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Publisher: Japanese American Citizens League (founded 1929) 1765 Sutter Street, San Francisco, CA 94115; tel: 415/921-5225 fax: 415/931-4671
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© 2000 (ISSN: 0030-8579) *PACIFIC CITIZEN* is published weekly except once in December. **OFFICE HOURS** — Mon.-Fri., 8:30 a.m.-5 p.m. Pacific Time.
Annual subscription rates: JACL MEMBERS: \$12 of the national dues provide one year on a one-per-household basis. **NON-MEMBERS:** 1 year—\$30, payable in advance. Additional postage per year — Foreign periodical rate \$22; First Class for U.S., Canada, Mexico: \$30; Airmail to Japan/Europe: \$60. (Subject to change without notice.) Periodical postage paid at Monterey Park, Calif., and at additional mailing offices.

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JACL Calendar

National

Fri.-Sun., Feb. 11-13—National Board Meeting, San Francisco.

Mon., June 26-Sun., July 2—36th Biennial JACL National Convention: Doubletree Inn, Monterey, Calif.; special rate for JACL conventioners. Reservations: 831/649-4511, <www.doubletreemont.com>.

Eastern

WASHINGTON, D.C.
Sat., Jan. 22—Installation Dinner; 5 p.m., Far East Restaurant, Rockville. Info, transportation: Laura Nakatani, 703/519-9378.

Fri.-Tues., March, 31-April 4—Washington, D.C. Leadership Conference: Doubletree Hotel. *Applications to district governors by Jan. 14, to Headquarters by Jan. 21.* Info: Tom Ehrlie, 415/921-5225.

Sat., Jan. 22—Installation Dinner; 5 p.m., Far East Restaurant, Rockville, Md.

Midwest

CHICAGO
Sun., Feb. 6—Day of Remembrance program, co-sponsored by the Chicago JACL and the Japanese American Service Committee (JASC); see Community Calendar for details.

Pacific Northwest

PORTLAND
Sat., Jan. 22—Annual Shogatsu Potluck and Installation; 5:30 p.m.,

Epworth United Methodist Church, 1333 SE 28th; raffle, prizes, teriyaki chicken provided.
Sun., Feb. 6—Mochitsuki; 1:30-4 p.m., Smith Center Ballroom, Portland State Univ. Info: June Schumann, 224-1458.

SEATTLE
Sat., Jan. 29—Save the date! Seattle JACL installation dinner, 6 p.m.; Doubletree Suites, Tukwila; speaker, Martha Choe; Lori Matsukawa, M.C.; Doubletree Suites, Tukwila.

NC-WN-Pacific

LODI
Fri., Jan. 21—Joint Stockton & Lodi Installation Dinner, Omega Restaurant, Lodi.
MONTEREY PENINSULA
Sat., Jan. 29—Five-chapter joint installation dinner; San Juan Oaks. Info: Mike Mitani.

RENO
Sun., Jan. 16—Installation Potluck; 12 noon, Knights of Pythias Hall, 980 Nevada St.; guest speaker, Lori Fujimoto, national JACL Vice President for Public Affairs.

STOCKTON
Fri., Jan. 21—Joint Stockton & Lodi Installation dinner, Omega Restaurant, Lodi.

Central California

DISTRICT COUNCIL
Sun., Jan. 9—District Council Quarterly Meeting, Parlier.

CLOVIS
Sat., Feb. 5—Clovis/CCC Shrimp Dinner.
LIVINGSTON-MERCED
Sat., Jan. 15—Chapter Installation

Dinner.

Pacific Southwest

DISTRICT COUNCIL
Sun., Feb. 27—PSWDC Quarterly Meeting.
LAS VEGAS
Sat., Jan. 22—Singles Luncheon; 11:30 a.m., Makino Tōdai Restaurant, Flamingo and Decatur. Info: Rhea Fujimoto, 254-8060.

RIVERSIDE
Sun., Feb. 6—Installation Luncheon; 12 noon, Chan's Oriental Cuisine, 1445 University Ave.; guest speaker, Kaz Oshiki, member, NJAMF board of directors. RSVP: Junji Kumamoto, 909/684-0864.

SELANOCO
Sat., Jan. 22—Installation Luncheon; 11 a.m. social, 12 noon lunch; Amada Club, 7025 Firestone Blvd., Buena Park. RSVP: Karen-Liane Shiba, 714/220-1549.

VENTURA COUNTY
Sun., Feb. 6—Installation Luncheon; 12:30 p.m., Hana Hanu Restaurant, 1490 Dairy Dr., Camarillo; film, stage & TV actor Mako will speak on "The History of Hollywood from the Asian American Perspective." **RSVP by Jan. 21:** Chuck Kuniyoshi, 805/484-0676, Ken Nakano, 818/991-0876.

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

The Midwest

CHICAGO
Sun., Feb. 6—Day of Remembrance program, co-sponsored by the Chicago JACL and the Japanese American Service Committee (JASC); 2 p.m., JASC, 44427 N. Clark St.; speaker, professor George DeVos of the Japanese American Interdisciplinary Research Group. Info: Chiye Tomihiro, 773/348-6380.

Pacific Northwest

SEATTLE
Through April—Exhibit, "A Different Battle: Stories of Asian Pacific American Veterans"; Wing Luke Asian Museum, 407 Seventh Ave. S. Info: 206/623-5124.

Northern California

BERKELEY
Sat., Jan. 22—Berkeley Nikkei Seniors

Group meetings: North Berkeley Senior Center, 1901 Hearst Ave. Info: Terry Yamashita, 510/237-1131, Tazuko White, 510/528-1524.

SACRAMENTO
Thurs., Jan. 27—Sacramento Asian-Pacific Chamber of Commerce Installation and Scholarship Awards Dinner; 6 p.m. reception, 7 p.m. dinner, Radisson Hotel. Info, tickets: 916/446-7883.

SAN FRANCISCO
Fri.-Sun., Jan. 14-16—San Francisco Film Society Retrospective, "Unfolding Horizon: The Films of Hou Hsiao-hsien"; Asian Art Museum, Golden Gate Park. Call the Museum for times, etc.: 415/379-6879.

SAN JOSE
Thurs., Feb. 3—Performance, "Stories of Life," by Eth-Noh-Tec presented by Contemporary Asian Theatre Scene; 7 p.m., Milpitas Community Center, Milpitas. Info: 408/298-2287; e-mail: <catsonline@yahoo.com>.

Sat., Feb. 19—Yu-Ai Kai Crab Spaghetti Feed; 6 p.m., San Jose Buddhist Church Betsuin Annex;

"crab" race, "No Attendance Required" fundraiser drawing. Tickets: info: 408/294-2505; e-mail: yuaikai@prodigy.net.

Southern California

LOS ANGELES
Tues., Jan. 18-Thurs., Feb. 10—Exhibit, "Acts of Nature" paintings and prints by son and father Joel Nakamura and Yoshio C. Nakamura; Rio Hondo College, 3600 Workman Mill Rd., Whittier; gallery talk, Jan. 20 at 7:30 p.m., artists' reception, 8-9 p.m. Info, hours: 562/692-0921 ext. 3471.

Thurs., Jan. 20—Film Screenings, "Fools Dance" and "Wataidori: Birds of Passage"; 7:30 p.m., Japanese American National Museum, 369 E. First St., Little Tokyo; discussion with the filmmakers to follow. Info, RSVP: 213/625-0414, 800/461-5266.

Sat., Jan. 22—Performance: Glenn Horiuchi & Friends in Concert; 4 p.m., Japan America Theatre, 244 S. San Pedro St., Little Tokyo. Tickets: 213/680-3700; group sales: 213/625-0414.

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COMMUNITY VIEWS

Editor's Note: In recent weeks there has been heated debate in the community over which inscriptions will finally be etched in the Japanese American Memorial in Washington, D.C., scheduled to be unveiled in November. More specifically, the debate has centered around a quote by Mike Masaoka, former JACL national director, better known as the Japanese American Creed. The following commentaries take a look at the pros and cons for inclusion of the quote on the memorial which has garnered more than \$10.5 million in donations from the community.

Critics of Masaoka's 'JA Creed' Release Memorandum to Public

The following memorandum, recently made public, was submitted to the National Japanese American Memorial Foundation's Executive Director Cherry Tsutsumida, via e-mail on Dec. 22 by eight NJAMF board members. They are: Harry Fukuhara, Phil Ishio, Kelly Kuwayama, Jun Mori, Don Nakajima, Frank Sugi, Turk Suzuki, and Rita Takahashi.

The National Japanese American Memorial Foundation (NJAMF) board of directors has been receiving distorted, incomplete or false communications from the board chair and executive director. The flow of inappropriate information is marked by the lack of critical information the board and community must have to make informed and wise decisions. Further, procedural irregularities being the integrity of the NJAMF into question. To follow are some specifics related to each of these problems areas.

"Distorted, Incomplete or False Communications"

"In the Executive Director's Operational Report #1 (dated Dec. 5, 1999), Cherry Tsutsumida wrote that, 'At their last meeting on Oct. 21, 1999, the Fine Arts Commission acted to unanimously approve all components ... of the Memorial to Patriotism, including the Foundation's inscription.' Subsequently, the board of directors, by the exception of the haiku, instead of having approved the text, the commission advised the board to further discuss the inscription and to address its controversial components. This is verified in the transcript of the 21 Oct. 1999 commission's meeting, which says, 'There remains only the question of the inscriptions ... That the final inscription submission therefore would be the only thing excerpted (sic—exempted or excerpted?) from this total green light on every other aspect ...' (pp. 77-79).

"Specifically, the transcript says, 'The outstanding matter of the two contentious inscriptions (p. 79) remain to be dealt with. One of the two 'contentious' inscription items the commission identified was the haiku poem, which was not the winning entry in the nationwide haiku/tanka contest. A transcript of the commission's 21 Oct. 1999 meeting reveals the commission's 'strong preference' (p. 79) to exclude the haiku because 'it has a lot of strikes against it.'"

"The second 'contentious' inscription the commission identified is Mike Masaoka's quotation (labeled JACL Creed). According to Ms. Tsutsumida's Operations Report #1, 'On Nov. 22, the executive director met with the Fine Arts Commission (sic) and was told that the attribution to the Japanese American Creed would be dropped.' But the quotation and Mr. Masaoka's name would remain. Actually, the commission did not make final decisions about the inscriptions. Instead, they suggested, in addition to dropping the Hosokawa haiku, a possible compromise before it received a deluge of letters from Japanese Americans and veterans objecting to inclusion of any quotation by Mike Masaoka.

"Despite communications that lead one to believe that inscription decisions must be made expeditiously, Commission Chairman J. Carter Brown said, '... we have really a lot of time before every letter is designed and put on the wall' (p. 81).

"Ms. Tsutsumida's report indicates that there was a 'lengthy discussion' about the memorial text. The Commission of Fine Arts wanted the board to have substantive discussions to iron out its differences, but this did not happen. On the contrary, the board rushed through this important item later on the agenda, apparently more concerned about moving on than addressing the full scope, depth and range of issues behind the controversy.

"On 21 Oct. 1999, the Commission of Fine Arts had a meeting and received testimonies with respect to the proposed inscriptions. The full board had not been informed that such a meeting and hearing would take place, despite the fact

that most board members were in Washington, D.C., anyway, for the groundbreaking ceremonies and board of directors meeting. The importance of this meeting is captured in the fact that materials were assembled, packaged and spiral bound for the commissioners (but who were not given to board members, not even the ones who were present at the commission meeting).

"The Commission of Fine Arts will meet on 20 Jan. 2000. According to an article published in the *Nichi Bei Times* (by Yuriko Nagano, 17 Dec. 1999), Charles Atherton of the Commission of Fine Arts is welcoming the public to drop by and make statements at their hearing, which will be held from 10 a.m. on Jan. 20, 2000, Thursday, at the Commission of Fine Arts, National Building Museum, 441 F St., N.W., Suite 312,

offensive because of language (uses the word, 'Negro') and content (suggests that what was acceptable in the past is not acceptable today). Civil rights violations were never acceptable—not then and not now. Further, the point about 'Monday morning quarterbacking' is dangerous. Redress opponents used the same argument to undermine the drive for redress.

"Lack of Critical Information and Insufficient Notice"

"The entire board has been given only select information. Other important information is oftentimes not disseminated to all members of the board. Ms. Tsutsumida's Operational Report #1 says the Commission of Fine Arts suggested that the citation, 'The Japanese American Creed,' be dropped and that this is 'a concession Chairman Chigioji accepted.' The board was neither apprised of the suggestion

by the board are frequently ignored and thrown out, without a formal board vote to abandon its already-passed motions. Witness what happened to the board's decision to have an 'ad hoc' committee (consisting of Mel Chigioji, Bill Hosokawa and Kelly Kuwayama) amalgamate various versions and positions of the proposed memorial text. The amalgamated version was never brought back to the board for discussion and action. Instead, an individual board member was allowed to make a motion on the floor, and it was voted on immediately, in violation of the NJAMF by-laws. This was a critical motion that called for reinserting Mike Masaoka's quotation in the inscriptions, and it was based upon a false representation that he was the Father of the 442nd Regimental Combat Team. There was no vote to override previous board

cluded.

"Decisions by fiat frequently occur, and many board members are not even aware it is happening because the board is not advised. For example, the memorial has been labeled, 'Memorial to Patriotism.' The Board did not discuss the merits or take any action to formally approve such a title.

"Conclusion and Resolution"

"The above-mentioned problems and issues are serious, and each must be rectified immediately. The entire board has the duty, obligation and responsibility to oversee all aspects of the Foundation. We must take the time and expend the energy to correct gross errors and problems. We ask that the chair and executive director provide complete and timely reports of all rectifying actions and results to the board of directors.

"We also ask that the entire proposed text be published in all Nikkei vernaculars. The whole community should be encouraged to review all aspects and provide comments. If the foundation wants to claim that the inscriptions reflect community views, then it must have the data from which to make such an assertion. The community must be given the opportunity to speak for itself, and they should be asked to send their timely correspondence directly to: The Honorable J. Carter Brown, Chair, U.S. Commission of Fine Arts, National Building Museum, 441 F St., N.W., Washington, D.C. 20001; with copies to Mr. Terry Carlstrom, Regional Director and Mr. John Parsons, Associate for Lands, Resources and Planning, U.S. National Park Service, 1100 Ohio Drive, S.W., Washington, D.C. 20242; and to the NJAMF, 1920 N St., N.W., Suite 660, Washington, D.C. 20036-4504."

"If the foundation wants to claim that the inscriptions reflect community views, then it must have the data from which to make such an assertion."

Washington, D.C. 20001-2728. The entire NJAMF board should be fully apprised when such hearings are scheduled, and they—and the community—should be given equal opportunity to comment and testify. Contrary to what people are being led to believe, final approval for the inscriptions has not been made.

"In a 1 Nov. 1999 letter to J. Carter Brown, chair of the Commission of Fine Arts, the NJAMF counsel said that Mike Masaoka articulated a set of principles that represented the true sentiment of Japanese Americans ... and that 'The Japanese American Creed was recognized as representing the true sentiment of Japanese American (sic).' When asked to produce substantiating evidence for such conclusions, the author, Gerald Yamada, produced none. In fact, there were no attempts to garner community sentiments before ideas were presented as representative of the people, and this became a central source of anger and resentment in the community. Yamada is entitled to speak for himself, but he should clearly state that he does so as an individual, not as the so-called representative of or general counsel for the foundation.

"Ms. Tsutsumida's Operational Report #1 contains a section titled, 'Summary of Concerns Being Raised,' which does not fully capture the many points that were raised in opposition to including the 'creed.' The memorial should unify the community and make everyone proud. It should not stir up resentment and whip up the same furor that arose when JACL spoke for the people without consultation. The memorial should be inclusive of everyone, and it should not pinpoint certain individuals and organizations for special attention.

"Ms. Tsutsumida's repeated use of the word, 'allegation,' distorts the reality of existing evidence. The scope and nature of the Mike Masaoka and JACL controversies are not based on simple allegations but rather on documentation from archival sources.

"Also in the Operational Report #1 is a section, 'Charges Being Made Against Mr. Masaoka.' Like the word, 'allegation,' the word 'charges' conjures up images of unfairness and unsubstantiated communications. Allegations and charges were not made. Rather, attention was directed to existing documents that reveal the nature and scope of the controversy.

"Operational Report #1 should have included the fact that, several years earlier, the NJAMF board considered and then rejected a proposal to include a quotation by Mike Masaoka. The section, 'Background on NJAMF Action on the Inscription,' is silent on this matter.

"In the above-mentioned 'Charges' section, a point was made about today's versus yesterday's 'civil rights' context. This section is

or Chigioji's unilateral decision not asked to take action for its approval.

"Accurate, complete and timely information should be provided to the entire board. It is unacceptable to be advised that final decisions have been reached (as mentioned in the previous section) when it has not. Further, the entire board should be advised of such important matters as the Commission of Fine Arts meetings and hearings, which lead to final decisions that are of major significance to the foundation.

"During a board meeting, the board was told that Akemi Dawn Matsumoto Ehrlich (author of the tanka poem) had no objection to inscription of her poem with no attribution. The truth is that Ms. Ehrlich is not happy with deletion of her name, but she thought all hands were tied because Cherry Tsutsumida told her that the U.S. Park Service forbade such attributions.

"The NJAMF has neither disseminated important information to the community (e.g., the proposed inscriptions) nor encouraged or invited public comment. Rather than speaking for the community, the community should be given an opportunity to speak for itself because the community provided financial support. The proposed inscriptions should be published in its entirety, and the public should be encouraged to provide input.

"Procedural and Process Irregularities"

"Decision making processes frequently reflect a blatant disregard for following proper process. Ignoring, side-stepping and violating procedures are improper, disrespectful and dangerous (if not illegal). The following are but a few examples:

"Committees were established to discuss and hammer out recommendations prior to presentation before the board. Upon recommendation from the committees, the board is to take action. Frequently, however, decisions are made privately outside the committee structure and then brought directly to the full board for action, without even going through the committees that has responsibility for the action in question. Many decisions about the memorial inscription were made following this type of improper process.

"One specific example of circumventing committees and decision channels is the process used to include Bill Hosokawa's haiku in the memorial. The NJAMF sponsored a contest to select one poem from among all the entries received nationwide. Akemi Dawn Matsumoto Ehrlich's poem was clearly selected by the NJAMF board's haiku/tanka committee and approved by the full board. When Hosokawa drafted the memorial inscriptions, his haiku simply appeared after being added without proper protocol.

"Actions that have been taken

actions.

"A motion to add quotations to the memorial inscription was made without disclosure of the specific quotations. Only names of individuals were identified (including one by Mike Masaoka, which has stirred such a controversy, as demonstrated by the many protest letters submitted to the U.S. Commission of Fine Arts and National Park Service). Immediate action on this motion was allowed, and the board passed the motion without knowledge of what was to be in-



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COMMUNITY VIEWS

NJAMF Defends Decision to Include Masaoka Inscription

More than 15,000 of you have contributed generously to the National Japanese American Memorial Foundation because you believe in this project of national and lasting significance. You have entrusted the project to a volunteer board of directors representing every sector of our community and responded with great speed with contributions of more than \$10.5 million to meet the Congressionally set security deadline. That we have fulfilled our responsibilities is attested to by the facts that a momentous ground-breaking has been held and the dedication of the memorial is set for this fall.

The directors, numbering 47 members from all parts of the United States, receive no remuneration, have given liberally of their time and resources and pay their own expenses for attending quarterly meetings where important decisions are made. They serve because they, like you, believe in the importance of the memorial.

The board functions democratically, led by elected officers, voting on issues after exhaustive discussion. Some of the decisions have not been easy, but as in any democracy the majority prevails.

Recently, eight members of the board, some of whom attended the quarterly meetings only sporadically at best, have spread scurrilous charges about board decisions. In a lengthy memo which was published in some newspapers, the dissidents charged the board with "distorted, incomplete, or false communications." The charges, contained in a four-page single-spaced typewritten memo, having been printed in the press, need not be repeated here.

Although the complaint goes into length on process, the fact remains that no process which forwards Mr. Mike Masaoka's name on the memorial would be acceptable to some of those who signed the memo. By vote of the board, the wartime JACL leader's quotation, would appear along with quotations from other Japanese Ameri-

cans such as Sen. Daniel Inouye, the late Sen. Spark Matsunaga, Congressman Robert Matsui and former Congressman Norman Mineta.

"Masaoka's words proposed for the memorial are: 'I am proud that I am an American of Japanese ancestry. I believe in her institutions, ideals and traditions. I glory in her heritage. I boast of her history. I trust in her future.'"

The board agreed that this quotation was an affirmation of faith in America and properly belongs on the memorial.

Unfortunately, the matter has deteriorated into charges and allegations about Masaoka's role as executive director of JACL in the hectic and frightening weeks after the outbreak of war when Japanese American leaders were fighting desperately to avert mass imprisonment. One of the charges is that Masaoka and JACL had no authority to speak for the JA community "without consultation," which causes one to wonder whether the person making the charge would have suggested a nationwide election to choose a spokesman. Further, the signers of the letter, most of whom were not caught up in the evacuation of the West Coast, forget the fact that during that period when the Attorney General of the United States was calling all Americans of Japanese ancestry "Japs." To then assign the shameful results of that official wartime mentality to the actions of Mike Masaoka is absurd at best.

After reviewing the pros and cons, the majority of the board agreed that achievements under Masaoka's leadership deserved recognition on the memorial. They also cited Masaoka's role in the immigration and naturalization rights for all Asians, citizenship for our own Issei parents, the repeal of anti-alien laws, statehood for Hawaii, the successful fight against real estate escheat cases—all were human rights victories for JAs which also were significant for the entire nation and in them-

selves were reason enough to remember him.

I believe—and the great majority of the board agrees—that the same democratic principles of fairness that Mike Masaoka fought for should be honored today rather than sullied by the tactics employed by a small, disgruntled minority of the board in an attempt to impose their biases on the majority. They have had an opportunity to have their say. The Masaoka quotation came under discussion and was approved at three different meetings. There were discussions, including documents circulated by the opponents of Mr. Masaoka, which were reviewed by board members. On the third occasion, a roll call vote was taken so there would be no mistake, and the quotation was approved 22 to 7 with 5 abstentions. Nonetheless, this group has begun a letter writing campaign to the Fine Arts Commission and to the United States Park Service to remove Mr. Masaoka's quotation.

The sad fact is that these tactics can now cost the foundation a potential \$200,000 by delaying the engraving process. Because the monument is being made of stone from Minnesota, the words must be etched there and then shipped to the nation's capital. If the process is delayed, the stone cutting will have to be done on site in Washington, thus entailing substantial added costs. As you know, the consideration of costs, unlike with some of the ideologues, has been an important part of the board's responsibility. The board has run a tight ship in order to fulfill its responsibilities as efficiently, effectively and quickly as possible.

We have tried to serve you as you have supported us. We have held regional meetings and sent out quarterly newsletters in efforts to keep you informed. And as we approach the final phase of building a memorial that all of us can be proud of, we want to assure you that we shall remain true to the mandate you have given us. We thank you for your attention and welcome your comments.

Melvin Chiopris
Chairman, NJAMF

Masaoka Quote Belongs on JA National Memorial

Because I completely share his views on the issue, Congressman Robert Matsui asked me to share with your readers an open letter that he recently sent to J. Carter Brown, Chairman of the Commission of Fine Arts, about the inclusion of Mike Masaoka's inscription on the Japanese American Memorial in Washington, D.C. The Congressman's letter can be found below.

Many of Mike Masaoka's critical contributions to the welfare of Japanese Americans were made when I was a child and unaware of the problems that confronted my parents and grandparents. But I do know first hand that much of the planning for getting redress legislation through the Senate and signed by President Ronald Reagan occurred around a coffee table on the first floor of the Hart Senate Office Building, where the experience, strength and subtlety of Mike Masaoka and his best friend, Senator Spark Matsunaga, were brought to bear on issues that could have easily killed H.R. 442.

This is one reason why I share Congressman Matsui's feeling that no member of the Japanese American community... has had a more influential role or made a greater impact in advancing the civil rights of our community than Mike Masaoka. And that "he is, in fact, one of the real giants in Japanese American history—a true hero."

This is also the feeling of the Japanese American Memorial's board of directors who carried the load for raising the \$11 million needed for the project. They voted by compelling and overwhelming majorities on three separate occasions by individual roll call yes-or-no for the inclusion of Mike Masaoka on the memorial's wall. I feel privileged to have been part of these majorities. In addition to rejecting the preposterous allegations and smears against Masaoka, the directors recognized that the very idea of building a memorial in Washington to honor Japanese Americans started with Masaoka and the Go For Broke organization that he led.

It finally seems to me that the board's overwhelming majorities reflect a parallel majority within the Japanese American community at large. Accordingly, I hope that the rancor and the outrageous smears against Mike Masaoka subside as the construction of the memorial to honor our Issei and Nisei forebears begins.

Grant Wajusa
Chappaqua, New York

"Dear Mr. Brown:

"Thank you for the interest you and the other commission members have shown in the Japanese American National Memorial which, as you know, recently broke ground near the U.S. Capitol. The approval process for the location and design of the memorial has been long and arduous, but it has also been rewarding in that the project and its supporters have been tested and improved as a result.

"As you are undoubtedly aware, one of the points of controversy surrounding the content of the memorial has been the inclusion of an excerpt from the Japanese American Creed as an inscription on one of the panels. The controversy over this proposed inscription is not just a manifestation of objections to the actual words of the creed, it is, moreover, an attack on the man who wrote the words to the creed in 1941, Mr. Mike Masaoka. I know a small number of Mike's detractors have been in contact with you through the commission's open meetings and in writing. From what I have heard, much of what has been said by this group about Mike has been either

grossly overstated or just plain wrong. As such, I wanted to add my voice to the debate as someone who feels that Mike is not only worthy of inclusion on the memorial, he is, in fact, one of the real giants in Japanese American history—a true hero.

"Executive Order 9066 was the trigger that directly incarcerated more than 100,000 Americans of Japanese ancestry, but the internment was actually the culmination of a long series of actions against Japanese Americans, particularly on the U.S. West Coast. By the time the internment occurred in 1942, therefore, the loyalty of Japanese Americans was openly questioned by a wide variety of government officials, military leaders, journalists, and other citizens groups. Executive Order 9066 was simply the official pronouncement of the skepticism about Japanese Americans and their loyalties.

"The Japanese American creed, written by Mike Masaoka in May 1941 (before Pearl Harbor and E.O. 9066), was a direct response to that skepticism. As a statement of beliefs and principles, it is surely among the most patriotic verses ever written; in light of what would soon happen to Japanese Americans, it is also among the most ironic:

"I believe in [the United States] institutions, ideals, and traditions; I glory in her heritage; I boast of her history..."

"Although some individuals may discriminate against me, I shall never become bitter or lose faith, for I know that such persons are not representative of the majority of the American people..."

"I believe in America and I trust she believes in me..."

"Mike is criticized by some for these words and similar others contained in the creed. They incorrectly interpret his words as a call to passive acceptance of the internment. To be sure, in the short term, the creed failed to adequately convey its principles: Japanese Americans, whether they adopted the creed or not, were taken from their homes and businesses and sent to inhuman camps in remote locations for years.

"In the long run, however, the creed and the patriotic sentiments it described, were among the important symbols of proof to a skeptical Congress that redress was warranted. The willingness of Japanese Americans to lay down their lives for their country in the military—quite often while their parents and brothers and sisters were being unjustly incarcerated—was another. As one who helped pass the legislation to provide a national apology and token compensation for the people whose rights were abrogated through the internment, I can assure you the response to the internment of Japanese Americans as Americans is what made the case so powerful, so compelling.

"Moreover, it was Mike, some 45 years after the internment, who effectively made that case himself before Congress as Washington representative for Go For Broke, a Nisei veterans organization. No one could question Mike's integrity or patriotism because he believed in America—even when she did not believe in him.

"I can think of no member of the Japanese American community who has had a more influential role or made a greater impact in advancing the civil rights of our community than Mike Masaoka. As with any great leader there will be detractors, but I can assure you that Mike's place in our history is secure, and I would hope that his place on the memorial is equally safe.

Robert T. Matsui
Member of Congress

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From the Frying Pan

Don't Undo Hard Work

By Bill Hosokawa

More than a decade ago an aging Mike Masaoaka shared with some of his fellow war veterans an idea he had been mulling for nearly a half century. A lot of our buddies gave their lives for our country in World War II, he said, when serving in the military wasn't a popular thing to do among some segments of the Japanese American community. Wouldn't it be appropriate to build a memorial in their honor among the nation's heroes commemorated in Washington, D.C.?

The vets like the idea but the Feds said no. The regulations banned monuments honoring specific military units. Well. Then, why not a memorial to the patriotism and sacrifice of all JAs who had experienced the nation's injustice in WWII? Wouldn't it serve as a reminder of the endless vigilance needed in defending the rights of all Americans?

Congress liked the idea, and so did President Reagan.

But who would build the memorial? The vets who had launched the project helped from a new organization, the National Japanese American Memorial Foundation, to take on the enormous job of raising money and getting the memorial built.

A board of directors was organized to make the foundation work. It was made up of JAs who believed in the project, were able to offer guidance for its shaping, could take the time to share their enthusiasm with other JAs and,

not so incidentally, to raise funds. Not least among their responsibilities was to come up with a design that would meet stringent federal regulations while satisfying their own sense of what was moving and appropriate.

It was a project whose time had come, and with money in the bank the ground-breaking was held in October. The memorial is to be dedicated in less than a year.

But a strange thing happened. Some people, who had been silent during the entire process, began to find fault with the project — the concept of the project itself and its general configuration as well as such details as what would appear on the inscriptions, the number of rocks to be set in the reflection pool and whether a bell was appropriate.

And some began an earnest letter-writing campaign of protest to the federal agencies having oversight responsibility for Washington memorials. Their latest target is a quotation from a statement of faith in America penned by Masaoaka nearly 60 years ago. It is excerpted from what is called the JACL creed which is still featured in many JACL functions. One charge is that the so-called creed does not express the sentiment of the great majority of JAs, then or now, although it is unknown how that finding was reached. Anyway, they don't want it on the memorial.

What, precisely, is the quotation under attack? These are the

exact words:

"I am proud that I am an American of Japanese Ancestry. I believe in her institutions, ideals and traditions; I glory in her heritage; I boast of her history; I trust in her future."

Excuse me, but isn't it pertinent to ask those who are offended by the quotation whether they disagree with what is said, or are they upset because of who said it?

All this controversy is becoming not only tiresome but ridiculous, so I have a suggestion for settling the matter. Let's just call the whole thing off.

Let's petition Congress to repeal the legislation authorizing the JA memorial. Let's ask the president to white out the signature Ronald Reagan put on the legislation. Let's give the site back to the federal government. Let's return every one of the 10 million dollars contributed by the more than 20,000 individuals and companies who believe in the project — even the money, if any, contributed by the critics. And let's invite the fault-finders to build their own monument in whatever image they can agree on.

Of course this is a silly idea. But no more silly than the bleating of those carrying on a guerrilla campaign, for whatever misguided reasons, to undo all that has been done. ■

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



East Wind

By Bill Marutani

Menus, Princesses and Kechin-Bo

THE OTHER DAY my spouse Vicki and I stopped at a restaurant for a Japanese lunch. The menu listing of various dishes was followed by a brief description of the ingredients. Limited by space, the menu exposition resorted to abbreviations here and there. One such abbreviation caught my eye: "Jap." The proprietor happens to be a Korean fellow who presumably was unaware that the abbreviation "Jap" is a racist term. Webster's New Twentieth Century Dictionary of the English Language[®] (unabridged, 2nd ed. 1974) advises:

Jap n. and a. Japanese. A shortened form often expressing contempt, hostility, etc. (Page 960).

WE PATRONIZE THIS restaurant on a fairly regular basis so that we've developed a relationship which should sustain a helpful suggestion from me. It matters not a whit to me who owns/operates a restaurant that serves Japanese dishes. What does matter is the *qi-tsu* (flavoring). I've been in Japanese owned/operated eateries that were wide of the mark in terms of *qi-tsu*. The first visit then becomes the last.

ANOTHER "JAP" that caught my eye the other day appeared in an article on Jewish culture. I don't go around searching for racially derogatory terms. But "Jap" is one of those terms that, short as the word may be, even if buried in a long paragraph, leaps out at me from the page. (It's a phenomenon of certain words be-

ing embedded in one's mind. For example, even if your name is buried on a page, almost instantly it will catch your eye.) Getting back to the Jewish culture article. I remembered years ago reading that "JAP" was an abbreviation for "Jewish American Princess." My understanding of the term was that of a Jewish girl who is being grossly indulged, particularly by a doting father. In writing this column, I decided to check the dictionary, "Random House, Webster's Collegiate Dictionary," 1992, p. 723:

JAP (jap.) n. Slang (disparaging and offensive), a pampered young Jewish woman, esp. one who takes material advantages for granted (1980-85)

Shucks, I know a few who fit this description. And they're not Jewish.

ANOTHER WORD that leaves me feeling uncomfortable is "niggardly." Webster's Collegiate (referred to hereinabove), p. 914, reads:

niggardly adj. 1. reluctant to give or spend; stingy, miserly. 2. Meant to or ungenerously small or scanty, a niggardly tip to a waiter. adv. 3. In the manner of a niggard (1520-30) niggardness, n.

I've not had occasion to use this term, and frankly speaking, I would just as well have that term continue to atrophy from disuse and shortly disappear from our lexicon. A *nihongo* term we've heard in our Nisei childhood is the term *kechin-bo*. I simply

sense it meant "tightwad." After all these years, I looked it up in Kenkyusha's Japanese-English dictionary, p. 771:

a miser, niggard; a stingy [close-fisted] fellow; a skinflint; a curmudgeon; a scrape-penny; a screw ...; a pennypincher; ... a tightwad ...; a close file; ... parsimony. Since my youth, the word *kechin-bo*, just by its very sound, carried a repulsive note; that, in polite society, one probably did not use the term.

Now I see why. ■

After leaving the bench, Bill Marutani resumed practicing law in Philadelphia. His column appears regularly in the PC.

Wen Ho Lee Appeals Ruling

(Continued from page 1)

the push to indict him was further fueled by the "Chinese spy" hysteria and anti-Asian sentiment continually portrayed by the news media throughout the investigation.

"We are concerned about the fairness of the procedure of due process," said AALDEF spokesperson Margaret Fung, referring to the recent discovery that Lee has not been allowed to speak Chinese to relatives visiting him in jail.

From the Chinese American community's perspective, added OCA executive director Daphne Kwok, "there are serious questions about whether Lee is being treated more harshly than others while he is in custody."

Several U.S. officials involved in the case, including former Los Alamos security chief, Robert Vroman, publicly acknowledged their belief that Lee was a victim of racial profiling — targeted as a suspect on the basis of his ethnicity.

Meanwhile, many Chinese Americans have reason to fear that other scientists and engineers in their community may be looked upon with increased suspicion by their employers as a result of the "foreign espionage" frenzy, especially with the misperception that China frequently uses Americans of Chinese descent as intelligence sources.

Fung said that AALDEF has received several phone calls from APA scientists who are concerned that they may be "targeted for special scrutiny in terms of their contacts, which would inhibit the legitimate work that they are doing."

Last summer, a Senate report, followed by a report by the president's Foreign Intelligence Advisory Board, criticized the FBI and Justice Department for putting too much focus on Lee and Los Alamos in the investigation. Both said the top secret information could have come from other sources.

In preparing for trial proceedings, prosecutors recently asked a federal judge to restrict Lee's access both to classified information and to information "that refers or relates to national security, national defense or intelligence matters" under the Classified Information Procedures Act, which was passed in 1980 to prevent the risk of a defendant revealing classified information at trial, thereby forcing the government to abandon its prosecution.

But Lee's attorneys challenged that request in court documents on Jan. 5, saying that these proposed limits would harm his right to a fair defense and are unconstitutional under the Fifth and Sixth Amendments. Attorneys Mark Holscher and John Cline wrote that if they are barred from talking to their client about classified information, they could not explore possible defenses, such as whether Lee downloaded nuclear weapons data for a work-related purpose or whether some of the information might have already been published and therefore no longer secret.

"Almost every scrap of information in this case — even the allegations in the indictment itself — refers or relates to national security, national defense or intelligence matters," the attorneys said.

Lee had top security clearance until early 1999 and is not charged with espionage or with participating in a "campaign to destroy the United States," the defense team argued.

For more information on the Wen Ho Lee case or to find out how you can help, visit the Website established by his support committee at www.wenholee.org or write to Wen Ho Lee Defense Fund, P.O. Box 1, Fremont, CA 94536. ■

Associated Press contributed to this report.

Utah JACL Chapters Seeking JA Vets With Ties to State

The Utah JACL chapters (Mount Olympus, Salt Lake, Wasatch Front) and the Intermountain District Council are compiling a list of all veterans who have served in the military who have some connection or tie to the state of Utah. This information will be used to honor Japanese American veterans at the annual Day of Remembrance event that will be held at the Salt Lake Arts Center on Saturday, Feb. 19, 2000, at 7 p.m. The keynote speaker will be Rep. Robert Matsui of California.

The Utah JACL chapters will be honoring local veterans for their accomplishments, valor and courage, and most of all for the legacy they leave for future generations. All names will be compiled and placed on a permanent (but moveable) display that will be used

at future Utah chapter events and preserved for posterity.

A directory of all Utah JA veterans will be compiled and distributed that evening. The chapters are trying to obtain a complete list for historical purposes, whether or not the veterans are able to attend the actual Day of Remembrance 2000 event, including anybody who was killed in action or who has since passed away.

Those who are, or know of any family or friends who are veterans with Utah ties, please contact Floyd or Irene Mori at 801/572-2287. You may mail the information to Floyd or Irene Mori at 10713 Maple Hill Circle, Sandy, UT 84092; fax it to 801/571-2339; or e-mail the information to 4thforrest@msn.com. The deadline is Jan. 20, 2000. ■



Letters to the Editor

No Need to Include Creed on Memorial

To write of love and respect for one's country does not have to adopt the obsequiousness of JACL's Japanese American Creed. Moreover, the right and indeed the obligation to question or dissent with the Republic are explicit in the Declaration of Independence and Bill of Rights of the Constitution.

The creed written before World War II became the mantra and canon of JACL during the war and exodus years, but our loyalty and love for our country were unimplicated.

It is an act of hubris by JACL and their loyalists to assume that the creed continues to be our paradigm. JACL may have achieved the resurrection but to seek a degree of absolution by the inclusion of the creed on the National Memorial, even a fragment, diminishes our experience. Evacuation and the war so shaped our lives, scorched us so deeply and continues to resonate so fiercely to not be forgotten in a generation or two.

The creed then and now is but shadows on the walls of Plato's Cave.

Eji Suyama
Fort Meade, S.D.

Memorial Should Include Masaoka Quote

General Colin Powell was on TV a moment ago and gave me the answer to those who are lost, confused and continue to lambast our George Washington of the Japanese American scene. People like Chizu Omori, Eji Suyama, Takeshi Nakayama, William Hohri and others dishonor deceased JA hero Mike Masaoka in his grave at this late time in the history of America.

General Powell was asked by Larry King how to fight the next war. He answered with the "history of time."

Masaoka's great Japanese American Creed should read "History of Time—September 1940." It will calm the hatred spread across the JA world by those who forgot the history of time.

Thank you for letting me tell my side of the story.

Mack Yamaguchi
Pasadena, Calif.

Reader Commends JACL National Staff and Officers

JACL's national officers and administrative staff are to be commended for ending this century in an unprecedented gesture of civility.

I refer to the annual report published Nov. 19-25, when the list of contributors was listed alphabetically instead of being categorized by the dollar amount of individual contributions.

Being a product of the Depression years, recalling the departure from camps when each intern was given \$25 and a ticket to wherever, never forgetting the ensuing difficult years of creating new lives, it has been offensive to me that the largeness or

smallness of a gift is valued and published in dollar terms.

My memory is not so brief that I cannot recollect how my mother, after the war, collected whatever she could from members of our local Japanese community to provide necessities and even burials for those who had even less. As we counted the collection one day, I happened to judge a coin with what she saw (with her hawk eyes) as a disdainful gesture. Pointing to the currency, not much, but what I was able to give, she said, "That coin is of more value than your money."

It is a lesson that has remained with me all these long years after her death. I know that now most of us live on limited incomes, while others have incredible financial assets. All gifts are given from the heart. There are some who choose never to contribute. That is their choice. I recognize that special large endowments as for scholarships and memorials are a separate matter and the donors deserve recognition.

However, in general solicitations, I hope an alphabetical listing will continue to be observed. Much of the credit for this incredible change goes to Bill Yoshino and to retiring national director Herb Yamanishi.

But I think that our president, Helen Kawagoe, deserves recognition for her participation in this positive change. Many years ago, her late husband, Tak, confided he wished Helen would spend more money on herself. He said she always insisted there were better places for their money—charities, the needy, civil rights. Newer members are probably unaware that the Kawagoes were among the most generous of donors to JACL for decades, particularly during hard times.

This class act is also a legacy of a classy lady and leader.

Sachi Sato
Salt Lake City, Utah

Blame Should be Placed on Government

There are times when you are not free but coerced, coerced into a situation that you care not to be in, such as a teller in a bank who is forced to do what an armed robber wants. Ordinarily, anyone caught in that situation would choose to obey. He or she has no choice.

Our rights were trampled on, and we were treated like criminals, herded into oblivion behind barbed wire. After that we were forgotten and our identity lost. We didn't know where we were or what to expect. Tomorrow did not exist. We were entrapped, caught in a hurricane of events with no control of our own. We were disowned by the very government that should have protected us.

It is understandable that we would act like animals caught in a trap, held with no cause. To manage ourselves out of the morass of events, we had but one choice. Sacrifice!

It reminds me of the POW from Korea's some 400 years ago when Hideyoshi had them brought to Japan. After the

war ceased, the question was, "What shall we do with these POWs?" The response was, "Behold them and be done with it."

Fearing for their lives, the POW said, "Give us a chance. We'll clean your latrine, bury the dead, slaughter your animals, skin them and make leather from the hide, and we'll even watch the town at night so in case of fire you'll be aroused." So they gave up their soul to stay alive. They paid a heavy price for their freedom and their lives.

We, too, were caught in a similar situation. There was almost no foreseeable future for us after being thrown into the so-called "relocation" camps. Here's where the difference occurs. We were in the midst of war, and the only choice was to become gun fodder. We said, "We'll take the worst situation, the most difficult of tasks. Just give us a chance." We'll buy our freedom and our respect if that is possible.

And that is exactly what happened.

The "no-no boys" did what they had to do to win back their respect and their dignity as people. They weren't going to take things anymore. They decided to fight it out the only way they knew how. To stand on their rights. They protested, but instead of getting a hearing they were escorted into prison like criminals, which they were not.

Whether the government had the right to do that is not the question. They were treated like dirt and didn't count. They thought they were going to win by going against the government's unlawful actions, but the government ignored them and put them in jail. No one came to their defense. No one dared to defend them. It was politically wrong for anyone to even try. So no one came.

Who do you blame for their plight? The U.S. government? That is where this whole thing stops. Was there anything that anyone else could have done? I, too, would like to know. It is truly a sad situation. The "no-no boys" became the "prodigal sons" and were despised by everyone, including the government. I guess the government is the only one who can straighten this out. There's nothing else I can say. I wish I knew.

Elmer Tappan
Seattle, Wash.

Prewar San Franciscan and Stranded George Kyotow, 83, Headed Canon USA

By HARRY K. HONDA
Editor Emeritus

New York City JACL chapter president George Kyotow died Dec. 20 at age 83 in New Jersey.

Prewar San Franciscan Kyotow and Easamu Furuya were engaged before he went to Japan in December 1939 to study for two years; there they were married in December 1941. Stranded in Japan during the war, they wondered why there were no messages from relatives or friends through the Red Cross; they had not realized there had been an evacuation. Kyotow recalled. And he was surprised after the war to see a great many Nisei arrive with the early U.S. landing troops.

Meanwhile fellow stranded (U.S.-born Nisei who spent the

war years in Japan) began to converge upon the U.S. Consulate in Yokohama. Of their plight, Kyotow wrote: "Most of the Nisei in Tokyo had gone there to study, visit relatives or to work. Those in the outlying provinces had been sent to Japan in infancy by working Issei parents who could not look after them. They were tolerated by their guardians so long as the money from America was forthcoming. But when the conflict prevented this, they were subjected to indescribable hardships, increasingly so, as food and clothing became scarce."

Kyotow was president of Canon Camera USA in the 1950s and later Sunstar Industries. In the 1980s he joined a New York commercial real estate brokerage firm. Alaska-born Kyotow is survived by wife Easamu, daughter Patricia Tomita and husband John, and granddaughter Marnie, all of Honolulu. He had been ill for some time and was hospitalized at Inglewood Hospital, Inglewood, N.J. ■

Obituaries

All the towns are in California except as noted.

Ando, Takashi, 82, Seattle, Dec. 2; WWII MIS South Pacific veteran, civilian employee of U.S. Air Force Intelligence Service in Tokyo postwar.

Hasegawa, Ichiro, 84, Richmond, Va., Dec. 24; Renton, Wash.-born Tule Lake internee; summa cum laude graduate from the University of Washington, research engineer in electronic mi-

True, Yoshio, 66, Seattle, Nov. 13; U.S. Navy member; survived by wife Jean Mielko; sons Dale; brother T. Tad; sisters Alice Ariga (Renton, Wash.), Fusako, Ichikawa and husband Kaz (Placentia), Yukiko Abe and husband Richard (Los Altos).

Wong, Barbara Jean, 75, Los Angeles, Nov. 13; pioneer Asian American radio and film performer, dubbed the "Chinese Shirley Temple"; survived by 4 daughters; 7 gcs. ■

DEATH NOTICE

DR. YOSHIE TOGASKI

MORAGA, Calif.—Dr. Yoshie Togasaki, 95, died Dec. 4, 1999. Born in San Francisco, she earned her degree in Public Health from UC Berkeley, an M.D. from Johns Hopkins University and M.P.H. from the Harvard School of Public Health. Los Angeles General Hospital was the site of her internship. Her first private practice focused on communicable diseases until World War II. She volunteered to set up medical services at Manzanar Internment camp, organizing and training staff to control communicable diseases and vaccinations, providing obstetric and infant care and making available all needed medical supplies. After the war she went to Italy with the UN Relief and Rehabilitation Administration. Upon her return, she worked for the California State Health Department and joined the Contra Costa County Health Department. Dr. Togasaki was active in the American Civil Liberties Union, JACL, Planned Parenthood, Soroptimist International, the Japanese Women Alumnae of UC Berkeley, the American Medical Association, the Mental Health Association and many other groups and causes. She is survived by sister Yae Breitenbach of Oakland, Calif. and brother Shinobu Togasaki of San Jose. Donations can be made to the St. Diablo JACL Scholarship Fund and mailed to David Togasaki, 1154 Oak Hill Road, Lafayette, CA 94549.

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• "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 abridgement. 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.

LAW SUIT

(Continued from page 1)

quired all Issei to fill out an alien registration card in an effort to identify illegal aliens for deportation. But because so many illegal immigrants turned up, the FBI instead allowed them to apply for permanent residence status. Kato did not apply because he was already told his papers were in order.

Other technicalities working against Kato include the fact that the treaty between the United States and Japan which allowed Kato to enter the country with a merchant visa became void at the outbreak of hostilities, a fact which most likely had not filtered down to FBI officials who had gone through Kato's documents.

Kato was also told that he would have a stronger case if he had applied for his American citizenship upon the passage of the 1952 McCarran Act, which allowed Issei to receive American citizenship. Kato, who had been busy trying to rebuild his life, had not applied to become a naturalized citizen until 1958.

As soon as the redress bill was passed in 1988, Kato filed with the now-defunct Office of Redress Administration, which oversaw redress payments. In 1992, Kato received a notification from ORA, telling him he was being denied redress.

Since then, Kato's son, Douglas, and the National Coalition for Redress/Reparations (NCRR) have been working hard on Kato's case. Douglas even went through Kato's

file in the National Archives in Washington, D.C., in hopes of finding documents to build a stronger case.

"Right now, when we ask the INS to make my father's status retroactive, we get thrown back and forth (from one office to another) like a ping pong," said Douglas Kato. "No one can tell us how we can go about doing this because whenever we talk to someone, they tell us they don't have the authority to make it retroactive, so you're in a Catch 22 situation."

When Kato received his final administrative denial on April 16, 1999, the family had no choice but to file a lawsuit, said the son.

"At the last minute, we contacted Paul [Mills] because otherwise the case ends right there," said the son.

Jane Natsume Yano

Jane Natsume Yano, the daughter of Hideo and Shigeo Nakashima Taira, is being denied redress because she was born after the arbitrary cut-off date of June 30, 1946, set by the redress bill.

Yano was born at the Crystal City Department of Justice camp on Jan. 28, 1947, and remained there with her family until August 1947. Crystal City, one of the last camps to close, officially shut down in December 1947.

"My parents were practically the last family to close the gates when we left camp," said Yano.

Yano's parents were initially incarcerated at the War Relocation Authority Tule Lake Relocation Center before it became a segregation camp. On the so-called "loyalty questionnaire," Yano's father had answered "yes-no," and was separated from his family and sent to the DOJ camps in Bismark, N.D., and Santa Fe, N.M., before reuniting with his family at Crystal City.

Once the redress bill was passed in 1988, Yano, like the rest of her family, had filed a claim on Dec. 14, 1998, but she was the only member of her family denied an apology and reparations.

To prove that her parents were still incarcerated at a government-run concentration camp when she was born after the arbitrary June 30, 1946, cut-off date cited in the redress bill, Yano has even gone through her parents' files in the National Archives.

"I've written appeals, letters to different Congress people, to the attorney general on how to resolve, this situation but nobody seems to be listening," said Yano. "It's like they want me to give up or get tired. And it is exhausting and frustrating, especially because I know I'm right. It's so black and white."

My parents were detained an extra year and a half and they had no working power."

Last year Yano unsuccessfully sought \$3.5 million in damages under the Federal Tort Claim Act, which allows U.S. citizens the right to make claims against the government for unlawful acts.

But now working in Yano's favor is a ruling that came out in the spring of last year on the Carole Seno Song case. Song, a child of an internee who was born on June 5, 1945, in Bridgeton, N.J., after her parents were relocated from the Jerome and Rawer concentration camps, became eligible for redress because Judge Marian Blank Horn found that the federal government had maintained an effective barrier that prevented the Seno family from returning to California.

The Ogura Family

Members of the Ogura family — Makoto, Shizue, Kenjiro and Yasuo — were living in, and citizens of, Peru before they were abducted and imprisoned in American concentration camps to be used in prisoner-of-war hostage exchanges between the United States and Japan.

Makoto was abducted from his home in Peru on Feb. 23, 1943. The remaining Ogura family members were forcibly taken on June 2, 1944. They were shipped to the United States where they were imprisoned in various camps in San Francisco and Texas. On Dec. 6, 1945, the Ogura family members were forcibly deported to Japan, where they currently reside.

An estimated 2,200 Japanese Latin Americans were abducted from 13 Latin American countries during WWII to be used as prisoner-of-war hostage exchanges. At the end of the war, these JIAs had no country to go home to since the U.S. government, which confiscated their passports, deemed them "illegal aliens" and the Latin American countries revoked their citizenship.

In the Mochizuki settlement reached last year, JIA internees were granted an apology and \$5,000 in reparations contingent on whether the government had enough funds to continue paying redress. The Oguras joined the two dozen other JIAs who have opted out of the Mochizuki settlement to pursue the full \$20,000 given to Japanese Americans. ■

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