual Women's Day Forum; see Community Calendar.

#### SAN JOSE

Sat. Oct. 10 — San Jose Chapter's 75th Anniversary Celebration, 6 p.m. cocktails, 7 p.m. dinner, San Jose Hyatt Airport Hotel. RSVP by Sept. 7 for table rates: Jeff Yoshioka, 408/879-0800, Judy Nizawa, 408/733-7692 or 650/329-3867, JACL office, 408/295-1250.

### Central California

#### FRESNO

Fri., Sept. 11 — Piano concert by Jon Nakamatsu, Van Cliburn Competition winner, Fresno State campus. Info, tickets: CSUF Music Dept., 209/278-2654. Reception sponsored by Fresno JACL.

### Pacific Southwest

Sat. Sept. 19 — PSW District Awards Dinner commemorating the end of the redress program, cocktails 6 p.m., din-

ner 7 p.m. Torrance Hilton Hotel, 21333 Hawthorne Blvd., Torrance. Info, RSVP: 213/626-4471, or psw@jaci.org. \$75 general, \$35 students; proceeds to train future AA community leaders.  
**WEST LOS ANGELES**  
Sun. Sept. 13 — W.L.A. Auxiliary Aki Matsuri II, 9:30 a.m.-3 p.m., Venice Japanese Community Center, 12448 Braddock Dr., Culver City. Info: Jean, 310/390-6914, Eiko, 310/820-1875.  
Sat. Oct. 3 — JACL/PSWD Campaign for Justice fund raiser turn-around to Stetline, 6:15 a.m.-midnight, 244 S. San Pedro St., Little Tokyo. RSVP by Oct. 1: Ken Inouye, 714/967-0934 or 949/586-6640. All-day parking available. ■

### DEADLINE FOR CALENDAR

is the Friday before date of issue, on a space-available basis.

Please provide the time and place of the event, and name and phone number (including area code) of a contact person.

## COMMUNITY Calendar

### East Coast

#### NEW YORK

Sat. Sept. 12 — Program, "The New York Japanese American Community during WWII," 1-3 p.m., Ellis Island Immigration Museum 3rd Floor Conference Room. Info: 212/952-0774. Speakers, Suki Ports, Monica Miya, others.

Through 1999 — Japanese American National Museum's exhibit, "America's Concentration Camps: Remembering the Japanese American Experience." Ellis Island Immigration Museum, New York City. Info: JANM (Los Angeles) 213/625-0414, (New York) 212/952-0774. Admission to the exhibit is now free.

### The Midwest

#### ST. LOUIS

Sat. Mon., Sept. 5-7 — Japanese Festival, 10 a.m.-10 p.m. Sat.&Sun., 10 a.m.-5 p.m. Mon., Missouri Botanical Garden 4344 Shaw Blvd. Info: 314/577-9400, 800/642-8842. Bon-sai, Ikebana, juggler, music, the candyman, tea ceremonies, Bon Odori, cooking demos, kimono fashion show, shibori dyeing, raku pottery demos, children's activities & crafts, candle-lit walks in Seiya-en, marketplace, processions, food booths.

### The Rockies

#### ALBUQUERQUE

Through Aug. 29 — Exhibition by the Hiroshima Peace Art Association and the Nagasaki Peace Exhibition Committee, South Broadway Cultural Center. Info: Thomas Powell, 505/873-4817.

### Northern Cal

#### SACRAMENTO

(R) Sat. Sept. 5 — Greater Florin Area Japanese Reunion, 1-5 p.m., dinner 5:30 p.m., Red Lion-Sacramento Inn, 1401 Arden Way. Info: James Abe, 916/363-1520.

Sat. Sept. 26 — 8th Annual Women's Day Forum, 8:30 a.m.-3 p.m., Japanese American Archival Collection Library, South Reading Room, CSU Sacramento, 6000 J St. RSVP, payment by Sept. 14: Florin JACL, P.O. Box 292634, Sacramento, CA 95829-2635. Info: Utao Kimura, 916/421-3927. Donation: \$35, \$20 for JACL members, students \$10, includes con-

tinental breakfast, lunch.

#### SAN FRANCISCO

Through Aug. 30 — Exhibit, "At Home and Abroad: 20 Contemporary Filipino Artists," plus a program of films, music, dance, lectures, readings, etc., The Asian Art Museum, 78 Teah Garden Dr., Golden Gate Park. Info: Michele Ragland-Dilworth, 415/379-8813, recording, 415/379-8801.

#### Fri.-Mon., Sept. 4-7

— Buddhist Church of San Francisco Centennial Celebration: photo exhibit, 11 a.m.-4 p.m., visitation service (transportation available), Chigo parade, centennial service and banquet, lecture series, 1881 Pine St. Info: Teresa Ono, 415/346-1972.

Sat., Sept. 5 — Buddhist Church of San Francisco family picnic, 10 a.m.-4 p.m., Coyote Point County Recreation Area, San Mateo. Info: Teresa Ono, 415/346-1972. Transportation available.

#### SAN JOSE

Fri. Aug. 28 — Shinzen goodwill basketball program. Info: Japanese American Chamber of Commerce, 408/288-5222 or kabochayajoy@aol.com.

#### STOCKTON

(R) Sun. Sept. 6 — 50-year reunion party, "Coming Home to French Camp," Stockton Buddhist Temple. Info: Gail Matsui, 209/823-8964, or Lydia Ota, 209/956-3437.

### Central Cal

#### FRESNO

(R) Fri.-Sun., Oct. 16-18 — Jerome and Denison High School Reunion, Double Tree Hotel, 1055 Van Ness Ave. Hotel Reservations, ASAP, in Calif. 800/649-4955; out-of-state 800/222-TREE, local 209/485-9000. Reunion reservations by Sept. 19, info: Shigeko Masuda Okajima, 209/875-3878; Amy Sasaki Yano, 209/638-5543; Miyoko Kunitake Kawamura, 714/961-1249; Shiro Tahara, 916/428-0494.

Sun. Aug. 30 — Nisei-Sansei Night Fresno Grizzlies vs. Edmonton Trappers. Tickets: Ray Arifuku, 209/278-2654.

### Southern Cal

#### LOS ANGELES

Sat. Aug. 22 — Award-winning Film, "442: For the Future," 1:30p.m., Japan America Theatre, 244 S. San Pedro St., Little Tokyo. Tickets, info: 213/680-3700.

Sat. Aug. 22 — "Chilivisions" chili cook-off fundraiser, JACC Plaza, 5

p.m. plus screenings of new productions by Asian Pacific Islander filmmakers, 7 p.m. 244 S. San Pedro St., Little Tokyo. Info: Visual Communications, 213/680-4462x62.

Sat. Aug. 29 — Norwalk Dance Club "Hawaiian Nite" dance social, 7 p.m., Southeast Japanese School & Community Center, 14615 S. Gridley Rd., Norwalk. Info: Mitzi Shiba, 714/527-5714.

(R) Fri.-Sun., Oct. 16-18 — Jerome Relocation Reunion, bus to Doubletree Hotel in Fresno, boarding at 10 a.m., New Garden Hotel, 1641 W. Redondo Beach Blvd., Gardena. Info: Sam Mibu, 310/532-9730, Bob Nakashima, 714/638-8890, Miyo Kawamura, 714/961-1249; New Garden Hotel, 310/327-5757, parking \$2/night.

#### ORANGE COUNTY

Sat. Aug. 22 — Sansei Singles & Greater L.A. Singles "Great Escape" dinner dance, 6p.m.-1 a.m., New Otani Hotel Grand Ballroom, 120 S. Los Angeles St., Little Tokyo. Info: Calvin 714/952-1846, Colleen 626/441-4114, Gene, 562/862-5529, Janet 710/835-7568, Mitchell, 213/309-4317.

#### SAN DIEGO

Sun. Sept. 6 — Bazaar, Ocean View United Church of Christ, 11 a.m.-3 p.m., 3541 Ocean View Blvd. Info: Christine Yoshioka, 619/233-3620.

### Arizona-Nevada

#### LAS VEGAS

(R) Sun.-Wed., Oct. 4-7 — Amache Reunion, Union Plaza Hotel Casino. RSVP by Aug. 31. Info: No. Calif., Cal Kitazumi, 415/386-4162; Central Calif. — Asa Yonemura, 209/266-3012; So. Calif. — Robert Ichikawa, 310/325-0062 or Gene Kawamoto, 213/728-1363; Denver — Haru Kitamura, 303/287-2958; Midwest — George Hidaka, 773/275-9210; Las Vegas — Bill Hidaka, 702/451-9408; Hawaii — Jody Maruyama, 808/734-6012.

#### RENO

(R) Fri.-Sun., Sept. 11-13, Heart Mountain Class of '48 Reunion, Flamingo Hilton. Info: Alice Yamane, chairperson, 780 Santa Rita Ave., Los Altos, CA 94022.

### Alaska - Hawaii

#### HONOLULU

Through Sept. 2 — Presentation in observance of the 100th anniversary of the U.S. annexation of Hawaii, Bishop Museum. Info: 816/847-3511. ■

## Small kid time



## Gwen Muranaka



# Coming Home: New exhibit at the Japanese American National Museum sheds light on resettlement period

BY MIKA TANNER  
Special to the Pacific Citizen

For many people, the closing of the American concentration camps in 1945 marks the final chapter in a tragic story, after being labeled the "enemy" by the American government on the basis of their Japanese ancestry and incarcerated in concentration camps. JAs were finally free to return home and rebuild their lives and communities. Turning their attention to the task of survival, JAs saw the period after the war as a clean slate, a time to redeem themselves in the eyes of the American public. Loosely termed "resettlement," this period from 1945 to 1965 spawned the creation of the "model minority" when, like the phoenix rising out of the ashes, Japanese Americans rose from their status as social pariahs to become the latest American success story.

However, to characterize this period as a simple transition from a community destroyed to a community triumphant misses a large part of the story. The process of resettlement cannot be separated from the overall camp experience; to do so negates the hardships, the failures, and the emotions JAs en-

14, the exhibit tells the complex story of the resettlement process, featuring photographs, home movies, artifacts, and oral histories from this definitive period in history.

Curators Darcie Iki and Jim Gatewood hope the exhibit will open up discussion within the community and invite people to talk about their memories of resettlement. "Scholars and community people haven't talked very much about resettlement," Gatewood said, commenting that the focus has been instead on the incarceration period from 1942 to 1945. "They see the closing of the camps as an end in and of itself. But I think that if people really want to understand the impact of camp, they need to be able to contextualize not only what happened in camp, but before and after camp as well."

Although most of the camps did not close until the end of 1945, the resettlement process began as early as 1942. Almost immediately after the building of the first "assembly centers," the War Relocation Authority (WRA), the civil agency responsible for the administration of the camps, was devising strate-



Children at a trailer camp in Burbank, Calif., in March 1946.

PHOTO COURTESY OF RONNIE MACIAS & RAEY HIRATA

lowed inmates to apply for indefinite or permanent leave from camp. However, the process was so complicated and the requirements for eligibility so restrictive that the bulk of JAs did not actually leave until 1943. In order to be eligible,

applicants had to have proof of employment or admission to a government approved university and live in communities that were not hostile to the prospect of JA resettlers. By jumping through these various hoops, many JAs, mostly Nisei, established themselves in cities throughout the Midwest and the East Coast such as Denver, Chicago and Seabrook, N.J.

On January 2, 1944, the exclusion orders were lifted and JAs were allowed to return to the West Coast. At the same time, the

WRA also announced its plans to close all camps under its administration within a year, a decision that was met with anxiety by many of those who still remained incarcerated. These Japanese Americans, most of them elderly Issei, or families with young children, suffered feelings of apprehension and insecurity as they faced the uncertainty of the outside world. Their homes and businesses having been taken away from them three years

earlier, they had little to return to. Reports of anti-JA hostility and violence only served to magnify the fear and tension that was prevalent among the remaining inmates at that time. Equipped with the \$25 and transportation fare given to them by the WRA, most felt they had little choice but to make their way back to the only home they knew, the West Coast they had been accused of endangering.

Upon their return, resettlers faced open animosity from local residents. In the first six months of 1945 alone, the *Pacific Citizen* reported more than forty incidents of violence or intimidation aimed at the returning JAs. The resettlers were also subject to widespread harassment in the form of threatening phone calls and letters, and local homes and businesses displayed anti-Japanese slogans in their windows as an expression of their hatred. It was not the welcome one would wish for.

Initially, the most pressing problem for the resettlers was one of adequate housing. The war had created a critical housing shortage which was further exacerbated by the existence of racial covenants, legally binding agreements that prevented JAs and other people of color from renting houses or apartments.

As a rectifying measure, the WRA worked to set up hostels, military barracks and trailer camps to temporarily house the overflow. Often, the conditions in these makeshift facilities were worse than those in the concentration camps. Artist Estelle Ishigo, whose scrapbook and photographs of life

in the trailer camps is featured in the exhibition, describes her new home as a place where "trailers leaked in the winter rains, beds became moldy, the ground a muddy swamp, and water stood in deep pools with green slime."

Finding employment was also a challenge. Most Issei who had lost everything did not have the capital or the spirit to reestablish businesses or farms from scratch. Furthermore, although employment opportunities were plentiful in the post-war economy, many jobs were not available to JAs. Even educated and skilled Nisei were forced into menial jobs or businesses that required little capital, such as gardening, carpentry, and domestic service.

Gradually, however, conditions improved. As many legal barriers allowing discriminatory practices began to fall, JAs appeared to assimilate more fully into mainstream American life. Climbing the social and economic ladder of success, JAs suddenly found themselves the subject of newspaper and magazine articles hailing them as "superior citizens" and the "model minority."

For much of the public, the story ends here, a happily-ever-after in a country full of happily-ever-afters. However, this version neglects to mention those who did not fit into the picture — the elderly Issei who never got back on their feet, Tule Lake segregates, renunciants who left for Japan, and countless others.

Furthermore, it ignores the fact that the JA community sought to erase the painful memories of camp from their collective memories. Trying to achieve some sense of normalcy, many JAs simply buried the past in an effort to move on. "People didn't have the luxury of asking themselves what had happened," Gatewood said. "They were so busy just trying to survive and make the best out of a bad situation." He stresses that many JAs are still dealing with the events of World War II, and that he hopes the exhibit will help them focus on resettlement as another part of that experience.

Strolling through the exhibit, one gets a sense of both the postwar despair and triumph of the JA community. Iki hopes that the visitor is able to get a clear sense of the complexity of the resettlement process. "Just because they weren't behind barbed wire, it didn't mean that those Japanese Americans were free — not only did they carry the baggage of camp along with them, but many discriminatory practices and restrictions on freedom still existed."

The exhibit ends with a tribute to those internees whose lives were irreparably shattered because of the war, and poignantly stresses the need for the JA community to come to terms with the pain of their memories. For many, resettlement has been a lifelong process; not simply a journey to a physical place, it also represents a reconciliation with the past, an understanding of the present, and hope for the future. ■



PHOTO COURTESY OF RONNIE MACIAS & RAEY HIRATA

The family dog, Butch, sits outside the Ishigo trailer in Lornita, Calif., circa 1945-1948.

dured while readjusting to life beyond barbed wire. It also prevents a full understanding of their wartime exile and imprisonment, and without understanding, there can be no reconciliation.

It is to further this understanding that the Japanese American National Museum developed its latest exhibit, *Coming Home: Memories of Japanese American Resettlement*. Opening on August

gies on how to permanently resettle the "loyal" JAs outside of the Western Defense Command's restricted zone. By scattering the JA population throughout the United States, thereby discouraging the establishment of ethnic enclaves, the WRA believed another "serious racial problem" could be successfully avoided.

By September of 1942, mechanisms were set in place that al-

## The battle over the 2000 Census

(Continued from page 1)

### century.

Census data is the basis for virtually all demographic information used by educators, policy makers, journalists, and community leaders — to determine where to build more roads, hospitals and childcare centers, and which communities need more federal help for WIC (women and infant children), Head Start, seniors' nutrition programs, job training and other services. Businesses rely on census data for marketing, hiring, and expansion plans.

### History

The constitution requires the Congress to conduct an "actual enumeration" of the "whole number of persons within each state" every ten years. The precise meaning of these words has been the subject of political debate since Thomas Jefferson conducted the first United States Census in 1790. Both he and President Washington believed there was an undercount of the population. This led Washington to use the first presidential veto because he did not agree with the formula used to

distribute seats among the states.

### Scientific sampling battle

In an effort to remedy the historic problem of undercounting, the Census Bureau wants to use a scientific method called statistical sampling. The Republican leadership in Congress believes this method is unconstitutional and is doing everything it can to prevent it from being used. House Speaker Newt Gingrich (R-Ga.) authorized a lawsuit against the Commerce Department (the Census Bureau's supervising department) challenging its constitutionality. The Supreme Court is expected to ultimately resolve the dispute. Republicans in Congress are also trying to coerce the Census Bureau to abandon the plan by restricting appropriations for the entire agency.

### How the census and sampling work

The Census Bureau will conduct four separate mailings. In early March 2000, 120 million letters will be mailed to every address in the U.S. announcing that the census forms will be arriving soon. In mid-March the Postal

Service will deliver the forms, which ask questions such as name, gender, age, race and marital status. In late March letters will be sent to all addresses reminding them to return the forms. In early April a second mailing of 120 million forms will be delivered to every address.

Starting in late April and continuing until early June, approximately 400,000 census enumerators will be visiting housing units that did not mail back their forms — about 22 million. Once responses from 90 percent of each census tract have been received, the remaining households will be "counted" using a statistical sample drawn from a survey of 750,000 households. The sampling plan is based on recommendations made by the National Academy of Sciences.

### Why it is preferred

Trying to count every non-responding household door to door is expensive and in the past has led to inaccurate results. Sampling will reduce the time in the field and reduce the number of "double-counts." Proponents argue that this method is superior to any al-

ternative — including giving the Census Bureau a blank check and unlimited time to visit every non-responding household. It has been endorsed by the American Statistical Association and the American Demographics Association as the best method to reduce costs and increase accuracy.

### Why it is controversial

Despite the scientific support for sampling, congressional Republicans view it as a direct attack on their political majority. Although the method was developed by mathematicians and not politicians, they fear that the sampling data will be manipulated to favor Democrats. They interpret the constitutional phrase "actual enumeration" to mean "count one by one." Their underlying fear is that sampling will lead to a more accurate count of urban minorities and result in a reshaping of congressional districts, shifting power to a population that traditionally votes for Democratic candidates.

The decision over which counting method shall be used will be determined in the next few months. The results will not be known until December 31, 2000, when the President delivers the official count to the Secretary of the House. ■

# Campaign for Justice not over yet; Japanese Latin Americans to continue fight for equal treatment

BY JULIE SMALL  
Co-chair, Campaign for Justice

As the Civil Liberties Act sunsets, Campaign for Justice wishes to express our deepest gratitude to supporters for joining our fight for redress. We assure you that with your support we will carry on past August 10 to fight for an equitable redress for Japanese Latin American former internees.

The recent settlement of the Japanese Latin Americans' redress case *Mochizuki v. the U.S.* marks a major achievement for Campaign for Justice but it does not bring an end to our redress efforts.

The June 12 settlement, the result of a two-year legal battle to win redress for Japanese Latin Americans whose claims were denied under the Civil Liberties Act of 1988, provides a letter of apology and \$5,000 payment to all Japanese Latin Americans interned in the United States during World War II, as long as the funds in the Civil Liberties Act last.

For Japanese Latin Americans who had endured violations of their most fundamental rights, accepting \$5,000 reparations was a bitter pill to swallow, but they did so in the hopes of providing some measure of justice now to elderly survivors. The choice to settle was made with the hope that we might

pursue a full redress payment of \$20,000 via an act of Congress in the future. Whereas the terms of the out-of-court settlement cannot be altered, the Campaign is free to pursue legislative remedies to what is clearly an insufficient reparation for people who were kidnapped, imprisoned and robbed of their belongings, businesses and homes.

## Why the settlement was accepted

The assessment of the lawyers for "the class" was that the chances of winning in court were low. This meant that if the settlement offer were rejected it was very likely that the Japanese Latin Americans would end up with nothing, not even an apology. Additionally, it could take years to complete the appeals process, a delay which might mean many Japanese Latin Americans would not survive to see justice done. Even if litigation were successful some time in the future, it was unclear whether there would be any monies left in the Fund, or whether it could be obtained elsewhere. Moreover, under the Civil Liberties Act, adults of Japanese ancestry who were deported to Japan during the war are barred from redress, whereas under the settlement, adult Japanese Latin Americans are eligible. Also,

the settlement specifically permits Congress to augment the amount of redress payments.

The settlement not only provides an apology and some redress rightfully for all the Japanese Latin Americans who suffered, it does so regardless of where they now reside. Importantly, the settlement gives choices to the Japanese Latin Americans: they can accept the settlement, reject the settlement by "opting out," or accept the settlement but file objections to it, to be decided at the November 17 fairness hearing.

"Opting out" permits those Japanese Latin Americans to refuse the settlement, and allows them to instead try to win the \$20,000 in the courts. The lawyers for the class believe that while there is a chance of winning, it is small, and it is probable that they would lose and end up with no redress payment or apology at all.

## Response to the settlement

In the weeks following the settlement many internees and prominent members of the community have criticized the government's decision to offer only \$5,000 to Japanese Latin Americans who underwent the same deprivation of liberty as Japanese Americans imprisoned during WWII. Critics condemn the disparity as a symbol of

continuing discrimination that should be addressed through legal or legislative action.

The internees themselves have expressed everything from surprise to disappointment and bitterness. A few internees have stated that they will reject the settlement.

**Opt Outs**—The settlement includes an opt out provision for those who wish to reject the settlement. All class members who made an application to the ORA have until September to file an opt out request. The Campaign recommends that they consult a lawyer before opting out of the settlement. Attorney Paul Mills, former member of the legal team for *Mochizuki v. The U.S.*, is willing to represent to opt out of the settlement and sue independently. Former internees should contact Campaign for Justice for more information.

## Campaign to ask Congress to add to redress funds

Even if efforts to initiate legislative action to increase the amount of payment fail, the Campaign expects to ask Congress to appropriate funds to ensure the \$5,000 to all class members. The ORA is confident that there will be enough money in the Civil Liberties Reparation Fund, yet a large influx of new claims from Japanese Ameri-

cans casts uncertainty on the payments.

## International outreach

To date only 560 claims from Japanese Latin Americans have been filed with the ORA. The Campaign estimates that as many as 600 more former internees could be eligible for the redress. Class members who did not apply to the ORA by August 10, 1998, will still be bound to the settlement agreement and therefore will be rendered ineligible for the redress under the settlement and barred from suing the U.S. Government in the future under the same causes of action.

## Call for community support

The Campaign is in critical need of funds. Donations should be made payable to Campaign for Justice and sent to: P.O. Box 214, Gardena, CA 90248. (Thanks to all of you who participated in the East West Players' benefit performance of *Hunk O' Burning Love!* It was a success.)

We are also encouraging people to write to President Clinton via the Campaign and cc the letter to their elected officials, and to express their support in public forums and seek the assistance of other organizations for further efforts. ■

## Making amends

(The following editorial is reprinted with permission from the *St. Petersburg Times*.)

The list of wrongs this country perpetrated against people of Japanese descent living in the Western Hemisphere during World War II just seems to get longer.

We imprisoned 120,000 Japanese Americans and aliens in internment camps in the West, pronouncing them potential traitors on the basis of their ancestry alone. We kidnapped about 2,200 Latin American Japanese from their homelands in order to use them as human bargaining chips to trade for American prisoners in Japan.

Now it turns out the FBI also ordered railroad and mining companies to fire their Japanese-American employees in the western United States. Our government saw them as a national security risk, again based solely on ethnicity.

It took more than 40 years for our government to formally recognize its mistreatment of Japanese Americans during the war. One of President Ronald Reagan's last official acts in office was to sign the Civil Liberties Act of 1988, which gave internees or their survivors a \$20,000 reparation payment and an official apology. Those kidnapped by our government from Latin America weren't included under the law and had to sue. Their suit, settled in June, got them an apology and a partial reparation.

Now those who were fired are finally getting their due.

Since the beginning of the year, the Justice Department's Office of Redress Administration has paid reparations to about 250 children of fired workers, and 70 applications are under review. But there's a problem. The reparations law sunsets after 10 years, on Aug. 10, 1998. Any survivors of fired workers who have not filed by then will be foreclosed from applying.

Congress should extend this deadline due to ORA's failure to recognize the legitimacy of these claims early on.

The forced firings were known to ORA near the beginning of the reparations program in 1988. Fumie Isui Shimada, the daughter of a fired railroad worker, had applied early on for reparations based upon her father's job loss and the curfew and travel limits placed upon her family during the war. But ORA rejected her application on the

grounds that she had no proof that the government was complicit in her father's firing. Over the years, the reparation claims of hundreds of other firing victims and their children were similarly rejected. Although Justice Department spokesman Stuart Ishimaru says ORA searched for evidence of an FBI link to the firings, inexplicably, wartime FBI files were not checked. Meanwhile, Shimada spent years searching archives for the proof the government said it needed.

Ishimaru says that a recent check of newspaper archives uncovered evidence that all Japanese workers of one company were fired the day after a visit from the FBI. With that and other collected evidence including a letter Shimada obtained, from an official with the Nevada Northern Railway dated Dec. 11, 1941, that ordered the suspension of pay for all Japanese, Italian and German workers, the Justice Department finally approved reparations for the fired workers.

The change of heart may be credited to acting Assistant Attorney General for Civil Rights Bill Lann Lee. In February, Shimada and others personally met with Lee, and the policy change was announced a few weeks later.

But the program is ending, which means families of the fired workers were given just seven months to apply. And because little attention has been brought to that issue in Utah, Nevada and Colorado, where many of the firings occurred, there could still be a large number of eligible people who don't know to apply. The law should be extended, and ORA should continue to do all it can to alert those potentially eligible. That includes poring through archives to find the names of those fired and trying to locate them or their survivors.

Our government inflicted great harm to thousands of Japanese Americans through mass internments and summary firings. The reparations law was intended as a gesture of contrition and a token payment of redress. ORA failed to recognize, for nearly the entire term of the law, the full panoply of harms our government caused. As a result, many may lose out even on that gesture. To make up for this foot-dragging, Congress and the Justice Department should be doing everything in their power to extend the law's deadline and find those to whom this country needs to make amends. ■

## The Nisei Week Queen pageant tradition

(Continued from page 1)

contests, questioning the message it sends to young women about their value to society.

Mei Nakano, a member of the Japanese American Citizen's League, opposes the pageant tradition and has worked with the San Francisco-based Women's Concerns Committee to eliminate the Queen competition from San Francisco's annual Cherry Blossom Festival. "To me, these contests imply that physical attributes are more important than the girls' achievements or who they are on the inside. They promote stereotypes of Asian women as exotic sex goddesses, or as trophies on some man's arm. What a waste."

Nakano remembers how as a child she would see photographs of the Queen and her court in store windows and wish that she too could someday be beautiful enough to compete. "I think there are more important values to concentrate on," she says, stressing that beauty competitions are destructive to the self-esteem of those young girls who do not measure up to celebrated standards of beauty.

Community members involved with the pageants see things differently. "Is anything in life fair and equal?" asks Chris Naito, who has been part of the Nisei Week Queen Committee for seventeen years. "Sure, it would be wonderful if everybody was gorgeous, but that's not the way things work." She emphasizes that the focus of the Nisei Week competition is not simply on physical beauty but looks at the grace and ease with which the candidates present themselves to the public.

Others see pageants as important traditions that bind the community together and preserve unique aspects of the JA culture. Mike Okamura, a Nisei Week Festival volunteer says, "I think the community really needs the Queen competition." With the Japanese American community changing so rapidly, the contest provides the continuity that many people are looking for. Even though they might be far removed from the activities of the Queen and her court, they look forward to the yearly competition as part of their cultural heritage.

In fact, like the JA community itself, the Nisei Week pageant has transformed over the years to reflect the changes in attitudes and

perspectives of each succeeding generation. Often these changes are met with approval, while at other times they incite controversy and debate.

The Nisei Week Festival originally began in 1934 as a way to attract business into Little Tokyo during

See QUEEN/page 12



The Nisei Week Queen pageant contestants take turns answering questions.

## IT MUST BE TOLD

BY DR. MITSUO MIURA

Wherever you may be, near and far,  
to a praiseworthy group of Japanese Americans,  
to all the Nisei Women,  
in recognition and appreciation for  
your immeasurable, boundless  
and untiring devotion, and  
for your distinguishable contributions  
and accomplishments through  
the countless seasons,  
toward a unique and unparalleled integrity  
of the Japanese American Family  
of that swiftly vanishing, noteworthy  
generation and its era,  
these thoughts and reflections are sincerely  
voiced as a most fitting tribute.

## From a Distant Horizon

*I feel upon my face the refreshing breeze of yesteryears,  
And though in the midst of the beat of the day,  
there is no need for any tears.  
But in the beat of this day,  
there is no comforting breeze, they say;  
Yet, from afar, I can feel that  
gentle breeze which comes from yesterday.  
That gentle breeze which prevails  
from afar, of which I speak,  
Others shall never feel, only in vain may blindly seek.*



# Teacher training workshops prepare to tell students "An American Story"

BY TRACY UBA

LOS ANGELES—"When I was growing up, I didn't know about [the Japanese American internment experience]. It wasn't until I was in college that I learned about any of this."

At the PSWD meeting held August 9, Carol Kawamoto, the Foundation Board project chair, unveiled to the various chapters a new teacher training workshop plan which has been coordinated in conjunction with the 100th/442nd MIS WWII Memorial Foundation, the JACL and the Japanese American National Museum.

As a child, her parents rarely spoke about the internment. Determined that her own children learn more about the experience than she had, she was dismayed to discover that the primary and secondary level schools which her sons attended often overlooked or simply were not equipped to teach their students about this aspect of history, particularly from a JA perspective.

But all that is about to change as Kawamoto, initially prompted by these two factors and now

armed with a pragmatic educational program, seeks to remedy what little wealth of information she received as a youth.

Aimed at classrooms within California, one of the primary goals of the teacher training workshops, entitled "An American Story," is to educate teachers about practical ways they can integrate the topic of JA experiences during World War II into their lessons and into a general curriculum.

"The teachers walk away and give students different points of view. There's the JA experience, the Holocaust experience, the Native American experience. You want students to have multiperspectives," she adds.

Helen Kawagoe, National President of the JACL agrees, "Hopefully, the kids will be more aware of differences in cultures and of the weaknesses in our constitution."

Directed at grades K-12, history and social science classes, the lessons will be particularly geared towards the 4th, 5th, 8th and 11th grades, where American or U.S. history is the general

focus.

The main responsibilities that have been outlined for the national JACL and local JACL

by arranging time, date, and place for the event and to assign a person as a liaison to the national JACL.



Carol Kawamoto explains the Foundation's teacher training workshops at the PSWD meeting.

chapters are to ensure that teachers attend the workshops by soliciting the support and assistance of local school districts, to organize the workshop location

Under the guidance of two or three trained instructors from JACL and JANM, the participating teachers will cover four main topics during the course of the workshops. They will discuss "What is an American?"; they will be provided with historical overviews, first, of immigration and culture, and second, of the WWII internment experience and redress; and finally they will engage in hands-on execution of lesson plans. As facilitators, the instructors will also field questions and concerns from the teachers.

Each workshop will last approximately six hours, with a recommended registration fee of \$10-\$50, and will host a veteran or other JA who had direct involvement with evacuation or incarceration dur-

ing the war to better bring to life the reality of the experience.

Each participant will also receive various supplemental materials, such as a JACL Resource and Curriculum Guide, sample lesson plans, book and video resources, an overview booklet of Japanese American history and a timeline. In this way, as Kawamoto says, "The teachers are getting a more in-depth story for this cultural, or ethnic, group of people."

If we are to hope for a better understanding of cultural diversity and a deeper respect for civil liberties, not just among young JAs but among young people in general, the training program, Kawagoe further adds, is "a necessary component of their teaching. [The purpose] is to understand the hardships we went through."

Of course, the lessons to be taught at these workshops have long been integral aspects of JA history and identity, but as Kawamoto also points out, "It meshes into an American story." When all is said and done, "It is an American story." ■

## FOR YOUR INFORMATION

### Developing a Speakers Bureau to teach lessons of internment

One of the most impressive aspects of the teacher training workshops conducted under the NISEI grant funded by the Civil Liberties Public Education Fund (CLPEF) were the individual presentations made by the local Nisei who shared their personal experiences about the internment. The evaluations reflected the positive comments shared during and after each workshop about how moving and important the stories were, followed by the question, "How can I get someone to speak at my school or classroom?"

Chapters will need to consider how they will be able to involve more "primary sources" who would be willing to share their personal stories in a classroom or elsewhere when asked. The Washington, D.C., Chapter is one chapter that comes to the rescue with a well thought out packet, "Organizational Plans for Establishing a Speakers Bureau," which is the culmination of many long hours of work, testing, and refining by the members of the Chapter's Education Committee.

From the introduction through the appendices, a wealth of information

is presented about establishing a speakers bureau. The document includes suggestions on organizing the bureau, recruiting and training speakers, identifying and contacting schools, evaluating speakers, and funding the bureau. A "Teacher's Request for Speaker Form" and a "Speaker's Confirmation Letter to the Teacher" help keep the teacher and speaker in touch with one another. A "Speaker's Comment" form is also included so the speaker may provide important feedback to the Speakers Bureau.

One of the most valuable portions of the packet is the "Speakers Bureau Suggested Talking Points" which focuses on nine major areas ranging from "Before WWII" to the "Redress Movement" to "The Big Picture: Violation of Constitutional Rights." Each section lists some very essential and important questions that a speaker should be able to address.

"The Chapter has been working on this Speakers Bureau since 1995 and is very pleased with the packet as it represents many lessons learned over the past several years:

We are happy to share what we have learned with others," commented Susan Higashi Rumberg, who helped prepare the "how-to" packet. The Committee includes Carol Izumi and George Wakiji, co-chairs of the Education Committee; Betty Wakiji, chair of the Speakers Bureau; and Yuka Fujikura, Leslie Hatamiya, Julia Kuroda, Fumi Nishi, Clyde Nishimura, Susan Higashi Rumberg, Marilyn Nagano Schief, and Mary Toda.

If you would like a copy of the packet, please contact Betty Wakiji at 5820 Iron Willow Court, Alexandria, VA 22310. A disk version of the packet is also available; specify whether you have a Macintosh or PC-compatible computer. The documents were produced using Microsoft Word 6.0.

In a project funded by CLPEF, the D.C. Chapter also developed a kit of resource material for use in the classroom to teach students about the Japanese American experience. For information about this project and Resource Kit, contact Susan Higashi Rumberg, 211 S. Payne St., Alexandria, VA 22314. ■

## Honoring those who made a difference in the 10-year struggle for redress



Honorees holding their awards include (l-r) Takeshi Nakayama, Joanne Chiedi, David Kawamoto, Kay Ochi, Bob Bratt and Bill Watanabe.

At an awards ceremony held on Sunday, August 9, at the Union Center for the Arts in downtown Los Angeles, the National Coalition for Redress/Reparations (NCRR) commemorated the 10th anniversary of the Civil Liberties Act of 1988 by awarding several honorees who've made significant contributions in the struggle for redress.

The honorees included Bob Bratt and Joanne Chiedi, both from the Office of Redress Administration, Takeshi Nakayama, the associate editor of the English section at the *Rafu Shimpō* and the Little Tokyo Service Center, a non-profit organization which

served as the meeting space for NCRR.

Among those awarded by ORA were the NCRR, represented by Kay Ochi, and the JACL, represented by the PSWD governor, David Kawamoto. In addition to the presentation of awards, the event included a special guest performance by actor/writer Jude Narita and a poignant candle-lighting ceremony honoring the Issei, Consolo-Ishida, born to voluntary evacuees, minor relocations, Hawai'i and Arizona cases, railroad and mine workers, Japanese Latin Americans, continuing legal cases and future generations. ■

## CLPEF board terms end; CLPEF offices open until November 10

As the terms of office for the board of directors of the Civil Liberties Public Education Fund were due to end on August 10, they met on August 1 in San Francisco to conclude the business of the CLPEF.

"The board of directors would like to thank the staff, the grant recipients, the community, the public and all those who have supported the work of the Civil Liberties Public Education Fund over the past two and a half years," notes board chair Dale Minami of Oakland, Calif. "Upon reflection, we have much to be proud of; it is not just those who were directly involved with the CLPEF, but also everyone who helped support redress and the passage of the Civil Liberties Act of 1988."

"Initially, if we could create a grant program, republish *Personal Justice Denied*, and edit the transcripts of the Commission Hearings, that would be a major accomplishment, notes vice chair Susan Hayase of San Jose, Calif. "I am glad that we achieved so much within a very short time frame."

"But we did so much more than that, states board member Yeiichi Kuwayama of Washington, D.C., citing the National Day of Remembrance as a major board ini-

tiative and closing the grant program with the sponsorship of a major CLPEF grant recipients' conference held in San Francisco.

"Educating the public about the lessons learned from the incarceration is one of the most important aspects of the Civil Liberties Act of 1988," notes board member Leo Goto of Denver. "I hate to see it end, but I am glad I was able to make a meaningful contribution to our community and society."

"I've worked with many boards in my career, but none have been as hardworking or as dedicated as the members of the CLPEF," states Peggy Nagae of Eugene, Ore.

"Although the board sunsets, I think that we have created projects and initiatives which will go well into the future," says Don Nakanishi of Los Angeles. "It is amazing that so many of the 135 grant projects have been completed in such a short period of time. I am hopeful that many of these projects will be distributed and to the public."

Father Robert Drinan of Washington, D.C., who was also a member of the Commission on Wartime Relocation and Internment of Civilians (CWRIC), concluded, "It was both appropriate and wonderful to see that our pro-

jects represented so many different experiences of the incarceration. Including the experience of Nisei Veterans, the Heart Mountain Resisters, the Latin Peruvians, women, those interned in Department of Justice camps, added to our understanding of the incarceration and made our education efforts stronger than ever."

"I was so grateful to be a part of this special effort," notes Elsa Kudo of Hawaii. "I am particularly gratified that we took the effort to initiate a Curriculum Summit, the first meeting of its kind in the country, to allow our curriculum recipients to collaborate on their efforts to educate students in K-12 schools and post-secondary education."

While the terms of office for the board members end on August 10, the west coast and east coast offices will remain open until November 10. During this time the staff will be finishing up the grant program and other board initiatives. Among these initiatives are placing grant projects in repositories, distribution of a comprehensive bibliography on redress, a redress oral history project, publishing the transcripts of the CWRIC hearings, and disseminating information on how to obtain completed CLPEF projects. ■

## CLPEF repository recipients announced

Three repository projects were announced by the board of directors of the Civil Liberties Public Education Fund. The repository recipients include:

- The Japanese American National Museum of Los Angeles which will invite all CLPEF grant recipients to submit copies of their projects and supporting documents.
- The National Japanese American Historical Society (NJAHS) of San Francisco which will maintain and update the CLPEF website. As a recipient for the website, the NJAHS will include a listing of accomplishments of the CLPEF projects, who to contact for further information on a project, and how to obtain copies of the CLPEF grant funded projects.

- The JACL with a national headquarters office, a Washington D.C. office and regional offices in Fresno, Los Angeles, Seattle, and Chicago will be the repository for the CLPEF Curriculum Projects. The JACL will collect copies of the CLPEF Curriculum Projects to be made available to the community, to teachers, to local educators, local JACL chapters, and the public through its national and regional offices.

These repository projects are in addition to CLPEF projects that will be housed in the National Archives in Washington, D.C. Additional information on the repository projects will be made available by the repository recipients and in the near future by the CLPEF staff. ■

## Consul General of Korea commends Nisei veterans of Korean War

At the opening ceremony of the display of the Japanese American Korean War Memorial Exhibit in the State Capitol Building in Sacramento, the Consul General of the Republic of Korea in San Francisco, HUR Ri-hoon, spoke to the audience on behalf of the Republic of South Korea.

The consul general paid special tribute to the 246 Americans of Japanese ancestry who gave their lives in defense of the freedom of South Korea. He also praised the Japanese American Korean War Veterans organization for their efforts in building the memorial wall in Los Angeles and for the educational exhibit.

In his speech, the consul general stated:

"It is an honor for me to represent the Republic of Korea in paying tribute to the Japanese American soldiers who lost their lives in the Korean War. I would like to express my appreciation to the Japanese American Korean War Veterans Association for taking the initiative in building the memorial in Los Angeles and for organizing this educational exhibit."

"Forty-eight years ago, when the future of my country was threatened by the communist north's invasion, the United States Armed Forces came to our aid and fought to defend freedom

and democracy for the Korean people.

"Thanks to the United States' help during the Korean War and subsequent aid and support in rebuilding our country, Korea has now become a free and democra-

fought in the Korean War. Each one of them is memorialized by name and some by photo. This rare and precious opportunity to pay tribute to their bravery and sacrifice for the cause of freedom and democracy is even more im-

portant considering the high mortality ratio of the Japanese American soldiers. Their supreme sacrifice for my country will never be forgotten."

The Japanese American Korean War Memorial Exhibit, honoring the 246 JAs who died in Korea during the war and paying tribute to all those who served during the Korean War era will be on display during Nisei Week in the Little Tokyo section of Los Angeles.

The exhibit will be open for public

viewing on Friday, Aug. 21, from 12 noon to 4 p.m., Saturday, Aug. 22, from 11 a.m. to 6 p.m. and Sunday, Aug. 23, from 11 a.m. to 4 p.m.

Admittance to the exhibit is free and the public is invited to visit the exhibit in the Murphy Library Room on the second floor of the Japanese American Cultural & Community Center, 244 S. San Pedro Street, located between 2nd and 3rd Street in Los Angeles.

Further information regarding the exhibit is available by calling Chairman Paul Ono at 310/532-2495. ■



Attending the opening ceremony were (from left) California State Treasurer Matt Fong, Korean Consul General in San Francisco Hur Ri-hoon and former JAKWW exhibit chairman Ed Nakata.

tic country that has successfully achieved development in all areas.

"The three-year Korean War claimed more than 50,000 American servicemen's lives. Perhaps there is a discretion with that approximation; I have often seen numbers varying by the thousands. I suppose it is nearly impossible to account for each life lost, though this is not justifiable when each individual life has such significance."

"Today, we have the opportunity to acknowledge exactly 246 distinguished soldiers of Japanese American heritage who

## AJA WWII Memorial Alliance begins fund drive \$91,299 collected so far toward \$800,000 goal

With famed YMCA and JANM fund drive organizer Fred Hoshiyama guiding them every step of the way, the reorganized Americans of Japanese Ancestry World War II Memorial Alliance, who began their fund drive on June 27, report raising \$91,299 to date at the latest of their weekly meetings.

The Memorial Wall will honor all of the more than 800 Japanese Americans who were killed or were missing in action in WWII. Their names will be etched individually on a series of black granite panels to be situated in the Veterans Memorial Court fronting South San Pedro Street at the Japanese American Cultural and Community Center in Los Angeles.

Similar memorial walls to the KIAs and MIAs of the Korean and Vietnam conflicts are already established in the court.

The concept has been endorsed by Nisei Veterans of Foreign Wars posts of California, the Nisei Veterans Coordinating Council of Southern California, the Mayor's Little Tokyo Community Development Advisory Committee, Japanese American Korean War Veterans and numerous community organizations. Prominent local and national figures have accepted honorary co-chair positions with the alliance.

Octogenarian Hoshiyama has spent many hours with the AJAWWII Memorial Alliance volunteers, helping them organize

the fund drive. Joking, cajoling, encouraging and demanding, Hoshiyama has built a solid base for Dr. Roy Machida and Dr. Harold Harada, co-chairs of the alliance, to charge into the actual hard work of raising funds to bring the memorial into reality by November 11, 1999, the official dedication date for which the alliance is aiming.

Divided into 10 teams so far, captains of the teams are Bob Hayamizu, Roy Machida, Mits Kunihiro, Shuji Taketomo, Fred

ji Taketomo leads Team 4, which has George Buto, Jim Kawamichi, Fred Matsumura and Shiro Nagaoaka. Team 5, captained by Fred Yasukochi, includes Bob Hiji, Harry Kajihara, George Nakagata, Midori Kato and Tak Yamashita.

Ken Yamaki, heading Team 6, has asked help from Hiro Hishiki, Frank Hayashi, Mas Miyamoto, Roy Yokoyama and Mits Kasai. Harold Harada's Team 7 has Hodge and May Amemiya, Steve Kurumada, Henry Nakabayashi,

Mike Tsuji and Robert Wada. Joe Kawata's Team 8 includes Mas Dobashi, Glen Hiromoto, Hank Kanemoto, Gabriel Lopez and Mabel Yokoe. Dick Shinto has Nobo and Rose Ikuta, Sab and Marie Hashimoto, Cherry Okimoto, Mitchell Sakado, and Vickie, Peter and Sharon Sakado and Mits Kojimoto of San Francisco.

on Team 9. Team 10's captain, Mas Tamayae, leads Haru Nishikawa, Shig Takayama, Hiro Takusagawa and Steve Yokoyama.

Anyone interested in giving a helping hand to the aging veterans of the 100th Infantry Battalion, the 442nd Regimental Combat Team and the little-heralded translators in the Military Intelligence Service who form the core of the AJAWWII Memorial Alliance is asked to call Secretary Kats Kunitzugu at 213/628-2725. ■



(From left)—George Kiriya, Roy Machida, M.D., Iku Kiriya, Fred Hoshiyama, and Dick Shinto.

Yasukochi, Ken Yamaki, Harold Harada, Joe Kawata, Dick Shinto and Mas Tamayae.

Members of Team 1, headed by Hayamizu, include Joe Fujii, Kats Kunitzugu, Iku Kiriya, Dave Monji and John Yamano. Team 2, headed by Roy Machida, includes Yosh Ariyama, Kody Kodama, George Kawakami, Frank Nakano, George Uchiyama and Mary Oi.

Kaoru Inouye, Allen Kunihiro, Henry Matsumoto, Sho Nomura and Yosh Sogioka comprise Team 3, headed by Mits Kunihiro, Shu-

## National JA Memorial Foundation campaign enters Phase III

WASHINGTON, D.C.—The Capital Campaign Committee of the National Japanese American Memorial Foundation (NJAMF) announced recently that it is preparing to enter Phase III of its fund-raising drive. Phase III is the year designated to meet the August 1998 deadline in order to start awarding construction bids for the monument in the nation's capital.

According to Board Chairman Melvin Chigioji, "We accepted a challenge to build this memorial for our parents and for all future generations. We are now at a point where we all have to put our money where our mouth is. We are really grateful for the community support. We are giving thanks to all the volunteers throughout the country."

The NJAMF is a nonprofit organization formed solely for the purpose of constructing a memorial to commemorate Japanese American patriotism and reaffirm the U.S. Government's commitment to protect the constitutional rights of its citizens.

A law passed by President George Bush in 1992 authorized construction of the memorial in our nation's capital. What distinguishes this project from others in the country is that it will be built on federal land and maintained by the United States Park Service in perpetuity once it is built. The site dedicated to the monument is a prominent location within walking distance to our most visited buildings, including the White House and Capitol Hill.

According to Cressey Nakagawa, San Francisco lawyer and chairman of the Capital Campaign, the victory of this legislation came with established guidelines within which the memorial was to be completed. In order to assure that the building of the memorial would be a community partner-

ship, the law required private funding of all project costs. It also set a deadline within which the memorial was to be built.

The Memorial Campaign has now soared into this critical fund-raising stage on a nationwide basis and at this point has raised over one-third of the estimated 6 million. As of June 30, six fund-raising regions have raised two-thirds of their goals and one region has raised over half of its goal. The other regions are still not in full gear. As Robert Sakata, a Colorado farmer and one of the Capital Campaign co-chairs, suggests, "This should be a nationwide effort where every state will participate. It is a memorial we are leaving for all Americans as our chapter of American history."

Is it a question of whether the money can be raised in time? Tomio Moriguchi, Seattle businessman, responded, "It isn't a matter of whether we're going to be able to... we have to do it. We owe it to all who worked so hard to get us to the point where Congress gave us the land to build the memorial. If we don't raise the money, we can't build the memorial. This is an opportunity of a lifetime."

When the various federal commissions that must approve all memorials in Washington, D.C., saw the memorial design and its stirring inscription, they urged the foundation to move quickly to get it built. George Aratani, Los Angeles businessman, said, "When people see the great job that has been done on the inscription which will tell the story of why this monument has meaning to all Americans, we know this is a history-making project."

For more information or to make a contribution, please contact Cherry Y. Tsutsumida, Executive Director of NJAMF, at 202/861-8845, 1726 M St., N.W. Suite 500 Wash., D.C. 20036. ■

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## GAY YOUTH

(Continued from page 1)

cial events coordinator at the Los Angeles Asian Pacific Islander Sisters (LAAPIS). Currently, she is training under LAAPIS to become a peer mentor.

Alvez, now 24, with several years of activism under his belt, has made a similar commitment to involvement, serving as a youth program coordinator at the Asian Pacific AIDS Intervention Team (APAIT). APAIT is dedicated to raising awareness among the gay, lesbian and bisexual communities about safe sex and HIV/AIDS. Alvez works directly with groups that are 24 and under and a curriculum that is designed to be API-specific.

"A lot of the youth that I run into are pretty satisfied with not being out to their families. They're pretty satisfied with their gay life at the clubs, which sort of puts them at risk," Alvez says.

"HIV is moving through different communities, and when a community as a group doesn't know anything about safe sex or how to keep safe, then that whole community is going to be affected. API communities especially because we don't talk about it, otherwise we need to talk about it, sex... We're putting ourselves in a lot of [danger]."

It is the younger set, the teenagers and those in their early 20s, that are particularly vulnerable to being un- or misinformed, but as Alvez admits "it's very difficult to find anyone under 18 that's at least half out, that's out and about the community [to reach out to]" because often they are simply unaware that such educational programs exist.

"It's difficult with gay API youth in trying to pull them into the programs because it's not something that's part of the culture, to have to sit in a workshop. It's more of a western thing... It's something that could be perceived as boring. It's not until they're in the workshop that they start to have fun. I mean, a workshop sounds like... well, a workshop," he says with a knowing grin.

Obviously, though, Alvez himself didn't find it boring. He had been working the corporate job circuit for a couple of years when he first came to APAIT at age 23 as a client. In under a year, he was employed by the very organization that he had turned to for information.

In addition to coordinating a mentorship program and various outreach programs which target

high schools, he now oversees movie outings and facilitates video discussion groups. "We talk about certain topics that could be related either to ethnicity, HIV, being gay, being out or coming out."

Andrew Ma, the HIV/AIDS service unit associate manager at the Asian Pacific Health Care Venture (APHCV), adds, "I think a lot more still needs to be done in terms of developing programs especially tailored for people who are under 18 years of age. There are [more] outlets right now for youth who are 20, 21."

Ma, a 27-year-old Chinese American, who at one time worked for APAIT as well, understands the plight of risk-reduction educators like Alvez. For three years now, Ma has been employed at APHCV. As the current youth project coordinator, he supervises the Asian American Community Teen Theater (AACTT), which uses theater as a venue for educating others about HIV and AIDS.

Recently, Ma has taken his youth groups out on field trips to such events as Gay Pride, the Ryan White conference and the "Lights/Camera/Action" conference which brought together similar teen theater groups from around the country. "I think one way to reach youth is through their peers... If you use another peer, another youth, it's a lot easier because they can identify with each other faster."

Working with straight as well as gay kids, anywhere from ages 13 to 23, Ma is no less committed, as he says, to trying to create an environment of understanding, an environment where it's very accepting to talk about the different issues facing gay, lesbian and bisexual youth. "It's about providing a positive atmosphere where the youth have an outlet to talk about all these issues."

Though within Asian and AA cultures there are still longstanding and deep-seated barriers in terms of communication, things are looking to improve as young adults like Ma, Alvez and Vicky continue to speak out and to educate others whether it is about HIV/AIDS prevention or the necessity of group and peer support.

In the end, as Alvez says, all they are really doing, all they are really hoping to do is "to help people help themselves."

If you would like more information about APAIT, contact Christine Alvez at 213/553-1871. For more information about APHCV, contact Andrew Ma at 323/644-3880, extension 24. ■



## From the Frying Pan

By Bill Hosokawa

## Time to quit whining

SOME months ago my favorite Nisei gadfly, name of George (Horse) Yoshinaga, commanded in his *Rasho Shimpo* column that Japanese Americans quit whining about the 1942 evacuation experience. He was fed up, he said, with "the same tale of how we were forced into camp." Then he asked: "Can't we ever forget the same old tale of woe? A week never goes by when there isn't someone yakking about how our Constitutional rights were violated..."

"Sure, it happened. And it was terrible. But how much longer do we keep up this constant whining. Hey, over 50 years have passed."

The last few weeks I've had occasion to think about The Horse's wisdom. The line of thought went like this: If camp life was so terrible, so demeaning, so outrageously unjust, how come so many of those who went through the experience are now flocking to happy and elaborate reunions commemorating those days behind barbed wire?

Let's see. About a thousand former Tule Lake residents gathered for a reunion in Sacramento last May. A few weeks later hundreds of survivors of the Topaz camp experience

met in San Jose to laugh and embrace and reminisce. Then, in June, some 500 Californians journeyed all the way to Granada in southeastern Colorado for a Camp Amache reunion topped off by a fine dinner in the resort city of Colorado Springs. That same weekend a couple hundred other Californians in a holiday mood made their way to Heart Mountain in remote Wyoming to nostalgically recall life in what must have been the most frigid, and perhaps dustiest, of the 10 detention camps.

There probably wasn't much moaning and groaning at these gatherings except from oldtimers who now find difficulty getting up out of a chair, or those who were nursing sore muscles after scaling towering Heart Mountain in hiking expeditions led by the intrepid Bacon Sakatani.

I've read that childbirth is among the most excruciatingly painful of human experiences. Yet when it is over, I'm told, the joy of having created a new life causes women to forget what they have gone through.

Could this be the case with the evacuation experience? Yes, we underwent a devastating time, feeling

betrayed and rejected and unfairly maligned. Life in the camps was no picnic. Remember the choking dust storms? The inedible meals of mystery meat? The overwhelming heat in Arizona and the chill in Wyoming? The humiliation of being held behind barbed wire, the sense of abandonment by a government that didn't understand and a people who didn't care?

Of course, it would have been nicer if we hadn't gone through the ordeal. But we survived and emerged from that experience stronger, more secure, more confident in ourselves. No one is ever going to be justified in questioning our right to be known as Americans.

For most of us the unpleasantness is a distant if indelible memory and today the pleasure is in the warm recollections and rekindled friendships evident in the reunions.

The Horse is right. It may be politically popular, but it's about time we quit whining about camp.

Any argument? ■

Hosokawa is the former editorial page editor for the *Denver Post*. His column appears regularly in the *Pacific Citizen*.



## East Wind

By Bill Marutani

## Minding my P's and Q's

IN THE COURSE of looking up a Japanese word in Kenkyusha's *jiten* (dictionary) the other day, I meandered into surveying, so to speak, the layout of the *jiten* itself. Following the English alphabetical order, the *jiten* has no "L," "Q" or "X" section. There are no Japanese words starting with any of these letters. Thus, during World War II, Milton Caniff, the cartoon illustrator of the comic strip "Terry and the Pirates," ran a series purporting how to smoke out a Japanese, one of the tests being to have the suspect pronounce "faulstess fortress." Caniff also suggested examining the suspect's feet: The theory was that Japanese use of *geta* (Japanese slippers) with its thong resulted in a large space between the big toe and the toe next to it. Caniff by no means was alone in subscribing to such canards. In a super hush-hush project during WWII, on the theory that "Japanese" distinctly smelled different

from others, a contingent of Nisei soldiers was sneaked down to a remote island in the Mississippi delta where dogs were to be trained to smell them out. The problem was that the dogs didn't know that "Japanese" exuded a scent that was different from anybody else.

But getting back to my *jiten* and alphabet.

THE LETTERS "Q" and "X" have no spots in the *jiten*. But I recall the Issei speaking of X-rays: "X-kō-sen." The *jiten* had it, but you looked it up under "E": "ekkusu-kō-sen." The two shortest alphabet sections in the *jiten* were "Z" with about 90 pages and "P" at a mere 14 pages. That's out of 2,066 pages. I found that most of the words under "P" were written in *kata-hana*, signifying foreign words. For example, "pa" (for golfing's "par"), "parodi" (parody) and a couple of tongue twisters: "paradiklorobenzen" (paradichlorobenzene) and "para-k-

ishi-ansokko-san" (parahydroxybenzoic acid). I don't know which word is worse: the Japanese or the English. Chemistry was never my strong suit. The longest sections were "K" and "S," respectively taking up 387 and 282 pages in the *jiten*.

THE JAPANESE LANGUAGE has changed much from what I learned at Ft. Snelling at the MIS (Military Intelligence School). Even back in those days, there were many things about the language that I did not comprehend. A puzzle to me has always been the two "ehs" in the Japanese alphabet. One of them I think I knew how and when to use; the other — the one in *hira-gana* (cursive kana) looks like a dragon rearing up on his hind legs — I could never figure when it fitted in the scheme of things.

To this day I don't know. It's been dropped from the language.

SPEAKING OF SNELLING, I confess that when separated from military service, I failed to turn in my Rose-Innes dictionary. It's prominently stamped PROPERTY OF THE U.S. in capital letters and bears the identity number "3098." The acidity in the pages has turned the edges into a light brown. I don't know just who this Arthur Rose-Innes was, but he did an outstanding job in breaking down the mysteries of the Japanese language in a systematic, organized, comprehensible manner. My hat's off to him. While I'm fussing up to retaining Army property, I also kept the box (first 500) of Naganuma's *kanji* (Chinese) character cards. Looking carefully with a magnifying glass at some marks on the box, I can barely make out a penciled identification, "Pfc Yoshiharu Miyahara" with the number "30111925." I assume that a Mr. Miyahara gave these cards a workout after which they ended up in my Pfc hands.

Miyahara-san: If you're out there and happen to read this, drop me a line. For old time's sake, I'd be delighted to turn the box and cards over to you. A little browned, but intact. ■

After leaving the bench, Marutani resumed practicing law in Philadelphia. He writes regularly for the *Pacific Citizen*.

## From the desk of author James Oda



In preparation for my book, *Jewish and Alien Heritage of Ancient Japan*, I have read many books pertaining to ancient literature. In the process I have come across passages that implied God and humans co-inhabited this earth in ancient times.

For instance, a famous legend in Israel relates as follows: Jacob one night engaged in along wrestling match with an angel (God's people) and subdued him in the end. Thereupon, the angel said to him, "You ought to name your country 'Israel' in the language of God meant 'Challenge someone superior and still beat him.'"

In Japan, legend is more concise; imperial ancestors came in a spaceship (ama-no-ukibune) and landed on Mt. Kura in central Japan, and their descendants ruled the country for thousands of years.

However somewhere along the line, Jewish influence permeated their domain: Incidentally this aspect is the theme of my book. (Note: There are many other fables and mythological tales whereby a god (or goddess) descended from heaven to marry a man (or woman).)

## TO ORDER:

James Oda, 17102 Labrador St., Northridge, CA 91325  
\$18 per copy, post and tax paid by author.  
Also available at Kaede Shobo, Torrance; Bunbundo, Honolulu; Kinokuniya, New York.

## From the desk of author James Oda

The advertising campaign for my book, *Jewish and Alien Heritage of Ancient Japan*, has now come to an end. Its first edition is almost all "sold out," yet I have decided not to embark on the publication of the second edition. The reason is that I am of old age with physical handicaps.

In retrospect, during the last seven months I have sold some 800 books almost entirely through the medium of the *Pacific Citizen*. I also distributed free sorry 400 books to colleges and libraries for promotional purposes.

I am grateful to the P.C. readers in towns and cities throughout the country who responded to the call of my advertising campaign—in particular those living in San Jose, Hawaii, New York, Las Vegas, Camarillo, Illinois, Oregon, Seattle, Sacramento, Stockton, San Francisco, Gardena, and San Fernando Valley.

I also thank personally: Harry Honda, Kay Yamada, Aiko King, Tet-suo Saito, Gladys Kohatsu, George Ishibashi, John Kiyasu, Mitzy Kushiida, Lewis Main, Jr., Miki Nakagin, Harry Yoshii, Ruth Kataoka, John Nishizaka, Mack Yamaguchi, Lily Thibodeaux, Dr. Andy Thibodeaux, Motoko Wallace, Yoshio Kamikawa, James Nunbu, Victor Abe, and Ken Akune.

I feel contented that I have done my part in disseminating to the P.C. readers what is being discussed in Japan's archaeological society.

A forum will be held on James Oda's book, "The Jewish and Alien Heritage of Ancient Japan" on Sunday September 13, 1 p.m.

At American Independence Bank (back room) 1644 Redondo Beach Blvd., Gardena

Sponsored by Tomato Study Group (Sam Fujii, director) Public invited. Conducted in both English and Japanese.



## MIXED MESSAGES

By Mikka Tanner

### A walk on the white side

NOT too long ago, somebody asked me how I identified with the Caucasian side of my heritage. To be perfectly honest I didn't know how to answer him, never really having thought too much about it before. For such a long time, I have been discovering, exploring, and defending my Japanese roots, whereas my white side has always been just that — a purely racial inheritance that made me Hapa rather than a monoracial Japanese American. Somewhere along the way, it seems that I have lost touch with my "white identity," which, when you think about it, is a pretty significant part of who I am.

But what is that exactly? I'm hard-pressed to define what white culture or white really is. Sure, I can recite a whole legacy of oppression and racism born out of this white culture, but I'm pretty sure that's not the heritage I'm trying to focus on.

So I guess I need to focus on my family, the Tanner in me that has received such little attention lately. My father, who is no longer alive, grew up in rural Idaho and Utah during the scarce years of the Depression. Although the family was staunchly Mormon for generations, my father, being a physician unavoidably grounded in the here and now, was a matter-of-fact atheist. Coming from a family of very modest means, my father worked hard to put himself through school, eventually obtaining a Ph.D. in physics from Stanford University and pioneering his own engineering company.

Through his example, my father sternly tried to instill in me a respect for hard work, discipline, and education. No longer religious himself, he did not pass

along any teachings or practices of the Mormon faith, making a ritual instead of pancake breakfasts on Saturday mornings. He imparted in me a love of classical music and public television shows like *Nova* and *Masterpiece Theater*. He also possessed a great sense of self-reliance and Depression-born frugality, traits that could often be annoying; despite making a more than comfortable living, my father scrimped and saved as though preparing for inevitable crisis.

The memories I have of my dad are poignant and alive, yet I do not know what to take from them as uniquely "white." It is so much easier to identify the part of me that is Japanese — the language I speak, the food I eat, the perspectives and experiences that are similar to a whole community of Japanese Americans.

Maybe the difficulty comes from the fact that white culture has never had a need to define or assert itself; white culture is pretty much anything and everything it wants to be. Sure, I can say it includes classical music and literature, Western philosophy, turkey and Santa Claus, but an appreciation or involvement in those things is not restricted only to white people. Most of us living in America have those aspects of Western culture as part of our heritage.

I suppose that when you get right down to it, I have never identified a great deal with my white side because I have never thought of myself or been perceived as being white. In this country, your identity is pretty much determined by how others see you; to society, if you look black, you are black, no questions

asked. Hapas, because of their physical appearance, are often difficult to place in a specific category, but personally I believe that unless you can pass for white, you are automatically some kind of minority "other." All this explains why, even though technically I am as white as I am Asian, I have never assumed a white identity. I never felt as though I had a choice in the matter.

Maybe if I was closer to the Tanner family, I'd find it easier to know how that side has shaped my life and personality. But then, maybe it's not possible to compartmentalize yourself like that — everything that you experience kind of melds together to make a whole, and to neatly categorize everything is pointless. Besides, there are many areas where cultures overlap, making it impossible to distinguish between them. For example, many of the ideals my father stood for, such as industriousness and self-sacrifice, are celebrated in the Japanese American community as well. There is no way to determine what was handed down to me by my white side as opposed to my Japanese side. The values do not belong uniquely to either culture.

Ultimately, I think the way to connect to the white side of my heritage is to keep the memory of my father alive in me. Maybe it's not necessary to distinguish between white and yellow, Caucasian and Japanese, but it would be a tragedy if I forgot what my father contributed to my life. His past, and by extension, my past, is rooted in more than just racial terms. I guess that's true for all of us.

Mikka Tanner is a board member of Hapa Issues Forum.

## Eden Chapter scholarships

The Eden JACL sponsored scholarship awards dinner for 1996 honored local seniors who graduated from area high schools and recognized awards recipients. This year's recipients were: Eden JACL award to Stephanie Ide - \$1000; Eden Community Center/Tom Kitayama Jr. Memorial award to Courtney Jang - \$800; Eden Community Center/Sumitomo Bank-Hayward award to Brandon Fong - \$400; Union Bank-San Leandro award of \$300 to Mayumi Levesque.

Guest speaker at the dinner was Dr. Kimberly Mar, pediatric specialist and a former Eden scholarship recipient. Also, Fred Korematsu, Presidential Medal of Freedom recipient, was presented with the Congressional Letter of Commendation forwarded to the chapter by Congressman Pete Stark, and a chapter certificate. Scholarship chairman and emcee for the evening was Robert Sakai, with dinner details handled by Jo Ann Mar. ■



(from left to right) Dr. Kimberly Mar, Fred Korematsu, Courtney Jang, Brandon Fong, Stephanie Ide and Mayumi Levesque.

## REDRESS

(Continued from page 1)

Carol Higashi. On Monday, Scott Yamaguchi and Julia Mass filed a lawsuit on behalf of Higashi and Professor Lisa Ikemoto filed on behalf of Song.

The team of attorneys was recruited by the Japanese American Bar Association to work with the National Coalition of Redress and Reparations (NCRP).

"We believe claimants who were denied are deserving of restitution," said one Nikkei lawyer who requested anonymity.

"We think the Jan. 20 cutoff date

is arbitrary and capricious. In many cases, the claimants were not aware they were free to go back to the West Coast, or they were not able to go back. In one case, a mother was six months pregnant," the attorney said.

"For some, it would have been dangerous (because of the threat of anti-Japanese violence), and they had nothing to go back to. It would have been a real hardship to go back to rebuild their lives at that time," he said.

"We hope the ORA or the courts will see fit to recognize the hardships these claimants suffered and provide them with a remedy," he added. ■

## JOB OPENING

### Administrative Assistant

The Japanese American Citizens League (JACL) Pacific Northwest District (PNW) seeks an individual to develop and implement an aggressive and comprehensive community outreach and education strategy on affirmative action. Must possess the ability to establish positive and effective working relationships with a variety of APA community groups and individuals. Must be computer literate. Work during the evenings and weekends will be required. Some travel may be required, must have own transportation and insurance. This is a temporary full-time position. Resumes will be accepted until the position is filled. Send resume and cover letter to the JACL-PNW District Office, 671 S. Jackson St., Suite 206, Seattle, WA 98104. For more information, please contact Karen Yoshitomi at 206/623-5088.

## JOB OPENING

### Assistant Editor

The Pacific Citizen Newspaper, a national publication of the JACL, is currently seeking an assistant editor for its office in Monterey Park, CA. The focus of this position is on reporting and writing major news stories. Other duties include general editing and production duties, rewriting, writing features, research, and taking photos. Periodic travel is involved, including evenings and weekends. A minimum of two years of experience is required and individuals must have knowledge in MAC and Quark X-press software. Knowledge of and experience with the Japanese American and Asian American communities is preferred. Excellent fringe benefit package is provided and the hiring salary range is \$30,000-\$35,000, depending on experience. Please send a cover letter, resume, and a writing sample to: Caroline Aoyagi, Executive Editor, 7 Cupan Circle, Monterey Park, CA 91755 or fax: 323/725-0064.

## JOB OPENING

### Administrative Assistant to CEO

The JACL seeks an Administrative Assistant to the National Director who will handle a variety of clerical, administrative, confidential, and programmatic responsibilities. Involves a detailed knowledge of the organization's operations, procedures, personnel and volunteer management. Person will manage the general office operations of the JACL Headquarters office.

Positions requires at least a two year college degree and/or degree in clerical or business related subjects. Prefer at least two years experience in supervising and managing general office routines. Above average written and verbal communications ability. Above average interpersonal and organizational skills and enjoys working as a team player. Substantial experience in the use of computer word processing, spreadsheets, and database management programs. Experience in operating a variety of other office equipment including multi-line telephone systems, copiers, postage meters, etc. Experience with nonprofit organizations and Asian American community a plus.

Excellent fringe benefit package provided. Competitive salary commensurate with experience. Send resume and cover letter to: JACL, 1765 Sutter St., San Francisco, CA 94115 or complete an application at the same address. Deadline for applications is August 31, 1996.

## JOB OPENING

### Regional Director

The Japanese American Citizens League (JACL) is seeking a Regional Director for the Pacific Southwest District who is energetic, organized, and highly motivated to "make a difference."

Under the general direction of the National Director, the Regional Director carries out JACL's Program for Action and other policies; conducts advocacy, community relations, and fund-raising activities; serves as a JACL spokesperson at the regional level; works with JACL members to develop programs and events; and monitors local, state, and national affairs affecting Asian Americans.

The Regional Director manages the Pacific Southwest District office in Los Angeles, supervising one staff person and periodic student interns. This semi-autonomous position is responsive to the Pacific Southwest District Council and board to ensure that JACL members in the district are adequately served. Lifting, travel, and work after regular hours and on weekends will be required.

A four-year college degree, excellent writing and public speaking abilities, and transportation are required.

Hiring range: \$31,433-\$37,335, depending on experience. Excellent fringe benefit package includes health and retirement benefits. Send cover letter, resume, and writing sample to: Herbert Yamashita, JACL, 1765 Sutter Street, San Francisco, CA 94115; fax: 415/931-4671; e-mail: jad@jad.org.



## Very Truly Yours

By Harry K. Honda

### Archives: how do we get going?

LAYOUT OF the P.C. Archives, in brief, features 20 file cabinets — full of clippings, pictures, reports, correspondence, plus boxes of material to be filed. Our core — the bound P.C.s and microfilms — consists of scattered monthlies of the prewar years and all the issues since the P.C. became a weekly in June 1942. But then, it was surprising to learn some issues are missing from the early years. (N.B.: Which ones, we asked.)

A set of bound volumes of the monthly *JACL Reporter* 1945-1950 minus 1949, a humble library that houses many reference titles, and a flurry of recently-published books for review, are part of the Archives. The task facing our initial phase of "archiving" is to decide how to index the P.C. We'll look for key words, author, title, issue and page number. (N.B.: Easier said than done.)

At one time, the idea of providing a response — for example: I remember seeing an article about; do you have a picture of; who were the prewar national JACL presidents; where were WWII camps? etc. — in a couple of minutes was our mission. (N.B.: Now we ask how much time do we have?)

DURING THE national JACL convention at Philadelphia, I was glad to relate my half-year effort

to launch the P.C. Archives and describe some of the interesting requests that we have encountered. Writers and publishers have called for photos of past national JACL presidents, scenes of JACL programs, events or chapter activities. Such requests were often based on something that was in a JACL convention booklet. We then check to see whether national JACL or the *Pacific Citizen* has it to recopy. (N.B.: An added caution for us now is to determine who took the picture and secure the photographer's permission for further usage.)

There was one uncredited photo to an author wanted from Bill Hosokawa's *JACL in Quest of Justice*, p. 115, of Little Tokyo in the 1930s. We spent half a day in vain looking for the picture. Maybe it was my fifth sense that led me to ask Archie Miyatake, a Little Tokyo old-timer, about this picture and he said (the scene of the bus was filled with Japanese Olympians visiting Little Tokyo in 1932. It was taken by his father, Toyo, who was also the news photographer for the *Asahi Shimbun*, rushing films and prints onto Yokohama-bound ships that took 12 days to reach port. Asahi would hire a seaplane to meet the ship as it entered the harbor, pick up the packet and thus "scoop" the other big Tokyo dailies with the latest pictures

from Los Angeles.

The Archives are also assisting three authors in particular.

(1) David Judson of the *Washington Post* is writing about his father, the city editor during the prewar years at Manchester Boddy's *Illustrated Daily News*. Nisei might remember the editorial slant of that paper as being wholly contra to Randolph Hearst's *Examiner* screaming for Evacuation.

(2) Dr. David Swift, sociology professor at the University of Hawaii-Manoa, is seeking anecdotes about his father from his classmates of the first MISLS class at the Presidio of San Francisco that graduated in the spring of 1943.

(3) Philip Beckett, an English teacher in Calexico, is gathering material about Tomoya (Tom) Kawakita, who died in the 1970s. It so happens that Beckett's wife's family owns the home where the Kawakita family had lived. In a recent *L.A. Times* story about the National Archives' regional depository at Laguna Niguel nearing its capacity, Beckett was mentioned as being extremely elated to find Kawakita's personal signature in a court document. (P.S.: To think JACLers were divided on seeing Kawakita's treason trial being covered so extensively in the P.C.) ■



## Monument being built right, taking just a little longer

The construction process for the 100th/442nd/MIS World War II Memorial Foundation's Go for Broke Monument is well underway. The granite has arrived from India, building materials are being fabricated and formed, the list of names has been finalized and prepared for engraving, and the monument site is being readied. The monument unveiling and presentation to the city of Los Angeles will now take place June 5, 1999, the day before D-Day, reflecting a longer construction period than the previously announced Oct. 17th.

"A lot of people, including more than half a dozen departments of the city of Los Angeles, are working in cooperation with us to build this monument," said Col. Young O. Kim (Ret.), foundation chairman. "In the spirit of this process and to ensure that everyone involved has the time they need to properly attend to the countless details in a correct and thorough manner, we have rescheduled the unveiling for a later date."

Project manager Bruce Kato of Construction Management & Development and design architect Roger Yanagita, AIA, are overseeing the monument's construction. Among the efforts of the city departments involved, the Los Angeles Department of Water & Power is upgrading and re-routing

a 70-year-old water main.

The Go for Broke Monument is part of the Los Angeles Civic Center Master Plan, and is being built on land provided by the city north of the Geffen Contemporary at MOCA and the Japanese American National Museum. The monument will become city property and a lasting tribute to the heroes of the 100th, 442nd, Military Intelligence Service, 1399th, and other veterans of WWII. It will be a permanent reminder that civil liberties belong to all Americans of all races and ethnic backgrounds.

In partnership with the Japanese American National Museum and the JACL, the Foundation has created an educational curriculum to teach California's 4th, 5th, 8th, and 11th graders that people of all backgrounds and races contribute to a stronger America. This program is partially funded with a \$500,000 grant awarded by the state of California.

The nonprofit foundation has a \$2.5 million funding goal, designated for building the monument, long-term maintenance, and the ongoing educational program. Contributions are tax deductible, and can be mailed to the 100th/442nd/MIS WWII Memorial Foundation, P.O. Box 2590, Gardena, CA 90247. ■

## A RACE ISSUE FOR JACLers... THE HOME RUN RACE!



## Letters to the Editor

### Re: Constitution, Law & Justice

Ms. Endo may have won the battle in her writ of habeas corpus challenge (Marutani, *Pacific Citizen*, July 17 - Aug. 9, 1998) but the constitutional issue of detention, "incarceration" was dodged by the supreme court.

Endo was the last of the four "war cases" and despite "top-notch counsel" (could John Adams have won?) the court could not be persuaded to do what it had said it would do in the Korematsu case — namely to adjudicate the incarceration issue, our darkness of the 1942 episode.

Endo had lost the war ... justice delayed is justice denied ... half victory is total defeat.

The algorithm for the supreme court decisions in the four war cases (1942-1944) was to divide the Japanese American episode into three parts, curfew (Hirabayashi and Yasui), evacuation (Korematsu), detention or incarceration (presumably Endo). Justice Black, speaking for the majority court in Korematsu, wrote "The separate orders were that persons of Japanese ancestry (1) depart from the area; (2) report to and temporarily remain in an assembly center; (3) go under military control to a relocation center there to remain for an indeterminate period ... There is no reason why violation of these orders should not be treated as separate offenses."

Justice Roberts, a conservative, protested in his Korematsu dissent that the majority (6-3) had substituted a hypothetical case for the case actually before it and divided what was "single and indivisible." But Justice Black rebutted that "it will be time enough to decide the serious constitutional issues which petitioner seeks to raise when an assembly or relocation is applied." But how disingenuous can one be? ... Justice Black and others of the court knew that the Korematsu and Endo decisions would be handed down and announced on the same day (Dec. 18, 1944). Moreover, there wasn't any other evacuation or relocation case in the courts.

All of this I admit is desiccated, dull, simplified, deconstructed history but a nagging one; a history most Nikkei have forgotten or really never understood. There is even a multigenerational misperception that the recent nobis coram tango has reversed the war case decisions, which it did not. The decisions and the doctrine of racial and ethnic disloyalty are still embedded in constitutional law.

In the war cases and especially Endo, Japanese Americans looked to the supreme court for

relief and adjudication where laws, social, political, and moral issues would be brought into harmony. But these civil imperatives were forfeited and left us with a heavy existential cross which we still bear today.

The vital question now is whether "it can happen again." I will propose, Judge Ito notwithstanding, that it can and probably will. Remember the chilling national reaction, vox populi and the government, to the black uprising during the ghetto fires, Chinese Americans during the Mao years, Iranian and Iraqi Americans, Native Americans, Moslems, and oh yes, Hawaiian Japanese Americans during the statehood drive, all in the past 50 years?

Finally ... my first reading of the Endo and Korematsu decisions was sometime in January 1945 while recovering from the rigors of a French campaign. Chester Tanaka (1942 law graduate and future historian of "Go For Broke," a pictorial history of the 442 RCT) was my guide and tutor. I still retain the deep sense of irony, cynicism, and most of all, anger. As an infantryman I had seen and experienced stresses of constant fear and understandable episodic cowardice — and courage. The 1944 court blinked and knuckled under to the "shibboleth of military necessity." Both of us returned to Italy for the last campaign.

Eji Sugama, M.D.  
Ft. Meade, S.D.

### Re: Shin-Issei series

I am responding in part to the letter by Mr. Stan Kanzaki and more recently to that of Michi Weglyn in regard to the matter of "time for healing" with those of the "No-No boys." Yes, it is about time to heal, and some of them, while patriotic to our country, chose No-No similar to the Loyalty Oath not signed by academics during the McCarthy era. There were others in camp, Gila for example, who not only had dual citizenship, but also wanted to "go back to Japan, their homeland."

I've always considered our United States of America my homeland, no matter what. I feel even more so now as it is continuously reinforced that the Japanese culture in Japan consider us, Americans of Japanese heritage, some type of mongrel not fit to have our names in obituaries printed in our proper Japanese (Chinese) characters, but instead in *ro-ma-gi* and/or *hira-gana*.

Your recent article on Shin-Issei (by Mika Tanner), also touched my funny bone. I recently put in some voluntary time as a docent at the Ellis Island exhibit on the American experience

of our concentration camps. What depressed me was about 35 people volunteered to be "docents" but then became "no-shows." I had the misfortune, however, of putting in time with a Shin-Issei, who was/is also a Shin Buddhist priest. This young fellow professed to be an expert linguist and historian among other things. I told him that he didn't strike me as being very religious, to which he responded that Buddhism was not a religion. I then told him that I didn't think he was very objective to which he responded, "What does that word mean?" I got so disgusted, I stated there is no point to carry out further discussion. He then demanded that I speak to him in Japanese to which I refused. He then asked me if I didn't have any allegiance to Japan. This young fellow didn't have a clue as to what the Japanese American National Museum exhibit was all about and why it was at Ellis Island.

What I am trying to say is that some of the (postwar) Shin-Issei have the same mentality of some of the "No-No boys." However, I am quite sure most of them do not.

Finally, I am very happy that the Japanese Latin Americans received some reparation, thanks to the hard work of Michi Weglyn and others. However, in our initial redress campaign that just barely reached passage, the South American (17 countries) "exportation" was that of the U.S. government and the complying South American countries, mostly under dictatorship. This would have been a hard sell. It was even a hard sell with our gallant and many dead heroes of the 100th Battalion and then of the 442 Regiment, who fought to prove their loyalty as well as those of us stuck in camps. ■

John Kiyasu, Ph.D.  
Garden City, N.Y.

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\* "Voices" reflect the active, public discussion within JACL of a wide range of ideas and issues, requiring clear presentation though they may not reflect the viewpoint of the editorial board of the Pacific Citizen.

\* "Short expressions" on public issues, usually one or two paragraphs, should include signature, address and daytime phone number. Because of space limitations, letters are subject to abridgment. Although we are unable to print all the letters we receive, we appreciate the interest and views of those who take the time to send us their comments.

# Second-ever JA astronaut waits to be scheduled to a space flight

## Recently graduated astronaut Dan Tani talks about his training experience

BY CRAIG ISHIIHARA  
Special to the Pacific Citizen

Daniel Michio Tani has beaten the odds and realized his dream. A graduate of the astronaut class of '96, he is a member of the 16th group of astronauts chosen to be in the U.S. Space Program.

Tani's class has been nicknamed the "Sardines" due to its enormous size relative to the classes before it. The class of '96 has 44 people in it, while the three classes that came before it had only 23 or 24. The idea behind their name was that they would all have to squeeze in the space shuttle like "sardines" in order to fit everybody inside.

Tani spoke fondly of his fellow classmates.

"The best part of this job is working with the other astronauts. They are, by selection, very funny and really interesting. There are all sorts of people who are astronauts: scientists, engineers, and macho jet pilots," Tani said.

All astronauts fall under one of two titles. There are pilots, and

there are Mission Specialists (MS). As an MS, it is Tani's job to know what each of the 1000 plus switches in the shuttle does and how to operate them. Tani spends a lot of his time learning procedures and reading dozens of really technical instruction manuals. And you thought your VCR manual was hard reading!

To prepare them for space travel, astronauts must go through two years of intense training. Tani says that it felt a lot like graduate school. The first year they take over 150 classes, each about a different topic, during which they learn about how the shuttle works and how to fix problems in case they arise. After learning about the different things that can go wrong in a space shuttle, the astronauts use simulators to put their knowledge to the test. There are three types of simulators, but the one that best recreates the feeling of space flight is called the motion-based simulator.



Daniel Michio Tani

"It's kind of like a Universal Studios ride where you're flying, and you feel like you're really in," Tani said.

Simulators are nice and everything, but then there's the little problem of that bothersome natural force we call gravity. How do you create a weightless situation on earth? Well, there's a couple of different ways you can go about doing it. The first involves an airplane, and the second, a swimming pool.

"There are airplanes that do what's called parabolas. Think

over and over 40 times. The plane's been affectionately nicknamed the "Vomit Comet" due to the delightful sensation the flight creates in the astronauts' stomachs.

To simulate spacewalking, astronauts get into an enormous swimming pool with their spacesuits on. The spacesuits would have both weights and floats attached to them thus creating a sense of weightlessness. One might recall a scene from the movie *Armageddon* when the astronauts in training were doing this exercise. When Tani saw that scene, he recalls chucking to himself and thinking "Hey, I did that yesterday."

To help them to cope with the high-stress atmosphere they would experience on a space flight and also to hone their teamwork skills, astronauts fly T-38 jets. T-38s, which are used to teach air force pilots basic combat skills, are fully acrobatic. That means they can do rolls, loops, you name it. Because Tani is a non-pilot astronaut, he has to sit in the back seat of the plane with a pilot up front. The pilot takes care of taking off and landing, but Tani is allowed to fly the plane once it is in the air. Tani says it's a lot of fun flying the jets but he stressed that it's not all fun and games up there. There's a minimum number of hours you're supposed to fly and Tani says that flying a T-38 is the best type of training because the pressure and the danger are real.

"It's really hard mentally. You're going 600 miles an hour and you can get killed pretty quickly so you have to know what you're doing," Tani said.

Besides all the training astronauts receive to fly and operate the space shuttle they also get another kind of training — potty training. If you would recall, there is no gravity in space and so when you go to the bathroom, you must do so "VERY carefully," Tani says. You don't want to be eating your dinner and then suddenly see something rather unpleasant swimming past you. The Waste Collection System (WCS) is designed to prevent such an unhappy rendezvous from occurring. The WCS sucks the solid waste against the walls of its compartment where it is dried and stored. The liquid

waste is merely thrown overboard. NASA has two WCSs set up in Houston so that astronauts can practice.

Because the vacuum is the essential instrument in the WCS, you must make sure that you are positioned correctly when you sit down. How in the world would you know whether you're positioned correctly? Not to worry! NASA thought of everything. There's a happy little camera inside of the WCS that points it's

first biggest mystery is how you get chosen to be an astronaut."

Tani's mother, Rose Tani of Lombard, Ill., feels very confident that her son will be safe up in space.

"I feel very proud of Dan. Everyone's always asking me if I'm worried about him going up into space, but I'm not. I dismiss those fears. This is something that he likes to do," she said.

Indeed it is. And Tani has high hopes for his future.



Tani practices procedures in the Single System Trainer (SST).

happy little face upwards so you can monitor your progress.

"This is not a job that allows for a lot of dignity," Tani said.

One of Tani's more pleasant "jobs" as an astronaut is that once a month, he gets to visit schools around the United States and talk to kids about what he does in Houston. He enjoys doing presentations for the kids because they're always really enthusiastic about meeting a real astronaut.

Now that he has graduated, Tani is mainly preoccupied with shuttle software testing. He no longer has to take classes on the inner-workings of the space shuttle and is waiting to be assigned to a flight. Three people from his class have already been assigned. The rest wait in expectation.

"It's a big mystery how you get chosen for a particular flight," Tani said. "They call it the second biggest mystery at NASA. The

"I can't wait to fly on the shuttle," Tani said. "My ultimate goal would be to perform an Extra Vehicular Activity (EVA), or spacewalk, preferably in order to perform part of the Space Station construction. The construction plan for the Station requires an enormous number of EVAs, so my chances seem pretty good."

Tani hopes to go up by the summer of the year 2000. The sooner the better because the way he sees it, the sooner he can go up, the sooner he can be assigned to a second flight. ■



Tani taking one of 25 medical tests. He is on a treadmill and must run with increasing speed while his heart and lungs are monitored.

about driving around the hills of San Francisco. You drive up to the top of a hill and as you come down, you feel a little weightless. It's the same concept except the airplane does that. They go up, up, up — and then turn over. Basically, you're falling through the air and the airplane is falling also, so you, relative to the airplane, are weightless," Tani explained.

You only get about 25 seconds of weightlessness each dive so the plane does the same thing

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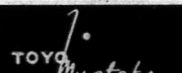
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## OBITUARIES

## Bob Takahashi, 82, state correctional official

MORRO BAY, Calif.—Long-active JACLer Robert C. Takahashi, 82, passed away June 28 at the Morro Bay Care Center. Memorial services were held at the Buddhist Church in Stockton, where he lived before the Evacuation. His family had farmed in nearby French Camp and were evacuated to Rohrer, Ark.; they returned to California in 1945. He graduated from Delta Junior College and attended University of the Pacific.



Yoshikawa Photo Studio  
Takahashi (1954)

An insurance agent in 1949, he

founded the French Camp JACL and served as president in 1949-50. He was elected NCWNPDC governor for the 1949-51 biennium and then national JACL third vice president for the 1952-54 term. In 1953 he began working for the Department of Corrections as a correctional officer, moving in 1966 to Morro Bay where he was case records manager at California Men's Colony Correctional Institution; he retired in 1979. He served as San Luis Obispo president in 1970 and was awarded both the JACL Silver and Sapphire Pins, "which meant a great deal to him," his widow, Irene, said.

Also surviving are daughter Roberta Godsey of Arroyo Grande, brothers Shigeru, Tetsuo, and sisters Helen Yoshikawa and Yoshiko Tanaka, all of Stockton. ■

## Emil Sekerak, longtime friend of JA community

HAYWARD, Calif.—Emil Sekerak, longtime friend of the Japanese American community, passed away June 29 at age 85. He is survived by his wife, Eleanor, and adopted daughter, Connie.

A graduate of Antioch College, Sekerak was recruited in 1942 by the War Relocation Authority to serve as an adviser at the Topaz internment camp where he assisted in developing the camp co-op, including a canteen, dry goods store, barber and beauty shop, photo studio, movie showings and credit union.

Postwar, Sekerak settled in the San Francisco Bay area, working first as a fieldman developing consumer cooperatives, then for 18 years as education director of Consumers Cooperative of Berkeley, gaining national prominence with innovative consumer protection

and awareness programs. Under his guidance, the cooperative's *Co-op News* reached 60,000 in circulation and became a widely quoted publication.

Sekerak co-authored *Consumer Cooperation: The Heritage and the Dream*, and assisted in the editing of Robert Schildgen's *Toyohiko Kagawa: Apostle of Love and Social Justice*. He was also a member of the 1988 American Committee for the Kagawa Centennial tour.

At Topaz he met his future bride, high school teacher Eleanor Girard. He is quoted in the souvenir book for the Topaz reunion of '93: "I miss the Issei. They were the ones who suffered the most." And, "Despite the deprivation of camp life, the kids insisted on living life joyfully, not permitting the sweet teen years to be sunken in gloom." ■

## Obituaries

All the towns are in California except as noted.

**Araki, Masao**, 96, Fresno, July 6; Kumamoto-born, present for the *Roku Shingo* prewar and the *Nichi Bei Times* postwar; Japanese language teacher and radio broadcaster; survived by brother-in-law Masato Kunitake.

**Ashimoto, Philip Masao**, 82, Redondo Beach, July 5; survived by wife Hisako May, son Thomas and wife Janice, daughters Joanne and husband Bob Matsubayashi, Alice and husband Ron Sato, Betty and husband Scott Moore, Judy and husband Ed Nagatosh; 12 gc.; sisters Sachiko and husband Takaki Kawasaki, Fusako Higashi; brothers-in-law Yoshio and Isamu Kawasaka.

**Dowke, Henry**, 74, San Francisco, June 23; Centerville-born, survived by wife Mary, son Jay and wife Anna, daughter Colleen Cheong and husband Herbert, 5 gc.; brother Carvin, sisters Nora Takeoka and Mabel.

**Fujimoto, Paul Katsui**, 60, Altadena, July 12; survived by wife Louise, stepson Glenn Mitchell; stepdaughter Jennifer Mitchell; mother Naomi Fujimoto; brothers Toshihiro, Donald, Sumio and wife Lynn, Edward Norihiro; sisters Michiko, Lilian Tsuneko and husband David Hampton, Evelyn Shigeo Fujimoto, Chieko Martha and husband Russell Hirai; sister-in-law Mildred Ruth Fujimoto.

**Furubayashi, Nellie Hatsuko**, 86, Redwood, June 10; Tulare-born, survived by brothers Dor and John Kunihara (Oroville, Wash.); daughter (Druba), sisters Marie and Velma Kunihara, Betty Ozawa (San Francisco); brother-in-law Masato Furubayashi (Salt Lake City).

**Furukawa, Chiye**, 75, Los Angeles, June 29; Bell-born, survived by daughter Vicki Fukumizu; son Brian Fukumizu and wife Tina, 5 gc.; 2 ggcs; Grace, Takako Miyamoto and wife Macella, Masato Miyamoto and wife Yuki; sister Nariyo Fujito.

**Gustave, Karin Furuta**, 34, St. Lucia, West Indies, July 11 service in Los Angeles; Los Angeles-born, survived by husband Carlton; son Devin Hiroshi; parents Stanley and Jean Furuta; brother Scott H. Furuta, Sister Kristine S. and husband Tom Covaleski; grandmother Grace T. Yabuki; parents-in-law Gerald and Barbara Gustave.

**Honda, Herbert Takemitsu**, 66, Granada Hills, July 1; Honolulu-born Korean War veteran; survived by wife Yolanda; son Fandall Tetsuya; daughters Terry Lynn Akiko Leon and husband Leonardo (Sacramento), Cheryl Mitsuko Wilson and husband John (Sacramento), Jacqueline Miyawaki, Katsune Naomi. Honda; 2 gc.; sisters Helen Moriama and husband Charles, Emiko Yamamoto, (both Hawaii).

**Inai, Walter Tetsuo**, 75, Arroyo Grande, June 25; San Bernardino-born Gila internee and 442nd RCT veteran, survived by wife Grace, daughters Dawn Russ, Sunny Ramsey, Tertia Barlow, 6 gc.; brother George.

**Ise, Bernice Yoshiko**, 78, Los Angeles, June 28; Waiana, Hawaii-born, survived by son Albert and wife Hazel; daughters Harriet Ise (Hawaii), Barbara Ise and Elizabeth Ise (both San Jose); 6 gc.; 4 ggcs.; sisters Misao Kuniyoshi and husband Yoshio, Kameko Sueyoshi and husband Frank (both Hawaii).

**Ishibashi, Leslie-Gene Takashi**, 54, San Luis Obispo, July 11; Hawaii-born Artesia resident, survived by wife Sharon R.; daughters Staci and Tammi; mother Violet Aiko Ishibashi; sisters Sharlin Kunimoto, Gayle Goya, Darlene Ishibashi.

**Itabashi, Masao James**, Washington, D.C., July 6; Los Angeles-born former Gila River internee, award-winning Harvard-educated architect; designer of University Health Sciences Building for Bethesda, Md., Naval Hospital, Hyatt Regency Hotel in Bethesda, renovation of Dahlgren Hall at U.S. Naval Academy, and the Japanese Embassy's Chancery, among others; member, President Kennedy's Pennsylvania Avenue Commission; survived by wife Irene, daughter Ann Swedish (New York); son James (Washington); brother Dr. Hideo Itabashi (Calif.); 2 gc.

**Ito, Masayoshi "Mas"**, 82, Walnut Grove, June 29; survived by wife Shizue; sons Yoshiaki and wife Priscilla, Steve and wife Diane, David, Bill; daughters Carol Tong and husband Ted, Sharon Carrington and husband Charles; 5 gc.; 1 gg.; brothers Goro and wife Kikyo, Masaaki; sister Emiko Takahisa.

**Ito, Shinichi**, 72, Brea, July 6; Los Angeles-born, survived by wife Hiroko, sons Alan Yutaka, David Akira; sisters Chiye Ito, Yuriko Takenaka, brothers-in-law Masaharu Morino and wife Haruko, Masaki Morino and wife Sachiko, Masafumi Morino and wife Nancy, sister-in-law Noriko Uysaki and wife Hiroshi Kamiyama. Ito; 7 gc.; 2 ggcs. Ito, July 3; Fresno-born, survived by sister Hiroko Taudama and husband Minoru, Jean Nakaso and husband Jiro, Joyce Komoto and husband Ted.

**Kawamoto, Susumu**, 78, Long Island, N.Y., June 30; Reno, Nev.,

born, survived by wife Emiko, son Keith Gary, daughters Susan Akemi, Sherry McKenna, 5 gc.; sisters Yoko Kenmotsu, Kazumi (Chicago).

**Kimoto, Joan Tatsuko**, 87, Los Angeles, June 29; survived by son John Jo, brother Joe and wife Mitsui Matsushita (Vista), sister Alice and husband Joe Hirabayashi, Sally C. and husband Tony Nakazaki, nieces & nephews.

**Kurumi, Iseo James**, 87, Los Angeles, July 4; Los Angeles-born, survived by sons Kiyoshi and wife Sylvia, Masaru Dennis; daughter Toshiko and husband Raymond Kunihara; 5 gc.; 6 ggcs.

**Kusaka, Kiyoshi**, 79, Sacramento, June 27; Hawaii-born, survived by son Jack, Ben and wife Joann; daughters Mariko Shibus and husband Karon, Kayoko Star and husband Rick, Yoko Kitamura and husband Daniel; 9 gc.

**Matsumoto, Susumu**, 95, Denver Tacoma, Wash.-born, Japan-educated; WWII MIS veteran, owner of the Fuji-En, one of the first Japanese restaurants in Denver, president of the Tri-state Buddhist Church; survived by brother Yoshimichi, Matsumoto, daughters Sherry Hirokawa, Lynne Matsumoto, (all of Denver) Akemi Matsumoto (Seattle); 3 gc.; 3 ggcs.

This compilation appears on a space-available basis at no cost. Printed obituaries from our newspaper are welcome. "Death Notices," which appear in a timely manner at request of the family or funeral director, are published at the rate of \$15 per column inch. Text is reworded as needed.

**Matsune, Ayako**, 95, Stockton, July 1; Yamaguchi-born, survived by sons Akio, Hisashi Ralph and wife Kyoko, Hiroshi Lester and wife Joan; daughters Itsumi, Grace, Takako and husband Kenji, Aiko Yoshikawa and husband Fumio Edward; 15 gc.; 10 ggcs.

**Matsuoka, Chizue**, 99, Kingsburg, June 26; survived by son Tom (Culver City, Frank and wife Akio (Kingsburg, daughter Chizuko and husband Tom Miyawaki (Torrence); 4 gc.; 2 ggcs.; 3 brothers; 3 brothers; 1 sister. Predeceased by son George and daughter Yuriko Nishizawa.

**Morioka, Yuri**, 84, Los Angeles, July 9; San Francisco-born, survived by sisters Kazuo Komoto, Morie and husband, Masaharu Taga.

**Nakata, Jane Kuni**, 93, Santa Maria, June 26; Japan-born, survived by son John M. and niece Judy Deguchi (both Santa Maria).

**Nasu, Frank Masao**, 78, Rosemead, July 9; Las Vegas-born, survived by wife Kaoru Kaye, son Warren and wife Rosalie; daughters Pat Summers and husband Richard, Corinne Kagawa and husband Bobby; 5 gc.; sister-in-law Machiko Katsumata and husband Toshio.

**Nitta, William S.**, 73, Littleton, Colo., July 2; Durango, Colo.-born WWII veteran, survived by wife May I.; sons Gary, Stuart, Roger, (all of Littleton), Bruce (Lakewood), Karl (Westminster), Wayne (Thornton), Matthew (Lafayette), Philip (Boulder); daughter Cynthia Yarroworth (Littleton); 6 gc.

**Okada, Kaoru Sadako**, 83, Sacramento, July 8; Sacramento-born, survived by daughters Irie Sachiko and husband Ronald Ogawa, Teiko and husband Akio Higashi, Irene and husband Jerry Sasaki, June Masako, Eileen Yumiko; 7 gc.; 3 ggcs.; brother Henry Kusaba, sister Osamu Yakata.

**Okazaki, Steve Hideo**, 48, Pico Rivera, July 1; Los Angeles-born, survived by mother Hideo; brother Ron; sister Emi Takaki and husband Kenji.

**Ono, Alice M.**, 84, Las Vegas, July 11; Kilauea, Hawaii-born Carson resident, survived by husband Johnny; son Kevin L.; brother Robert and wife Elaine Watari (Hawaii), brother-in-law James Masada (Hawaii).

**Oto, Kazukiyo**, 76, Carlsbad, July 9; Buena Park-born, survived by wife Harumi; son Roy Kazuhiko; daughter Amy Yoshiko; brother Shigeno and wife Juniko.

**Otsuki, David Keith**, 38, Deliver, June 21; Watsonville-born Marine veteran, survived by wife Judy Ramirez, daughters Beverly Ramirez (Denver), Chelsea Otsuki (montana), brothers Stephen (Hawaii), Cedric (Calif.).

**Sakamoto, Mabel Tayeko**, 58, Montebello, July 1; Los Angeles-born, survived by mother Fumiko Nishi; daughter Janis Felde; son Alan and wife Susan; 6 gc.; sisters Alice Miyade and husband Ak, Kathy Kow and husband Morio, Frances Tamura and husband Raymond; mother-in-law Sue M. Sakamoto, Sako, Alfred Hideo, Los Angeles, July 8; survived by wife Naoyo, son Roy, daughter Lilian Takashira, 7 gc.; 2 ggcs.; brother-in-law Norio and sister-in-law Machiko Katsumata and husband Toshio (Japan).

**Shima, Roger Yukio**, 32, July 3 service in WWII; survived by father and mother, Koshio H. and Helen K., sister Dana.

**Suwa, Toshi**, 64, July 10, Sacramen-

to; Sacramento-born, survived by wife Masae, son Paul Tadao and wife Roberta; daughters Colleen Yasuko and husband Roy Ropp, Maureen Masako Miyamura; sister Toshi Yoshimura; gc. and ggcs.

**Takamine, Marian F.**, Denver; survived by sisters-in-law Mary and Lu Ella Takamine.

**Terasaki, Yasuko**, 62, Rolling Hills Estates, July 2; Los Angeles-born, survived by husband Richard, daughters Juli and husband Frank Rausch, Kim and husband Kevin Stibich; 5 gc.; brother Toru Iura; sisters Shizuko Shimizu, Emi Iura, Joanne Creissen.

**Tomita, Akira "Ak"**, 67, Santa Barbara, July 5; Iseborn, survived by friend Mary Yumibe, sisters Yasuyo Honda (Sacramento), Tomiko, Aiko (both Huntington Beach; brothers Na-gao John and wife Misao, Robert and wife Dorothy.

**Toyota, Tadashi**, 92, July 8, Los Gatos, Seattle-born, survived by wife Missie (Campbell), daughters Masako Adams (Los Angeles), Hiroshi (Placerville), Nobuko (Campbell), Fukiko Joyce Morii (Tacoma, Wash.), son James Masami (Fremont), 11 gc.; 9 ggcs.; predeceased by daughter Yaeji.

**Tagawa, Misao**, 90, Seal Beach, June 25; survived by son Derick Takeshi and wife Yoko; 3 gc.

**Taguchi, Kuni**, 93, Gardena, June 25; Wakayama-born, survived by son Jimmie Masakazu Taguchi and wife Mary S.; daughters Emiko Kuni and husband Nobutaka, Betty Yayoi Johnson and husband Richard; gc.

**Tomiyama, Todd S.**, 32, Chicago, July 1; survived by parents Taketo and Tomoko; sister Lisa.

**Umezo, Sueno**, 92, San Mateo, June 23; survived by daughter Yukiko and husband Hiroshi Sasano, Shigeo and husband Bill Okine, Yaeo and husband Moti Nakamura; 8 gc.; 15 ggcs.; 1 ggcs.; son-in-law Shig Miyako; brothers-in-law Yasuo and wife Kyoko (Hawaii), Shiro and wife Yoshie, Tsutomu and wife Kime, Masao Umezu (Japan); sister-in-law Shizuko and husband Mikio Onodera (Japan).

**Wada, Tetsui**, 92, Gardena, July 1; Fukuoka-born, survived by sons Kaoru and wife Emi, Satoru Sam and wife Louise, Isao and wife Miyako; daughters Yoshiko and husband Yoshiro Hayashi, Nancy and husband Norimichi Mami; 13 gc.; 7 ggcs.; brothers-in-law Kikuyo Ushijima, Bob Sam Wada, Kuni Wada, Yuriko Tateishi, Kiyoko Shimomura.

**Yamaguchi, Kunio**, 86, San Mateo, June 25; survived by wife Grace, daughter Patsy Ja, son Paul, sister Shizuko Tabata, 4 gc.

**Yamasaki, Haruo**, 90, Los Angeles, July 8; survived by sons Ronald Shigeru and wife Atsuko, Bert Keiji and wife Fumiko; daughters Irie Setsuko and husband Henry Yutaka Sahara; 9 gc.; 8 ggcs.; sister Ayako Sugihara (Japan); brother-in-law Hatsumi Morimoto (Chicago); sisters-in-law Itsuyo Yamasaki, Yoshie Naito, Edna and husband Hank Shirakawabe, Grace and husband Carnegie Ouye (Sacramento). ■

## FRED T. HIKIDA

CHICAGO, Ill.—Fred T. Hikida, 82, passed away on May 28, Born in Auburn, Wash. Survived by his wife Shizue; sons Dr. Robert Hikida, Ken Hikida; daughter Dianne Ichishita; 5 grandchildren and 1 great-grandson.

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# L.A.'s Nisei Week from a Yonsei's perspective

BY CRAIG ISHIHARA  
Special to the Pacific Citizen

It was hot. I mean really, really hot. But there we were, my friend Paul and I, in Little Tokyo, L.A., at the annual Nisei Week celebration. Paul was from visiting from Chicago and I wanted to show him what a fun place L.A. was. I knew Nisei Week would make a good impression.

The first stop we made was the Tofu Festival. Every dish you could imagine, from cheesecake to tacos, were all made with tofu.

One restaurant, the Inn of the Seventh Ray, featured a tofu cheesecake made with tofu sour cream, honey and natural fruit juices. It came in both strawberry

Japanese Americans who fought and died in the Korean War. The exhibit had been set up in order to raise the awareness of their sacrifice.

Also on the second floor, was the Kime Komi Doll Exhibit. Long ago, the dolls had been used in Japan for religious reasons, but today, their religious significance is no more and the dolls are seen mainly as toys. Crafting the dolls is an art. The body is formed from compressed sawdust, and must be sanded down until it is smooth. Grooves must then be cut into the body to mark the places the seams of the miniature kimonos are to fall into.

Joanna Emmett, a certified doll crafter, spoke to me about how she

# Nisei Week Queen pageant

(Continued from page 4)

the lean years of the Great Depression. Merchants from the area organized a week-long festival of Japanese cultural displays and activities, hoping that the colorful event would bring in people from outlying areas. An immediate success, the Festival expanded to add the Nisei Week Queen pageant the following year. With the exception of the years during World War II when JAs were incarcerated in American concentration camps, this tradition has continued uninterrupted for decades.

According to Frances Hashimoto, a long-time organizer of the Festival, the Queen was originally chosen through a ballot system, where Little Tokyo merchants would distribute ballots to customers based on the dollar amount of their purchase. The customer could then mark off his or her favorite candidate, the Queen being determined by the highest number of votes received. Soon however, this system fell apart as wealthier parents purchased large amounts of ballots on behalf of their daughters. The contest then evolved into a more traditional beauty pageant, where a bathing suit segment, body measurements, and facial beauty were all part of the judging criteria.

Gradually, as the role of women in society began to change, so too did the pageant. The bathing suit segment and the recording of measurements was eliminated, and although physical beauty was still considered, the emphasis became more focused on the candidate's poise and public speaking ability.

Throughout the years, the competition has also given rise to the issue of representation and the definition of JA identity. From very early on, the rules for the Nisei Week Queen competition have specified that a contestant must have at least 50 percent Japanese ancestry in order to be eligible. Beginning in the early 1970s, there was an increasing number of half Japanese-half Caucasian candidates, reflecting the rising rate of JAs marrying outside their ethnic and racial group. As a few of these mixed-race candidates began to win, some members of the community started to question their legitimacy, arguing that the women did not accurately represent the spirit of JA culture. Critics also claimed

that these contestants, who, due to their racial make-up were closer to mainstream ideals of Caucasian beauty, had an unfair advantage over their monoracial competitors.

In 1982, the winning of the Queen title by mixed-race contestant Janet Barnes sparked a community-wide debate in the pages of the *Rafu Shimpo*, Los Angeles' JA newspaper. Monterey Park resident Linden Nishinaga expressed his dissatisfaction in the August 27th issue of the paper, writing: "This disproportional selection and seeming infatuation with the Eurasian looks not only runs counter to what I consider pride in our Japanese ancestry but also to the very idea of the Nisei Week Queen tradition... Since the Nisei Week Queen is supposed to represent our Nikkei community which is still large, viable and strongly identifiable, our beauty representatives should at least be representative."

His letter prompted a flood of responses, including JAs who agreed with Nishinaga wholeheartedly and others who called him a backwards racist. The heated debate finally elicited the response of Hedy Posey, a Hapa woman who had been crowned Nisei Week Queen in 1980, going on to win the title of Miss Nikkei International in 1981. She wrote: "Who's to say that I'm not as 'Japanese' as any other Nisei, Sansei, or Yonsei? What is the definition of Japanese American anyway? I grew up in a Japanese neighborhood of Los Angeles, with Japanese food, culture, and language in my home and attended Japanese school for eleven years... It breaks my heart to think that the very people that I have been so proud to represent aren't proud that I'm representing them."

Although the numbers of mixed-race JAs has steadily increased over the years, the issue of mixed-race pageant contestants still continues to be debated. Beginning in 1999, the Honolulu Cherry Blossom Queen pageant intends to allow mixed-race candidates to compete for the first time in its forty-six year history. Until now, a woman was eligible to run only if she was 100 percent full-blooded Japanese.

Keith Kamisugi, President of the Japanese Junior Chamber of Commerce, the organization in charge of the Cherry Blossom Festival, says that change is necessary. "It's

simply the right thing to do," he said. "If the Festival is supposed to represent the Japanese American community in Hawaii, then these steps need to be taken. Mixed-race individuals make up a large part of our community here." Kamisugi predicts that there will be some resistance, saying, "There are people that will not agree with these changes and will say, 'Why change tradition?' There will be an overall hesitancy to look at these changes as something positive."

Despite the difficulties, however, Kamisugi believes the pageant tradition is an important part of maintaining cultural ties, saying that it provides young women with an avenue to explore their cultural heritage and become involved with the community.

Janet Hamabata, the 1997 Nisei Week Queen agrees, saying that she participated in the pageant as a way to learn more about the JA culture and community. "Growing up in this American melting pot, it can be very difficult to find ways to actively celebrate your cultural heritage," she remarked.

Hamabata also believes that viewing the competition strictly as a beauty pageant ignores the contributions that the Queen and her Court make to the community as good-will ambassadors and through their many hours of volunteer work.

Mei Nakano, however, remains skeptical. "I think it's far out to say that the Queen represents and speaks for the community. When people say that the tradition promotes solidarity and is for the good of the community, I want to say, 'Give me a break. Is Miss America good for America? Is Miss Universe good for the universe?'"

Although opinion on this particular cultural institution remains divided, JA pageants will most likely continue as long as there are women who are willing to compete. Whether or not the pageants benefit the community and preserve the JA culture, they remain an American tradition that inspire the hopes, dreams, and competitive spirit of young JA women each year. For Toyoko Tiffany Hattori, the newly crowned Nisei Week Queen, 1998 will be a year she will remember for a lifetime. ■



A TASTY TREAT — Craig Ishihara enjoys a tofu cheesecake with Millie Cho at the Los Angeles Nisei Week's popular Tofu Festival.

and blueberry flavors and was nondairy to make it palatable to the strictest of vegetarians. I asked one festival-goer, Millie Cho, what she thought of it. Her review wasn't too positive.

"It's because it tastes like tofu," Cho explained. "I love tofu, but not when I'm eating cheesecake. I mean, cheesecake should taste like cheesecake."

Moving around the festival was difficult and there was a lot of ground to cover. I had to hug the person in front of me just to be able to move.

After some effort, Paul and I managed to make our way over to the Japanese American Community and Cultural Center building where they had various exhibits set up. At the flower arranging exhibit, I met a woman named Tomi Kofu Maeno, a member of the Sogetsu school of flower arranging, which was a flower-arranging style labeled "ultra-modern."

"We feature originality and creativity," Maeno said. "You don't want to do the same thing over and over again, like a set form that you follow."

She brought me over to one of her works that I had been admiring earlier. What I had found particularly interesting about the arrangement were two balls about the size of cantaloupes that had been woven with steel string. The balls were perched at the top of the arrangement and resembled silver cocoons.

Paul and I decided to head upstairs and saw an exhibit set up by the Japanese American Korean War Veterans. Not many people know that there were over 200

became interested in the art.

"I saw a cute little kit in a store and I bought it but all the instructions were in Japanese, and I didn't know how to do it," Emmett said. "So they led me to the class and I've been going to it for twelve years."

As Paul and I were walking back downstairs, a rumbling like thunder sounded outside of the building. The Taiko Gathering had begun. Paul and I hurried outside to watch one of the groups. I never cease to be amazed at the skill those people possess. The fluid, strong movements of their arms deliver rhythmic, clean sound with their powerful blows. Standing with hundreds of other people in the blistering heat, Paul and I looked on in awe. Spectators' heads bobbed up and down as though in a trance, an involuntary response to the beat of the drums.

The drummers were ecstatic. Each hit they connected with seemed to fuel a fire inside of them. The fire would build, build, build... and then be manifested into sound with a primal scream. The irregularity of their screams seasoned the calculated beats of the drums with a human flavor.

As I watched the awesome display of power and grace, I had a yearning that I think all of the spectators shared: You could see it on everyone's faces; "I wish I could do that!"

As the Taiko Gathering came to a close, Paul and I decided to head home. We had come for the food and the fun and left with a greater appreciation of Japanese culture.

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## 1999 ESCORTED TANAKA TOURS

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